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A NEW TESTAMENT STUDY OF HIS
FLESH AND OURS

THE HUMANITY OF CHRIST

" THE EVERLASTING MAN "

By

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B. SECONDARY

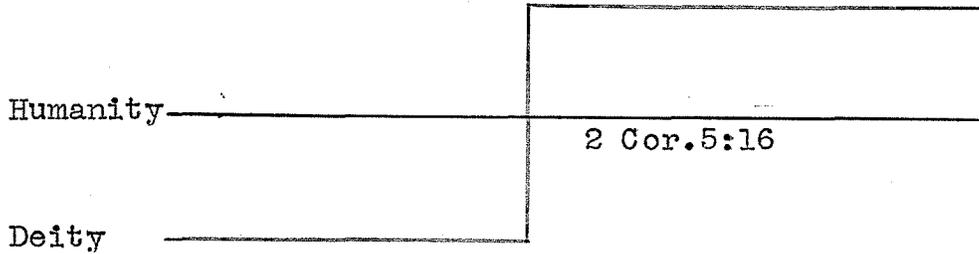
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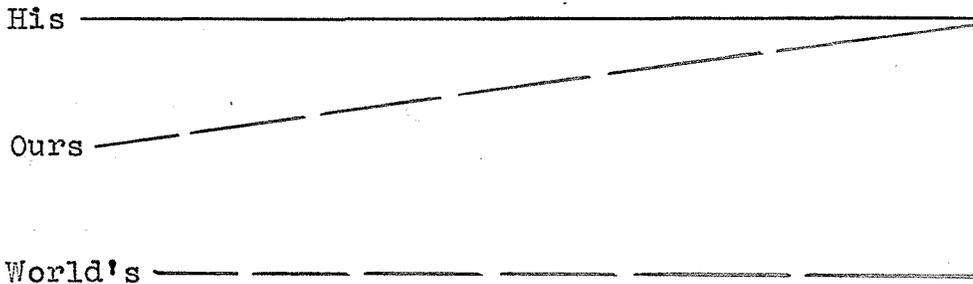
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(1) Relation of the
Humanity and the Deity



Synop- Acts Gen. Paul. Heb. Apoc. Johan-
tics Epis. Epis. nine

(2) Relation of the Humanity:
His, Ours, and the World's



Synop- Acts Gen. Paul. Heb. Apoc. Johan-
tics Epis. Epis. nine

Note: (1) The steady red line is the uninterrupted New Testament emphasis upon the Humanity of Our Lord.

(2) The steady red line of His Humanity is in uninterrupted contrast with the humanity of men. The New Testament emphasizes the Christian's growth toward Christ-likeness.

INTRODUCTION

The Need for this Study: The General Situation

Certain current tendencies in the critical study of the New Testament documents create once again the demand for a further comprehensive reëxamination of the teaching of the Scriptures with regard to the Person of Christ. This is especially needful because the brilliant and able results of critical analysis are seldom sufficiently matched by a thoroughly convincing synthesis.

During recent years much of the reconstruction of the New Testament literature has provided conclusions which are contrary to customary Christological thought. It has been maintained, for example, that the first century effort to reduce the oral testimony of the Church to writing was controlled by the desire to deify the human Jesus. But was this so? Will an examination of the text allow us yet another view, viz., that the early writers simply attempted to tell what they knew about Jesus and preserve their convictions? Is not the attempt to "deify" Jesus counterbalanced with an equally strong desire to "humanize" Him? Hence the advantage of further study on this matter of the New Testament presentation of the Humanity of Christ and its relation to ourselves.

The Current Literature

The secondary sources for a study of the Person of Christ offer an unlimited opportunity. The literature is both illuminating and diversified. One is impressed by the immense amount of time and thought stimulated by the problem of the Person of Jesus Christ. A considerable section of the writing public choose to ignore all controversial concern. Another group will assume a typical non-critical attitude. Others show considerable intellectual irritation with respect to the creedal symbols of the Church. And many definitely are determined to discover a Jesus Who will satisfy the entire range of individual, social, and national requirements as they seem them.

Yet these secondary sources of information will accomplish little where they fail to turn the inquiring mind back to the New Testament text itself. For there each one must seek answer for his quest. What have the twenty-seven books of the Canon to say for themselves from the viewpoint of a comprehensive and so far as possible unprejudiced study?

It has been observed time and again that those who read the New Testament for the first time, especially in the Mission fields of the Church, go into the Book pagan and emerge Christian. Why do so many Chinese enter the Book untaught yet come forth with a more or less definite Christology? True enough! it may be an adoptionist rather than a trinitarian position but, there it is. In other words, a general reading of the

primary source is definitely necessary and always essentially helpful.

The Scope and Delimitation
of this study

This is^{not} designed as a fully synthesized treatise to be organized as a systematic doctrine of the Person of Christ or even of the Humanity of Christ. It will be a study of His flesh and ours: a study of action and reaction. It will be an attempt to indicate from the New Testament sources as a whole how the first century writers made a serious and successful attempt to demonstrate the important place of the Humanity to any reconstruction of His Person.

To accomplish this purpose it will not be possible or necessary to go beyond the period of the New Testament history. Except for certain groups of great and grand Christological passages expressing His deity the writers, for the greater part, made this Deity a basic presumption. The Humanity, the completeness of His Person, was their basic persuasion.

No apology need be made for the arrangement of the writings of the New Testament into their customary Christological order. No difference is made in what may be called a real or an ideal Christ. The word "flesh" is used with its graphic generic value and not in the moral sense. No surrender to a perfectionism is necessary. For the remainder of the theological terminology, that which is customary to

any practical mysticism is employed.

The Value of this study

The value is twofold. There is first of all an immense theological value to be found in any study of the Person of Christ. But there is also a practical value for everyday living. The charts on page viii are designed to show graphically the two chief persuasions of our thesis. The first chart gives the symbolism of an uninterrupted New Testament emphasis upon the humanity of Christ. The second chart is designed to symbolize the continued separation of Christ's manhood from the sinful condition characteristic of the world's manhood. But it also reveals the Christian's growth toward Christlikeness in terms of His flesh. Note also that the New Testament books have been arranged in a customary Christological order.

The deepest cord of response to the heart of the student will be a discovery of the broad yet deep loving diapason of the virile Manhood of Christ persistent in the text. His victorious Manhood shall make His Church victorious. It is an unassailable fact that in both the ancient and modern churches which bear His Name the Man Jesus is victorious still. He above all is a Prince with God.

Ecce Homo!

Chapter 1

The Synoptic Gospels

A. The Early Private Life

Certainly the historically incomplete record for the first thirty years of the life of Jesus is sufficiently beautiful to introduce a Gospel. The early narrative facts serve to remind the Church that first a Babe and then a Man were the Human Veil of God. Two genealogies of the Messiah have dug deep into Old Testament wells to discover the greater ancestry of God's greater Man.

Lk.1:1-4

Mt.1:1-17

Lk.3:23ff

Lk.1:5ff

Nor is His prophetic heritage neglected. The birth-fact of God With Us is disclosed by heaven to the Virgin and to Joseph and a strange new Man enters the womb of this flesh. The first adoring soul must magnify her Maker and bring forth a Babe. The human birth-evidence is sweetly convincing.

Lk.1:26ff

Lk.1:39ff

Even as faith casts man wholly on the discipline of God, so flesh is a schoolmaster to bring us to Man.

Mt.1:18ff

Lk.2:8-20

All other masters are too dangerously exotic.

1. C.E.Purinton:Re-interpretation of Jesus,N.Y., 1932.p.19f. The ancients never wrote biographies in our modern sense of the term.

J.Warschauer:Historical Life of Jesus,London,1926. p.2.What do we know of the Person of Christ--everything and next to nothing.

Eastern sages come and show us that the richest of adoration-gift is far too poor pittance for a Babe. His parents flee the wrath of little King Herod. God calls His Son out of Egypt to work at a Nazareth carpenter's bench. Thirty silent years pass on their silent way. Thirty years of quiet hard work with hard prophetic thinking! Only a single incident at age twelve breaks the alabaster box of God and youth.

Mt.2:13ff
Mt.2:23
Lk.2:41ff

Apocryphal gospels add fancy to fiction yet give us nothing in good clay. The synoptic mosaic is at least the gospel of One Who was intelligibly Human. Brightly readable like a starry night these birth-stories never weary. With eternal destiny in His soul a Man has come Who would persuade us also to live in His Father's house.

Lk.2:49

B. The Early Ministry

The preface to Jesus was the call to a repentance in which He shared. Old Testament Wisdom was His wise defense through the crisis of temptation. Heaven itself was pleased. God spoke to

Mt.3:13ff

1. S.P.Cadman:The Christ of God,N.Y.,1929,p.46f. We cannot measure or interpret superior forms and values of life by their historic origins only. W.Sanday:Christologies Ancient and Modern,N.Y., 1910,p.119f.Our data is partial-even that found in the Gospels.W.Alexander:Primary Convictions,N.Y., 1893,p.78f."Apocryphal"gospels instructive object- lesson in evidence of Christianity.Superhuman baby- hood is unhuman babyhood.Note Luke's honesty.

Man beyond the voice of thunder. Unless our impersonal and unfaithful manhood is transubstantiated into His Manhood we shall not hear that voice from out of the Silence. Mk.1:11

C. The First Galilean Ministry

The Synoptists open the public ministry with a story of the Baptist's imprisonment and the rejection of both Messenger and Message at Nazareth. Jesus' own kinsfolk also disapproved His one Kingdom emphasis in a two-way world. It showed the need for the Divine dimension. Humanly irreconcilable, Man brings holiness and power within faith's orbit. Mt.4:14ff

Jesus called fishers to fish in the pond of God. Peter, one of them, found himself on the brink of unholiness whose depths are death.¹ Mt.4:18ff Lk.5:8

A day's page out of a busy ministry tells us of great words and great deeds, of vicarious faith and unlikely converts. Jesus meets entrenched religion by pure free spirit. He heroically opposed subhuman unholiness and the idolatry which dims Mt.8:14ff Lk.4:42ff Mk.2:1-12 Mt.9:9ff Mt.9:14ff Mt.12:1ff

1. F.J.McConnell:Public Opinion and Theology,N.Y., 1920.p.219. One element of knowledge of Jesus seldom questioned-his knowledge of human nature. He believed in its sinfulness and its perfectibility.

heaven to our sight. That Jesus loved men is the plainest engraving made by God's Spirit on Man's heart.

