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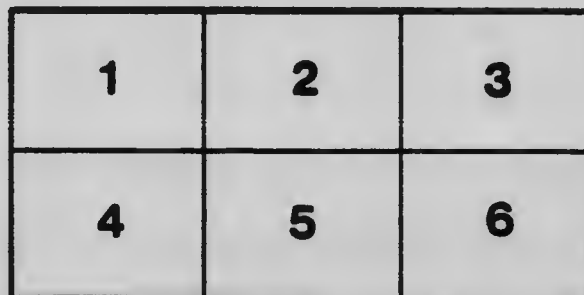
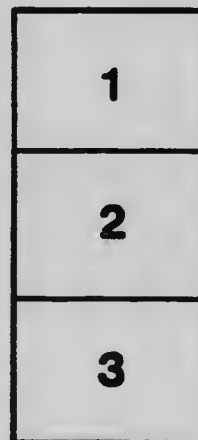
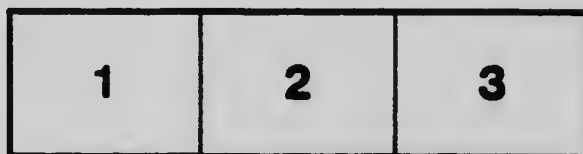
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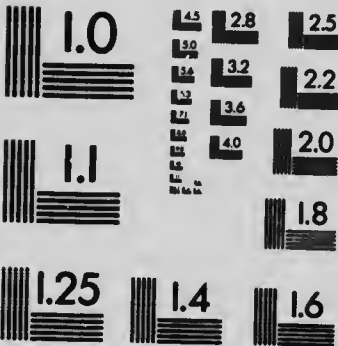
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**Our  
Lord's Teaching  
Concerning  
Himself**

By the  
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Toronto, Canada



From *The Princeton Theological Review*  
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Son of Man 16

Son of God 112

## OUR LORD'S TEACHING CONCERNING HIMSELF.

**T**HIS is a subject of fundamental importance, the subject which underlies and determines every other portion of our Lord's teaching—His teaching concerning God and concerning man. For if we admit His claims in regard to Himself, we know that through Him alone we can come to the knowledge of the Father, and that by Him man's place and character and destiny are determined.

Moreover, it is a unique subject. The theme is identical with the Teacher. This is unparalleled. A true teacher keeps himself in the background. Whenever he refers to himself, it is as to one who is himself a disciple, and whose place is always subordinate to the truth to which he bears witness. But our Lord identifies Truth with His own Person. He makes Himself the supreme Subject of His teaching and the sole medium through whom Divine Truth can be revealed or apprehended. His words were, as the disciples recognized, "the words of Eternal Life"—not merely promises of life, but vehicles of life, for in them His life energizes and quickens those who receive them. As Hort says:

"His *ῥήματα* were so completely parts and utterances of Himself, that they had no meaning as abstract statements of truth uttered by Him as a Divine oracle or prophet. Take away Himself as the primary (though not the ultimate) subject of every statement and they all fall to pieces."\*

The self-assertion which would be a mark of weakness and egotism in other men, in the man Christ Jesus impresses us with reverence

\* Hort: *The Way, the Truth and the Life*, p. 207.

for His transcendent personality and brings home to us the uniqueness and greatness of His self-consciousness. The substance of Christ's teaching, the key to it, is to be found in His own personality. It is the personality which gives both character and power to His teaching. The religion of Jesus is bound up with the person of Jesus. In the truest and most absolute sense it can be said that "Christianity is Christ."

The teaching of Christ concerning Himself is, I think I may say without exaggeration, the subject which to-day looms up above all others in Theology. Christ is acknowledged, as perhaps never before, to be the Supreme Person of history; the records of His life are subjected to the keenest scrutiny; and in all theological work, whether it be constructive or destructive, the significance of His claims and teaching is the great determinative. No one can fail to note the remarkable change which has taken place in this regard. The emphasis which was laid on the work of the Redeemer is now placed upon His Person. This change has not been unproductive of good in some directions. We have come to know Christ under the actual historical conditions of His life, its precedent conditions, its social and religious environment, as He was never before known. This is an attainment for which we ought to be profoundly grateful, and from which there cannot fail to flow eventually the most fruitful results in Christian life and work.

When, however, we come to inquire into the causes of this revolution, we find indications of the dangers that press upon us at this epoch. The critical spirit has too frequently degenerated into a sceptical spirit. Critical methods have to a large extent been dominated by a philosophy of history which seeks to eliminate the supernatural. Hence the motive that has impelled many students of our Lord's life has been their hope and endeavor to account for Christ on the basis of natural development without any supernatural intervention, to find the secret of His power in the conditions of His earthly life, and to explain His person and His works in the terms of the laws of psychological and historical evolution.

Like every other assault upon the great citadel of the Christian faith, the present rationalistic movement is already manifesting its inherent weakness. The more accurate and complete our knowledge of the national, social and religious conditions of our Lord's life, the more apparent does it become that these do not and cannot explain His personality. The outcome of these researches will furnish, on the one hand, the confutation of all merely naturalistic theories of Christ's person and origin; and on the other hand, they



will contribute, reluctantly it may be, a most powerful factor to the strengthening and enrichment of Christian faith, giving the people of Christ a worthier apprehension of their Lord, inspiring them with a higher and purer devotion, and binding them together in the unity which alone has reality and perpetuity—the unity of the faith and knowledge of the Son of God.” Now it is to the Gospels that we must go as the only accessible source for our knowledge of Christ’s teaching concerning Himself. In this paper I proceed upon three assumptions.

(1) Recent criticism has done nothing to impair our confidence in the genuineness and historicity of the Synoptical Gospels. On the contrary the weight of sober New Testament criticism tends strongly to support the traditional belief of the Church, notwithstanding the strange recrudescence of radical scepticism, which was nothing more than what was to have been expected, when the methods and theories of the dominant school of Old Testament criticism came to be applied logically and consistently to the problems of the New Testament. In the face of this reaction, New Testament scholarship in its best forms has made very decided advances toward an agreement as to the authorship and date of the Synoptical Gospels.\* The change here is not yet complete, but in its extent it is remarkable; and the return from second century theories to the acceptance of a date between A.D. 78 and 93 concedes so much, that the position of those who maintain the earlier date, prior to A.D. 70, has been greatly strengthened. We are confident that before long what we regard as the true position will be generally admitted.

(2) With equal confidence it may be claimed that the tendency of scholarship is to reaffirm the genuineness and historicity of John’s Gospel and its accord with the Synoptical Gospels in its presentation of our Lord’s person and teaching. This is clearly seen, for example, in Wendt’s recent book on the fourth Gospel. It is true that he brings out a very artificial and complicated theory of the composition of the Gospel, and that he detracts from the significance of the Evangelist’s words and fails to do justice to the great conceptions of the Gospel, just as in his previous work on *The Teaching of Jesus* he brings down the teaching of the Synoptics to at least an equal extent; but he maintains what is of special moment in connection with our subject, that “the testimonies of Jesus Him-

\* “There has been a steady withdrawal from the later dates of the Tübingen school toward the traditional position” (R. J. Drummond: *Relation of the Apostolic Teaching*, etc., p. 6).

self (in St. John's Gospel) carry the very stamp of historicity."\* Moreover, he asserts the harmony of John's presentation of Christ with that of the Synoptists. He shows, in regard to the discourses in St. John's Gospel, that with all their divergence in form, they present the same fundamental truths as the Synoptics. In these discourses he declares that our Lord's claims are only more frequent, explicit and emphatic than in the Synoptic testimonies.

The Jesus of John does not differ from the Jesus of the Synoptics. It is admitted that the Jesus of Matthew and Luke is to all intents and purposes the very same Jesus that St. John depicts. Wrede argues that St. Mark's presentation of Jesus is the same as St. John's; in fact, as he puts it, that it is a life of Christ written from the standpoint of the later Church. We need not discuss the position taken by him as to Mark. What we note is the admission of the harmony of St. John with the Synoptics, notwithstanding the striking differences between them.

We do not ignore those differences, nor do we need to resort to any such makeshift expedients as that of translation from the Aramaic or a filtration of the words of Jesus through the personality of John. True, St. John had pondered those gracious words for half a century, but he did not change them. A comparison of John's first Epistle and the Gospel prologue with the rest of the Gospel shows us that St. John carefully refrained from putting his own words into the mouth of Jesus. And can we believe that the apostle could have invented such striking phrases as "I am the Light of the world," which characterize the fourth Gospel? Or, that he gave to our Lord's presentation of Himself the vast variety of form and boldness of attitude which we find in it? If St. John's Gospel be the most transcendental, it is the most personal and historical. It bears water-marks of time and place and circumstance, inwrought into its texture, which exclude all possibility of counterfeit.

The true solution of the problem seems to be this. Two types of our Lord's teaching can be distinguished: the one exoteric and popular, predominately practical and ethical; the other esoteric and mystical, in which were brought out the inner secrets of Christ's being and His relations with the Father. The former was of an Evangelistic character. It was naturally the chief subject of the Apostles' testimony in their public preaching of the Gospel, and

\* Weiss maintains the absolute historical trustworthiness of John's Gospel; and even appears to set it above the Synoptics in this regard (*Life of Christ*, I. 108-131).

was first put into writing. The latter was spoken by Christ in the inner and sympathetic circle of the Twelve, especially when, in the stress of opposition and hatred, or under the shadow of impending death, he unbosomed his inmost thought and life and gave out to those who alone were able to receive them the deep things of His being and His mission. St. John was the one in closest intimacy and completest sympathy with Jesus. Upon him these teachings would make the deepest impression. He was specially fitted to receive and record them. His very style of speech and thought may have been, probably was, moulded by his contact with Jesus, and through the indwelling of the Holy Spirit, who worked in and through His chosen instrument, St. John was enabled to recall and reproduce accurately and faithfully the words of life.

(3) Through the New Testament there is given one and the same representation of Christ. Whatever date be given to the Gospels, the Epistles of St. Paul are among the earliest writings of the New Testament. The Christ of St. Paul is a Supernatural Being, the Incarnate Son of God, as manifestly as the Christ of St. John.\* Thus at the beginning and at the end of the period in which the New Testament originated there is the same conception of our Lord absolutely unchanged. At whatever point in the interval the Synoptics appear, whether prior to A.D. 70, as I believe, or subsequently, the very same Christ appears in them. They do not vary from the Pauline presentation which preceded them, nor from the Johannine which followed them.

Moreover, the Gospels themselves are of apostolic origin, and thus stand on common ground with the Epistles. The latter do not narrate in detail Christ's words and acts, not only because it was unnecessary but also because even there the right understanding of what Christ said and did for us required that view of His Supernatural Person, His Incarnation, Death and Resurrection, which is the great purpose of the Epistles to set before us. The appeal of the Apostles was not merely to Christ's words as though He were a teacher and nothing more, but to His whole Preëminent and Supernatural Personality.

It can be abundantly demonstrated that there is nothing in the Epistles, in the apostolic teaching about Christ, which is not, at least seminally, in Christ's own words and in the Gospel records. Throughout both we have absolute loyalty to Christ's teaching, and between both we have complete harmony. If there is develop-

\* "Here (*i.e.*, in St. John's Gospel) we have portrayed . . . a speaking, acting, Pauline Christ" (Harnack: *History of Dogma*, I, 97).

ment, it is legitimate development. There is nothing in the apostolic exposition which is not in the Gospels, which contain in germ the whole complete revelation of Christ.\* There is nothing in the Gospels which we do not owe to apostolic testimony. In neither Gospels nor Epistles can we reach Christ except through the Apostles. Both are of apostolic origin, and both present one and the same Christ to us.†

Our Lord's teaching concerning Himself naturally falls into two divisions: His teaching concerning His *Person*, and His teaching concerning His *Mission*. The former may be grouped around His two great titles—the *Son of Man* and the *Son of God*. The latter comprises three great functions or works—*Revelation, Redemption and Judgment*.

#### FIRST—OUR LORD'S TEACHING CONCERNING HIS PERSON.

All this revolves around two foci, two coördinate and complementary designations of Jesus which determine His origin and nature.

##### I. *Jesus is the Son of Man.*

This designation occurs sixty-nine times in the Synoptics, eleven times in St. John, eighty times in all. It is uniformly the self-designation of Jesus, always used by Him of Himself, and never used by anyone else, except in one case which stands outside the Gospel history in the mouth of the dying Stephen (Acts vii. 56). The frequency with which our Lord used the term indicates the place it had in His consciousness and its importance to us.

1. The *origin* of this designation has been the subject of much discussion. An attempt has recently been made to identify it with the indefinite Aramaic term *barnasha*—"a son of man"—which is alleged by some to have been the Galilean vernacular for "man" and to have had no other meaning. Wellhausen

\* "The latest, most mature, and most transcendent developments are the nearest approach to the original thought of the Divine Prototype" (Drummond: *Apostolic Teaching*, etc., p. 256).

† The Apostles were, as Hort shows, "essentially personal witnesses of the Lord" (*The Christian Ecclesia*, p. 230). "Ye shall be witnesses," said our Lord to them, "after that the Holy Ghost is come upon you." And after they had received the Divine gift, they said, "We are witnesses." The Lord spoke in and through them, so that their testimony was that of Christ Himself. See Meyer's interpretation of Rom. x. 14: "How can they believe on Him whom they have not heard preaching?" Sanday and Headlam urge that "it must be so translated, and what follows must be interpreted by assuming that the preaching of Christ's messengers is identical with the preaching of Christ Himself." The Apostles regarded Christ as the one supreme authority and themselves as absolutely dependent upon Him. He was not only their Teacher but their Message.

assumes that Jesus said "man," where the Gospels make Him say "The Son of Man." Here he follows Lietzmann, who argues that *barnasha*, although it is literally "the son of man," in actual usage means simply "the man"; so that the distinction in the Greek between *ὁ ἄνθρωπος* and *ὁ υἱὸς τοῦ ἀνθρώπου* could not have existed in Aramaic. Hence he concludes that Jesus never applied to Himself the title "Son of Man" at all. This conclusion Driver admits to be in conflict with all the direct evidence we possess on the subject, although he hesitates as to the philological argument. Dalman affirms positively, and justifies his affirmation, that the conclusion of Lietzmann and Wellhausen "is a grievous error, which careful observation of the Biblical Aramaic alone would have rendered impossible."\*

The term "Son of Man" occurs in two Apocryphal writings, the Book of Enoch (Similitudes' Section) and second Esdras, whose author was evidently dependent upon the Book of Daniel. If we accept these as pre-Christian in date (which is much disputed)† they could not have had any wide currency, and their influence must have been slight. Certainly "son of man" was not in use among the Jewish people of our Lord's time as a designation of the expected Messiah.‡ This was probably one reason, a minor one,

\* See Dalman's *Words of Jesus*, p. 239.

