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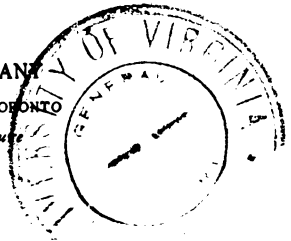
CHRIST AND THE CHURCH

ESSAYS CONCERNING THE CHURCH AND
THE UNIFICATION OF CHRISTENDOM

WITH AN INTRODUCTION BY THE
REV. AMORY H. BRADFORD, D. D.



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INTRODUCTION

THE papers composing this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chautauqua, July 5-12, 1894. The subjects were selected because of the great and growing interest in the unification of Christendom both in this country and in England. In many ways this interest had found expression. The Disciples of Christ had issued a series of articles which they proposed as the sufficient basis of a universal church. They were: "The Primitive Faith," "The Primitive Sacraments," "The Primitive Life." Somewhat later the Chicago-Lambeth Articles appeared. They constitute what is called "A Quadrilateral," and propose, briefly, union on the basis of the Holy Scriptures, the Apostles' and Nicene Creeds, the Sacraments of Baptism and the Lord's Supper, and the Historic Episcopate. In Great Britain the last of these propositions blocks the way to their serious consideration; in this country, however, there is a greater willingness to begin the consideration of the subject with the Chicago-Lambeth Declaration. In April, 1894, the Congregational Association of New Jersey adopted a minute concerning the subject which has attracted wide attention. This has also been adopted by many other State Associations, and will come before the National Council of Congregational Churches in 1895. The New Jersey prop-

ositions are as follows: (1) The Holy Scriptures . . . the rule and ultimate standard of Christian Faith; (2) Jesus Christ the divine Saviour and Teacher of the world; (3) The Church of Christ ordained by him to preach his Gospel; (4) Liberty of Conscience in interpreting the Scriptures and administering the Church.

The doctrine of the church, which has heretofore been regarded as of secondary importance, as the result of recent interest in this subject has come to occupy a far larger place in the thinking of American ministers and laymen. Probably no single utterance has done so much to stimulate interest in the subject as the remarkable address on "The Historic Episcopate," by the Rev. Charles A. Shields, D.D., professor in Princeton University. The publication of this address was followed by a symposium in the American edition of the *Review of the Churches*, to which many eminent ministers of various denominations contributed, and which is perhaps as valuable a collection of utterances on this subject as has yet appeared. It was issued in book form by the Christian Literature Company under the title of "Many Voices Concerning the Historic Episcopate." About the same time another symposium appeared in the *Independent*, to which most of the bishops of the Protestant Episcopal Church in the United States contributed, and in which most of them practically took the ground that the question of unification otherwise than on the basis of the Historic Episcopate and Apostolic Succession is not even to be entertained.

During this discussion, and while the subject of the unification of Christendom was in the air, the course of lectures in this volume was delivered. From the reception first accorded them, as well as from the importance and timeliness of the subjects considered, it is believed that they will be recognized as an important contribution to this discus-

sion. The first lecture is somewhat introductory, and is on the general theme, "The Church and the Kingdom." Those which follow are divided into three groups: first, "The Incarnation;" second, "The Church," or the "Continued Incarnation;" and third, "The Unification of Christendom." There has been no attempt to make these chapters appear other than a series of lectures. They were prepared without consultation between the writers, and are published substantially as originally delivered. That they may contribute at least a little toward bringing together in one holy fellowship all who are truly Christians, but many of whom are now widely separated, and thus help to hasten the coming of that kingdom of truth and love which the church exists to promote, is the earnest prayer of those to whom was committed the responsibility of planning this course of lectures, and by whom it is now offered to the public.

It remains for me to add that these lectures were delivered during my term of service as President of the American Institute of Christian Philosophy. Since that time I have been compelled by other duties to resign that office, and the Rev. Henry M. MacCracken, D.D., LL.D., Chancellor of the University of the City of New York, has succeeded to the presidency.

AMORY H. BRADFORD.

FIRST CONGREGATIONAL CHURCH,
MONTCLAIR, N. J.