D. The Middle Galilean Ministry

His popularity was undoubted. Twelve men were chosen to assist and they were instructed by the famous Sermon from the Mount. Much of the instruction is found in Old Testament Wisdom; yet a new orientation by Spirit has liberated the divine potential. Only such power can make a Gospel! Mt.12:9ff
Lk.6:12ff
Mt.5-7

Miracle and parable teach us love and power in equilibrium. Observe the quiet beauty in the anointing at Simon's house or the financial fellowship that supplied all need. How beautifully Jesus by His harmonious character could appeal to strong men and lovely women! Lk.7:11ff
Lk.7:36ff
Lk.8:1-3

Enemies misconstrued the source of His power. His own family was reorganized on a vaster nobler plan and with a wider scope for the exercise of the will to allegiance. Mt.12:22ff
Mk.8:35

He probes us with parables and paints pictures with God's world. He rebukes unfaith and challenges us to transcend this subhuman world order. The tempest was a challenge to His life, and ours; and the Man proved greater than His works. He sent His Mt.13
Mt.8:23ff

disciples into the lives of men with this amazing love-power. Mt.9-11:1

Jesus called himself Son of Man because this specified the mature and human aspect of spiritual Messianism. But the climax of confession is reached with Peter and until confession is made faith dwells in the silence of our human shadow.¹ A discourse on the true nature of sin ends the period of the middle ministry to show that Jesus very Man and speech of God must walk the sea. Mt.15:1ff Mk.6:47ff

E. The Latter Galilean Ministry

His compassion overleaped the limitations of environment. At Tyre-Sidon He healed a Gentile and did many good works of healing in Decapolis on His return. It was during this foreign trek that Peter's eyes were opened momentarily and Peter saw the unveiling of the veil of God.² Mk.7:24ff Mt.15:29f

Jesus on several occasions announced the impending events of death-resurrection; yet God followed by a glorious Transfiguration. Here were strange contrasts: death-glory, depth-height, weak- Mt.16:21f Mt.17:1ff Mk.9:14ff

1. R.Norwood:The Man Who Dared to be God,1929.p.88f. re. term 'Son of Man': that Son of David Christology gave way to Son of Man Christology.
2. R.Rojas:Invisible Christ,N.Y.,1931.p.89.Jesus greater than his race. Archetype of humanity. Superior to ethnic accident of race,place,time.

ness-power, men and a Man. This view of God's glory, Man, is refreshing with the freshness of heaven. As we gaze now in retrospect the Church thanks God for her faith a posteriori. Our highest vision of divine things is far too earthly until the Good Man dwells in our midst. This is ¹ hope a priori.

The latter Galilean ministry may be said to close with the discourse on humility and forgiveness. Fellow-men must open our door to God.

F. The Perean Ministry

Death, a tomb, a resurrection, a glorious spirit, are marks of His Humanity. His first challenge to men as He journeyed out of Galilee was horny-handed. He declared that it takes strength and vision to plow the fields of God.

Lk.9:62

The mission of the Seventy and of the Good Samaritan are beautiful symbols of the larger need for mercy. Someone enthusiastically blessed the Mother that suckled Him but Jesus rebuked the emphasis, not the fact, and focused the attention of men on the Word of God. Yet it is also true that,

Lk.10:1ff

Lk.10:25ff

Lk.10:38ff

1. H.S.Coffin: Meaning of the Cross, N.Y., 1931, p.133. A serious difficulty with the Church age after age is that its members limit their liabilities as followers of Christ.

until we explain human life in a cradle on our terms, we shall never explain the Babe of Bethlehem. We venture too far afield in the mystic regions of unguided thought; hence we fail to find Him in the satisfactory terms of our flesh.

The Evangelist gives a series of apocalyptic lessons based on various everyday events, and follows with the three parables of great grace. His perfect Humanity is a test by which God's incandescence shines. ¹ Of ten lepers cleansed God's incandescence glowed in the heart of but one and he returned to record it for our faith. Lk.11--13
Lk.15
Lk.17:11ff

Moral crises measure the extent of God's Kingdom. His contacts within the heart set the unlimited boundaries for His sovereignty. A discussion of great social issues that provoke prayer and faith give direction to the lives of men. Every diverse situation-problem in ethics begins with men and must end with the Norm. Not teaching and miracle or all these things, but the Kingdom of the heart and righteousness are the dynamic of His Manhood and greater than all our little human by-play. ²

1. D.W.Forrest:Christ of History and of Experience, Edinburgh,1906.p.38.Sinlessness makes Christ fully human not divine. Philip Schaff:Person of Christ, N.Y.,1882.p.76f.Christ's character the greatest moral ^{miracle} of history.

2. H.H.Horne:Jesus-Our Standard,1918.p.105.Lists characteristics of Jesus. F.E.Wilson:Contrasts in

For the third time Jesus foretells the Crucifixion facts, but the story is scarcely comprehended. With the tale concerning little Zacchaeus, the parable of the nobleman on distant trek, and the anointing, Jesus arrives upon the scene of His Jerusalem ministry and Passion.

Mt.20:17f

Lk.19:1ff

Lk.19:11ff

Mt.26:6:ff

G. The Passion Week

The King enters triumphantly but His people wither as the fig tree. The rulers question Jesus' authority and Our Lord constructs three parables for warning. Jesus propounds an affirmation of His Humanity. The discourses on the woes follow and contain much wealth of ethical and eschatological instruction.

Mt.21:1ff

Mk.11:12f

Mt.21

Mt.22

Mt.22:41f

Mt.23--25

The Last Supper is a dramatic climax to His earthly fellowship. The grave limits the cradle and the star stands over the Cross. But no! By victory through that Garden Agony, the Cross has become the symbol and not the enemy of the will of God. The Man conquers. All that follows is incidental: betrayal, arrest, trial, crucifixion, and burial in the borrowed tomb. The Man passes into the Silence of God and the Glory of Men.

Mk.14:12ff

Lk.22:31ff

Mk.14:32f

Mt.26:47f

Lk.22:54f

Mk.15:21f

Lk.23:50f

the character of Christ.
R.H.Strachan:Authority of Christian Experience,Nashville,1931.p.208.That Jesus is the universal conscience of mankind.

H. The Resurrection and Afterwards

Here follows the experiences of that resurrection morning and of the days that succeed. Man appears again. He is not dead. Under various circumstances and at different times He comes to prove that death is but the transmutation of Man. Two great truths have amazed our Evangelists: the Glory of God with the voice of Man and the Glory of Man with the speech of God. The Church would carry her flesh with His beyond the veil of time.

Mt.28

Lk.24

Mk.16

1. B.Lucas:Conversations with Christ,London,1905, p.242.That humanity has persistently refused to regard its great men as extinct. It has deified and worshipped them, but it has never really treated them as though they had ceased to be.
G.K.A.Bell&A.Deissmann:Mysterium Christi,London, 1930.p.49.That the Jesus of history is valueless and unintelligible unless He be experienced and confessed by faith as the living Christ.

Chapter 2

The Acts

A. The Petrine Acts

The author reminds us of the acts and teaching of the Man Jesus but with greater emphasis upon the acts. From the evidence submitted here there is every indication that Jesus survived His Passion. The early ethic which characterized their first reactions was the ethic of the power of a risen Lord. They were determined after Pentecost to continue what He had done. Their thought was wholly in terms of the Man Jesus and the Power God. No better testimony to the completeness of His Humanity may be found than in the attempt to duplicate the works. So the Church has always challenged orthodoxy by orthopraxy. Why stand gazing into heaven when power can never be disassociated from flesh? Faith works by clay also!

Ac.1:1

1:2-5

1:6-11

The upper room was the beginning but not the end of apostolic endeavor. It became a symbol of the necessity for prayer even as Matthias became a

1:12ff

1. A. Maclaren: After the Resurrection, N.Y. p. 8, that resurrection and ascension were schoolmasters to teach the Church how to interpret the earthly life by the heavenly glory.

symbol of the complete living witness to Jesus. They quickly honored Jesus with the title "Lord Jesus". So near was He to them that they addressed Him by a familiar "Thou, Lord". Then came Pentecost. 2:1-21

Peter preached his great homily on the man whom God approved. Through this Man God worked. His life was planned by God and a triumphant resurrection proved conclusively that His death also was part of the divine provision. Peter traces the flesh of Jesus into the loins of David and carries His prophetic humanity back amongst God's Old Testament men of mighty signs and wonders. It is God Who thus has identified Jesus with His Christ. 2:22-36

The emotional reaction of the Church has always made Christ superior to the best thought of the age. Earth's imperialists, man's gods, philosophy's ideal, shall not long stand in His Presence. The content of these early sermons may not appear so striking but the power was confounding. Holiness-power from within the veil came to be called Holy Spirit and this Spirit answers the deep pain of our unholiness to beckon us to the Man. Nor is there magic in only a name. The early church demonstrated the power of God through a reign of holiness. 2:37ff 3:1-10

Repetition of a Name is the sign of prayer's un-
faith but the Church matched the Name with love.¹

Peter witnessed again to say that God glorified His servant, Jesus. The sermon indicated among other things a desire that the great prophet return once again. It is impossible to conceive that Peter held this hope in any other way save the desire for a personal return. Observe also his repeated reference to Jesus as the Servant. Here is an indubitable connection with Isaiah's idea of a Servant-Child. Surely to the mind of Peter this holiness-power was God and the Man before his eyes was the form of the Holy and Righteous One.²

3:11-26
3:14

Two dimensions of faith moved Peter: Jesus was the ascended Man and holiness-power was descended Spirit. The Messianic conception here implied is admittedly a central content for much early proclamation of the Gospel. It involved that most crucial apostolic persuasion, the resurrection of Jesus. Indeed, the accusation against the Messianic claims

4:1-37
4:27ff
5:1-42

1. A.C.McGiffert:God of the Early Christians,N.Y., 1924.p.42.Jesus called Lord in all N.T.books except Titus and John's Epistles. In first century the title implied His divinity.