† Even those who contend for the earlier date of the Book of Enoch admit that it has been interpolated with Christian phrases. Drummond considers that the original Book of Enoch was written in the latter half of the second century before Christ, but says that its integrity cannot be relied upon. He concludes that the Messianic passages in the Similitudes are of unknown but probably Christian origin; and that we cannot safely appeal to them as evidence of pre-Christian Jewish belief (*The Jewish Messiah*, pp. 17-73). With him agree Hilgenfeld, Keim, Oehler, etc. Charles, who maintains the pre-Christian origin of the passages in question, yet not only ascribes the Similitudes to a different authorship from the rest of the book, but also points out that the Messianic doctrine is not merely different from that contained in the other portions, but also unique in apocalyptic literature. These considerations serve to show how precarious are any deductions based upon the theory of its Jewish authorship. Stalker, in an instructive dissertation appended to his *Christology of Jesus*, is of the opinion that Drummond's arguments outweigh those of Charles. He says, "The Book of Similitudes is, obviously and confessedly, a perfect patchwork of interpolations." He concludes that it is hopeless to build any structure of history or speculation on such a foundation. (See also Schürer: *Jewish People*, etc., Div. II, Vol. III, 68, who leans to the pre-Christian view, but admits its uncertainty).

‡ That "Son of Man" was not a current Messianic title is maintained by Baur, Hilgenfeld, Wendt and others. "The sense attached by Jesus to the title is peculiar to Him alone and is no mere counterpart of the idea in Enoch and second Esdras" (Dalman: *The Words of Jesus*, p. 266). "This expression was not familiar to the great mass of the people as a title of the Messiah" (Wendt: *The Teaching of Jesus*, 2, 140). See also Beyschlag: *New Testament Theology*, I, 65, and Weiss: *Bib. Theol. of N. T.*, I, 74.

why our Lord adopted it. It concealed in great measure the truth which, as we shall see, it certainly affirmed. It was a veiled designation; so that while it was, as Beysehlag says, "penetrated with Messianic meaning," it concealed its Messianic significance from those whose idea of the Messiah was altogether alien to our Lord's conception of His Messiahship.

We must find the source of the title either in the Old Testament or in our Lord's own consciousness. It is probable that the truth lies between these two views.\* There can be no doubt, I think, that we have in the Old Testament the germ from which it sprung, and which grew to its completeness and rich significance in the consciousness of our Lord. Then where in the Old Testament is this germ to be found? Several passages have been suggested, and with all of them it has affinities. In the Book of Ezekiel the phrase "son of man" occurs some ninety times. It is always applied to the Prophet himself, and is used to recall to him his weakness and dependence upon God. In Psalm lxxx (verse 17), which the Jewish Targums interpret Messianically, the Deliverer whom God would raise up is thus described:

"Let Thy hand be upon the man of Thy right hand,  
Upon the Son of Man Whom Thou madest strong for Thyself."

In the Eighth Psalm the Psalmist, impressed by the magnificence of creation and the greatness of the Creator, and moved by his own insignificance, cries:

"What is man, that Thou art mindful of him?  
And the son of man, that Thou visitest him?"

In Dan. vii. 13, in the vision of the four world-empires, likened to four beasts coming up out of the sea, there appears at the climax one "like the Son of Man" Who "came with the clouds of heaven," and to Whom "there was given dominion, glory and a kingdom, that all people, 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." This passage was regarded by the Jews as referring to Messiah personally. As the Book of Daniel became a model for later apocalyptic literature, it is possible that the use of the title "Son of Man" in the Book of Enoch and in second Esdras was derived from this source. There are distinct traces of this passage in not a few of our Lord's words,

\* Bishop Westcott takes a somewhat different view. He says: "The title is a new one, not derived from Daniel vii. 13; and it expresses Christ's relation, not to a family nor to a nation, but to all humanity. There is nothing in the Gospels to show that it was understood as a title of the Messiah."

noticeably in the great eschatological discourse in Matt. xxiv: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory"; and in the words addressed to the High Priest at the trial: "Hereafter shall ye see the Son of Man sitting upon the right hand of power and coming in the clouds of heaven" (see also Matt. xiii. 41, xvi. 27, 28, xix. 28). It seems, then, highly probable that we have in Daniel\* the source of the self-designation of Jesus as the Son of Man; and were it true, which seems exceedingly doubtful, that in Daniel there is no mention of a personal Messiah, but that the description, "One like unto the Son of Man," is a collective phrase for "the people of the saints of the Most High," to whom in the explanation of the vision the power is given, this would not deprive it of its Messianic character. Just as "the servant of Jehovah" in Isaiah is primarily a designation of Israel collectively, and then of Him in whom alone Israel's vocation was realized and fulfilled, so also the primary reference here to the reign of the Saints does not preclude an interior and ultimate reference to Him in whom, by whom and with whom they reign.

While the vision of Daniel may be rightly claimed as the most immediate source of the title, "Son of Man," a reference to the other passages cited is not precluded. The oft-repeated synonym for Ezekiel's weakness has its application to Him who had not where to lay His head. The Man of God's right hand, the Son of Man who was made strong to carry out God's purpose of deliverance for His people, finds its fulfillment in Him who came to seek and save. The Eighth Psalm is given a Messianic interpretation in the second chapter of Hebrews, where He who was "made lower than the angels for suffering and death" is "crowned with glory and honour" and "all things put in subjection under His feet."† In these Old Testament passages are the foreshadowings of the conception of the Son of Man which our Lord so marvelously enlarged and enriched; but as a designation of Jesus it is used exclusively by Himself. While the Synoptics bear witness to His usage, they never themselves adopt the term. Jesus alone calls Himself "Son of Man"; no one else ever did. It was never used by the

\* "Daniel is pointed to not only by definite later expressions, synoptical and Johannine, but by all the elementary points of Jesus' teaching" (Keim: *Jesus of Nazara*, Vol. 3, 86).

† The Eighth Psalm is also Messianically applied in chap. xxi. 16; 1 Cor. xv. 27; Eph. i. 22. Keim says that the objections to its Messianic meaning are very weak (Keim: *Jesus of Nazara*, III, 87).

Apostles; nor did the Church ever invoke Jesus as "Son of Man." The reason for this abstinence on the part of the early Church is not far to seek. The expression, especially as interpreted in a Greek sense, might seem to imply simply the human side of Christ's nature as descended from man; in the Semitic sense it implied much more.\*

2. Let us now inquire into the *significance* of the name as used by our Lord. Of this some indications have already been given us, but it is to our Lord's own application of it that we must look for its complete interpretation. It asserts that He who assumes it is truly man, but it implies, as we shall see, that He is a man beyond all others, yea, that He is more than man. Three things at least are involved in the title—that our Lord's manhood is real, is unique and is representative.

(1) The *reality* of our Lord's manhood. This had come to be disputed even in St. John's day. There were those who contended that Jesus Christ had not come in the flesh, and who taught that He only assumed in appearance or for a time that which was foreign to Him and with which His personality had nothing in common. According to a well-known Hebrew idiom, the son of anything is that which embodies the idea of that to which it is thus described as related. "The Son of Man," then, means one possessed of the reality of humanity, one who is verily and indeed man.†

Throughout the Gospel story this is abundantly attested. Our Lord possessed all the qualities of manhood, both bodily and spiritual. After His Resurrection He gave many incontrovertible proofs that He was truly and actually, and not merely in appearance, man—in all things made like unto us, with one extraordinary exception. Thus Christ's grace and condescension are marred in His assumption of our nature with all its limitations and infirmities. That the name "Son of Man" declared his identification of Himself with us was one reason why He delighted in it.

(2) The *uniqueness* of our Lord's humanity. This appears, negatively, in His freedom from sin; positively, in the ideal which He embodied.

\* "The Church was quite justified in refusing, on its part, to give currency to the title; for in the meantime 'the Son of Man' had been set upon the throne of God" (Dalman: *Words of Jesus*, p. 266). "As the consciousness of the Church became more and more completely engrossed with the subject of the essential divinity of Christ, this name, in spite of its associations with images of majesty, failed to express the thoughts which were uppermost in men's minds" (Stanton: *The Jewish and the Christian Messiah*, p. 244).

† Bishop Westcott says: "The idea of the true humanity of Christ lies at the foundation of it."



(a) The sinlessness of Jesus, although disparaged by some as a merely negative character, separates by a great gulf the consciousness of Jesus from that of all other men. Not only is this sinlessness demonstrated by His actions and words and in the whole conduct of His life, the detailed evidence for which it is not possible even to glance at; not only is it attested alike by friends and foes, and these not only among His contemporaries but all along the ages, so that to-day the verdict of Pilate, "I find no fault in this man," is the verdict of mankind; but the strongest attestation of the sinlessness of Jesus of necessity comes from within, not from without—from His own consciousness, rather than from the testimony and conviction of others. He Himself dared to utter the challenge, "Which of you convicteth Me of sin?" He declared His complete conformity to the Will of the Father—"I do always the things that are pleasing to Him." The Evil One, He affirms, "hath nothing in Me"—no weakness, no taint of selfishness, no tendency to evil, which Satan could lay hold of and bend to his purpose. These utterances are marked by a dignity, a simplicity and a genuineness which impress even those who are hostile.

No consciousness of sin! Such is the great gulf which separates the consciousness of Jesus from that of all other men. As Keim says: "The conscience of Jesus is the only conscience without a scar in the whole history of mankind."

Here is a man without sin; and He knows it and affirms it. And He knew what sin is. He had been trained in the disciplinary institutions of Israel, whose chief aim was to impress upon the conscience the sinfulness of man and the holiness of God. He had been instructed in the Old Testament, throughout which run those two determinative truths of Revelation. He realized as no one else ever did the breadth and spirituality of the Divine law and how searching and absolute are its requirements. He was keenly conscious of sin in others. He knew its prevalence and its power. He laid bare the inmost secrets of human hearts. No disguise could cover up from Him the malice, pride, self-will and impurity of man. It is emphatically said of him that "He knew what was in man."

He lived in closest fellowship with God; but the vision of the Divine purity did not awaken in Him, as it did in other men—a Job, an Isaiah, a Daniel, a Paul, an Augustine, an à Kempis, a Luther—a sense of unworthiness. Our Lord was humble; as He Himself says, "Meek and lowly in heart." Now wherever we find deep humility among men it is accompanied with self-distrust and self-accusation. But such was not the attitude of Christ. In

Him there was complete absence of self-reproach. As R. H. Hutton notes, Christ's humility was "not of conscious unworthiness, like St. Paul's, but of conscious submission to filial perfection." No physical miracle that was ever wrought approaches in significance and grandeur this moral miracle of the absolute sinlessness, the spotless purity and goodness of the Man of Nazareth.

(b) Our Lord's sinlessness was not of a merely negative nature. There was positive and active goodness shown in character and conduct. In Him "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" meet together. In Him the ideal of humanity is embodied. But not only did He embody it; He first disclosed it. Not merely was it never elsewhere found in actual being; it never existed in theory or in imagination. No philosopher had ever conceived it. No poet had ever pictured it. Certainly it had not existed among our Lord's contemporaries, as even Strauss admits. The Jewish ideal of the time was a poor beggarly artificial creation of legalism, set forth in the dreary religionism and formalism of the Pharisees which our Lord denounced, and seen at its best in the devout and fanatical intensity of one Saul of Tarsus who persecuted unto the death the followers of Jesus.\*

And if this ideal cannot be found in Judaism, it certainly cannot be found outside of it. Neither the dreamy mysticism of Eastern sages, nor the loftiest speculations of Greek philosophy, nor the political activities of Roman imperialism could be its birthplace.

Nor could our Lord's character and claims have been constructed by an idealist out of the Old Testament, or wrought out by some process of conscious imitation of Old Testament prophecies. The unity of the Messianic portraiture in them was not discoverable by man. That portraiture is so complicated, it is given in details so numerous and so diffused, it abounds in traits so diverse and apparently contradictory, that no ingenuity of research, no vividness of imagination could ever construct it, could ever combine its elements into one self-consistent personality.

"It has been reserved for Christianity," says Mr. Lecky, "to present to the world an ideal character, which through all the

\* A feeble attempt has been made to make the Essenes the soil from which Jesus sprang, in spite of the glaring contradiction between their monkish asceticism and His fundamental teaching. It has been more than refuted by Bishop Lightfoot, who concludes: "We may dismiss the statement as mere hypothesis, unsupported by evidence and improbable in itself" (*Com. on Colossians*, pp. 148-179).

changes of eighteen centuries has filled the hearts of men with an impassioned love." There have been many great men, and among them those who are revered and esteemed, but not one of them inspires men with this passion of love. Those who have most influenced men for good have confessedly drawn all their power to influence from Jesus Christ. It is this mighty influence of Christ exercised to-day which corroborates the Gospel testimony to the uniqueness of His humanity. "Never man spake like this Man." Never man lived like this Man.

(3) The *representative* character of our Lord's humanity. There is yet a third consideration involved in the title "Son of Man." It not only emphasizes the reality and uniqueness of Christ's humanity—that He is truly Man, and Man such as never was—it also sets forth the representative character of his humanity.

Our Lord is the Representative Man, not only because of the perfection of His humanity, by virtue of which He is the type and pattern to which all should be conformed; but also because His title—"Son of Man"—has a distinctly representative character. As we have seen, its origin in the Old Testament gives it unquestionably a Messianic implication, and it was practically equivalent to Messiah, although it was not recognized as such in our Lord's time. The Messianic force of the title is sustained by two considerations.

(a) Our Lord *claims that He came to fulfill the Law and the Prophets*. He found and expounded "in all the Scriptures the things concerning Himself." "They were all," He says, "written . . . concerning Me." "They are they," He affirms, "which testify of me." He then is the Goal of the Old Testament, the Subject of its utterances, the Object of its promises and predictions, the Consummation of all its revelations. What a stupendous claim! The lowly Jesus stands at the end of those centuries of Divine work and speech, and says, I am the end and climax of it all. In Me God's purpose is fulfilled, God's plan completed, God's promises kept. I am the One for whom the ages have longed, and prayed, and waited.