CONTENTS

	PAGE
INTRODUCTION. <i>Rev. Amory H. Bradford, D.D.</i>	5
LECTURE	
I. THE KINGDOM AND THE CHURCH. <i>Rev. Amory H. Bradford, D.D., Pastor of the First Congregational Church of Montclair, N. J.</i>	11
II. THE INCARNATION PHILOSOPHICALLY CONSIDERED; OR, AVAILABLE LIVING EVIDENCE, AS DISTINGUISHED FROM THE EVIDENCE OF THE GOSPELS OR THE EVIDENCE OF FAITH, FOR THE HISTORIC AND DIVINE CHRIST. <i>Rev. Lewis Lampman, D.D., Pastor of the High Street Presbyterian Church of Newark, N. J.</i>	33
III. THE INCARNATION BIBLICALLY CONSIDERED. <i>Rev. George T. Purves, D.D., Professor in Princeton Theological Seminary</i>	51
IV. THE INCARNATION HISTORICALLY CONSIDERED. <i>Rev. Chester D. Hartranft, D.D., President of Hartford Theological Seminary</i>	87
V. THE DOCTRINE OF THE CHURCH. <i>Rev. George Dana Boardman, D.D., LL.D., Honorary Pastor of the First Baptist Church of Philadelphia</i>	135
VI. THE CHURCH AND THE PROBLEMS OF SCIENCE AND PHILOSOPHY. <i>Rev. Henry M. MacCracken, D.D., Chancellor of the University of the City of New York.</i>	165

LECTURE	PAGE
VII. THE CHURCH AND THE CITY PROBLEM. <i>Rev. John B. Devins, Pastor of Hope Chapel, New York, and President of the Federation of East Side Workers.</i>	187
VIII. THE REUNION OF CHRISTENDOM AS IT APPEARS TO AN EPISCOPALIAN. <i>Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass.</i>	217
IX. THE REUNION OF CHRISTENDOM AS IT APPEARS TO A CONGREGATIONALIST. <i>Rev. William G. Ballantine, D.D., President of Oberlin College</i>	233
X. THE REUNION OF CHRISTENDOM AS IT APPEARS TO A PRESBYTERIAN. <i>Rev. Henry M. Booth, D.D., President of Auburn Theological Seminary</i>	249
XI. THE REUNION OF CHRISTENDOM AS IT APPEARS TO A DISCIPLE. <i>Rev. Benjamin B. Tyler, D.D., Pastor of the Church of the Disciples of Christ, of New York.</i>	267
XII. THE REUNION OF CHRISTENDOM AS IT APPEARS TO A FOREIGN MISSIONARY. <i>Rev. Gilbert Reid, Missionary to the Higher Classes of China</i>	295

III

THE INCARNATION BIBLICALLY CONSIDERED

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III

THE INCARNATION BIBLICALLY CONSIDERED

THE purpose of this paper is to set forth the way in which the fact and the doctrine of the incarnation are presented in the Bible. In attempting to do this in the limited space at my command, I shall relieve myself entirely from the consideration of two matters which it would be necessary to introduce if it were my task to prove the incarnation to be an original Christian doctrine, but which the title of my paper justifies me in regarding as assumed.

On the one hand, I am to take the Bible as a whole, and as it has been received by the church, without entering upon the discussion of any critical questions concerning the genesis or authenticity of its parts. "The Incarnation Biblically Considered" can mean nothing but a discussion of the topic as it lies in the existing volume which we know as the Bible. It is not a question, therefore, whether the Bible rightly represents the history of this idea in Jewish or apostolic times. I have no doubt that it does; but I am relieved from the necessity of proving it by the terms of my subject. Our question simply is, How does the Bible present this truth? though I may remark, in passing, that this seems to me the true question for biblical theology to answer. Biblical theology is the theology of the Bible. It has no right to attempt to go by critical processes behind the Bible in order to present what is supposed to have been the history of religious ideas among the Hebrews or in the

apostolic church, and yet call itself biblical theology. Such critical reconstructions, supposing them to be historically true, belong to the department of historical religion. A biblical theology must ground itself entirely upon the Bible, and must have for its purpose to set forth the progressive unfolding of religious truth in that volume. It must proceed upon the assumption of the organic unity of the book, and use exegesis alone as its instrument. This is the method upon which I shall proceed in the following paper, and therefore all questions of critical introduction will be neglected.

On the other hand, I may assume that the Bible teaches that Jesus Christ was and is the incarnate Son of God. On this there is general consent among those who are interested in the present discussion. Commentators differ about the precise force of particular proof-texts and about particular phases of the doctrine, but few deny that the Bible teaches our Lord to be a real divine incarnation. Those who dispute the doctrine are generally content to deny the authority of the Bible. As, however, it is not my object to prove the authority of Scripture, so I may fairly assume that the Scriptures teach the fact and the doctrine of the incarnation. By that I mean that they teach the absolute deity of our Lord; his personal and eternal preëxistence as the divine Son or Word or Image or Effulgence; his real and complete humanity, which was conceived by the Holy Ghost in the Virgin's womb; and, consequently, the union in him of divinity and humanity, effected by his mysteriously making this human nature his personal organ and particular dwelling-place, in order that he might be truly man as well as truly God. It is sufficient for me to quote the words of Paul to the Romans (i. 3, 4): "Concerning [God's] Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with