2. C.Fiske&B.S.Easton:The Real Jesus,N.Y.,1929., that Jews were practical and vocabulary inadequate-hence use of term Lord to express their idea of Jesus' person.

A.M.Fairbairn:Studies in the Life of Christ,N.Y. 1902.p.6.,that historical conditions do not explain

for Our Lord by the Jews was not addressed so much against the resurrection as to the fear that violence might hopelessly destroy the established order. 6:1-15

Stephen confirmed the prophetic ministry. He too was vitally concerned for the reign of this holiness-power. At God's moment Stephen's eyes were opened to pierce the veil and see the living Jesus in the succession of the living Patriarchs. 7:1-60
 This appeal to the Name of Jesus indicated that we hail His Humanity in the world of the living and the dead. No wonder then that faith soon stakes Him her Lord!

Philip finds holiness-power at work: helper, paraclete, gift of God. His power and our flesh unite to produce the Church universal. Philip wasted no time with argument nor did he produce an organized idealism. He preached Jesus out of the Scriptures. He believed that the chariots of men run 8:1-40
 swiftly onward and downward. It was Christ or crises. How unholy we are until the Word breaks out of the Silence and we thank God for Jesus Christ! 8:35

Jesus but without them He cannot be explained or understood.
 Basil King: The Discovery of God, N.Y. 1923, p. 211ff., that Christ was the only normal man by reason of virility, tolerance, and holiness.

On yet another man, Paul, the impact of Jesus completely changed his life. Paul called Jesus the Son of God because so definitely had Jesus engaged Paul's spirit that all self-orientation perished. Here was revealed the expulsive power of the affective Man.

The transition from the terminology of Servant-Child to Son with the wider significance of the latter term is only accountable when man's little man comes face to face with God's challenging Man. It was the terminology which expressed best of all Paul's holier and more powerful Messianism. In a flash of time the unreason of his heart discovered the Form of Man and called Him Son.

3:9-43

Peter was other than this. For three years of the ministry he had had printed upon his soul those indelible marks of the Man's Manhood. Peter still lived in a Galilee to walk and talk by the sea. He still could say to an Aeneas, "Jesus Christ healeth thee: arise, and make thy bed." Human-yes, but magic-never! Nor Peter nor Paul!

The Book of the Acts is certainly no designed theological compendium, for a critical analysis of the text reveals, among other things, the interchangeableness of the terms "God" and "Lord", or

"Jesus" and "Lord". Singularly enough, the term "Jesus" is never confused with that of "Holy Spirit".

e.g.
Ch.10

Peter recognizes that faith may purchase holiness-power just as repentance may purchase forgiveness. This conception was of supreme importance to the early Church and subsequent history has proved the strange accord of the life of repentance and faith with that of God's holiness and power. Out of the Silence comes the Word and it becomes a question both immediate and imperative to man: shall it be holiness or shall it be death?

11:1-30

B. The Pauline Acts

The first great sermon of Paul rings with the power and presence of the Speech of God. The apostle becomes a true successor in the line of the martyr-prophets. Like Stephen before him, he discovers that God's Word speaks out of the Old Testament into New Hellenism, to describe the Messianic completeness of the Holy One, Jesus. "Be it known unto you therefore, brethren, that through this man----." Jesus is the Mean that balances God's disclaimer against sin with man's subhuman insufficiency. By His perfect Manhood things are changed. God and man are restored to fellowship by more than

Ch.13

an un sin. Undoubtedly the afflictive experiences of the first missionary journey enabled Paul to arrive at this necessary emphasis upon the grace of God.

It is not strange, therefore, that the early Church was glad to honor Jesus Who had brought them the gift of sight and to call the grace which He mediated for them His own. They let His Humanity measure the processes of God's dealing with men. What matter how they named Him so far as titles go? The facts remained. Even the controversy at the first Jerusalem Council was not over questions of Hellenism or Christology as such but about the enlargement of Messianism. Names were ignored. It was Old Testament issues that were thrashed out and the moralists won.¹

15:1-41

Yet this larger Messianism transcended national boundaries like a breath from God. Call the early Christians pneumatic; they were inescapably prophetic. That simple, direct, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house",

Ch.16

1. A.Deissmann:Religion of Jesus and Faith of Paul, N.Y.1926.p.156f.,that modern writers create Paulinism. P.T.Forsyth:Person and Place of Jesus Christ,p.324., that an undogmatic Christ is the advertisement of a dying faith. W.P.DuBose:Gospel in the Gospel,N.Y.1906,p.213., that Jesus was supreme act of humanity in God and also supreme act of God in humanity.

counteracts and personalizes all incipient mysticism or supernal idealism. "Salvation," said Paul, "is first the act of faith: faith in the Man and the Power God."

A so-called qualitative difference between Jesus of Nazareth and the Christ of Paul cannot disturb a Christology that rests on the simple unstudied utterances such as this: "-- this Jesus, 17:3 whom I proclaim unto you is the Christ". The Christ of Paul is definitely the Anointed One of Old Testament pattern. Without this Man Jesus Paul consents to nothing intelligible. Christology becomes colossally unconvincing. The text at this point indicates by a direct inference that Gentile Athenians rejected a Jewish as well as a Christian contention when they rejected the resurrection. Paul's Christ would scarcely then be of Gentile origin. Similarly at Corinth it was apostate Jews who rejected the 17:1-34 resurrection to reject Paul. This fact is significant to any argument against the so-called Hellenistic pre-disposition of the apostle's resurrected Jesus. Paul's Isaiah was his better Plato. For that matter, any philosopher could read Plato into Genesis or Revelation if he made his subjectivism serious enough. We are bound, therefore, to a

skepticism of every attempt to subject the Servant-Son to the experiences of a pneumatic translation into God's great blue.

But most interesting of all here are passages that restate Paul's Damascus experience in terms of a long and difficult ministry for God. His finality of emphasis remains on Jesus. The resurrection-facts made His Humanity and our humanity of singular importance to the divine economy. Only by more subjective epistolical teaching do we confront areas of thought that seem to transfer the emphasis to a heavenly being. Yet Paul's Anointed Man is his translated Christ Jesus. The turn of the phrase is important. We note also that Paul, Peter, Stephen,¹ and Philip saw Jesus.

19:1-28

cf.
Chart
p.viii

24:24

1. W.P. DuBose: Gospel Accord. to St. Paul, N.Y. 1907, p.125f., that humanity will never be known except in the completeness of its exposition in Jesus Christ and that Jesus Christ cannot be known except in most essential and universal terms of our humanity.
- D.M. Ross: The Cross of Christ, N.Y. 1928, p.89f., that Jesus Christ had a central place in the experience of Paul as a Christian.
- A.M. Fairbairn: Place of Christ in Modern Theology, London. 1902, p.309., that with Christ abstract monotheism goes and theism arrives.
- J. Baillie: Place of Jesus Christ in Modern Christianity, N.Y. 1929, quote Pascal, that it is one of the great principles of Christianity that all that happened to Jesus Christ must fulfill itself in the spirit and in the body of every Christian.
- L.H. Schwab: The Kingdom of God, N.Y. 1897., that the connecting link between our lives and the Christian truth is the historic Christ.
- Evelyn Underhill: Concerning the Inner Life, that in

To express it in terms of a temporary moral dualism we may say that God and Satan contend the Kingdom of men's hearts but that the flesh raised up is an explicit denial that flesh is evil or that this moral dualism shall remain. The early Church quickly condemned it. How strange today that altar-centered churches theologically forget the Man, yet artistically or symbolically restore Him by iconography or other devices. The Virgin, the Mother and Child, the Man on the crucifix, represent our native persistence.

25:19
etc.

26:23

being most like men, Jesus was most like God. E.F.Scott:Gospel and its Tributaries,Edinburgh, 1928.,p.195.,that the criteria of the early Church were the supremacy of Christ and the primacy of love.

Chapter 3

James

James and the others of the early apostolic company soon learned the servant-master relationship. Jesus was a Servant-Child to the Father and His disciples with beautiful simplicity called God's Servant their Lord. James also speaks for a later Church when he naively asks for the gift of wisdom. The craving for the Presence of Christ through the processes of this wisdom is delightfully childlike. Ratiocination or inductive processes never quite explain the pneumatic or prophetic in the terms of this flesh. A mother and a babe can reveal far more of this inspired wisdom than do yards of formulae. God works through the humanities, the emotions, and the life in our flesh.

1:1

1:2-27

Temptation is to be frustrated by holiness-power in our humanity or we shall become, without Christ, less than men. Here is a practical commentary on the Temptation of Christ and the Royal Law that Jesus loved. With inimitable tact the apostle contrasts the ill-use of the tongue and the power of words, reminiscent of One Who went about the villages healing and teaching. The entire letter, for that matter, is a matchless commentary on the

1:18
Ch.2

Mk.6:6b

teach^{ing} ministry of Our Lord.

e.g.
Ch.4

The image of Jesus must be formed in every believer beyond the limitations of space and time but it must also include our flesh. His coming is always something more than pneumatic: it is a Presence. Theology may claim its own Christocentricity yet the image of Jesus for us is always anthropocentric. Somehow into this human sphere with its space and time God intrudes to move the Silence. We may guard the portals of our faith by negations but until the Church comes face to face with Him we shall not know our Head. It is this subhuman unholiness that obscures the Silence behind the veil. Without
1
Christ life is cloud.

1. A.M.Alden:God in His World,N.Y.,1890,p.99.,that we may not accept what skeptics choose to call legendary in the life of Christ or that we may reject the decrees of ecclesiastical councils,yet Christ remains,"at once the completion of our humanity and the complete revelation of the Father. Here we affirm nothing on grounds of authority,or of logic;we feel,we believe. It is an immediate impression,a vital communication".