(b) Then again our Lord *claims Messianic attributes and powers*. The name Messiah, Christ, was repeatedly applied to our Lord by others. On three occasions He expressly accepted it for Himself: first, when in answer to the Samaritan woman's eager question, "Art Thou the Christ?" He answered, "I am"; then when He approved the confession of St. Peter as divinely taught—"Thou art the Christ, the Son of the Living God"; and then again, toward the

end of the awful tragedy when placed upon His oath, in solemn answer to the High Priest's interrogation, "Art thou the Christ, the Son of the Blessed?" He said, "I am." Thus explicitly, as Harnack notes, He called Himself Messiah.\* It was in the synagogue at Nazareth, at the threshold of His Galilean ministry, that, reading out Isaiah's delineation of Him who was to come, He testified, "To-day has this Scripture been fulfilled in your ears."†

Now when we examine the use of the title "Son of Man" in the Gospels and classify its applications; we find that they fall into two well-defined groups, exclusive of some passages which cannot be definitely assigned to either. These two groups correspond to the chief correlative representations of Christ in the Old Testament—the lowly and suffering servant of Jehovah and the Prince and Lord of all.

Correspondent to the Old Testament representations of the Messiah in His humiliation, His sorrow and pain, is found a group of passages in which the title "Son of Man" is associated with the sufferings and death of Jesus: "The Son of Man must suffer many things"; "The Son of Man hath not where to lay His head"; "The Son of Man came . . . to minister"; "The Son of Man must be lifted up on the cross."

Correspondent to the Old Testament representations of the majesty of the Messiah, we find a second group of passages in the Gospels in which the title "Son of Man" is associated with our Lord's power and prerogative and with His second coming in glory to judge the world. "The Son of Man hath authority on earth to forgive sins"; "The Son of Man is Lord even of the Sabbath"; "The Son of Man shall come in His glory; shall sit upon the throne of His glory; shall be seen coming in the clouds with great power and glory." He has "authority to execute judgment because He is the Son of Man."

\* "Some critics have called in question the fact that Jesus called Himself Messiah. But this article of evangelical tradition seems to me to stand the test of the most minute investigation" (Harnack: *History of Dogma*, I, p. 63n.). "Historically considered the calling which Jesus embraced, and with which was bound up His significance for the world, was and could be no other than to be the Messiah of His people" (Weiss: *Life of Christ*, I, p. 295).

† Our Lord's self-restraint in speaking of His Messianic claims was not due to any uncertainty in regard to them, or to any perplexity in His own mind. He must first give to His disciples a true conception of the Messianic calling, before He could announce Himself as the Messiah. Otherwise the disciples would have attached to his utterances the false and worldly conception prevalent among the Jews. Even His favorite self-designation, "Son of Man," was seldom, if at all, used until St. Peter's great confession—"Thou art the Christ, the Son of the Living God"—showed that His disciples had attained to such a knowledge of His Person and His nature that He could do so without fear of misunderstanding.

The designation "Son of Man" has therefore a double\* reference, viz., to service and to lordship. He retains and perpetuates His lordship through service, and His lordship is such as none other can share, because His service is such as none other can render.†

One of the great paradoxes of Messianic prophecy was the startling contrast between the two sets of attributes with which the Coming One was clothed. And it is certainly remarkable to find the same contrast in connection with our Lord's chief designation of Himself—"Son of Man." Surely nothing more is required to place it beyond doubt that our Lord chose this name for Himself, not only because it indicated His acceptance of the humble place to which He had stooped as the suffering servant of Jehovah, and His sense of brotherhood with us, His complete identification of Himself with our nature and our need, but also because it kept before Him and before us His vocation to be the Fulfiller of the Divine Promise of Salvation, the Saviour of sinners. Not only does it assure us of His fellow-feeling with us in our temptations; but also of His power to save and bless. Not only does it continually remind us that He is truly man; but it intimates that He is more than man, One endowed with superhuman powers as well as with human sympathies. He is, as He said to Nicodemus (John iii. 13), the Son of Man that "descended out of heaven." (Compare John vi. 62.)

The designation "Son of Man" has thus a double reference: first, to our Lord's nature, and, secondly, to His work. In regard to His *nature*, it primarily emphasized His humanity, His voluntary subjection to the infirmities and experiences of ordinary men; at the same time, it suggested the uniqueness of His humanity, that He is one separate from and preëminent above all other men. In regard to His *work*, it clearly implied his Messianic vocation, but lifted it up above its Jewish limitations and gave it a world-wide application. While our Lord generally avoided the term "Messiah," because of the false ideas associated with it by the Jews, He found in the designation "Son of Man" a true expression of His own Messianic consciousness and mission which it at once asserted and con-

\* Keim maintains that the title has a double aspect, that it expressed Jesus sense, on the one hand, of His human lowliness; on the other hand, of His Messianic dignity (*Jesus of Nazara*, Vol. 3, 90). "By this name He did not wish merely to bring into prominence and intensify the paradox involved in the coexistence of His weak, lowly humanity and His lofty Messianic dignity, but rather sought to explain and solve it. The use of this name was a solution of this paradox given *in nuce*, through reference to the testimony of the Old Testament Scripture" (Wendt: *The Teaching of Jesus*, 2, 148).

† Forest: *The Christ of History and Experience*, p. 65.

cealed. Thus, as Holtzmann says, "it was a riddle to those who heard it, and served to veil, not to reveal, His Messiahship."

## II. *Jesus is the Son of God.*

1. In considering the application of the title "Son of God" to Jesus, let us first glance at *the usage* in the Synoptic Gospels and then in St. John's Gospel.

(1) In the former there is no passage in which Jesus explicitly calls Himself "Son of God." Nevertheless He does so by implication, and He accepts the title when given to Him by others.

He names or addresses God as "The Father" in Matthew twenty-one times, in Mark thirteen, in Luke twelve. It is remarkable that in regard to His relations with God, Jesus never classes Himself with other men. He says "My Father" and "your Father," but never "Our Father," except when He bade the disciples pray "Our Father." Nor is there a single instance in which Jesus includes men with Himself as alike "Sons of God." Certainly these things point to a uniqueness in the Sonship of our Lord.

In two parables, that of the Vineyard and that of the Marriage Feast, Jesus represents Himself as the Son and by implication as "The Son of God."

The title is applied to our Lord under very different circumstances and doubtless with considerable variety of significance. Thus, the demoniacs addressed Him as the Son of God with some perverted sense of His power; Satan challenged Him to prove Himself the Son of God; the Centurion, moved by what he saw at the cross, declared Him to be the Son of God, perhaps with his heathen conception of a hero or demi-god.

All the Synoptics relate the testimony of the Father, given in varying form at the Baptism and at the Transfiguration, "Thou art My beloved Son."

There were two notable occasions upon which Jesus accepted the title: first, when St. Peter made his first confession, "Thou art the Christ, the Son of God," and our Lord approved it as a truth divinely taught him;\* and, secondly, when, to the High Priest's solemn interrogation, "I adjure thee by the living God that Thou tell me if Thou be the Christ, the Son of God," our Lord replied, "I am."

\* There is clearly a reference to Peter's confession in our Lord's question about the Temple-tax (Matt. xvii. 25). The Temple was His Father's house: "The sons are free." Our Lord claims exemption on the ground of His Sonship, although in His forbearance and self-repression He pays it, "lest we cause them to stumble."

There were also two remarkable occasions when our Lord, at least by clear implication, asserted His Sonship. The first was when He confounded the Pharisees with the dilemma they refused to face, "If David called Him Lord, how is He his Son?" (Matt. xxii. 41-45). Even Strauss is compelled to admit in the words, "The presupposition of a higher nature existing in the Messiah, in virtue of which He was indeed, according to the flesh, a descendant of David, but according to the Spirit a higher essence, proceeding directly from God." The second was when our Lord gave utterance to the remarkable words recorded in Matt. xi. 27 and Luke x. 22: "All things have been delivered unto Me of My Father; and no one knoweth the Father save the Son; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him." Some like Renan, unable to evacuate these words of their profound significance, set them down, in the teeth of all testimony, as a later interpolation. The words, as Bruce affirms, "take us out of the historical, incarnate life of the Speaker into the sphere of the Eternal and Divine" (*Expositor*, VI. 79). They express, as Fairbairn notes (*Studies in the Life of Christ*, 193-4), not simply a figurative but an essential, filial relation to God.

Another indication that it was well known that our Lord received and accepted the title is given in the taunt of the Scribes before the cross: "He trusted in God, let Him deliver Him now, if He desireth Him: for He said, I am the Son of God" (Matt. xxvii. 43).

(2) Let us now turn to St. John's Gospel. Here we find Him calling God "Father" (34) and "the Father" (70), in all 104 times. Here also (chap. xx. 17) we find our Lord's express discrimination of His own relation to the Father from that of others in His message to the disciples by Mary Magdalene: "Go unto My brethren and say unto them, I ascend unto My Father and your Father and My God and your God" (John xx. 17).

The title "Son of God" is frequently used of our Lord both by Himself and by others. John uses *uios*, "Son" of Christ alone; believers are called *τεκνα*, "children."

Twice our Lord calls Himself "the only begotten Son of God," the strongest assertion of His unique relationship to the Father (John iii. 16-18). The name is also given Him by the Evangelist (John i. 14-18).

2. Let us now inquire into the *origin* of the title. This, without controversy, is allowed to be in the Old Testament.

Passing over its casual application to the angels and to men as

God's offspring made and sustained by Him, we find a twofold use of the title, the one ethical and the other official and typical.

(1) The ethical use of the title. God's relationship to Israel is thus described; for it was a relationship of grace, an undeserved favor. This was the message Moses bore to Pharaoh: "Thus saith the Lord, Israel is My son, even my firstborn; and I say unto thee, Let My son go" (Exod. iv. 22). And Jehovah's words to Hosea (ii. 1) emphasize the grace shown to Israel: "When Israel was a child, then I loved him, and called My son out of Egypt." Israel then was God's son as the object of His love, the people whom He chose and trained for Himself; and this sonship placed the nation under the obligation of obedience. On this account Jehovah, through Malachi (i. 6), pleads with His people: "The son honoureth his father, and a servant his master; if I then be the Father, where is mine honour? and if I be a Master, where is My fear?"

From the nation as a whole, which failed in its filial affection, it was natural that the title should pass to individuals who walked in the fear of the Lord and rendered Him true filial reverence and obedience. And thus, in the New Testament, it came to be the designation of Christians whose sonship depends upon their relation to the only begotten Son of God.

(2) The official use of the term seems to have been limited to the Kings of Israel. To some of them at least the title was expressly given.

It is probably with reference to David that the Lord says: "He shall cry unto Me, Thou art my Father, My God and the Rock of my salvation. Also I will make Him My firstborn, higher than the kings of the earth" (Ps. lxxxix. 26-27).

And of Solomon God spake: "I will be his Father, and he shall be to Me a son." And so far as the Second Psalm refers to any prototype of Him who was to come, it is to Solomon that the reference must have been made. But if such a reference existed, the type is merged at once in the great Ideal which never was and never could be realized except in One. It is noteworthy that in this Psalm the divinely chosen ruler is called both the Son of God and the Lord's Anointed. This of itself determines the original Messianic application of the designation. This passage stands in the same relation to the "Son of God" as Dan. vii. 12 stands to the correlative designation, "Son of Man."

The use of "Son of God" as a synonym for Messiah in the late Jewish apocryphal books is doubted by some, while confidently affirmed by others. The evidence at the best is very scanty.



3. We are now in a position to discuss *the significance* of the designation "Son of God," as applied in the New Testament to our Lord. Is it official or ethical or metaphysical? Is it anything more than a synonym for Messiah? Or does it express, in addition, His pre-eminent goodness, and the singular favor and love God had toward Him? Or, back of this, does it express that which is the ground and reason both of His mission and of the good pleasure of Him who sent Him—a certain unique, incomparable, mysterious and eternal relationship of life and being with the Father—in a word, what we may conveniently designate a metaphysical relationship?

Now there is no doubt that the designation "Son of God" was used by the Jews as the equivalent of Messiah, but this does not exclude its higher and unique meaning. The Jews understood our Lord to claim something far beyond the Messiahship when they charged Him with blasphemy. They, on one occasion, we are told, "sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His own Father, making Himself equal with God." And upon another occasion, "the Jews answered Him saying, For a good work we stone Thee not, but for the blasphemy; and because Thou, being a man, makest Thyself God" (John v. 18, x. 33). At our Lord's trial before the Jewish Council His enemies were forced at last to the great issue, and it was for blasphemy, and because He declared Himself to be the Son of God that He was condemned (Matt. xxvi. 63). And before Pilate, with all their pretexts and false accusations set aside, the Jews were forced to the same issue: "We have a law, and by the law He ought to die, because He made Himself the Son of God" (John xix. 7).\*

The Jews themselves then clearly perceived the difference between their conception of the Sonship of Messiah and the claims of Jesus. Their meagre idea of the Messiah will not, Dorner says, justify us in reducing the Christian conception of the Divine Sonship to the same narrow limits.†

\* "It was on that they condemned Him, because they counted it blasphemy. That shows at once what they understood and what Jesus understood by 'Son of God.' It was a relationship to God of such a kind that for any ordinary man to claim it was to impinge upon the sacred prerogatives of God and to bring them into contempt. It was, in other words, to claim to be Divine. That was what they meant and what Jesus meant" (Drummond: *The Relation of the Apostolic Teaching to the Teaching of Christ*, p. 243).

† Dorner: *Person of Christ*, Div. I, Vol. I, p. 53. "Though the Jews certainly understood the title 'Son of God' as a traditional attribute of the Messiah, they yet by no means found the essential principle and significance of the Messiahship in the filial fellowship of the Messiah with God, but in His splendid and powerful

It could easily be shown that the inadequacy and erroneousness of the Jewish conception of the Messiah and their rejection of Jesus were due to the externalism of their idea, to its narrow and formal officialism, and their disregard of the ethical character of the Sonship of the Messiah. He is the Holy One of God, the Sinless Man, in whom the divine law is perfectly manifested and by whom the divine will is completely fulfilled; and it is because of His perfect goodness that in Him God the Father is well pleased. The perfect holiness of Jesus, His absolute submission to God's will, His supreme love for the Father and for sinners had their great and crowning manifestation on the cross. "Therefore," He says, "doth My Father love Me, because I lay down My life that I may take it again" (John x. 17).