power, according to the spirit of holiness, by the resurrection of the dead," together with the words of John's prologue to his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." It lies, however, beyond the scope of this article to prove the incarnation to be a biblical idea. I shall assume this in order to devote attention to the incarnation from a biblical point of view. I propose to inquire concerning the way in which the incarnation is presented and attested in the Bible, the relations in which it is placed to other biblical ideas, and finally to attempt a more precise statement of the nature of the incarnation as biblically described. It appears to me that thus we shall be led to deal with those aspects of the theme which are of most interest and importance in current discussions.

1. I call attention, in the first place, to the fact that the incarnation appears, when biblically considered, as a doctrine based on historical facts and produced by the need of elucidating them. The truth is not first declared as a dogma and then substantiated by evidence from facts; but the historical advent, career, and teaching of our Lord are first historically attested, and only as explanatory of the history is the profound truth of the incarnation explicitly declared. It thus appears as a fact before it appears as a doctrine. We have in the New Testament first the historical Christ of the Gospels, then the theological Christ of the Epistles. This is in obvious accord with the actual movement of the apostles' minds in setting forth, in response to the church's needs, the great mystery of which they were the witnesses. It is in accordance, too, with the general character of the Bible, which is not only, when com-

pleted, a revelation itself, but is also the professed record of an historical process of revelation, since the truths given by God were adapted to the movement of his providence and to the external events which marked his interposition in behalf of his church.

The consequence of this is that in the Old Testament the incarnation is but dimly and fragmentarily presented, though in the light of the New Testament we can see it adumbrated. In the Old Testament the Agent by whom salvation was to be accomplished is represented in various aspects, all of which appear to the New Testament student as partial presentations of the Great Deliverer. It begins with the promise that the seed of the woman should bruise the serpent's head. Later follows the promise to Abram that in his seed should all nations be blessed. Still later we read of Messiah as the last of the prophets; again, as the Son of David with an everlasting throne; then, as the prophets enriched by their successive revelations the hope of Israel, we read of the lowly Branch from the root of Jesse, of the humble but glorious King of Israel, and of the suffering Servant of Jehovah, in whose personal and vicarious passion the mission of Israel itself is represented as being achieved. In this line of promise the human, Abrahamic, Israelitish character of the Agent of salvation is made prominent. But we also find in the Old Testament foreshadowings of his divine character. The Angel of Jehovah, who often appears identified with Jehovah himself, is in the earlier history represented as the guide and deliverer of the church. In the Psalms appellations are given to Messiah which go far beyond the possibilities of merely human dignity. It is sufficient to refer to the instance which Christ himself cited, where David's Son is called by the psalmist David's Lord. Similar titles are ascribed to him by the prophets, and the era of future deliver-

ance is frequently described as the day of Jehovah or as his coming to earth. In the Old Testament, however, these predictions and descriptions are not brought together into a completed exhibition of Messiah as God incarnate, save in a few rapt utterances of the prophets, such as Isaiah ix. 6 and Micah v. 2. At the same time, all the Old Testament representations of the Agent of salvation were at once harmonized by the fact of the incarnation when that was historically revealed, and it in turn appears as so organically related to the previous promises as to be the only fact by which they can all be unified and fulfilled. Perhaps in no respect does the Christian gospel more plainly appear as the intended accomplishment of the earlier promises of God than in its presentation of the divine-human personality of its Founder; and likewise the earlier promises contained in the Old Testament plainly appear as revelations and as parts of one divine plan by the fact that when the incarnation is accepted the key to all of them is found. As Oehler says (quoted by Riehm, "Messianic Prophecy," p. 297): "It belongs to the character of prophecy to present in its envisaging forms *disjecta membra*, which are harmoniously blended only in the course of the fulfilling history. The presuppositions of all the essential determinations of New Testament Christology are to be found in the Old Testament, but the revealing word which unites them organically and gives them their ultimate form is given only along with the accomplished revealing fact."

It is, however, in the New Testament, as we should expect, that the relation of the incarnation to the history of the Incarnate One most plainly appears. There the doctrine is distinctly presented as growing out of and as necessitated by external events.

The only apparent exception to this mode of presentation is the prologue to the Fourth Gospel, where we find

theological reflection preceding the historical narrative. Yet it is to be observed that John's narrative approves itself as historically accurate, and as forming the basis of his theology, by the fact that the most distinctive term of the latter—the Logos—is nowhere attributed by him to Jesus himself. Even in this instance, therefore, we see the doctrine resting on the facts.