Henry VanDyke:The Gospel for an Age of Doubt,N.Y. 1897.,p.viii.,that Christianity differs from all other religions by having a Person at the heart of it.This Person is in Himself the evidence of a spiritual world and of the power of salvation from God. "He is the only steadfast Light shining through the deep,starless night of scepticism that has overspread our proud and unhappy modern world."

W.M.Pryke:Modernism as a Working Faith,N.Y.1925,p. 9f.,that we ought to accept the Incarnation,Atone- ment,and Resurrection,by refusing to separate them from the historic personality of Jesus of Nazareth and hold ourselves ready to restate them in terms of two thousand years of experience.

C.D.Hoste:Achievement of Nazareth,London,1933,p.23.

Chapter 4

Peter and Jude

A. Peter's First Letter

In the opening words of this letter Peter introduces Jesus the Anointed One Who sacrificed His life and offered blood to God. By this high priestly capacity He restores man from a lost confidence to a Presence of God. Peter breaks through the transient localized Manhood of Jesus and finds that tribal history confirms the plan of salvation. This way of salvation controverts all lesser subhuman processes of mind or reason. Our humanity is said to be non-angelic. It is more than a thought of God by its very word, its flesh, and its blood. A certain principle of continuity runs through this flesh and blood such that those who have not seen Jesus in the flesh may believe Him in terms of our flesh - a divine continuum. The apostle expresses it by the everlasting imperative, "Ye shall be holy: for I am holy." Holiness has a kind of eternal existence. For Peter the acts of God in the Person of Jesus represented a sphere in which God broke into our flesh, not by a self-limitation which we cannot properly define, but by a suffering which we may always appreciate.

1:1-3

1:10

1:13

1:8

1:16

1:13-25

Peter enters at once into a discussion of spiritual sacrifice for this is the realm of Christian faith that makes ultimate the principle of Christian living. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps--."

That which Jesus carried to the tree was His Humanity so that through faith our flesh and blood may be inspirited and indentured with His Calvary. The difference between men and the Man almost overwhelms the apostle. "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God: being put to death in the flesh, but made alive in the spirit--." 2:1-25 3:18

Yet these grappling-irons in the soul of Peter were no deterrent to a spiritual attainment in this present flesh. "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;---." 4:1

It is not a question of the evil of the flesh but that the Christian should no longer live less than the life of Christ, which is the will of God. Very wisely Peter sets evil beyond the flesh and within the will to make will the agent responsible 4:2

for the flesh. Nor does the apostle stop short of the express will of God which is grace to guide and preserve us in our faltering way.

The shocking agony of Calvary was forever deeply grooved upon the soul of Peter. Yet just so sure was his indomitable belief that, despite suffering, the will of God was thoroughly irreproachable and indeed beneficial. What a magnificent conception! He believes that the mortal conflict of faith and suffering leads to lodgement-peace in the Person of the Lord Jesus. The mystery of this suffering for Peter was not so much a matter of God's arbitrary will as a matter of the human procession of that will.

4:19

This procession of will troubles us because it comes to moralize and inspirit our own unholiness. Peter could only rest his final solution with a new humanity where Jesus would reappear again and again in death-resurrection. God's gift from above is to be something mature, rock-ballasted, and spiritually tough with the toughness of love. He calls it a new birth or a bestowal-gift. If suffering is a divine process through perfection from on high, then this perfection, strangely enough, is to come through suffering on earth. So it is that the Church

5:10

militant becomes the Church triumphant by the kiss of God. Love then is the mystery of will and holiness the mystery of His Being.

B. Peter's Second Letter

The second epistle confronts us with Jesus Christ of whom the author claims to have personal knowledge. It is the genius of the New Testament writers that they present the Jesus Whom they knew with amazing unanimity. In this short letter the Humanity of Our Lord is presented by certain facts concerning His Power, Presence, and other historic facts such as the Transfiguration and the post-resurrection ministry. It indicates the marvellous manner by which the ancient scriptures have been fulfilled.

The apostle castigates false prophecy in no uncertain tone. Perhaps he is making oblique reference to some current denial cult or ancient heresy. His Jesus is definitely related to God's work of grace, a work not now complete. Righteousness shall have its free exercise in the new humanity. A new heaven and a new earth will be the framework for the future of God. With supreme desire the apostle would have God's church grow in the grace-knowledge

of Jesus, Man and Lord.¹

3:18

C. Jude's Letter

Jude calls himself a servant of Jesus Christ and he adopts the terminology of the early disciples. Whether the book is subapostolic or not, the view of Christ is contemporaneous. There is that same persistent emphasis upon the place and purpose of the Man Saviour Who is at once both within and beyond the best categories of Israel's higher Messianism.

vs.1

vs.17

1. J.A.Scott:We Would Know Jesus,N.Y.,1936.p.34., that the Gospel of Peter was condemned because docetic but not the Second Epistle of Peter. W.H.Griffith-Thomas:Christianity is Christ,London., 1919.p.118f.,that the crowning proof of the historicity of Christ is that He is capable of being reproduced in the lives of His followers.

Chapter 5

A. First Thessalonian Letter

By the use of the title "Jesus" in this early letter, St. Paul has already anticipated the Synop- 4:1
 tists. But the common term of address in the early letters is "Lord Jesus" or the fuller "Lord Jesus 4:1,2
 Christ". When the latter term is employed Paul fre- 5:9
 quently follows it by the phrase "Who died for us".
 The apostle gave definiteness to the customary 5:10
 "Servant-Child" of the Acts by calling Christ "Son".
 Yet with this term also he subjoined the clause that
 the Son was raised from the dead "even Jesus, who
 delivereth us from the wrath to come." This is high- 1:10
 ly significant.

Therefore we reach the inescapable conclusion
 that Jesus the Man suffered, died and rose again
 through the instrumentality of God's holiness-power.
 That this Jesus was the Messiah of Israel's expecta-
 tion Paul had no doubt. His entire Christology
 swings around the proportions of God's Anointed Man.
 His Christ was not the gigantic figure of some Pla-
 tonic Ideal for he knew his Isaiah too well for that.
 It was not the Greek-Gentile thought-pattern but the
 death-resurrection fact of Jesus that provided Paul
 with sufficient fact and faith-history to sustain

the vast theological and eschatological bases of this early letter.

B. Second Thessalonian Letter

Paul's early eschatology may appear to have been apocalyptical but it certainly was not "in vacuo". Very definitely he frames it in terms of intelligible and visible flesh. The human frame of reference for future events is expressed by the earthly Jesus. It may be that the Messianism almost breaks the bounds of the human sphere, yet it never severs Christ the Man from His fellow men. If Paul by the sweep of his mind exalts Jesus from our common to our uncommon stuff, he never lifts Our Lord out of our humanity. It was left for a later incipient gnosticism or montanism to accomplish this spiritual ¹ vagary.

Paul's Jesus quite definitely bore the real human marks of patience, love, and steadfastness. There was something solid in the fidelity of the Man. The divine Will, directive and permissive,

1. H.C.Sheldon:History of Christian Church,N.Y. 1894.p.208f.,that gnosticism made positive contribution to Christianity because it offset ebionism,etc. C.Gore:Epistles of St.John,N.Y.1920.p.113.,that gnosticism in modern world becomes idealism and theosophy. C.Guignebert:Christianity,Past and Present,N.Y.1927., that Paul's doctrine was first step in syncretistic gnosis--a composite revelation.

qualified Jesus by the very magnitude of its reception and appreciation in the Man. Love provided the ground-plan in Jesus. May it not be true then that all human progress and all life in the Silence of God grows warm strong and sturdy by the clash of His flesh?

2:16
3:5

C. The Roman Letter

Here again it is Master Jesus and servant Paul. Service, for a great soul, is the deliberate expression of freedom. We are free to be bound, yet bound by Christ. Paul's Man is in the royal line of God's prophets and He is also in the royal line of man through David. He believes that the coalescence of these two great lines is best proved by the resurrection-facts. Paul would observe that we cannot explain away the facts of Christ's Mastery until we have first matched Him with our lives. Chronologically we become fools because we think in the future and live in the past.

1:1

1:1-3

Paul's debt to Christ was real. In fact, so real it was that the apostle defines that debt in the unmistakable terms of deliverance. Time, space, ideals, and the hosts of heaven only explain the terminal points of God. When we begin to see how God breaks in upon earth's sorrow then are we

1:14ff

aware of Paul's central affirmation. God never came to humanize Himself. He came to humanize men in Jesus Christ. This is crucial to His Cross as it is to all our Christology.

1:18-
3:20
2:16

We must first know God. Sin, alas, we know too well. We know law, for law is a phase of human experience-knowledge and necessary to the childhood of each generation. This Man of Paul came that He might disclose a more perfect knowledge of God through grace-law. Religious technique is soulless. Human system-righteousness is but a relative. Goodness must be God's. For this reason judgment of man becomes self-judgment on our unholiness and world-judgment upon our puny stature. The failure of man is the failure to combine holiness with power. It is a failure of silence. But Jesus was raised out of the silence of man and we must be in the lineage of Jesus. This is Paul's major insistence. Resurrection is the inescapable issue of our silence and the inevitable experience for our deliverance. Christian hope, therefore, carries with it both a resurrection and the host of verities which belong to Jesus Man.

3:19--
4:25

3:1-8

4:25

Call Paul's method a theology but call its practice a crisis, for great souls shall never

Ch.5-8

escape either the method or Presence of Jesus. Here is found succor and here are the wounds of Christ. The apostle goes on to state that the antipodes of humanity are Adam and Christ. Between them he would place the vast army of God seekers who wonder-ponder the road to life. The obedience of One Man, says he, more than mitigates the offense of the other. The miracle which measures the new man in terms of the old is a new birth bringing new holiness. Adam lives on the level of men not Man. His life was a cradle-grave experience. Not so Christ, or the man of Christ!