But as the ethical is the basis of the official Sonship, so it in turn demands a foundation broader and deeper than humanity itself could yield. The sinlessness of Jesus is not compatible with any humanitarian theory of His being. The sinless Son of Man can be none other than the Son of God. As the official Sonship rests upon the ethical, the ethical rests upon the metaphysical, without which it cannot be explained and could not exist.

Jesus was not the Son of God merely in an ethical sense, because He was man perfect and sinless. The very fact that He was such proclaimed Him to be divine. Nor was He Son of God in any mere official sense, as the term was applied in the Old Testament to men divinely called and appointed to office. He was not Son of God simply because He was the Lord's Anointed, the Messiah. This term declared His vocation, not His nature. He was not Son of God because He was Messiah. On the contrary, He could not have been Messiah unless He had been Son of God. His vocation was founded upon His personality. It was His divine-human Person that gave Him the right to be the Messiah.

This supreme and essential Sonship of Jesus is not a mere inference; it rests upon the self-revelation of our Lord, upon His manifestations of Himself in His incarnate life and teaching. Let us glance at some of these. Consider

(1) *Christ's claim to pre-existence.*—Conversing with Nicodemus He describes Himself as the Son of Man who had come down from heaven. In the synagogue at Capernaum He calls Himself "the Davidic Kingship" (Wendt: *Teaching of Jesus*, 2, 153). In regard to Christ's idea of the Kingdom, it is recognized that it far surpasses the highest Jewish conception of it. Why then should our Lord's idea of the King be accorded the very opposite treatment and restricted to the narrowest Jewish views? See Drummond: *Apostolic Teaching*, etc., p. 215.

Bread of Life which had come down from heaven; and He repeats this again and again in various forms. When the Jews objected that they knew His father and mother and caviled at His claim to have come down from heaven, He answered that they needed divine teaching in order to receive Him, and went on to reassert His preëxistence in the same terms as before. When the disciples complained of our Lord's teaching, He appealed to His coming Ascension as a corroboration of His preëxistence: "What and if ye shall see the Son of Man ascend up where He was before?" "The Living Father," He declares, "sent Me." "I am from Him, neither came I of Myself, but He sent Me." "I proceeded forth and came from God." "I know whence I came and whither I go; but ye cannot tell whence I came and whither I go." The Discourses in John vii-x contain remarkable assertions of our Lord as to his preëxistence and His relations to the Father. In answer to the Jews' inquiry, "Who art Thou?" Jesus sets forth with great plainness His origin and claims: "I came out of God Himself, and am now here; nor have I come of Myself, but I am His Messenger."\* It was with this marvelous consciousness of His origin and dignity that He humbled Himself to the most menial of services: "Knowing . . . that He was come from God and went to God, He . . . began to wash the disciples' feet" (John xiii. 3).

Wendt would interpret all these assertions in a figurative sense, and compares them with our Lord's words to His disciples: "Ye are of God"; "begotten of God," and such like. But as Stevens points out, Jesus never applies to Himself this language about being begotten from God which He applies to others; and He never applies to any others the descriptions which He gives of His own coming from God. When Wendt seeks to apply his canons of interpretation to what we may regard as crucial passages, their failure is evident. Turn first to the great Intercession recorded in John xvii: "I have glorified Thee on the earth"—not in sentiment and thought merely, but in the activities of a life of perfect love and obedience;—"and now," He prays, "glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." It was, as Westcott notes, glory which He had in actual possession, and not merely as the object of the Divine thought. Clearly the words express Christ's expectation of His return to a mode of existence which He had before the world was.

\* John viii. 42, as translated in *Twentieth Century New Testament*, a book which, with distinct defects, will prove very helpful in getting at the rich significance of Christ's words.

Now Wendt admits that the language naturally bears this meaning to us, but he describes this as a modern mode of thought, which he distinguishes from the New Testament mode. He says that "according to the mode of speech and conception prevalent in the New Testament a heavenly good, and so also a heavenly glory, can be conceived and spoken of as existing with God and belonging to a person, not because this person already exists and is invested with glory, but because the glory of God is in some way deposited and preserved for this person in heaven"; just, he illustrates, as treasure was said by Jesus to be laid up for the disciples in heaven.\* There is no evidence that New Testament language ever confused a past participation with a promise of future blessedness. No instance can be shown of the application of such language to disciples as our Lord uses with reference to Himself. Moreover, in this passage our Lord does not speak of the existence of a glory destined for Him, but He speaks expressly of His own existence in a past condition of glory—"the glory which I had with Thee before the world was."

Let us next turn to what is perhaps the most conclusive assertion of our Lord's preëxistence: "Before Abraham was, I am."† The Jews had reproached Jesus with claiming to be greater than Abraham. So far from disavowing the claim, He maintains it and brings it out at last in the most startling form: "Before Abraham was born, I am"; not "I was," but "I am." "I was" would have expressed simply priority; but "I am" expresses what is beyond all limitations of time. It draws the contrast between the temporal and the eternal, between the creature and the uncreated, between Abraham and Abraham's Lord. To interpret this as a mere ideal existence in the thought and counsel of God obliterates the distinction between "I am" and "Abraham was." Besides, such an unconscious, impersonal existence could have been predicated of Abraham and of other men. The Jews, instead of taking up stones to stone Jesus, might have said, "So also were we." Such an idealistic interpretation would make our Lord to be an empty visionary giving needless provocation by an unintelligible jargon. Unlike the critics, the Jews took our Lord in earnest, and

\* Wendt: *The Teaching of Jesus*, Vol. 2, p. 169.

† "All attempts to explain away the force of this are hopeless" (Drummond). "There can be no doubt as to this final answer, which follows as a natural climax to what had been said before. Abraham died; Christ was the giver of life: Abraham was the father of the Jews; Christ is the centre of Abraham's hope; Abraham came into being as a man; Christ is, essentially, as God" (Westcott: *Commentary on John, in loco*).

grasping the significance of His utterance stamped it as blasphemous. And blasphemous it must be, unless it is, as we believe, the "I am" of ancient Israel, who here unveils His consciousness of Eternal Being.

(2) The *self-assertion* of Christ is one of the most startling features in the Gospel portraiture of His life and teaching. He confronts all the sorrow and weariness of the world and points men for help and comfort, not to God, but to Himself: "Come unto Me, and I will give you rest." "I am the Light" which shines forth into the dense darkness of sin and ignorance that broods over the world. "I am the Truth"; not merely one perfectly truthful, but the very substance of the truth itself. "I am the Way"; the only way by which men can find God and happiness and safety. "I am the Life"; not merely as having life, but as dispensing it, the only source of life without which men must die eternally.

He claims to be the one Way of Access to God: "No man can come to the Father except through Me." He offers Himself as the Supreme Object of men's trust; men are to believe in Him, as they believe in God; to honor Him, as they honor God; to love Him, that they may be the objects of God's love.

The mere enumeration of Christ's claims would compel us to traverse the whole extent of His utterances; for they came forth naturally, inevitably, out of His self-consciousness. He claims to do in His own name and by His own authority works which are competent to God only. He claims to control alike the forces of nature and the powers and existences of the invisible world. He claims absolute knowledge of the human heart and power to forgive sins. He claims that He alone knows God, and that He is the only medium of that knowledge to others. He claims absolute and binding authority and perpetuity for His own words.

In John's Gospel our Lord makes five remarkable claims to equality with God—the equality of coöperative agency and coördinate power: "My Father worketh until now and I work"; "What things soever the Father doeth, these also doeth the Son likewise"; the equality of commensurate knowledge: "As the Father knoweth Me, even so know I the Father"; the equality of mutual indwelling: "I am in the Father, and the Father in Me"; the equality of common possession: "All Mine are Thine, and Thine are Mine"; the equality of essential being: "I and My Father are One," not One in a mere unity of will and affection, but a unity of life and being, a substantial Oneness of essence. Certainly such a unity, if not expressly asserted, is implied. As Reynolds observes, "the  $\text{?}$ , the

one reality, if it does not express actual unity of essence, involves it." The complete ethical unity of will and purpose, which is the lowest meaning the words could bear, carries with it the underlying implication of the unity of being.\* Combine the Lord's assertions of Eternal Preexistence with His claims to equality with God, and the demonstration is complete that He is no created being, but the only begotten Son, very God of very God.

The two designations, Son of God and Son of Man, are closely related. Each is unique and exclusive. There is but one Son of God as Jesus was; and there is but one Son of Man. Each implies the other; each helps to explain the other. The significance of "Son of Man" began with the lowliness of His humanity; it rises up to its sinless perfection and its representative uniqueness. The Son of Man is the Messiah, the Messenger and Archegos of Salvation. The significance of "Son of God" starts from the climax of the Son of Man and explains the mystery of Christ's sinlessness and the secret of His Messianic fitness. He could not be Son of Man unless He were more than man. He could not be known as Son of God unless He had become Son of Man. There is but one Person, but with a twofold relationship. "Son of Man" expresses the earthly manifestation of the Word which became flesh and tabernacled amongst us. "Son of God" expresses and affirms His eternal and essential being. The two together give us a complete definition of His Person.

\* "The Lord declares that He can bestow Eternal Life and blessedness upon those who stand in close, loving relations with Himself, and between whom and Himself there is mutual recognition and the interchange of love and trust. He bases the claim on the fact that the Father's hands are behind His, and the Father's eternal power and Godhead sustain His mediatorial functions, and more than all, that the Father's personality and His own Personality are merged in one consciousness and entity. If He merely meant to imply moral and spiritual union with the Father or completeness of revelation of the Divine mind, why should the utterance have provoked such fierce resentment?" (Reynolds' *Commentary on John*, x, 35).

SECONDLY—OUR LORD'S TEACHING CONCERNING HIS MISSION.

Our Lord laid great emphasis upon His Mission. Again and again He describes Himself as sent forth from God. "I came forth," He says, "and am come from God; neither have I come of Myself, but He sent Me." "The living Father sent Me." And generally where it is expressly affirmed that the Father sent the Son, the word used—ἀποστέλλω—conveys the idea that the Son is the delegate, the envoy and representative of the Father. Our Lord, as Westcott notes, "presents His own Mission as the one abiding Mission of the Father." Moreover, Christ's Mission is grounded in His Person. He is not the Son of God because He is sent, but He is sent because He is the Son of God. And in order to fulfill His Mission He became Son of Man. As Son of God He is qualified to be the representative of the Father; and as Son of Man He makes the Father accessible to us. In our Lord's Mission three distinct correlated functions may be distinguished—Revelation, Redemption and Judgment.

The first of these functions belongs to the Prophetic office of Christ, the second to His Priestly office, and the third to His Kingly office. In the three combined there is given the complete conception of the mediatorial work of Christ as foreshadowed in the institutions of the Old Dispensation, and as disclosed in the work and death of the Incarnate Lord Himself.

There is a profound significance in these functions. On the one

hand, they correspond to the original threefold relationship in which man stood to the world, as its Prophet, Priest and King—the Interpreter of its Divine significance, the Medium of its sacrifices of worship and of service, and the Wielder of the supreme God-given authority to subdue it and use it for the great moral and spiritual ends of the Divine Giver. On the other hand, these functions of the Messiah are correlative to the three great needs of sinful man. Ignorant of God and of His righteousness, he needs spiritual light and knowledge. Guilty and polluted, he needs forgiveness and purification. Perverse and enslaved, he needs discipline and freedom. To meet these necessities, to secure for man complete redemption, there must be provided a Saviour who teaches, who atones, who rules, who is Prophet, Priest and King.

Each of these Messianic functions is shadowed forth in the Old Testament. The three mediatorial functions of the Christ are there delineated; but they are there, so to speak, in solution, uncombined. And the Jews never combined them. Stanton warns us against supposing "this threefold conception of the Christ to have been formed before the coming of Jesus."\* In His own Person and through His own teaching and work, He combined and unified what had been given "in many parts and in many ways" in the Old Testament.

In this part of our inquiry we are to consider how far our Lord assumed the possession of these offices, and what is the significance of the functions of Revelation, Redemption and Judgment which occupy, we believe, a very prominent position in His teaching concerning Himself.

### I. *Revelation.*

Revelation is the function of the Prophet, who is God's spokesman, the Medium of the communication of the Divine Will. It is not easy to determine how far the Jews recognized the prophetic office of the Messiah. After the cessation of prophetic inspiration there certainly arose an intense longing for the coming of a Prophet. From a few passages in the Gospels, especially the words of the Samaritan woman, it would seem that this expected Prophet was identified with the Messiah. But in other passages the two are clearly distinguished. When John the Baptist said he was not the Christ, he was asked whether then he was not Elijah or the Prophet. Toward the close of the Galilean ministry, when questionings about Jesus were rife, some said, "This is of a truth that Prophet."

\* Stanton : *The Jewish and Christian Messiah*, p. 293.



Others said, "This is the Christ." The multitude, we are told, took Him for a Prophet, a "Prophet mighty in deed and word," but this was evidently not a recognition of His Messialship.

Our Lord never took to Himself the name of Prophet, but He did most unmistakably assume prophetic functions, and in such form as no Prophet ever did or could claim. He claimed to know the Will of God, the Truth of God, yea, God Himself, in terms which in the mouth of the greatest of the Prophets would have been arrogant and blasphemous. He set Himself before the world as its one Teacher and Guide, a Guide who could never err, a Teacher who spoke with the authority of God Himself.

Our Lord declares that He came into the world to bear witness to the truth. He is Himself the Truth. His coming was the coming of the Truth. By the truth is meant the expression of God's thought and will and character. Christ expounded God to us; He showed us the Father. "No one," saith St. John, "hath ever yet seen God." God had indeed manifested Himself in His works: He had spoken by the Prophets; in visions and theophanies and angelic splendors, they had caught glimpses of His glory; but God Himself no one had ever yet seen. Then at last appeared the only begotten Son, who is in the bosom of the Father, in a transcendent fellowship of life and love with the Eternal; He declared, interpreted, God to man. "He that hath seen Me," saith Jesus, "hath seen the Father."

Compare with the testimony in St. John our Lord's declaration in the Synoptics: "No one knoweth the Son save the Father; nor doth any one know the Father save the Son, and He to whomsoever the Son willeth to reveal Him." Observe, it is not knowledge about the Father or the Son that is meant, but knowledge of each—a personal, intimate, essential knowledge of the very Being Himself. Of this knowledge there are four things to be noted.

First, it is not mere human knowledge, of however extraordinary a character; it is not knowledge which man as man can possess. A marked contrast is here drawn between what man as man can know, and that which our Lord knew. As our Lord said, "No man hath seen the Father, save He which is from God. He hath seen the Father" (John vi. 46). In making this contrast our Lord evidently grounds it upon the distinction between Himself, the Incarnate Son of God, and other men.