In the Synoptic Gospels, although they, too, were composed from special points of view, and therefore not without some theological reflection, the narrative reveals very plainly that the understanding by the disciples of the truth concerning Christ was gradually forced upon them by the events which took place, so that their apprehension of the truth was conditioned by the facts, and expanded as new facts occurred or became known. Thus, for example, we find the miraculous conception of our Lord recorded, but in the announcements of it to Mary and Joseph the deeper mystery of the incarnation was not explicitly disclosed. Mary was indeed told, "He shall be called the Son of the Most High: . . . and he shall reign over the house of Israel forever;" also, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God;" but all these expressions could have been, and doubtless were, interpreted by her without rising to the thought of an incarnation of God, while the second of the two declarations just cited turned her mind directly to the miraculous conception as the reason why the title "Son of God" would belong to her offspring. This, of course, was not to exclude other and higher reasons for the title; but the expression was evidently designed to accord with the facts as she knew them, and to go no farther. The narrative thus indicates the dependence of the first disciples, even of the Virgin herself,

on facts for their belief about Christ; and the precise relation of the annunciation as thus narrated to the facts as then known, rather than to the full truth as known later, is a strong guaranty of the truthfulness of the evangelist.

Again, the gospel narratives make clear the progress of the disciples in the belief concerning the real nature of Christ during his ministry among them. It lies beyond my present purpose to present Christ's testimony to himself, but it may be remarked, in passing, that it was, as reported in the Gospels, as explicit as the character of the work which, according to the Bible, he had come to do permitted. That work involved his appearance on earth as man, and the veiling for the most part of the splendors of both his divinity and Messiahship, save as these were manifested to those with eyes to see them through his humanity and lowliness, his teaching, character, actions, and sufferings. The Gospels, however, record enough to prove that he asserted the consciousness of being divine. Even the Synoptics testify to his claim. They represent the demons as silenced, but not rebuked, for their witness to him as Son of God. They record the divine testimony at the baptism and the transfiguration, as well as the confession of Peter for which Christ pronounced him blessed and taught of the Father. They record these words of our Lord, only paralleled in the Fourth Gospel: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." The Fourth Gospel provides much more explicit testimony. I will refer to this hereafter. It is sufficient now to refer to the fifth, sixth, seventh, tenth, and seventeenth chapters. If these reports of Christ's language be accurate, certainly Christ claimed to be consciously divine. But the very character of Christ's self-

revelation necessitated that the disciples should penetrate gradually into its mystery, and so they are represented in the Gospels. We may observe them, unlike the populace and the rulers, advancing slowly and unequally into the understanding of Him whom they had learned to trust and love. We should indeed be careful not to attribute to their earlier expressions the full significance which at a later time they would undoubtedly themselves have attributed to the same words. The title "Son of God," as used by Nathanael, or even as used by Peter at Cæsarea Philippi, probably did not express to the speaker the developed theological conception of the Epistles. But it seems impossible to read the Gospels sympathetically without perceiving that the divine mystery in Christ took shape in the apostles' minds in a firm belief in his divinity as they received and pondered upon his words and deeds and character. They differed among themselves, doubtless, in the degree to which this belief had as yet taken distinct shape. Philip merited Christ's reproachful question, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." But soon they could all say, "Now are we sure that thou knowest all things: . . . by this we believe that thou camest forth from God;" and after the resurrection Thomas may be well thought to have uttered the conviction of the rest as well as of himself: "My Lord and my God." Again, therefore, the biblical narrative depicts the apprehension of this truth proceeding in accordance with the progress of external events.

If, once more, we examine the Acts and the Epistles, the same method of revelation appears. The disciples' apprehension of their Lord's real nature was verified by the transcendent facts of his resurrection and ascension. To the natural power of these facts there was also added, according to the biblical narrative, the illuminating power of the