5:6

The salient and important facts of the life of Jesus were so well fixed in the mind of Paul, that he was concerned more about their duplication in the flesh of men than in an historical record or poetic panegyric of the Man. The most cogent proof for the Humanity of Jesus has rested with the humanity of His followers. "We were buried therefore with Him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in the newness of life." Thoroughly pragmatic and convincingly empirical the proof of Christ's life is our own. Only a forgetful Church made the Gospels an

6:4

6:4-11

imperative, for a growing Christian community requires but the fleshly tables of men. This is not to discredit the historical but to Christianize our pagan subhumanness.

6:12ff.

Paul impatiently overleaps the flesh-restraint that separates Paul man from Man Jesus. So important to him was Christ's fellowship that the apostle reverses the normal process of death-resurrection. But this bodiless soul-flight ends with a recovery of flesh in the doctrine of the resurrection. Brave Paul! to leap beyond our apathy, this slow flesh, and to find his Friend in the stillness of God's
¹
 silence.

8:1-39

The God of Jesus Man is the inescapable God of history or else this section of the epistle means nothing at all. By faith and faith alone shall Israel translate her separation into fellowship and her shadows into God's glory.

Ch.9-11

The practical aspect of Christian living is presented in chapter twelve where the Jesus of history is found reflectively in the terms of our flesh.

1. Elbert Hubbard:Man of Sorrows,1905.,closes his life of Christ with the crucifixion.
 R.H.W.Shepherd:Humanism of Jesus,N.Y.1926.p.22., that humanity of Jesus is so real that writers don't talk about it.
 B.R.Brasnett:God the Worshipful,London,p.180.,that in proportion as men receive the Spirit there comes a perfection of human nature such as was bestowed on Christ.

If we do not try to match Him, how then shall we
 prove His flesh? The relation is a twofold rela-
 tion of bodies: that of Jesus to His church and
 that of the believer to his Lord. This is the ba-
 sic axiom of Christian sanctification. We observe
 also how beautifully the physical body symbolizes
 the Church as both a present fact and a growing
 reality. Flesh is the best trying ground for self-
 control, love, conduct, and all the corollaries of
 holiness. How lovely then is the garment of Christ,
 His flesh, to every Christian heart!

Ch.12

12:1-21

13:14

Jesus did not please Himself but was obedient
 as a Servant-Child. His earthly career fulfilled
 prophecy. In like manner He would desire that our
 flesh exemplify not only the ancient virtues of the
 race but the Christian virtues of faith, hope, and
 love. For Paul prayer is the discipline and compass
 that sets one right on the open road to an acquisi-
 tion by faith of all these blessings. Who follows
 in His train?

15:3,8

14--16:27

D. First Corinthian Letter

The completeness of Paul's Man is determined
 by reason of wisdom, sanctification, righteousness,
 and redemption. It is an amazingly simple world-
 view because it places the tension of our philosophic

1:1-31

dilemma not between man and God but between man and the Man. It is Jesus Good and man sinner that is the nexus of our pondering. The question of the unknown God can never be resolved until the problem of the unattained Jesus has been negotiated. His Deity is truly too awful for us until we apprehend His Humanity. That this apprehension is also an obligation there can be no doubt for Paul affirms at once, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified."

2:1,2

There is something infectious in a sweep of knowing such as this that includes the top of the mind and the bottom of the heart. It leaves a train of men of faith with the mind of Christ in its wake. Here is an inescapable message of the New Testament: our body-flesh is God's gift through nature-process, but that mind and heart must also be included in the interior reign of God. We are still subhuman until Old Testament flesh be clothed with New Testament mind.

"Christ's is God's." The order of the words is precise. We cannot humanize God until we first make

subhuman man human. Our humanizing Christologies attempt to humanize God without first humanizing man. Here lies a fatal weakness. Without Christ the Silence of God is still unbroken: His glory may be continuous but our lives are less than men. Thank God for Jesus Christ. It is holiness-power from God in Christ that enables men to live supernaturally. We are temples of God only when we are most actively, normally, and humanly in the lineage of Jesus. The veil of our own flesh is the unique evidence for His better flesh in the world of God's broken silence.

3:16-23

Spiritual begetting is a beautiful thing, writes Paul, in his condemnation of Corinthianism, "But the body is not for fornication, but for the Lord, and the Lord for the body." The social relations: marriage, sex, and similar problems beset by all manner of difficulty, are to be resolved in terms of Christ's Humanity. Age-old custom is hal-
 lowed in terms that are supremely Christian.

4:15

6:13

1. R.E.Speer:Man Christ Jesus,N.Y.1896,p.75ff., that the high order of Jesus' morality was characterized by sincerity,simplicity,humility,unselfishness,personal dignity,love,generosity,tenderness, perfect calm,evenness of life,broad human knowledge, interest in nature,universality of character,and perfect balance of character.
 B.R.Brasnett:Infinity of God,London.1933.p.25.,that if we are unable to establish the true manhood of Jesus we part company with the main body of Christian tradition which is entitled to a respectful hearing when it speaks of its founder.

It was the sight of Jesus that sustained Paul's vast system of thought and gave substance to his message. It was also the basis for a defense of his apostleship and the source of his own personal consecration. Paul never argued spiritual truth "in vacuo." He was skeptical of the processes of thought or experience which denied the reality of his own flesh. Part of the secret of the Man Jesus is contingent upon a knowledge of the Manhood. Disbelief in His flesh is the first step toward a disbelief in God-so closely are these truths related.

9:1

Ch.9
9:26,27

Paul places Jesus in the matrix of Israel. It is the inescapable position, basic to his philosophy of history. His Jēsus, Man by the Messianic heritage, was pre-existent in the realm of our human stuff. In Old Testament lore He was first the Lord of the rock and water, the manna, and the speech of God. The Christ of heaven and the great Silence beyond is necessarily the inescapable logic of this pre-existence.

10:1-32

Bread and Wine are symbols of His Humanity as well as the life-substance for our Church unity. The fellowship of these elements is of itself elemental to the Church. The next chapter emphasizes the fact of this body-fellowship. Then again, faith, hope,

11:1-34

and love are symbols of the completeness of the Church as a living institution. And because only Christ realized this perfectness, we do well to study His flesh.

Ch.12

Ch.13

Ch.14

Next in order Paul expounds the doctrine of the resurrection introducing it by an ancient creed of faith to show the salient features of the Passion-facts. Their startling reality, both tragic and confounding, were a powerful argument for the necessity of faith-knowledge to the Christian community. The apostle anticipates various possible diversions from the true nature of resurrection.

Ch.15

The proof positive for the general principle of the resurrection from the dead is the resurrection-fact of Jesus. This is indispensable. Picture gods in framework of spirit never really exist and Paul likewise refutes every attempt to ignore the vital identification of the Church militant with the Humanity of Jesus. So let the curse of man fall on nothing but his own unbelief and unloveliness.

16:21-24

1. H.B.Swete: Appearance of Our Lord After the Passion, London. 1907. p.139., that the enigmas of our Lord's risen and ascended state will find their solutions when we ourselves have learnt to bear the image of the Heavenly.

E. The Second Corinthian Letter

Paul's God is not the Great Discomforter but a God of comfort. The sufferings of God's Christ relate themselves to men in hard places. He finds in some sense that every Christian is a minature "anointed one" differing in degree perhaps from the Man. 1:1-11
1:10
1:21,22

Then follows one of the most important passages in the letter, viz., "But whensoever a man shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Perfect Humanity and Image of God is Christ. Spiritual beauty is mediated through that Human form. Though we discern by faith that the veiling of man is the iron-bound law of this universe, yet perchance our faith shall break the imperfection of this flesh; for without faith the mirror of God will distort our vision and leave us unholy still! 3:16-18

The applicability of the facts of the dying-living Jesus to our lives is very real and very true. Jesus met fact with fact and death stares our flesh 4:7-15

in the face. Paul with a sincere realism prepares to translate this human stuff into another body but certainly not "in vacuo." Spirit-housing is difficult; so difficult that Jesus Body almost gives place to Jesus Spirit in the Pauline approach. But ultimately it must be resolved otherwise. All suppositions which argue against His Perfectness in any realm will likewise argue against His Humanity, and *visa versa*. Nor does Paul wish to leave his own flesh subhuman or sub-Pauline. He confirms his final position by the brilliant figure of the temple of God. Incense offered in the temple of God smells most fragrant when burnt over the fresh brown earth.

St. Paul's life of Christ contains a chapter on characteristic meekness, gentleness, bodily incapacities, limitation of speech, purity, simplicity, and spiritual nobility. Jesus would rebuke subhumanness with all of its attendant unloveliness for He loved men. The New Testament and Christian experience throughout history have substantiated the realism painted by the hand of this master, Paul.

4:16-
5:21

5:16

6:16

10:1,2

10:10

10:2-5

11:3

Ch.11

Ch.12

Ch.13:11

ff

F. The Galatian Letter

The apostle measures Jesus by all that is human only to find that his measuring standard falls short. The inadequacy of the measure for the Man

precludes its use for a measure of God. But there are certain things in Life which will aid man to comprehend God. They are the factual guide-posts of Self-giving, Manhood, Service, Death, and Resurrection. The very argument for the credibility of Paul's own apostleship rests on the intriguing turn of phrase, "his Son in me." Indwelling is Jesus not from Jesus just as inspiration is Man and not from Man. The impact of this concept on Paul was really revolutionary. The apostle observes also that good deeds are a methodology but not the means or mode to full Christian living.

1:1-5
6:2:21
2:16-21

What and how did Paul preach Jesus? Openly and unmistakably he declared that the divine method of the Man was a process of suffering. He believed that in the line of prophetic inspiration Jesus transcended the barriers of human history. He transcended faithful Abraham. Faith, reason, experience-history-each undergirded human life to guard the flesh lest God remove this subformed substance. Prayer was another gift supreme that pierced Paul's world of apprehension and gave meaning and value to existence.

3:1
3:15-29

"My little children, of whom I am again in travail until Christ be formed in you--," is the

4:19

imagery of beauty created out of suffering. Paul captures the symbol to brand his flesh with the marks of Jesus. Paul's life of Christ therefore must include the homely marks of spiritual nobility wrought out through suffering, of a clay house and of a faith found faithful. His Gospel bears the marks and wounds of Jesus, and our incompleteness becomes more perfectly complete by the Body of the Man.