Secondly, it is not mutual knowledge merely, but commensurate knowledge. Our Lord asserts His knowledge of the Father to be equal to the Father's knowledge of Him.

Thirdly, Our Lord's knowledge of the Father is not the outcome of a remembrance He has of a former fellowship with Him; it flows out of a present fellowship, out of His unbroken community and fellowship with the Father. Jesus insists upon His personal connection with the Father. His message was drawn directly and continually from the Father, as the message of no Prophet could be. "The only begotten Son *which is in the bosom* of the Father, He declared Him." Again and again our Lord declares that all that He taught He had "seen with the Father," that He testified "what He had seen and heard" from the Father. "He whom God hath sent, speaketh the words of God" (John iii. 34, viii. 38).

Then fourthly, the revelation of God in and through Christ is a Living and Personal Revelation. The Divine life and being are expressed in the terms and under the conditions of human life, in the obedience, purity, goodness, love and self-sacrifice of Jesus. The Fatherhood of God is manifested in the well-beloved Son. "He that hath seen Me hath seen the Father." It is not messages from God, but God in Himself whom Christ reveals to men. He who does not see in Jesus the revelation of the Father does not truly know Him. This is what our Lord implied in His reply to Philip: "Have I been so long time with thee, and hast thou not come to know Me?" Jesus had been revealing the Father to the disciples in all His intercourse with them; and as they had not seen in Him the Father, they had failed to know even Jesus Himself.

Our Lord declares that we have no right understanding of Him until we see the Father in Him. Then He gives the ground of His declaration: "I am in the Father, and the Father in Me." I, the God-man, am now in the Father. Just as I was in the bosom of the Father in heaven, so on earth "I am in the Father, and the Father in Me"; so that My works are His works, and My words are His words (John xiv. 10, iii. 34, viii. 28, xii. 49, xvii. 8).

If Jesus thus knew God, do we marvel that He knew men—knew their motives and character, searching them to the utmost depth of their being; knew their knowledge, what was real in it and what was false or imperfect in it, its extent, its limitations, its illusions; their knowledge of God, so shallow when they thought it profound; their knowledge of themselves, so perverted through self-deception?

If Jesus thus knew God, did He not know God's will and God's working—what He had done and was doing, what He was about to do, the past history, the future developments of the great work

of redemption? Concerning that future he made significant announcements. He disclosed in part the future of His kingdom, its conflicts and its victories. He spoke of it as One familiar with it. Was it not part of the Divine plan, part of the work His Father had given Him to do?

But of our Lord's knowledge of the future, one remarkable limitation is given; it is in relation to the time of His second advent. Repeatedly He declares its certainty and describes its accompaniments and its object, its glory and its terror; but in regard to the time of His appearing, "of that day and that hour knoweth no one, not even the angels in heaven, nor the Son, but the Father." This is the one limitation set forth in the whole vast compass of Christ's knowledge. Clearly it is exceptional and is given as such. But this exception has been dealt with by some as though it were not an exception but the rule; and upon the ground of this one case general inferences have been drawn as to Christ's ignorance in other things, matters which affect fundamentally our conception of the methods and the character of Divine Revelation.

These inferences have been largely based upon the modern theory of Kenosis, which, in its recent forms, first came into prominence about sixty years ago.\*

This theory finds its chief support in what has been shown, I think conclusively, to be an erroneous interpretation of Phil. ii. 5-11. Christ in taking upon Him the form of a servant did not lay aside the form of God. He did not cease to be God. He did not divest Himself of a single Divine attribute. As Hooker says, "No alteration accrued to the nature of God"; and on the other hand, the essential properties of Deity were not imparted to the manhood (Hooker, E. P. V., 54, 5, 6). The two natures, the divine and the human, in their fullness and perfection subsisted together in the one Person. That of which Christ emptied Himself was not the form of God, but "the being on an equality with God" (American R. V.); the reference is not to the being and attributes of the Son in His pre-incarnate state, but to the glory which He had with the Father, the equality of the Divine state which He had shared. This it was that "He counted not a thing to be grasped" (American R. V.). This surrender was prior to the Incarnation and did not affect the essential nature of the Son. Christ voluntarily divested Himself of the Divine rights to which He might have clung in order to take

\* "The heresy, at once modern and semi-pagan, of Kenosis, the theory according to which the pre-existent and eternal Deity commits suicide by incarnating Himself, in order gradually to be reborn and find himself God again at the end of His human life" (Sabatier: *Outlines of a Philosophy of Religion*, p. 142).

the form of a servant. Then as a further step in that course of self-humiliation upon which He had entered, He humbled Himself in suffering and obedience, even to the utmost limit of death; and all through this career of service and humiliation He was still subsisting in the form of God.\*

The Kenosis must be placed side by side with the Pleroma. "For He (God the Father) was pleased that all the Fullness (the Totality of the Divine Powers and Attributes) should dwell in Him (the Son)." Hence it follows, as St. Paul declares, that "in Him (Christ) dwelleth (permanently) all the fullness of the Godhead bodily," that is, under the human conditions which He assumed (Col. i. 19, ii. 9).

Now Christ, as God, possessed a Divine mind, and as man He possessed a human mind. Christ had both a Divine and a human consciousness. There is no psychological difficulty in this double consciousness. It is possible for one who is merely man to concentrate his consciousness upon one subject of knowledge, and for the time being to exclude other subjects from his consciousness.†

Nay, more, it is not only possible but indispensable. Human consciousness can only be exercised in the form of attention. Attention is simply the concentration of consciousness upon a definite and limited object of thought. We cannot know things except as we pass from one limited object to another. But the Divine consciousness is complete, unlimited and eternal.

It was possible for Jesus not to know in His consciousness as man what He, as God, knew in his Divine consciousness. And still further, the human mind of Jesus must have received knowledge, must have grown in wisdom as Jesus is said to have done. That growth in Divine knowledge and wisdom depended upon the indwelling spirit and His fellowship through that Spirit with the Father. The human mind of Jesus entered into fellowship with the Divine mind. The Incarnate Son partakes of the Divine knowledge. As He says, "The Son can do nothing of Himself,

\* "Being in the form of God"—ἐ μορφῇ Θεοῦ ἰπάρχων—means "while originally existing and continuing to exist, in the essential form of God." See Archdeacon Gifford's exhaustive discussion in the *Expositor*, Fifth Series, Vol. 4. "The word ἰπάρχων, *subsisting*, as used by St. Paul, denotes both the preëxistence and the continued existence of Christ *in the form of God*" (Gifford).

† Many psychologists are of the opinion that definite consciousness has a background of sub-consciousness and unconsciousness. The phenomena of unconscious cerebration seem to show that mind is larger than consciousness. One may not dogmatize in so obscure a sphere, but at least we find analogies that confirm the possibility of the coexistence of the Divine and human consciousness in the God-man.

but what He seeth the Father doing, for the Father showeth Him all things that Himself doeth." Observe the present tense. The reference is clearly to the incarnate life of the Son, not to the pre-incarnate life. This is still more evident from what follows: "And greater works than these will He show Me" (John v. 19, 20). The Father is ever giving the Son power and knowledge. The knowledge which Jesus thus received was, on the one hand, knowledge such as only God was capable of, no mere man could have received it; on the other hand, the finite human consciousness of Jesus could not take in the whole infinite consciousness of the Divine nature. He received all that such a mind could appropriate, but He never ceased to be human. We must beware of a Eutyechian confusion of the two natures. There was another limit to what Jesus received. There was given to Him just what was needful for His mission. As Hooker says, what was or was not imparted to His manhood was ruled by "the exigence of that economy of service for which it pleased Him in love and mercy to be made man" (E. P. V., 54, 6).

We can now see how it was possible for Jesus, as man, to be ignorant of the time of His second coming. And it is not difficult to see why this limit was here placed upon His human knowledge. The time of the second advent was in the Divine wisdom excluded from the Divine Revelation to man. "It is not for you," said Jesus to the disciples, "to know times and seasons which the Father hath set in His authority." Doubtless there may be other matters, the secret things which Moses declared to belong to the Lord our God, which the Incarnate Lord by His own will excluded from the sphere of His human mind and knowledge; but no others are named to us.

What warrant, then, we may now ask, have critics of the present destructive school to apply this exceptional case, as though it were a general principle, to our Lord's knowledge of the Old Testament? These critics admit that our Lord held and taught the plenary inspiration of the Old Testament, its authenticity as genuine and trustworthy history, and its supreme authority as the revealed Word of God. Our Lord never asserted ignorance in regard to this subject. The knowledge of the time of our Lord's second coming would not have been profitable for us, and the subject is wisely excluded from the scope of the Divine revelation. The knowledge of the nature and authority of the Old Testament is vital to us; it lies at the very foundation of the Christian faith.

Our Lord's relations to the Old Testament are of supreme im-

portance. In regard to them we must distinguish at least five ways in which He stands related to the Old Testament.

(1) Our Lord was a profound and ardent student of the Old Testament. Not only had He a wonderful knowledge of its spiritual teaching, its deep significance as a revelation of God's will and character, He had a full and accurate knowledge of its events and incidents. Moreover there could not have been a complete spiritual knowledge of the Old Testament without a commensurate historical knowledge. If our Lord's position was so exalted in regard to the former, it can scarcely be thought that it could have been imperfect and inaccurate in regard to the latter. Our Lord knew the Old Testament as no one else ever did or could know it.

(2) Our Lord honored the Old Testament. He appealed to its authority; and His appeal is the more remarkable standing as it does side by side with His own unparalleled self-assertion. His own "I say unto you" rings out with the same unhesitating assertion of authority as His repeated affirmation, "It is written." He expresses in the very same terms the perpetuity of His own words and the words of the Old Testament. Of the latter He says: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all be fulfilled" (Matt. v. 18). And of the former he declares, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). Thus our Lord affirmed the inviolability of the book of the Old Covenant. He corrected misinterpretations and rebuked additions to it. He sternly denounced all those who made it void by the traditions of men. He discriminated what was temporary in it, but He accepted it as stamped with irrefragible Divine authority, and assured men of the certainty of its fulfillment and the stability of its promises.

(3) Our Lord declared Himself to be the supreme Subject of the Old Testament. Just before the beginning of His Galilean ministry He affirmed, "They are they which testify of Me" (John v. 39). Just before He went out from the upper chamber to the place of His agony He said, "This that is written must be fulfilled in Me, . . . for that which concerneth Me hath fulfillment" (Luke xxii. 37). On the cross He cried, "It is finished"; that is, the Scripture is fulfilled, the sacrifice is consummated. After His Resurrection again He reaffirmed His testimony: "All things must needs be fulfilled which are written in the law of Moses and the Prophets and the Psalms concerning Me." Thus our Lord set off every step in His work in accord with the inspired programme of

the Old Testament. Thus He translated into act and deed every word and type and promise of the Old Testament. And it was with the most complete knowledge of it that He declared it to have been fulfilled.

(4) Our Lord taught and trained His disciples from the Old Testament. He continually referred them to it. He described the correspondence of its promises with His actions. He introduced His predictions of His sufferings and death with reference to what had been written. After His resurrection He reminded them that while He was yet with them, He had told them that "all things must needs be fulfilled which are written in the Law of Moses and the Prophets and the Psalms concerning Me." And again, "Beginning from Moses and from all the Prophets, He interpreted to them in all the Scriptures (observe the emphatic *all*) the things concerning Himself" (Luke xxiv. 24, 27). Nor did He merely instruct them, as another teacher might have done. "He opened their mind that they might understand the Scriptures" (Luke xxiv. 45). He gave them spiritual illumination and enabled them to apprehend what was written and to discern its fulfillment in Himself.

(5) But not even yet have we exhausted our Lord's relations to the Old Testament. He was not only the devout student, the indefatigable teacher and unerring expounder of the Old Testament; not only did He honor its authority and find in Himself its supreme fulfillment; He was its Divine author. Christ's work of Revelation was prior to His Incarnation. He then entered upon another stage in that work; and another and still higher and more glorious stage in it will begin with His second coming. God's revelation of Himself began with creation. In His works His glory is manifested, His power and wisdom and goodness are disclosed, and Christ is the Mediator of that Revelation, for "all things were made through Him, and without Him was not anything made that hath been made" (John i. 3). The office of Revealer is essentially inherent in our Lord's Person. It has always belonged to Him as Son. He is Himself by His Divine nature, the Revealer of the Father; for He is "the Effulgence of His glory and the express Image of His substance" (Heb. i. 3, R. V.). Our Lord's declaration that He is "the Light of the World" points to Himself as the Source of all Revelation; and this before, as well as after, the Incarnation. For He says, "Whosoever I am in the world, I am the Light of the World" (John ix. 5). As Bishop Westcott comments: "The indefinite character of the statement suggests the thought of the manifold revelations of the Word. 'Whosoever' and not only

during that revelation which was then in course of being fulfilled, but also in the time of the Patriarchs and of the Law and of the Prophets and through the later ages of the Church Christ is the Light of the World."

Let it be noted, also, that our Lord's testimony to the Old Testament Scriptures was borne, not only in the days of His humiliation, but after His Resurrection, when He was already ascending and returning to that glory with the Father which for a season He had surrendered. He reaffirmed it all even more explicitly. No longer can the plea of the alleged ignorance of His humiliation be used to invalidate this testimony.

Moreover, side by side with our Lord's latest testimony to the Old Testament stands His remarkable declaration of sovereign authority: "All power is given unto Me, in heaven and on earth." Now with that endowment of power there must have been a commensurate endowment of knowledge and wisdom. Without this what would authority be but an arbitrary tyranny, and what would power be but a blind, irresponsible force? Such an anomaly is inconceivable anywhere, most of all in One who is the Image of God and the Ideal of man. He who has all power in and over the universe can be none other than He "in whom are hidden all the treasures of wisdom and knowledge."

Now let us consider the position in which the destructive school of Old Testament Criticism places this wise Master, "Our great God and Saviour Jesus Christ." Not only are many historic statements made by these critics at variance with the statements made by our Lord; not only do they deny the historical character of portions of the Sacred Writings which they resolve into myth and legend; but they reverse the whole history of the people of Israel, as well as the literary history of the Scriptures. The things which the critics now profess to have brought to light must have been known to the Jews at the time of the Exile and Return, but the Jews of our Lord's time had lost all this knowledge. How they did so has not been explained. They held that view of the Old Testament history and Scriptures which the Christian Church has always held. For 2000 years Jews and Christians alike have been under this delusion, from which these critics now desire to emancipate the Church.