Spirit, whose specific function it was to take of the things of Christ and show them unto his disciples. What they had formerly perceived dimly was now made clear, and as the true character of Christ's work was more and more definitely unveiled to them the true nature of Christ himself was also more explicitly apprehended. The course of their thought, so far as it can be traced, appears to have been backward from the divine dignity of Christ as manifested in his resurrection and ascension to the essential divinity of his nature and the clearer recollection of his divine claims. Yet the process is represented as still gradual and as conditioned by the progress of events. Peter's speeches in the early chapters of the Acts show that his thought mainly rested as yet on the external proofs of the Messiahship of Jesus, and do not give expression to any definite conception of the Lord's essential divinity. Neither did the course of events during the earliest period in the apostolic age evoke developed teaching upon this point. The Judaistic controversy dealt with another aspect of Christianity, so that in the first and second cycle of Paul's Epistles we find the incarnation assumed and stated, but not argued or elaborated. It was at a later period, when apostolic teaching was forced to meet the attack of theological errorists, that the truth of the incarnation was both explicitly asserted and defended. Then we are elaborately told of the dignity of Christ's person both before he came to earth and after he assumed humanity; his sublime self-humiliation is made to be an example for our imitation; his infinite superiority to all other messengers from God is used to set forth the sufficiency and finality of his priestly work of salvation; and the last surviving apostle completes the testimony of his colleagues by exhibiting in Jesus the eternal, personal, divine Word, who, by manifesting in the flesh, through word and deed, the character and will of God,

had completed revelation, and had performed the work by which the salvation of his people is made secure.

In thus hastily outlining the way in which the incarnation is progressively presented in the Bible, I have not thought it necessary to cite passages in proof. My object is simply to direct attention to the fact that the doctrine is brought out in dependence upon the history. When this is considered, the testimony of the Bible on this subject appears doubly valuable. It does not present the truth after the manner of a theoretical treatise, but as first a revelation of facts through which the truth was almost forced upon the minds of the disciples, and into the full purport of which they penetrated gradually. A mythical explanation is impossible, since the doctrine arose under the pressure of attested and external events. It is equally impossible to regard it as the offspring of dogmatic speculation. The incarnation, when biblically considered, seeks no confirmation from philosophy. It is made so exclusively dependent on historical facts that, as we have seen, the expectation of an incarnation only fragmentarily appears in the Old Testament, and in the New its unfolding is the result of external evidence which to the apostles was convincing and irresistible. The Bible, therefore, presents the incarnation not as a speculation, and not primarily even as a dogma, but as an historical fact. This feature of its teaching should surely weigh heavily in our estimate of its testimony.

2. Closely connected with this relation of the doctrine to history is the next fact to which I call attention, that the incarnation, when biblically considered, appears most prominently as a stupendous moral truth, and again secondarily as a theological dogma. This, too, is an example of the characteristic method of the Bible. It usually advances from the concrete to the general; from example to principle; from life to its analysis and explanation. To it

truth is not abstract, but embodied ; God is not absolute Being, but Creator, King, Benefactor, and Father. In large part the Bible is like nature, where truth lies in actual operation, to be discovered, analyzed, and systematized by the student. In part, however, the Bible is like science, by which existing truth is pointed out and reduced to statement. But in the Bible the living truth in concrete form usually appears first and the doctrinal statement follows, so that both aspects appear in their proper relation and proportion.

The incarnation, then, biblically considered, appears preëminently a living, moral fact in human history. Take, for example, our Lord's testimony to his divine nature as recorded in the Gospels, and observe the practical purposes for which it is always made. If he sublimely declared that none knoweth the Son, save the Father, or the Father, save the Son, it was that he might immediately add, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." So when he called himself the Son of man—a phrase used, doubtless, with reference to his representative assumption of humanity—it was that he might indicate the spirit which, after his example, should animate his followers, or the character of his mission upon earth, or some other practical inference. In the Fourth Gospel the moral significance of the incarnation appears no less than in the Synoptics, though it was written more in a theological interest than they were. In the fifth chapter Christ's equality with the Father is represented as a state of uninterrupted communion, and this in order that the Son may bring forth life out of death (vs. 17-29). In the seventh (ver. 57) his obedience to and loving dependence on the Father are made the type of the relation of the believer to himself. Again, his testimony to his perfect knowledge of the Father (vii. 29) and to his

superiority to the limitations of time (viii. 58) is given for the purpose of defending his authority to teach. In the phrase, "I and my Father are one" (x. 30), the moral unity of the Father and the Son is shown by the context to be quite as prominent a thought as the unity of being which in the light of other passages we must also see included in it; and hence the force of the following argument by which he met the Jews' charge of blasphemy: "If he called them gods, unto whom the Word of God came, . . . say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" In his last prayer, likewise (ch. xvii.), the union and communion of the Father and the Son are again and with great emphasis represented as the spiritual basis and type of the union and communion of believers with one another and in Christ with God. Not, therefore, as a separate, unrelated doctrine is the incarnation set forth by our Lord, but as a moral phenomenon, revealing God to man and man to himself, forming the foundation upon which the renewed life of his people rests, and the spiritual image to which they are to be conformed.