G. The Ephesian Letter

In this difficult piece of writing there are many statements which suggest the Humanity of Our Lord. God is called the Father of Jesus Christ and Christians are said to have a share in that family relationship. His death on Calvary and His entrance upon the world scene were each a part of God's design. His message of the Gospel concerned the Kingdom of God. The author alludes frequently to the death and

1. Rush Rhees: Life of Jesus of Nazareth, N.Y. 1906. p. 21ff., on sources of the life of Christ in Paul.
 H.C. King: Reconstruction in Theology, N.Y. 1901. p. 190., that it is directly through the study of the humanity of Jesus that His lordship and divinity have become so plain.
 C.A.A. Scott: Dominus Noster, Cambridge, p. 214f., on Paul's reliance on the humanity of Christ.
 G.A. Barton: Christ and Evolution, Philadelphia, 1934. p. 61., that in other incarnations we have divine masquerades: that the Apostles' Creed was written to assert the humanity of Christ.
 B.F. Westcott: Christus Consummator, London, 1887. p. 24., that the sufferings of Christ are a consummation of humanity.
 J.A. Broadus: Jesus of Nazareth, N.Y. 1890. p. 49.

resurrection. During the earthly ministry Jesus	2:5,6
was kind and gracious, ready to influence men for	
good. He was concerned that racial limitations be	2:7,10,
superceded. He was a corner-stone in the building	2:11-22
of God and His body was declared to be a temple of	2:20,21
God. His disciples loved Him and depended upon Him	
for apostolic power. They lived in His intimacy.	3:1,5,8
He preached and lived a life of faith and He loved	3:12,17
the Great Commandment even to His death. Ever dili-	3:19
gent to preserve the unity of His Church, He had the	
marks of meekness and patience for His Manhood.	4:2,3
Jesus easily assumed the moral leadership in	
every crisis yet never gave way to vanity of mind or	
waywardness of purpose. He was tender-hearted, for-	4:15,17f
giving, and kind. The will of the Father was His	
meat and drink. Darkness or light never embarrassed	4:32
his perceptions. He gave His thanks to God most	5:5,8
graciously. Elder women He honored as a mother;	5:17
younger women as sisters. Hunger, thirst, and the	5:20
financial needs were a part of His concern but not	5:25
His dismay. Children challenged His love and strong	5:29
men were challenged by His living. Scripture also	6:4
was His meat and drink. The obligations of disciple-	6:7
ship were: to follow truth, do righteousness, live	6:12-20
in peace, and commune with God.	6:13-18

Here is a letter that is a mirror-reflection of the Humanity of Our Lord. It is an evidence that His example was a kind of contagion in the early Church. Nor can we escape the conviction of the verity and substantiality of the Man by the very reason of His imitation in every period of the history of the Church militant. His followers have sensed the crux of true discipleship: to be a surpassing of the clay of men by better nobler living. Until He is Leader first, we shall not soon call Him Lord. May His flesh ever woo us beyond the confounding confines of our own subhuman blindness!

H. The Phillipian Letter

Great men to be truly great must possess the complementary masculine and feminine characteristics in reasonable balance. St. Paul seems to have been such a man. His strength combined with tenderness and his sternness was tempered by love. These elements also characterize our conception of God the Father, and Paul found them abundantly in His Man Christ Jesus. "I long after you all in the tender mercies of Christ Jesus." Love grinds out the friction between life and death itself to save Christianity from some categorical pessimism.

St. Paul's Jesus exhorts and consoles men with

1:8

1:15-18

1:21

love and fellowships with them by His spirit. He is tender and merciful, humble and compassionate. He was obedient to the will of God and the cross of men. The form of God by the prophetic lineage of His pre-existence, He was Servant-Child of the Messianic hope and by His Humanity found in the likeness of men. Jesus was a pause in the Silence of God. He was an interrogation and interruption in the prophetic line. He broke the death-glory of men and made it a resurrection-glory of God. 2:1,5-8

The Image will some day be completely unveiled. The New Testament writers speak of it as the "day of Christ." The secret of Christ's mission seems to have been His desire to make men into Men and give them to God. His Men lived by faith. He lived, suffered, died that Men might live, suffer, and die. The order of the words is precise. Jesus ascended into heaven to return again and build new mansions for the soul. Great Men never die! The mind of Christ was not only exemplary for death but good for life. The things to be thought on must be true, honorable, just, pure, lovely, reputable, and virtuous. What a magnificent framework for the Gospel! How long then would not our modern Gospel become were the Church to chain our experience to His and e.g. 2:16 2:21 3:9 3:10 3:10

link together Men with the Man in a rope of goodly pearls that reach from earth to heaven!

I. The Colossian Letter

By reason of some current heresy such as Cerinthianism, this letter addresses itself to a counteraction of such views through an emphasis, among other things, on the Humanity of Our Lord. Jesus is called the Image of God and, as such, by flesh makes the invisible world visible to man. He is called the firstborn of the creative order rather than the lastborn of some series of theophanies. In any event the language of the letter is cast against any unreal interpretation of His flesh on the one hand or any secondary emphasis upon the place of His person in the divine economy on the other hand. 1:15-19

The apostle extricates himself from metaphysical bypaths with a constant reaffirmation of historic Calvary. The power of love behind this event has engraved itself in Paul's mind as its suffering was grooved on Peter's memory. Practical Paul makes holiness the criterion of any fanciful gnosis. All else becomes secondary that faith alone might find and comprehend God. It is toward the perfection of this holiness that he bases his plea. Jesus was Servant by that "kenotic" entrance into the world 1:10-23 1:23 1:24-29

but He is Master here in this "pleromic" situation. 2:9
 It is this same glorified Jesus Who walked the earth,
 Who had been circumcised and baptized. He worked 2:11f
 the works of God, suffered on Calvary, and was raised
 from the dead. He it was Who humanized and moralized
 the law and the tradition. 2:12-23

Jesus transcended the boundaries of religious
 custom, race, and social restriction. He was chosen 3:11
 by God for the very human task of living. But His
 life was a life of kindness, meekness, and forebear- 3:12-14
 ance. He possessed the graceful art of forgiveness.
 The body of His teaching was inherited by the church
 and lived in the current of its life. The Colossian 3:16,17
 concern was not speculation about His Person but the
 heritage from others of a conscious personal contact
 with the Man Christ. Only the warmth from His flesh
 can save us. The sweep of mind and the depth of
 heart must rest their tension in terms of a Babe and
 a Man Whose good deeds and divine emotions confound
 our little unholiness.¹

1. C.E.Raven:Apollinarianism,Cambridge,1923,p.308.,
 that history not mythology must be our starting-
 point; that we must begin with what we know, rising
 from the recognition of the Very Man to the acknowl-
 edgement and interpretation of the Very God.
 A.H.DeLong:Tributes of Great Men to Jesus Christ,
 1918.,quote E.D.Atkinson,p.115.,that,"Where I love
 Christ most is on the other side of Calvary;when it
 was all hazard and He was man and God because He did
 so much, dared so much: gave up His life without

J. The First Letter to Timothy

Paul knows that he himself is in the lineage of Jesus and in this confidence he places Timothy in that succession. Though it be the apostle's transcendent Christ that validates his personal salvation, nevertheless it was the Mission in the flesh that saved Paul's spirit. Jesus stands intelligibly between God and man, Himself Man, and from that Man, Paul derives his appointment to apostleship.

1:12-14
1:15
2:5-7

Yet there are certain mysterious things about this flesh-mission of Jesus, and Paul with open mind is quick to acknowledge the mystery of godliness. He knew its fact and he had experienced its power. That was enough. Willingly he shook himself free from the subtilty and nescience of man's reason to break

counting on any other victory than the one which would be His when it would be all mankind's." Sydney Cave:What Shall We Say of Christ?,quote H. G.Wells,"The Christian's Christ is too fine for me, not incarnate enough, not flesh enough, not earth enough. He was never foolish, and hot-eared and inarticulate; never vain; He never forgot things,nor tangled His miracles."

F.Lenwood:Jesus-Lord or Leader,N.Y.1930,p.7.,that Jesus was that brave beloved figure.

F.W.Gunsaulus:Transfiguration of Christ,N.Y.1907. p.16ff.,that there is no offer of the supernatural in the abstract in the New Testament nor is the humanity of Jesus abstract.

W.Temple:Faith and Modern Thought,London.1910.p.62f., that the Church says it was founded by a historic figure whose spiritual pre-eminence is such that we cannot but confess Him the revelation of God in human life. This is adequate. How else shall we explain the fact of the Church?

into his creed in song concerning the inexplicable
yet triumphant House of God. 3:14-16

The teachings of Jesus were known to Timothy. 6:3
This is an argument from silence since the Person of
Jesus and the events of the Life were common proper-
ty in the days when truth and learning were so often
transmitted orally. Now Paul reminds his young fol-
lower to continue in the succession of godliness.
How human it all is: cross-life, faith-life, and
inner sight-life. Timothy's life of Jesus must now 6:12
include some of the facts of Jesus' trial before Pi-
late. It is a reminder that teaching and truth only
secure universality by reason of test, trial, and
suffering. Then to these witness-facts must also be
added the silent purity of victorious living in the 6:13-16
sight of God the Great.

K. The Second Letter to Timothy

This very late letter of Paul emphasizes his
simple confidence in the reality of his experience
of God. He reminds Timothy that it was faith and
love which characterized his Lord's relationship to 1:12-15
men and to God. His Jesus came through David's line.
He went about doing good. He suffered, died, and 2:8
was raised again. Observe how closely Paul joins 2:8,9
the historical events with the moral qualities.

Jesus was pure of heart, gentle, forbearing, meek and patient. Paul would consider the ascription "Lord", made without a true discipline of discipleship, mere folly. The Church must first overtake the Man before it calls Him Lord. Perhaps, Jacob-like, it must be an all-night wrestling. One might easily postulate the inevitability of the declarations of Chalcedon, for example, but the error would be chronological. Perhaps the year A.D.10,000 would have been a better time for session!