Now, either our Lord knew better, but concealed His knowledge because He thought the matter of no importance and desired to accommodate Himself to popular opinion, or He knew no better, on account of the ignorance which is alleged to have been part of



His humiliation. As to the former theory, the mere statement of the issues involved shows them to be of vital importance. Accommodation to error, and such serious error as this, was absolutely foreign to our Lord's methods and alien to His character. Besides, our Lord does not merely pass by these matters in silence. He makes positive affirmations which imply that He fully shared the belief of His contemporaries and of the Christian Church as to the origin and authority of the Old Testament, and as to the facts of Jewish history. The second plea, that of ignorance, is absolutely contradicted by our Lord's claims and by the relations in which He stood to the Old Testament. Is it conceivable that our Lord could be in ignorance of the real character and origin of the writings which He received and stamped with His authority as God's own words to men? If our Lord were so ignorant in regard to the former revelation of God, what guarantee have we that His claims to be the Revealer of the Father are not vitiated by the same ignorance? The destructive critics may find here no difficulty, because their view of our Lord's Person, it is to be feared, is on the same low level as their view of the Old Testament; but those who are attempting to hold fast to their faith in Christ as Incarnate God, while they accept the destructive theories of recent criticism, must face the tremendous issues raised; for these theories, by implication at least, impugn either the character of our Lord or His competency as the Revealer of God.

## II. *Redemption.*

The very work of Jesus as Prophet and Revealer of the Father, while it satisfies one necessity of our fallen nature, discloses another. The more man comes to know Himself and to know God, the more profoundly does he become conscious of the great gulf between the Divine holiness and love and his own pollution and selfishness. The guilt of his sin oppresses him. He longs for reconciliation with the Father against whom he has sinned. He calls out for a Day-man, a Priest, One who shall put away sin, atone for guilt, make peace with God and deliver him from the tyranny and pollution of his evil nature.

The Priesthood of Messiah is preëminently a Christian doctrine, even more distinctly so than that of His Prophetic office. Why the Rabbinic tradition found no place for the Priestly office of the Messiah is explained, says Edersheim,\* by the absence of the felt need of deliverance from sin, which was due to the externalism and self-righteousness of Judaism.

\* Edersheim: *The Life and Times of Jesus the Messiah*, I, 167.

Our Lord nowhere assumes the name of Priest, as He did not that of Prophet. But the functions of Priesthood He certainly claimed. He was the one ideal Priest, as the writer of the Hebrews portrays Him. He was both Priest and Victim. He offered up Himself for us men and for our salvation.

The mission of Jesus was distinctly a mission of salvation. "The Son of Man has come to seek and to save that which was lost." The name He bore proclaimed Him to be "the Salvation of Jehovah." At a very early period in His ministry He was greeted as the "Saviour of the World" (John iv. 42); and this word Saviour "doubtless included every sense in which Christ rescued and rescues men from the power and guilt of sin."

How, then, did our Lord effect this rescue? In what way, by what means, did He become the Saviour of the World? What does He Himself teach us in regard to the great work of salvation which He came to accomplish? His work of Revelation was no doubt part of His saving work. He taught men the Truth, and this He did not only by means of His words, but by means of His whole life. His works, His suffering, His death, His resurrection are all constituents of the Revelation. But while all He wrought and all He suffered was full of teaching, was part of His revelation of God, He did not work and suffer merely and solely to teach us. He had a definite work to accomplish beyond that of Revelation—a work without which Revelation itself would have failed in its purpose and proved futile and ineffective—He came not merely to teach but to save.

And with this work of salvation the death of Christ is specifically connected. It is indeed true that the object of His death was not different from the work of His life. It was all of a piece. Whatever Christ wrought, or taught, or endured was for our salvation. There was the obedience of His whole life. He rendered perfect and absolute obedience to the will of God. He completely fulfilled the law in all its breadth and spirituality. "My meat is to do the will of Him who sent Me." "I am come down from heaven, not to do Mine own will, but the will of Him who sent Me" (John v. 3, vi. 38). Thus He fulfilled the Law. He magnified it by His glad and active obedience, and through all He suffered. His whole life on earth was the humiliation of Himself. That obedience and that humiliation reached their climax in the death on the cross. He became obedient "even unto death." And the obedience and suffering of His death have a unique significance which is never attributed to the obedience and suffering of His life.

Let us then consider, first, the place which our Lord gives to His death; and secondly, the significance which He attaches to it.

1. *The Place of the Death of Christ.*—How large a place the record of it fills in the Gospel history! All the Evangelists relate it, even in its minute details. There is nothing parallel to this in the Biblical history. In the case of the Prophets and Saints of the Scriptures, their death is but an incident, merely mentioned, rarely described, and then in briefest form. The large and conspicuous place accorded by the Evangelists to the death of Christ itself implies that some special and supreme significance attaches to it.

But it is not merely in the records of the Lord's life, but in His consciousness and His utterance that His death occupies so pre-eminent a position. As Bengal says, "He lived in His Passion." The shadow of the cross lies athwart His whole ministry. From its very outset His death is ever before Him as its predestined goal. It stands forth as the great event to which His whole life is leading on. It does not intervene as an accident or interruption. On the contrary, it is the consummation of His Mission, toward which He deliberately and voluntarily advances. He began His ministerial work by a sacrificial consecration of Himself. By His submission to John's baptism He numbered Himself with transgressors. He then accepted the vocation foreshadowed in Isaiah's portraiture of the suffering Servant of Jehovah. And in the Father's approval of His dedication of Himself He addressed Him in words partly taken from the same portraiture (Isa. xlii. 1) and partly from the Second Psalm: "Thou art My Son, My Beloved, in whom I am well pleased."

Thus in our Lord's decision and devotion of Himself to death, we find the true significance of the temptations in the wilderness, temptations which confronted Him throughout His whole career. Must He fulfill the worldly expectations of the people and be such a Messiah as they desired, or is He to do God's will in humiliation and death?

On the occasion of the first public act of His ministry our Lord disclosed the ruling purpose of His life, but in terms only intelligible when He had reached the goal. "Destroy this Temple, and in three days I will raise it up" (John ii. 19). "This Temple" St. John explains to be "the Temple of His body," the flesh which, the same John tells us (i. 14), had become the Tabernacle of the Eternal Word, the Word who was God. In Jesus Christ, as in a new Temple not made with hands, God meets with men; and herein

is to be consummated the Eternal Sacrifice which fulfills and supercedes the sacrifices of the old Temple.

Soon afterward our Lord intimates His death in the terms of another Old Testament type, the lifting up of the serpent in the wilderness: "Even so must the Son of Man be lifted up." "Lifted up"—this includes both death and the victory over death; for St. John does not separate, as St. Paul does, the humiliation from the glory which followed. On two subsequent occasions our Lord made use of the same expression. At the Feast of Tabernacles He told the Jews: "When ye have lifted up the Son of Man, then shall ye know that I am He." And in the Temple, on the Tuesday of Passion week, He declared: "And I, if I be lifted up from the earth, will draw all men unto Me." "This," explains the Evangelist, "He said, signifying what death He should die."\*

In the second year of our Lord's ministry, in Galilee, He speaks with some reserve. We find but two occasions on which He makes allusions to His death. On one of these He makes the pathetic announcement of the taking away of the bridegroom from the very midst of the marriage feast, torn away by violence, and leaving the bride and her friends overwhelmed with sorrow—a fitting representation of the agony and dismay of the disciples of Jesus at the awful tragedy in Gethsemane and on Calvary. On another occasion, according to St. Matthew (xii. 40), our Lord declared that as Jonah was a sign to the Ninevites by his living death and resurrection, so would His own death and resurrection be a sign to them. Even those who assert that the story of Jonah is merely a parabolical representation of the Exile and Return of Judah, admit the significance of the sign (*Contentio Veritatis*, p. 202).

At the beginning of the third year of our Lord's ministry, at the time of the Passover, to which He did not go up, our Lord delivered in the Synagogue at Capernaum His great discourse on the Bread of Life. "The Bread that I will give is My flesh, which I will give for the life of the world" (John vi. 51). "The thought of death lies already in the word (flesh), but that thought is not as yet brought out, as afterward by the addition of 'blood.' But in verse 51 the thought is developed. "The 'flesh' is presented in its twofold shape as 'flesh' and 'blood,' and by this separation of its parts the idea of a violent death is presupposed" (Bishop Westcott, *in loco*).

A crisis had come. Many of those who had professed to be dis-

\* The primary reference in the "uplifting" is certainly to death (Ezra vi. 11, R. V.). In John iii, 14, viii. 28, it seems to be the exclusive reference. Elsewhere a secondary and subordinate reference to the "glorification" may be admitted (Denny: *The Death of Christ*, p. 257).

ciples were turning back. The death of John the Baptist, a few weeks previously, seemed prophetic of the death of Jesus Himself. From this time our Lord withdrew Himself more from the multitudes who followed Him, and devoted Himself to the training of the twelve. Accordingly we find in His later Galilean ministry, the six months which intervened between the death of John the Baptist and our Lord's final withdrawal from Galilee, a notable change in the character of the Lord's references to His death. Previously He had spoken of it in general terms and in figures which in part concealed the dread reality. This He had done because the twelve were not yet able to bear it. The idea of a suffering Messiah was entirely alien to the Jewish mind. Their doctrine absolutely excluded such a conception. The Apostles shared to the full the ideas and prejudices of their contemporaries, by which their conception of the nature and work of the Messiah was largely colored. It was not until they had learned to trust in Him and had been brought to faith in Him as the long-expected One who was the Hope of Israel, that He plainly told them of what was before Him. On three notable occasions, recorded in the three Synoptic Gospels, He successively announced to them His approaching Passion and Death, each time with increasing fullness and plainness. St. Mark (viii. 31, xix. 31, x. 32) gives us the most graphic account of these announcements and their effect upon the twelve.

The first occasion was just after St. Peter's great confession, "Thou art the Christ, the Son of the Living God." Only now did our Lord consider His disciples strong and mature enough in their faith to be able to bear a disclosure which must inexpressibly shock them. "From that time forth," says St. Matthew (xvi. 21), "began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and scribes, and be killed, and be raised again the third day." But in spite of the faith he had confessed, Peter "took Him," as if with a certain vehemence and violence, "and began to rebuke Him," as though he thought, as did the Lord's friends on another occasion, that He was beside Himself.

The second occasion was shortly after the Transfiguration, when the chosen three were eye-witnesses "of His majesty" (2 Peter i. 16). Again He pressed upon them the unwelcome truth. But they did not understand what He said and they were afraid to ask Him; they dreaded to find out that it was true, and shut their eyes, as men often do, to the terrible reality of the inevitable. But at the very end of His mission and in the midst of the Trans-

figuration glory the subject of His discourse with His visitants, the representatives of the Law and the Prophets, was His decease which He was about to accomplish at Jerusalem.

If the discourse on the Good Shepherd (John x. 1-21) was spoken at the Feast of Dedication, as some think, it should be mentioned here, although most place it earlier, at the Feast of Tabernacles. In it our Lord in plain terms states the great aim of His life: "I am the Good Shepherd; the Good Shepherd layeth down His life for the sheep." Nor can this be explained away as merely an ideal possibility, for Jesus proceeds: "Therefore doth the Father love Me, because I (the pronoun is emphatic) lay down my life, that I may take it again." "The 'that' marks a definite purpose and not merely a result or condition" (Bishop Westcott). Nor did Christ act under any restraint. It was the will of the Father, but Christ voluntarily fulfilled it. "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 (right, authority) to take it again."

Some months later, toward the close of the Peræan ministry, and when He was about to enter into the dark shadows of the Passion week, our Lord for the third time, and in still more emphatic terms, repeated his explicit announcement of His death. There was that in His mien which filled the twelve with amazement and awe. With great particularity of detail Jesus declares what is about to befall Him. But not even yet do they understand. Their dullness is strange and tragic; yet "it was providential, and it became a security to the Church for the truth of the Resurrection. The theory that they believed because they expected that He would rise again is against all evidence" (Plummer on Luke xviii. 34).

Nothing puts in a stronger light the absolute inability of the disciples to understand the self-sacrifice of Jesus than the ambitious request of James and John, made at such a time, to sit on His right hand and on His left in His glory. Well might He say, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of?" When James and John and Peter heard Him, a stone's throw off in the garden, plead in His agony, "If it be possible, let this cup pass from Me," did they begin then to have some dim apprehension of that mysterious sorrow of a Redeemer burdened with the world's transgressions?

Our Lord went on to rebuke the self-seeking of the disciples, and to lay down the great law of His kingdom—the law of self-sacrifice. The way to true greatness is through lowly service. He, the greatest of all, is servant of all. "The Son of Man came

not to be ministered unto, but to minister and to give His life a ransom for many" (Mark x. 45). This word "ransom" throws a new light upon the meaning of the Lord's Passion.

In the Passion week history as related by St. John there appear several significant allusions to the approaching sacrifice: the corn of wheat which must die that it may bear fruit; the lifting up from the earth to draw all men unto Him; the proof of greatest love, that a man lay down his life for his friends (John xii. 24, 32, xv. 13).

The last great word of Jesus anticipatory of His death was embodied in a sacred rite, when He made the Bread and Wine symbols of His sacrifice. "This is My Body, which is given for you"; "This cup is the new covenant in My Blood, even that which is poured out for you." Upon the significance of the Supper we need none other than St. Paul's inspired comment: "For as often as ye eat this Bread and drink this cup, ye proclaim the Lord's death till He come" (1 Cor. xi. 26).

This brief sketch may help us to realize the unique place which His death held in the mind of Jesus throughout the whole course of His ministry. But there are two factors which must be taken account of in order to any real appreciation of our Lord's attitude in regard to it.

One has been already mentioned—the aversion of the disciples to the idea of a suffering Messiah and their strange slowness to take in the reiterated teaching by which Jesus sought to convey to them the dread truth. Now Jesus was truly man. He craved sympathy and affection. Yet there was not one of those around Him who could share with Him the great sorrow and burden of His life. They did not understand it, as the Evangelist tells us. He must tread the wine-press alone. This awful solitariness of the Son of Man in the anticipation of His passion must have been one of the bitter ingredients in His cup of woe.