Nor do the Epistles lose this apprehension of the moral and practical aspect of the truth before us, even when they express a dogmatic conception of it. Thus Paul saw in it the means by which a truly representative Redeemer was provided for men, when he wrote, "But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption." (Gal. iv. 4, 5.) Again, he appeals to it as a reason for Christian generosity, reminding the Corinthians of him who, "though he was rich, yet for your sakes became poor, that ye through his poverty might become rich." To the Colossians he would make the fact that in Christ "dwelleth

all the fullness of Deity bodily " the assurance that they were complete in him; while the Philippians are urged by the Apostle to let the same self-forgetfulness and self-sacrifice which Christ exhibited in becoming man be their mind also. So when we turn to the Epistle to the Hebrews the incarnation appears as the bond of union between Christ and his people, and the assurance to them of their high priest's sympathy and effectual intercession. Finally, to St. John the incarnation of the divine Word meant the revelation of light and life to those who received him, and the entrance by them into a divine fellowship. According to both Paul and John, union with Christ is the condition of becoming the sons of God, since he is the incarnate Son of God; but the latter apostle most emphatically sets forth the mystery of Christ's person as the fundamental fact on the basis of which grace and truth have been brought to man in the knowledge of God, and whereby, through faith in Jesus as the Word of God, man's joy may be full.

Thus the biblical writers never lose the perception of the moral and practical significance of the incarnation. To them it was not in the least an abstract or philosophic dogma, but a sunlike truth, shedding beauty and fertility on human life. It was the actual revelation of God in his most gracious aspect; the dawn of light, the birth of life, to a darkened and dead world.

While, however, it is of the utmost importance to preserve, as the Bible does, this moral or dynamic view of the incarnation, it would be unjust to conclude that the biblical writers did not also penetrate to or intend to teach a really dogmatic view of it. Such a conclusion is contradicted by the obviously dogmatic thought and statement of many of the New Testament Epistles, especially those of Paul and John. It is idle to deny to these writers the intellectual articulation of Christian truth, as well as sharp and clear

distinctions between truth and error and the careful choice of words to define the doctrines of the faith. It is a favorite idea with some theologians that this dogmatic process was Hellenistic and post-apostolic, and that it introduced an alien, intellectual element into the creed of Catholic Christendom. But in fact this process is not peculiarly Hellenic, but universally human; and since the biblical writers were thinking men, and since the belief of the early church was confronted from the beginning by intellectual opponents, there soon appeared in the apostolic Epistles clearly cut and well-articulated statements of the dogmatic content of the new religion. It is true that this process is not carried so far in the Bible as to include the whole system of religious truth in a single and formal series of statements, or to preclude the formulation of such by the later church. But it is also true that the biblical writers are not content with the moral apprehension of the truths of Christianity. While that is prominent, as we have seen, it leads back with them, as it must do with all intelligent believers, to an intellectually constructed dogma.

In respect to the incarnation the dogmatic statements of Scripture cannot be questioned. Thus we have Paul's most carefully chosen language in the Epistle to the Colossians. Writing against the theosophical errorists of Asia, he used words to describe the incarnation which were evidently intended to combat incipient Gnosticism: "God was pleased that in Christ all the *pleroma* [i.e., the entire manifestation of the graces and attributes of Deity] should dwell." Again, and still more definitely, "In him dwelleth all the *pleroma* of the Deity in a bodily form." Here we have the direct statement that Christ is the absolute Deity and no inferior being; the statement that he is the manifestation of the entire plenitude of divine attributes; the statement that his is a continuous embodiment of this manifestation of Deity;

and the statement that this manifestation of Deity in Christ is "in bodily form," σωματικῶς—a word intended to describe the real, corporeal nature of Christ's physical frame, and selected, doubtless, to combat expressly the notion that matter is evil.

Again, the classical passage in the Epistle to the Philippians is perhaps even more clearly a dogmatic construction of the doctrine, and that, too, in closest connection with a practical exhortation; for the Bible never conceives of doctrine as unrelated to life, or of spiritual life as capable of continuance and growth without the nourishment of doctrine. In this passage we note the careful use of ἐν μορφῇ θεοῦ to describe the condition of Christ's preëxistent activity, involving "equality with God," and of μορφῇ δούλου to describe his condition upon earth. Μορφή is "form"; the intrinsic, distinguishing peculiarity of an object; that by virtue of which it is what it is; unlike σχῆμα, which describes the external appearance. Hence the Apostle asserts the possession and exercise by the preincarnate Christ of the divine attributes, and the possession and exercise of real humanity after his incarnation. He also represents our Lord's self-humiliation as his voluntary act, and traces it as the work of one person from its beginning in heaven to its consummation on the cross. I shall have occasion to recur to this passage again. What I have said is sufficient to show that to this biblical writer the moral power of the incarnation rested on its dogmatic *idea*, and that, as the moral aspect led to the dogmatic, so the latter was necessary for the continuance and power of the former.