L. The Letter to Titus

The apostle presses for a reaffirmation of both the teaching and Person of Jesus. Both are important! There are marks of the Man embedded though they seem to be in the events of the book. The beauty of His purity, gentleness, meekness, motherliness and strength, shine through the underground controversy that underlies the writing. The balance of the Man's

1. C.J.Cadoux:Case for Evangelical Modernism,Chicago, 1939.That the Chalcedon formula implies that Christ lived and mastered temptation in an abnormal manner-but that this contradicts the thing for which he came: hence, it is a fallacy of argument.
G.A.Gordon: Through Man to God,N.Y.1906.p.31.,that the language of the creeds seems unreal in the presence of His spotless and sublime humanity.
F.C.Conybeare:Historical Christ,London.1914.p.186f., that with most unfair critics their genesis of Christianity makes it more mysterious and obscure than ever.

character is most amazing. Oh, Strong Galilean!¹

M. The Letter to Philemon

This lovely letter of Paul to a friend discloses the beauty of Christian friendship for it discovers love in the unlovely things of life. Observe how that spiritual ties to Christ are best bound by flesh: that our Christian obligation to brotherliness is of far-reaching significance. We must transcend the limitations of subhuman friendship to a discovery of the good within the human stuff. Jesus came for this very purpose to make us good, but good with the Goodness of God and the warm flesh of Christ.

v.16

1. P.B.Kern:Basic Beliefs of Jesus,1935.p.214.,that it is highly probable that Jesus would be arrested as a disturber of the peace should He appear in the midst of our American scene.

C.E.Jefferson:Character of Jesus,N.Y.1903.,refers to the strength,sincerity,reasonableness,poise, originality,narrowness,breadth,trust,brotherliness, optimism,gladness,humility,patience,courage,enthusiasm,indignation,reverence,holiness,and greatness of Jesus.

2. P.Carnegie Simpson:The Fact of Christ,N.Y.1900. p.32.,that Christianity took its rise not as a philosophical school, theological, ethical or ecclesiastical system,nor in a social or political program,but as a fact of history and conscience.

Chapter 6

The Epistle To The Hebrews

Here are definite references to the Humanity of Jesus. He had a God and His God anointed Him in the true and greater prophetic-priestly succession. Jesus Christ was superior to the angels because the full Humanity which He possessed signified the completion of God's creative activity. By reason of this Humanity there could be purpose in suffering, fellowship, and death. He was Human to suffer, to be tempted, and to succor us.

1:9,13,
14
2:5-9
2:10-16
2:17,18

Israel's disobedience, the ear-mark of her subhumanness, is contrasted with the obedient faithfulness of Jesus. It is Jesus the Son Who builds the building of God from the stuff of flesh and blood. Infirmary and temptation are the abundant signs for the necessity of a greater priesthood. Our author shows how Jesus by sinless, yet active living, encountered sin and lived by the rule of holiness. With the ignorant He was gentle and with the misguided He was compassionate. Though restricted by human frailty, our own frailty, yet He prevailed. He practiced obedience to learn maturity in the school of experience and suffering.

4:14-16
5:6-10

The most astounding event that could occur in the life of men is the removal of the veil that seems to obscure man's view of God. For the accomplishment of this unveiling our author definitely infers that inferior religious experience, unbounded mysticisms, subjective world-systems, and all manner of disillusionment must first be set aside in favor of faith. A living faith in the lineage of faithful Jesus has veil-piercing quality. So it was that Jesus endured the veil and transcended time.

6:13-19

6:20

There are marks of Jesus here. His face showed the human characteristics of the tribe of Judah with perhaps something of the inner qualities of the human spirit wrought out by a life of prayer. His character was esteemed for its wealth of holiness and its astounding sinlessness. He was not religious by the commonly accepted terms of that definition. His rabbiship was moral. His death was deathless. His priestly consecration was prophetic. He died a Man and rose a King. He became Human first in order to be our final Presence. These are the things that have enriched our soteriology.

7:14,25

26

8:4

9:11,14

15

9:23-28

10:19-25

He dedicated blood and body to us. Only by wounded flesh shall we see God for the Word of God has Humanized the Glory. The author rings out his

paean of victory because faith is triumphant through
 the crisis of flesh. He sounds out the courageous
 resistance that flesh makes against pain. He dis-
 covers finally that chastisement may be our war but
 that it is God's peace.

11:3
 Ch.11
 Ch.12
 12:14

Were a life of Jesus to be constructed out of
 the materials of chapter thirteen for example, we
 should be richly rewarded by references to love,
 friendship, sympathy, kindly helpfulness, and the
 very human identification of the Man with us. We
 would discover statements on the divinely-ordained
 beauty of our human marriage. We should be advised
 with respect to the rightful use of wealth. Jesus
 would never cry havoc. Peace, beauty, birds, flowers,
 and the road to rigorous contentment would be His
 way. Honor and good social behavior would be asked
 of His followers while separation of sin would be an
 imperative. He would show us life with its dusty
 tiresome road of duty but a place where good to men
 and love and praise to God would beautifully make
 its palm trees and its wells of water stage by stage.
 Helpfulness, joyfulness, prayerfulness, and manli-
 ness are the great lessons in the school of the Man
 of God.

13:1,2
 13:3
 13:4
 13:5
 13:5,6
 13:7,12
 13:13
 13:14,15
 13:16-21

I. V.G. Simkhovitch: Toward the Understanding of Jesus, 1927., p.71., that it seems childish not to see in Christ's teachings an overwhelming intellectual system.

E.S. Phelps: The Story of Jesus Christ, Boston, 1901. p.x., that there is not or ever was and will not be a miracle as strange as the life of Jesus. He was the miracle. Explain Him!

W.E. Bundy: Religion of Jesus, Indianapolis, 1928. p.143., that the humanity of Jesus goes deeper than superficial detail. It rests upon the fundamental religiousness of the whole of his personality.

J. Priceman: Chaos and a Creed, N.Y. 1925. 249f., that the clue to the universe is the personality of Jesus and that the only argument ever made by Jesus for His divinity was from His character.

R.E. Speer: The Meaning of Christ To Me, N.Y. 1936. p.13., that the contemplation of the human character of Jesus fortifies our conviction of His deity.

F.W. Farrar: Life of Christ, N.Y. 1874, p.686ff., that Hillel was sweet, noble, liked precedent, taught in the schools to scholars at Jerusalem of levitical law, légal, narrow, casuistic; that Jesus was stern, loving, authoritative, original, taught by revelation to publicans and sinners in Palestine, concerning the moral law; was religious, moral, and human.

Chapter 7

The Apocalypse

The theme-declaration of this book is Jesus Christ, the Faithful Witness. In fact the unique beginning of all Biblical revelation is the witness of man and its end-the authority of Man. Jesus is said to be the First-born from the dead, Lover of men and Ruler over every king. The author visualizes the Presence of the Man by use of the unmistakeable historical signs of the pierced hands and feet. Through the glorious imagery of the living Christ, John still discerns the Teacher of Galilee and his garment, His visage, the form of Him Who went about as the Light of the World. John knew His love and John saw those works of grace, patience, and sympathy which characterized the ministry amongst the poor. His risen Lord, like His Man of Galilee, was impatient of callous sin. He made His disciples rocks upon which to build a Church yet He rebuked their lack of faith. Jesus had fellowshiped with them in the upper room and here He was again in the golden glory of God's anointed Man. An amazing Man was He!

Jesus came of David through the line of Judah whose symbol was the Lion but He was still the Lamb

of God now as He was then. He was still Good Shepherd; still He sent forth disciples to bear chains on Patmos and shepherd a kingdom. A strange Man was He! The present living Man, while in the flesh had been born of a Hebrew maiden, had been sought for by a jealous king, and had saved His flesh by a flight into Egypt. It is this historical basis behind the record that saves the Apocalypse to the imagination of the Church.

Jesus knew God by the New Testament intimacy of father and son relationship and He identified Himself wholly with the will of the Father. A magnificent Man was He! He expressed His close relationship to men by use of the figure of the vine and branches or the seed and the fields of grain. He had talked with His disciples about the marriage of the King's Son. He wept over the Holy City, Jerusalem, as He discoursed on its awful destruction. He promised then that He should return and John believed Him. John believed that great men never die, but more than that, he believed that this Man lives. Lamb and Son He is at last triumphant. Already the clank of broken fetters sounds in the ears of John to break the silence of God's Glory and let the Man appear. "Amen: come, Lord Jesus." ¹

6:10

7:14

7:17

10:11

12:1

12:3,4

12:5,6

14:1-5

14:14-20

19:9,10

21:1,2

22:12

22:20

1. R.Rojas, *ibid.*, p.333., that the Apocalypse is the coming of the invisible social Christ.
- W.Sanday: *Christologies Ancient and Modern*, N.Y.1910. p.121. New Testament writers first witnesses and secondly authorities.
- E.Lewis: *Jesus Christ and the Human Quest*, N.Y.1924, p.214., that if the world ever becomes convinced that there never was such a Person as Jesus Christ, it will soon lose interest in the ideas associated with His name.
- H.P.Liddon: *Divinity of Our Lord*, London, 1903. p.205f., believes that He is only perfect as Man because He is truly God.
- W.P.Merrill: *Liberal Christianity*, N.Y.1925. p.45., that Jesus delivered no lectures about God; He witnessed God.

Chapter 8

The Fourth Gospel

The Word of God, key theme to the Prologue, is a respondent to the Silence of God. The Man Jesus became flesh: full of grace and truth. Philip addressed Him as Jesus of Nazareth, the son of Joseph, Nathanael styled Him Rabbi. He called Himself Son of man. At a marriage feast to which His mother had also been invited, He gave His first sign of the Mission-glory. Manliness, combined with a strong stern sense of duty, empowered Him to cleanse the national temple at Jerusalem. Above all He understood human nature.