The other factor is in the mind of the Lord Himself—His natural human shrinking from suffering, and His plainer and more poignant realization of all that these sufferings meant as the appointed hour drew near. How pathetically His feelings disclose themselves! The great conflict through which He passed reached its climax in the garden. Absolutely without a taint of selfishness, Jesus never permitted His sorrow to overshadow others, and yet again and again its intensity shows itself so as to impress others. It is seen, for example, in the remarkable description with which St. Mark prefaces his account of the third great announcement of the Passion. The Lord walks before; the disciples follow; they are

filled with fear; there is that in His mien which impresses them with strange awe and forebodings, for His face was steadfastly set to meet the great ordeal of sacrifice and suffering by which alone His mission of Salvation could be fulfilled.

Then upon another occasion His agony bursts forth in the cry, "I have a baptism to be baptized with," a baptism of fire and blood; "and how am I straightened," oppressed, afflicted, "until it is finished." "The prospect of suffering was a perpetual Gethsemane."

It was in the Temple courts, on the Tuesday before He suffered, that His pent-up feelings found utterance in these pathetic words, "Now is my soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I to this hour" (John xii. 27). Christ does not say, as Paul did (Phil. i. 22, 23), "What shall I choose?" but "What shall I say?" It is the utterance of sorrow, not of indecision. The conflict in Gethsemane was but the climax of the agony with which He had long been wrestling—the strong crying, the tears, the sweat of blood, and then the complete resignation to the Divine Will. At last, on the cross, the heart-breaking cry, "My God! My God! why hast Thou forsaken Me?" What does all this mean—the "sore amazement" and "exceeding sorrow," the shrinking, the conflict, the agony? What does it all mean in One whose delight was to obey the Father's will and whose death would be a return to the Father's glory? There is but one explanation—He was suffering "for sins, the just for the unjust." This is the explanation which our Lord Himself gives us.

2. The *Significance* of our Lord's death is set forth in His own words, in which five great truths are emphasized.

(1) The death of Christ was *Voluntary*. "I lay down My life," He says. "No one taketh it away from Me, but I lay it down of Myself." In all He did and suffered Christ had perfect freedom. He had right, He said, power and authority to lay down His life, as well as to take it again. It was the Father's will that He should die, but there was complete harmony between His will and the will of the Father. It was then in the exercise of His own sovereign will and in the consciousness of complete freedom that Christ gave Himself for us.

(2) The death of Christ was the *Manifestation of unspeakable Love*. "God so loved the world that He gave His only begotten Son." "As the Father has loved Me," Christ says, "I have loved you." It is not necessary to dwell upon this. No one can question it. But it was not a gratuitous exhibition of love, and it could not be a manifestation of love unless it were something else.



(3) The death of Christ was a *Necessity*. "The Son of Man must suffer." "Behooved it not?" He demanded of the doubting disciples, on the way to Emmaus, "Behooved it not the Christ to suffer these things?" And He repeated it on the evening of the same day, "Thus it is written, and thus it behooved the Christ to suffer and rise again." Christ's death was not necessary merely in the sense that it was inevitable, that the wrath of His foes pursued Him relentlessly, and there was no escape. Its necessity did not lie in circumstances which He did not foresee and could not control. In the hour of His arrest He demanded of Peter, "Thinkest thou that I cannot beseech My Father, and He shall even now send Me twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must be?" (Matt. xxvi. 53, 54). "No one," He said, "taketh it (My life) away from Me."

Whatever the necessity, Christ's action was free and Christ's power to deliver Himself untrammelled. But He died in obedience to the Divine Will, which He declared He came to fulfill. He dies willingly in the performance of His mission, in the carrying out of the Divine plan of salvation. We may now ask why the Divine Will made it necessary? The answer to this question is plain up to a certain point. Beyond that the scope of this paper does not permit us to go.

(4) The death of Christ was *Sacrificial*. By it sin was expiated and the sinner released. As John the Baptist declared, He is "the Lamb of God who taketh away the sin of the world" (John i. 29). He is the Lamb of God, the sacrificial Lamb, which God Himself has provided. He taketh away—not merely taketh upon Him, but, as the Septuagint usage of the word demands, taketh away—that is, taketh away by bearing it, as the scape-goat bore away all the iniquities of Israel (Lev. xvi. 22), bears away by sacrifice, by atonement, expiates the sin of the world.

Our Lord declared that He came "to give His life a ransom for many." What the Psalmist (Ps. lxxix.) declared that no one could do for his brother—"give to God a ransom for him . . . because the redemption of their soul is precious and must be let alone forever"—even this Jesus declared that He was about to do, and to do it by giving His life. A ransom is a price paid for redemption, satisfaction offered for a life, as the Hebrew **כֶּפֶר** for which it stands is defined, a propitiatory gift (Driver). He for whom it is paid is "redeemed." He has been bought with a price; and St. Peter tells us the price is the precious blood of Christ. "A ransom for many," in exchange for many; as when it is said, "An eye for an

eye," and as when our Lord demands, "What can a man give in exchange for his life?" Plainly it is a substitution. Christ will give Himself for us, the Just for the unjust. This interpretation is further sustained by our Lord's identification of Himself with the suffering servant of Jehovah. In the synagogue at Nazareth, having read from Isaiah the Prophet's recital of the works of the Lord's Anointed, He declared, "This day is this Scripture fulfilled in your ears" (Luke v. 21). He who is the subject of the sixty-first chapter of Isaiah is the subject of the fifty-third, and the latter is repeatedly referred to our Lord in the Gospels. Our Lord Himself quotes the twelfth verse, "He was numbered with transgressors," and declares it to be fulfilled in Himself (Luke xxii. 37). Consider how the great truth of substitution is reiterated in the context: "He was wounded for our transgressions, He was bruised for our iniquities . . . the Lord hath laid on Him the iniquity of us all." The Lord shall "make His soul an offering for sin," "a guilt-offering," by which atonement is made for sin. My Servant, the Righteous, wins righteousness for many; and their guilt He takes for His load ("makes their iniquities His load"). As George Adam Smith says, "Innocent as He is, He gives His life as satisfaction to the Divine law for the guilt of His people. His death was no mere martyrdom or miscarriage of human justice. In God's intent and purpose, but also by its own voluntary offering, it was an expiatory sacrifice."

The significance of the Lord's Supper centres in the death of Christ. Not only do the expressions "broken for you," "shed for many," and the separation of the Body and the Blood point to death, a violent death; but we have also the express declaration that His blood is shed for the remission of sins, and for the ratification of the new covenant. The death of Christ is for the remission of sins. Without that blood-shedding there could be no remission. The ground and condition of forgiveness is in the Blood of Jesus Christ.

This is further brought out in the remarkable expression "the Blood of the covenant" or, as St. Mark relates it, "This is My Blood of the covenant, which is shed for many." St. Luke puts it a little differently: "This cup is the new covenant in My Blood." It is the covenant of salvation, whose significance is given in the words of God Himself: "I will be their God, and they shall be my people." The Lord's Supper is a covenanting rite in which God gives Himself to man, and man gives himself to God. A covenant of old was always ratified by a sacrifice. The old covenant at Sinai between Jehovah and Israel was consummated in a sacrifice,

"atoning for and consecrating the people on their entering upon their new relation to Jehovah" (A. B. Davidson, in *H. D. B.*, article "Covenant"). The new and better covenant is grounded in the death of Jesus Christ, who put away sin by the sacrifice of Himself. When Jesus instituted the sacred Supper, He was establishing by means of His own death the new covenant, the new relationship between God and man which has for its fundamental blessing the forgiveness of sins; and of this new covenant relationship our Lord also instituted the Supper to be the sign and the seal. The words of Jesus can have but one meaning, viz., that His death is a sacrifice for sin, that by His blood-shedding He redeems from the curse and condemnation of sin. Whatever the Epistles contain as to the significance of the Lord's death, it is, at least in germ and principle, contained in these words.

(5) The death of Christ is the *Source of Life*. The gift of God is eternal life, and this life is in His Son. In the Synoptical Gospels our Lord appears as the Giver of life; He recovers men from partial death by healing the sick and restoring the blind, the deaf and the maimed; and these miracles were but the signs and pledges of a greater work Christ had to do, a higher life He had to give. All His words and teaching were vehicles of this nobler life of which He was the Bearer. His rescue of the perishing, His absolution of the guilty, His comforting of the sorrowful, His restoration of the fallen were all life-giving ministrations. But while these workings of the Life-giver and these elements of the life He bestowed appear throughout the Gospels, it is St. John who first plainly names the life. As Hort says, it is St. John's Gospel which gives "distinct verbal expression to what the other Gospels relate, but do not name" (*The Way, the Truth and the Life*, p. 108).

This was the purpose of Christ's mission—"I am come that they might have life." This was the object of God's great gift of life—"That whosoever believeth in Him should not perish, but have eternal life": "should not perish," but be saved, for salvation and life are equivalents. They stand for one great gift, but named from two points of view—the one, the awful danger and wretchedness of the sinner; the other, the fullness of the Divine blessing and the marvelous bestowals of Divine love. It was for this end, our Lord declares, that the Father gave Him "power over all flesh, that He should give eternal life to as many as Thou hast given Him." And Jesus is not merely a Bestower of Life; He is the Life, as He is the Light, of the world. He is the Fountain of Life, so that apart from Him nothing lives.

Now the communication of spiritual life from Christ to men is specifically connected with the death of Christ. "I am the Good Shepherd; the Good Shepherd layeth down His life for the sheep." The Shepherd dies in order that the sheep may live, and it is no casual or fortuitous connection between the Shepherd's death and the life of the sheep that is meant, as though it were merely that the Shepherd in discharge of His duties to the sheep met a lamentable but probably preventable fate. The connection is of necessity, and it is made deliberately and voluntarily. "I lay down My life for the sheep"; "I lay down My life that I may take it again"; "I lay it down Myself." And again, "My sheep hear My voice and they follow Me, and I give unto them eternal life." The life which He gives is the outcome of His death. He dies for them, and they live through Him.

In the great discourse on the Bread of Life, He Himself is described as the Living Bread. And He explains: "The Bread that I will give is My flesh, which I will give for the life of the world." "The flesh" means Christ's human nature in its entirety (John i. 14). This flesh He took, assumed: "The Word became flesh." Here is the Incarnation. He gives His flesh. How? By death. "The thought of death lies already in the word (flesh)," says Bishop Westcott. But our Lord proceeds to bring it out more explicitly: "Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." "The 'flesh' is presented in its twofold aspect as 'flesh' and 'blood,' and by this separation of its parts the idea of a violent death is presupposed" (Bishop Westcott). Christ is to be made our food; but it is the crucified Christ. We have life by the partaking of Christ Himself, and of Himself in virtue of His death. By faith we partake, as Augustine says, "*crede et manducasti*."

"He that believeth on the Son of God," says St. John, "hath eternal life." The believer has his life and being in Christ—not merely in Christ incarnate, but in Christ crucified. It is the sacrificial and propitiatory death of Christ which is the source and sustenance of life. "To eat the Flesh and drink the Blood of Christ is a figure teaching us that we are to have communion in the Passion of our Lord, and are to treasure in our memory, sweetly and to our use, that for us His flesh was crucified and wounded" (Augustine, *de Doct. Christ*, III. 16).

"Wherever Christ the Lord is preached that for our sins He gave His body to death and shed His blood for us, and I take it to my heart, believe it firmly and cling to it; that is to eat His body and

drink His blood. To eat is to believe: he that believeth also eats and drinks" (Luther).

In John xvii. 3 the great gift of eternal life is associated with the knowledge of God: "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." This seems to mean more than that the knowledge of God is the condition of life. It seems to give the contents of the life itself. As Weiss says, it states "wherein the essence of eternal life consists." The knowledge is moral and spiritual knowledge. Not only is it the condition of possessing the life; it is vitally and essentially related to the life. In St. John's usage, knowledge implies appropriation and fellowship. It is knowledge which takes hold of God, God as revealed in Christ, and makes Him our own (*ιδιοποιεῖ Θεόν*, as Chrysostom says), so that He becomes the dominating principle of our lives. It implies, further, surrender to God, union with God, a spiritual apprehension and appropriation, such as is described in John vi. In both passages eternal life is represented as depending on spiritual fellowship with God and with Christ Himself; and it is only through Christ that we can have this fellowship. Now this fellowship is impossible apart from the death of Christ, which has removed the condemnation which separates the guilty man from God. It is by the Blood of Christ we are brought near. There is no fellowship apart from the atoning knowledge of God as our reconciled Father apart from the atoning death of Christ. The source and fountain of life is at the cross—not through the Incarnation as such, but through the propitiatory death of Christ, who died that we might live. Although Christ's death is not explicitly named in John xvii, yet it environs it. It was symbolized in the Sacrament of Appropriation; it was the one great and dominating thought in the mind of the Lord as He uttered this prayer. Westcott describes it as the vivifying side of the conflict, the complement to the agony. In it, he says, "the Son offers Himself as a Perfect Offering."

Thus eternal life is the fruit of Christ's death. It is not that death gives life, but life triumphed over death. Christ died and rose again. The victory was not achieved, but declared by the Resurrection. The conflict was fought out, the victory won, upon the cross. On it, as St. Paul declares, "He spoiled the principalities and powers (of evil)" (Col. ii. 14, 15). He nailed to the cross the bond that was against us. He did away with our condemnation, the great barrier which shut us out from God's love and life. Through Christ's atoning death, and through it alone, could we be-

come partakers of that life. The Incarnation is precious, the Resurrection glorious; the one is the prelude, the other the consummation; both are subordinate to the cross. According to our Lord's own teaching, His sacrificial death was the supreme object of His mission, the one thing which He came to accomplish, and without which everything else that He did would lose its power and its significance for us.

Thus did our Lord fulfill the second great function included in His mission: He redeemed us by His blood. As our great High Priest He offered up Himself, the one sacrifice for sins forever (Heb. x. 12), through which alone we have forgiveness and life.

### III. Judgment.

The function of Judgment seems perhaps incompatible with Christ's mission of salvation. He Himself said that He "came not to judge the world, but to save the world." And yet He says, "For judgment came I into this world." He came indeed not to execute judgment, and yet judgment is the natural and inevitable result of His coming.\*

1. There is a *continuous* judgment effected in and by Christ's work of Revelation and Redemption. The Light which reveals must judge the thoughts and characters of men. The Truth tests and tries those to whom it is presented. The message of salvation divides men as they receive it or reject it. The manifestation of Christ to the world separates it into two great classes. "He that believeth on Me is not judged, but he that believeth not is judged already, because he has not believed on the Name of the only begotten Son of God. And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light; for their works were evil."