I might present other Christological passages, particularly those in the Johannean writings; but what I have adduced must suffice. They make very clear the relation of the moral and dogmatic aspects of the incarnation as it is presented in the Bible. The consequence is that this truth,

biblically considered, appears neither an abstract proposition nor a vague, unreasoned impression. It is powerful through its reality. It is presented as a living fact, supreme in its revelation of true deity and true humanity; appealing to our gratitude, our aspirations, our wondering love and hope; bringing heaven to earth and God to revealed Fatherhood, and thus truth to man. Yet it is also set forth in dogmatic form, and the dogmatic truth is authoritatively proclaimed. This, however, is only to say that it is a real truth, capable of exact statement. Being such, it is then depicted for us in the living colors of the Bible's sublime portrait of the living Christ.

3. I pass on to observe, in the third place, that the incarnation, biblically considered, stands in definitely assigned relation to other parts of God's revealed activity with respect to this world. The Bible presents this truth in its relation to other truths, and the correct observance of these relations is essential to a complete biblical view of the doctrine.

(1) Thus the incarnation, biblically considered, is related fundamentally to the biblical representation of God as a Trinity. It was the eternal Son, the divine Word, who became incarnate—not the Father, nor the Holy Spirit. At the same time the Bible teaches an harmonious action of all three Persons of the Trinity in respect to this as to other external acts. The Son became incarnate in accordance with the will of the Father, so that he spake constantly of having been sent by the Father, and of doing the work which had been given him to do. The incarnation is represented also as performed through the agency of the Spirit, the latter producing and endowing the humanity which the Son assumed, so that when incarnate he was filled with the Spirit. All this is in strict accordance with the biblical doctrine of the Trinity, in which the Son is ever represented

as the personal Agent of the Father in the accomplishment of his will *ad extra*, while both Father and Son are represented as operating by the Spirit. In such operations the Son ever manifests the subordination of office and the loving obedience toward the Father which the name "Son" implies, and in harmony with which he is represented as assuming the work of human salvation.

Now the effect of this fundamental relation, in the biblical view, between the incarnation and the Trinity is to represent the former as having been accomplished in profoundest harmony with the nature of God—a harmony so profound that the fact of the incarnation results immediately in the revelation of the triune nature of Deity. From this it further follows that the Bible does not present the incarnation as a mechanical or necessary process of evolution, but as effected upon the basis of the personal and free, though most certain, relations which it represents as existing between Father, Son, and Spirit. The Father sent and gave the Son. The Son agreed to come. The Spirit produced and endowed the human organ. These are free acts, not necessary processes. In fact, by resting its view of the incarnation on the fundamental conception of God as a Trinity, the Bible at once removes its teaching from the two extremes into which the idea of incarnation has elsewhere been carried. It appears neither as a necessary process of the self-manifestation of God, such as pantheism has taught; nor as the pagan notion of an isolated or partial appearance of deity on the part of one of the gods. Its relation to the Trinity causes the biblical view of the incarnation to present us with the idea of a real manifestation of the absolute Deity, which is yet the result of a freely devised and adopted plan on God's part, performed in strictest harmony with his revealed intrinsic nature.

This relation to the Trinity is the fundamental relation

in which the incarnation is placed by the biblical writers ; but we should next note the relation in which our doctrine is placed to the several phases of God's activity with reference to the world.

(2) Thus it is placed in relation to the work of creation. The incarnate Son is always represented as having been the Creator of the entire universe, or, more strictly, as having been the Agent through whom creation was accomplished. He is represented also as the One in whom the universe consists, "upholding all things by the word of his power." He is set forth as being, in his relation to the universe, the image of the invisible God, "the effulgence of his glory and the very impress of his nature," by whom and for whom all things in heaven and earth, both material and rational, were made. He is thus represented as sustaining to creation the position of revealed Deity, creation's Author and Lord.