Like other men He too wearied of a long journey and became thirsty on dusty Samaritan roads. He was a student of human social ill and could read its signs. Living amongst plain folk of the countryside He read the lakes and the fields. He was a friend to man known and respected in Galilee; yet disbelieved by those nearest to Him. But who shall blame the early reaction of His own folk and who shall measure holiness-power by the imperfection of sub-human living or subhuman thinking?

1. W.Sanday: Outlines of the Life of Christ, N.Y. 1905. p.221., that St. John in his Christology has a foot in

Jesus was compassionate and companionable with men and God. He called God His Father and yet discovered Himself in Moses; so mighty a student of Scripture was He. He needed to pray and He loved the solitude of God. A Jew by birth in the line of the Fathers, He was called Joseph's son, for His parents were well-known in Nazareth. Evil men disliked Him; yet sinners clung to Him. By His acts and through His preaching, human need was of foremost importance; whereas mere religious formalism was denounced. It took courage to take this stand. Nor did He condemn or condone the victim of social injustice, for He disliked any pretense of self-righteousness on a seat of judgement.

5:2-9
17,18
5:45-47

6:15

6:31,42

7:7

7:23

8:10,11

To follow God's will was His very meat and drink and He did it fearlessly; nor could men answer His challenge and convict Him of sin. He discovered and declared the principle of Perfect Humanity existent before the Abrahamic racial tradition. A blind man called him a Prophet. Many have called Him a Good Shepherd. His intimacy with the will and power both worlds.

8:20,28
44,46
8:57,59
9:17
10:14

H.K.Rowe:History of the Christian People,N.Y.1931.
p.78ff.,that Paul was not popular in the second century and John was a corrective to Paul.

F.J.Foakes-Jackson:Rise of Gentile Christianity,N.Y. 1927.p.44f.,that the Gospels are remarkable for the very human character of Jesus in view of the belief of the early Church.

- of God the Father angered men then, as it does still. 10:34-39
- He loved and was loved by strong men and noble women. His friendships were deep and abiding. He wept. He was given the respectful title of Son of God and Christ, yet referred to as the Teacher. Ch.11
11:35
- Nevertheless He humbled Himself to believe God, for "He that believeth on Me, believeth not on Me, but on Him that sent Me." 11:27,28
12:44b
- Jesus taught by example as well as by precept. Ch.13
- At the defection of Judas He was greatly troubled in spirit for He could be offended and could be loved just like ourselves. His love was often vicarious and His fight of faith encouraged the disciples to share with Him in the victory over the world. The impression of His unselfish prayer life was deep and abiding: a thing of rare beauty. He was a Man of peace because He was a Man of destiny and saw beyond the confines of time and space. He was confident in the ultimate triumph of the Kingdom of God. His followers judged Him a king in the moral order and His foes called Him Man to acknowledge their own sub-humanness. Ch.17
13:21
14:21
15:13
16:33
18:11
18:36
18:37
19:5
- The Man died in the presence of friend and foe, a most cruel death. He was given temporary interment; three days afterward His tomb was discovered empty. 19:17-30
19:38-42
20:1-10

That His Humanity survived the passage of death, 20:11-31
 the disciples bore Him witness, for He ate, walked,
 and talked with them then, and lives on now in the 21:1-25
 hearts of men. The personal testimony of the
 author makes beautiful the affirmation of the truth
 of these things.¹

1. J.A.Beet:Through Christ to God,N.Y.1893,p.277f.,
 that human emotions predominate to characterize the
 Fourth Gospel.
- R.Rojas,ibid.,p.120.,that Christ is humanity in
 all its forms: that He was not a man but the Man,etc.
- D.A.Hayes:The Resurrection Fact,Nashville,1932.p.13.,
 that death is the final proof of Christ's humanity.
- D.G.Somervell:Short History of Our Religion,N.Y.
 1922.p.116., that the doctrine of the Humanity of
 Christ is the secret of the optimism of our religion.

Chapter 9

The Johannine Letters

A. The First Letter

Both this letter and the Gospel of John were addressed to a very definite need in the early Church; moreover the author states the fact of his intimacy with Jesus whom he heard, saw, and with Whom he associated. The high morality that characterizes this letter rests no doubt upon the fragrance of that early relationship, for Jesus was righteous. Jesus was then and is now the Advocate and Comforter on behalf of men who love His Presence.

1:1

1:7

2:5

Jesus was the first and great Messiah; yet men who follow in His lineage by faith become in a sense little messiahs in God's great world. "And ye know all things," is a statement that involves high faith. This high faith means an affirmation of Jesus, the Man and the Son. The definite relationship of Jesus to Christ is a refutation of an early heresy that confused things heavenly and things earthly. Yet it must be borne in mind that the area of thought which circumscribes the designations "Jesus" and "Christ", "Son" and "Father", is transcendental as well as human, but not a confused metaphysic. In these

2:20

2:20ff.

couplets the one term seems to be the humanizing of the other.

Anointing is the divine act in the human realm; 2:27
 hence, in Jesus, every believer shares in this
 junior messiahship. Now the anointing demonstrates
 and is demonstrated by the strategy of the cross.
 The love-offering of Jesus for His followers was
 plainly vicarious but it was in no sense an ideal.
 It was too deeply Human to be that. The letter 3:16
 points out quite succinctly that a true gnosis or 3:19-21
 knowledge rests with God and not ourselves. The
 apostle gives us no ideal save an ideal Man, and
 our faith will soon enough clothe Him with the gar-
 ments of His deity even though they be of current 3:22-24
 pattern.

The Humanity of Jesus is a kind of substructure
 to the divine contact with our life. The peculiar 4:3
 anointing
 of Jesus Man is basic and promisory for Christian
 abidance. The loveliness of God's anointed Man 4:1-21
 throbs through the text to tell us that God is love.
 Man knows that this is true though he may never have
 learned to spell God's name. In one short chapter,
 the fourth, the very word "love" with its cognate
 words occurs some twenty times. The Man Jesus
 marked His coming by a baptism, His exit by a cross,

and His return by a Presence.

5:6

True gnosis or knowledge is marked by an appreciation of the Man and Son. Our lives, emotions, and ideals must be self-guarded to be God-guarded and nothing less than the possession of perfect Humanity, such as His, will satisfy us. "My little children, guard yourselves from idols." All that is subhuman, abnormal, spiritistic, and unmoral is idolatrous. Until we become Men we are idolators still. God help us!

5:18-20

B. The Second Letter

Denial of the Man Jesus is a deceitful error and the failure to follow the body of truth conveyed through that Manhood will merit no real abiding power. This abiding may be expressed by the very definite terms of the Christian home and Christian fellowship. It is the purpose of this letter then to remind the Church of the higher gnosis or knowledge that is proveable by love. This quality of life is a true wisdom and any who become Magi visitors or Sinner penitents at His feet must always bring the gifts of adoration-love in their train.

vs.7f

vs.10

vs.6

1. C.B.Williams: Evolution of New Testament Christology, Boston, 1928., that anthropology developed out of Christology.
A.Plummer, Church of the Early Fathers, N.Y. 1887, p.46., that best antidote to gnosticism of early centuries was First Epistle of John.

C. The Third Letter

The supreme example of One who had the sight of God was Jesus Man Who went about doing good. Let us then, argues this third letter, imitate that goodness. For by the very imitation of Christ shall we prove His flesh and ours to the glory of God.

" Jesus, divinest when thou most art Man."

CONCLUSION

General and Theological

This study of the Humanity of Christ shows us that the writers of the early records were abundantly acquainted with the Person of their subject. They were interested in preserving an image rather than in creating one. The very beauty and order by which the New Testament Christ has been portrayed by them substantiates the basic contention of this thesis. There is a definite and uninterrupted New Testament emphasis upon the Humanity of Christ. The twenty-seven books demonstrate the important place of that Humanity to any reconstruction or statement of His Person. Whereas Christ's deity was more or less a basic presumption on their part, the humanity was an essential persuasion which must correct all other "Christs", docetic or purely humanistic.

This study validates the demands of the Gospel. It shows us that metaphysical difficulties about the nature of God are not so much our concern as is the moral failure to understand Jesus Christ. The facts of the Man Jesus assure us that God is interested in moralizing history by moralizing man. It provides proof for the cogency of the New Testament imperative: faith, hope, and love. In Christ we possess the finest example of the Presence of the Father. It is Jesus Christ,

Word of God, Who embodies and illustrates the revelatory activity of the Godhead. The humanity of Christ is the best means by which man may measure the glory of God.

Another important conclusion may be drawn from the facts presented book by book in the New Testament, viz., that as one advances into the supremely Christological portions of the Canon one is amazed to discover the ever increasing importance given to the just and reasonable presentation of the Humanity of Christ. Books like the Gospel of John loved by the Church for a high Christology are in reality highly valuable statements on the Humanity as well as on the Deity. In other words, the writers have provided the Canon with a theological corrective adequately suited to any fair statement of Christ's person. This conclusion is of vital and perennial value for all Christological symbolism or apologetic.

Mystical and Practical

The defense and exposition of the doctrine of the Humanity of Christ should be emotionally satisfying to the Church. The very power in Christ's effective Calvary has provided a means by which His people may attain to real goodness. Here is the necessary stimulus for a duplication and imitation of Christ. He becomes also the inescapable prototype for our Christian manhood. Apart from Christ the world must ever

be in constant separation from His Manhood.

This study has shown us something of that fierce and tremendous spiritual dynamic behind the New Testament that impels us to approximate and appropriate the life of Christ by daily living. Unless we had discovered His Presence in these common human terms of the flesh, which in itself is comprehensible to us, how should we rightly acknowledge His glorious Deity in the realm of the Spirit?

The results of this study make creditable the intellectual commitments of the believer with respect to his faith in the living Christ and the regnant Church. The Man Christ becomes the embodiment of reason for our concern and the rightful temple for our indwelling. He enters our life to cast out all idols. Surely this New Testament instruction in the mysteries of God is a persistent reminder to us that the historic Jesus is the persistent Presence supremely necessary to our twentieth century need.

Behold the Man!