2. The process of judgment, which is continually going on, will culminate in a *crisis of judgment* at the close of this world-period, at "the last day," when "all that are in the tombs shall hear His voice and shall come forth; they that have done good unto the Resurrec-

\*The discussion of Christ's kingly office is in this paper necessarily limited to the function of Judgment. The complete consideration of His Kingship would involve the vast subject of the nature and relations of the Kingdom of Heaven, of which He is not only the Sovereign, but also the Embodiment. Moreover, while the other functions of Christ's Kingship are implied in our Lord's Teaching, that of Judgment is the one most explicitly stated and claimed. For it is that which is most directly and continuously exercised in the work of Redemption. Christ's rule is moral and judicial. It establishes itself by discriminatory processes, the separation of good and evil, in the heart and life of men, and ultimately in the universe.

tion of Life, and they that have done evil unto the Resurrection of Judgment."

This Last Judgment is frequently represented by our Lord in parabolic form: the tares and the wheat, that have long grown together, are finally separated; when the net is drawn up, the bad fish are culled out from the good; in the solemn gathering of the nations, the sheep and the goats represent the two great divisions in which they are placed. And in this place the Judge is described as King, for judgment has always in the East been regarded as a royal prerogative.

In all these representations the final state of men is determined by their relations to Christ. Not only is He the standard by which men's characters are judged, but He Himself will determine the destiny of each. The Father "hath given all judgment unto the Son," to the end that "all may honour the Son, even as they honour the Father."

#### CONCLUSION.

Our study of our Lord's teaching concerning Himself has brought out three striking characteristics which mark it: its originality, its homogeneity, and its organic completeness.

##### 1. The *Originality* of our Lord's teaching.

In regard to our Lord's Person, as set forth in the two correlative and complementary designations—Son of Man and Son of God—we have already noted that they did not originate in contemporary Jewish thought. They existed seminally in the Old Testament, but beyond the uncombined germs of the doctrine found there the conceptions do not exist, until they are presented to men in the teaching and in the living reality of Him who is both Son of God and Son of Man.

So, in like manner, in regard to the three functions of our Lord's mission, we have found the germs of these conceptions in the Old Testament. But in Jewish thought and literature they were scarcely recognized, and so far as in any part recognized they were misunderstood and perverted; much less were they ever combined into one harmonious character and personality. It is, as we have already seen, difficult to determine how far the Jews of our Lord's day recognized the prophetic office of the Messiah. A Prophet was indeed expected, but He was seldom, if ever, identified with the Messiah.

The Jews could not conceive of a Priest not of the tribe of Levi. The Messiah was to be a Son of David. And the conception of a

suffering Messiah is not found in the Jewish Messianic teaching, either before or contemporary with the rise of Christianity. "The Jews," says Drummond, "had no expectation of a suffering and atoning Messiah." "The idea of the Messiah's sufferings is not," says Stanton, "found in any Jewish document up to the close of the first century after Christ."\*

The clumsy expedient of two Messiahs—a sufferer, a son of Joseph, of the tribe of Ephraim, and a triumphant King, a Son of David, of the tribe of Judah—shows how hard pressed in controversy its authors were by the Christian interpretation of the Old Testament. The Priesthood of Messiah was preëminently a Christian doctrine.

During the period between the close of the Old Testament Canon and the coming of Christ, Jewish thought and literature abounded with allusions to the last judgment; but in every case the Judge was Jehovah. The Messiah is nowhere described as a Judge of the living and the dead. He was indeed regarded as King, and certain prerogatives of rule and judgment were attributed to Him as such. But His reign precedes the judgment. And the whole conception of His function and His exercise of it is external, gross, worldly. Nowhere is He conceived of as standing in those vital spiritual relations to the character and destiny of man which the New Testament sets forth so conspicuously.

Moreover, it is noteworthy that neither in the Gospels nor in the Epistles is Christ's prerogative of judgment supported by references to the Old Testament.†

The teachings of the Evangelists and Apostles on the subject can have no other origin except in the teachings and declarations of Jesus Himself. "He," says St. Peter (Acts x. 42), "charged us to preach unto the people, and to testify that this is He which is ordained of God to be the Judge of quick and dead."

Surely these considerations place before us in the strongest light the originality and independence of our Lord's teaching concerning Himself. They conclusively show that the attempt to trace it to contemporaneous thought and opinion is absolutely without any historical basis. The better we understand our Lord's teaching

\* James Drummond: *The Jewish Messiah*, p. 359; Stanton: *The Jewish and the Christian Messiah*, p. 123.

† In the Old Testament God always is the Judge. It is Jehovah who is coming to judge the world in righteousness. It is the advent of Jehovah to which psalmists and prophets look forward. But His coming is never identified with the coming of Messiah. It is in the New Testament that it is first plainly set forth that David's Son is David's Lord. See Perowne on the Psalms vol. I, 54.



and the more exact our knowledge of His times, the more plainly will it appear that He can only be accounted for on the ground of His own claims to be the Incarnate Son of God.

## 2. The *Homogeneity* of Christ's teaching.

There can be plainly traced in our Lord's method of teaching a certain progressiveness. He did not at once communicate the whole of His message, but He imparted it little by little as His disciples were able to bear it. This is very noticeable, as has already been pointed out, in regard to His announcements of His Passion and death. This was certainly a reasonable method and just what we would expect in the case of the Wisest of all teachers.

But this advance in the Lord's teaching is often wrongly attributed to an advance in the Lord's own knowledge. It is alleged that He only came by degrees into full consciousness of His origin and nature; that only very gradually did the full meaning of His mission dawn upon Him and the certainty of its ending in His death.

It is frequently stated that our Lord first awoke to the consciousness of His Messiahship at His baptism; and that even then He did not clearly know what His Messiahship meant, or what it involved in suffering, shame and death.

Such a statement seems to be based on very insufficient grounds. Jesus grew in wisdom. Every child gradually wakens to the consciousness of itself. The Divine Child passed through a normal human development; He came by degrees to the full consciousness of Himself. How it advanced and when it became mature we are not told. A veil is cast over the marvelous process in the silent years of Nazareth. The one recorded incident discloses in the child's mind a supernatural elevation beyond the children of men. It was not precocious, but natural; but it was the nature of a supernatural Person of which the devotion and the knowledge are predicated. He shows the simplicity of a modest child along with the wisdom of One divinely taught and possessed, and above all the absolute submission, the pure unrestrained filial spirit which was the preëminent characteristic of His whole life.

Even Wendt admits that Jesus from childhood was clearly sensible of the Fatherly love of God and of His filial relationship toward Him, that He possessed a clearly thought-out general view of the normal relations of man to God, that indeed there never was a time when He did not know Himself as the Son of God.\* This is all we need claim.

\* Wendt: *Teaching of Jesus*, I, 96.

But out of our Lord's consciousness of His Sonship must have grown His consciousness of His Messiahship; and with it the true conception of God's Kingdom as spiritual and personal and not merely external and political. This consciousness must have been with Him during His life as a toiler at Nazareth. Nor is there any inconsistency, as Godet seems to think, between such a lofty consciousness and such humble labor. But rather we delight to trace such a contrast as is described by St. John when, "Jesus knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God, . . . poureth water into the basin, and began to wash the disciples' feet."

It must have been with this consciousness of His Divine Sonship and under the guidance of the will of the Father that He went forth to John's baptism in order to fulfill all righteousness. It was with the full consciousness of His Messiahship that He went to the Jordan in order to consecrate Himself to His Messianic ministry, and to receive the seal of the Divine approval and the new and fuller baptism of the Spirit, which abode upon Him, remained with Him as His constant possession,\* and "enabled Him to say and do what was needful for His Messianic calling and what with ordinary human capacities He could not have attempted."†

Our Lord from the outset appears as absolutely Master of what He teaches. While He is obliged by the limitations of His hearers to restrict His communications, He Himself has before Him the whole compass of His message. He never presents the bearing of one who is feeling his way and is proceeding through perplexity and uncertainty to clearer and fuller knowledge and a stronger hold upon truth. On the contrary, at the very beginning He makes us feel that He is at home with His subject in all its breadth and compass. His first utterances are not only homogeneous with His latest, but they disclose that the Speaker gives them forth out of the fullness and certainty of His knowledge. Dr. Horton, who inclines to an evolutionary view of Christ's development, admits that "Jesus never had to restrict or even to modify what He said."‡

Whatever He said at any point in His ministry remains permanently valid. Progress there is, in the presentation of the truth; but the message itself is consistent and homogeneous throughout.

\* Westcott: *Commentary on John i.* 32.

† Weiss: *Life of Christ*, I, 327.

‡ Horton, *Teaching of Jesus*, p. 111.

There is no change discoverable, either in the plans or views of our Lord. From the outset He knew who He was, and what He had come to do, and how it was to be accomplished. The statement that He first sought to establish His kingdom in a regular and peaceful way by His teaching and example and works of merey, and then when these means unexpectedly failed sought to turn to account the opposition He met and the sufferings He endured, and wrest, as by a forlorn hope, victory from defeat, is contradicted by the whole Gospel record.

### 3. The *Organic Completeness* of our Lord's Teaching Concerning Himself.

It is significant that the three prerogatives which our Lord claims correspond to His threefold office as the Christ. Revelation is the work for which the Prophet is set apart. Salvation is effected by sacrifice, to make which is the function of the Priest. To judge is the royal prerogative. The validity and completeness of the Messianic mission of Jesus is thus attested. Jesus is the Christ—the Anointed Prophet, Priest and King.

Moreover, these three prerogatives—to reveal, to redeem, to judge—belong to our Lord both as Son of Man and as Son of God. They are functions inseparable from His Divine-human nature. They are inherent in His personality. They are not offices which He might or might not assume; they belong inherently and absolutely to Him who is both Son of God and Son of Man.

On the one hand they belong to Him as Son of Man. There could be no revelation of the Father accessible to us except through One who possessed our nature and lived our life, and in that nature and life showed us the Father. No redemption could be achieved for us except by One who stood in our stead as our Representative. To seek and to save the lost the great Seeker must come in the form of a servant and be made in the likeness of man, and thus only can He serve and suffer for our redemption. And we are expressly told that it is because "He is the Son of Man that the Father hath given Him authority to execute judgment." The Judge, as Westcott says, must share the nature of those who are brought before Him. He knows what is in man, all his infirmities and temptations. He has a fellow-feeling with us, and will be a merciful as well as a righteous Judge.

On the other hand, it is only because He is the Son of God that He is able to exercise these high prerogatives, to discharge the great functions of His mission. Only He who is in the bosom of the Father, who knows God even as He knows Himself, can give us a

true and adequate revelation of the eternal. Only because He is the Son of God could the substitution of Himself for sinners, the innocent for the guilty, be just and righteous; and it was His Divine nature which gave infinite value to the ransom which He paid. Only the Son of God could truly judge His creatures, could reach the hearts of men, trace out unerringly their motives, and weigh the merit or demerit of every act and thought. Such searching and unerring judgment is beyond the powers of man. Only He who made us can thus know and weigh us and determine our destiny.

There is a unity and completeness in our Lord's teaching which may be fittingly called organic, because it is the exposition and manifestation of Himself. What our Lord teaches concerning His *Mission* confirms what He teaches concerning His *Person*. Together they constitute one magnificent and irresistible presentation of His claims. In them He repeats to us His great question, "Who say ye that I am?" What answer can we give? What answer can be given by any one who has humbly and sincerely sought to receive and understand His words? Is any other answer possible than that attested by the Christian consciousness through nineteen centuries?

Other answers have been attempted. The first denial of His Deity came from Arius, who apparently went so close to the Christian creeds that only an iota separated them. He exalted Jesus to the highest pinnacle of creaturehood, far above angels and arch-angels—One like unto God, but not God. And in doing this he stripped the Son of His true humanity as well as of His Deity. But Arianism could not live. It proved but a revived heathenism with its demi-god. It passed away forever.

Next came the answer of Socinus—Jesus is man, a man supernaturally born and endowed, the Virgin's son. But the miraculous birth must go. Modern Unitarianism makes Jesus man, no longer physically supernatural, but a perfect and sinless man. "I know not," said Channing, "what can be added to the wonder, reverence and love that belong to Jesus." But a sinless man is a miracle. How can this miracle be got rid of? Few have dared even to hint that Jesus was an impostor. Others affirm that He was a dreamer, or at least the creation of human dreams and aspirations. These answers are so crude, so self-contradictory, so preposterous, that unbelief stands confounded before the great problem of Christ's character and claims. These claims are so tremendous that if they are not true, He who made them falls far below the level of humanity. Dean Farrar truly says: "It should

be definitely understood that if Christ were not sinless and Divine He would be lower, not higher, than all who have lived holly on earth; for then His claims would be false, and His personality stained with the poor vice of self-satisfaction." Strauss admits that if Christ really advanced the claims which are set forth in the Gospels, he "should lose faith in His excellences as a man." These are remarkable words of Lessing: "If Christ is not truly God, then Mohammedanism was an undoubted improvement upon the Christian religion. Mahomet, on such a supposition, would indisputably have been far more veracious, more circumspect and more zealous for the honor of God." There is no escape from the great dilemma. Either we must cease to revere Christ as a good man or we must bow before Him in adoration and hail Him Lord of all. The appeal has been "Back to Christ." By this test we are prepared to abide. When St. Peter in answer to our Lord's challenge made his great confession, his faith rested upon convictions to which he was impelled by the facts of Christ's earthly life and the spiritual experiences it awakened in him. As Dr. Forrest has ably demonstrated, there is no contradiction between the historical and the spiritual; the latter to be real must rest upon the former. The experience of the Christian Church would be worthless were it not founded upon the great redemptive facts recorded in the Gospels. On the other hand, it is only in the light of a genuine spiritual experience that the facts themselves can be truly appreciated. Our right position is at the feet of the Christ. "Come to Me," He pleads; "learn of Me."

To the question of Nathanael, Philip's answer, "Come and see," presents at once the simplest and the profoundest apologetics. In a time of stress and conflict, when our Lord suggested "the possibility, yet the incredibility, of His desertion by the Twelve," it is St. Peter who replies, "To whom shall we go?" Admitting that there are difficulties, problems that perplex and confound us, to whom shall we carry them? Who will do more for us than Christ? Who will give us clearer guidance? As has been well said, "Simon Peter could stand with His Master in a minority. He accepts Christ, hard sayings and all. He looks at every hard saying in the light of Christ, not at Christ in the light of the hard saying."

Christ cannot fail us. Let us not fear to trust Him. "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of Life." And that Light, we know, "shineth more and more unto the perfect day."

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