Now the effect of this upon the incarnation, biblically considered, is not only to give the highest dignity to the person of our Lord, but to represent his incarnation as in harmony with, and as the culmination of, God's relation to the universe, even as we have seen it to be in harmony with the biblical representation of the nature of God himself. Thus the biblical view implies that the incarnation is not an act to which the divine Son is compelled by any force outside of himself ; but, as he is the sovereign Author of the universe, so he freely exercised his power in becoming man. Again, it is implied that he no more limited his intrinsic nature or subjected himself to unforeseen contingencies by becoming incarnate than he did by creating the universe. In both cases, indeed, he determined to work out the divine will by means of instruments created for the purpose, and to be used in accordance with the qualities bestowed upon them. Hence both the creation and the

incarnation were the beginnings of historical processes. But in neither case did the Son's transcendence over the instrument cease. As by creation he did not cease to be God, so by incarnation he did not become merely man. And then, still further, it is implied that, since the Incarnate One was the Creator, the work which he undertook in becoming incarnate is in some sense the highest operation of his creative activity. Creation is here carried to its highest point. As man is the goal of the creation of this world, so the God-man is the highest realization of that goal; and as, according to the Bible, the history of man is to be the means of supremely revealing God's glory to the entire universe, the God-man becomes not only the end of this world's formation, but the climax of the entire universe itself. Such, for example, is the teaching of the first and second chapters of the Epistle to the Hebrews. Beginning with the Son as Creator, the writer explains his incarnation by showing that in him the promised dominion of man had been already accomplished, and would be shared by those who are in him. In the fact that Christ was the Creator the early church found a ready answer to the dualistic philosophy of Gnosticism, and by the same fact the biblical doctrine of the incarnation appears not as an isolated, unrelated fact in the scheme of nature, not even as merely exalted by the dignity of the Incarnate One, but as itself a part of the crowning work of the Creator. This is not to say that, if man had not fallen, the incarnation would still have taken place. That hypothesis lies wholly beyond the scope of the biblical survey, since the Bible looks on the introduction of sin as included in the divine plan. The hypothesis in question, therefore, is a purely unverifiable speculation. But by linking the incarnation with creation, by teaching that it was specifically the Creator who became incarnate, the Bible seems to intend

to represent the incarnation as the climax of the works of God, and in profoundest harmony, as I have said, with his relation to the world, as well as with his own internal nature.

(3) Further, the Bible places the incarnation in close relation with God's self-revelation before and elsewhere. In its view God is emphatically a self-revealing God. He may, and does, judicially give men over to blindness and hardness of soul, so that they do not see or worship him; but he is none the less self-revealing, and the revelations given through chosen men have an analogy in his wider self-manifestation in providence and nature.

I have already shown in part that the incarnation stands in organic relation in the Bible to the earlier teaching of the Old Testament concerning God and salvation. We should now add that it is set forth as giving to the church the final and complete revelation of God, so that it unites the earlier foregleams in one clear light. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." It could be shown that every revelation of God in the Old Testament, as holy, just, good, true, almighty, omniscient, etc., is included in the revelation of God in Christ, each quality and attribute being blended in true proportion. In fact, according to the Bible, Jesus is Jehovah. The revelation has only become more explicit with the explicit disclosure of the Trinity. "He that hath seen me," said Christ, "hath seen the Father."

But the biblical view goes farther, and represents the divine Logos not only as the Agent of creation, but also as the Agent of the moral and rational illumination of all intelligent beings. John brings this out most plainly. He says of the Logos that "in him was life, and the life was

the light of men." Of Christ he could say, "There was the true [original] light, which lighteth every man, coming into the world." In our Lord's declaration that he was the light of the world, the way, the truth, and the life—a declaration which referred, undoubtedly, to his incarnate activity—the apostle saw the historical and supreme culmination of his wider activity as the unincarnate Logos. Hence he writes in his first Epistle: "The life was *manifested*, and we have seen, and bear witness, and declare unto you the life, the eternal [life], which was with the Father, and was manifested unto us." We should observe the care and caution with which this truth is stated. There is no identification of the Logos with the reason or conscience of man. But the statement is that he is the life of the universe, i.e., its organizing, controlling, guiding principle, since, as Paul says, "in him all things consist," and that to intelligent beings this manifestation in the universe of an intelligent and ethical principle is the light which falls on their intelligences, and so provides for them a rational and ethical interpretation of existence. The thought appears to be essentially that of the Apostle Paul when he wrote to show man's accountability under the light of nature: "The invisible things of him since the creation of the world are clearly seen, being perceived by the things that are made, even his eternal power and divinity." John, however, represents the Logos as the Mediator of this divine revelation, and then adds: "The Logos became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. . . . No man hath seen God at any time; the only begotten Son [or 'God'], which is in the bosom of the Father, he hath declared him."

Thus the incarnation is set forth as the climax of the self-revelation of God. It did not occur to the biblical writers to discuss its possibility. They testify to it as a fact,

and then they show that it is the most adorable instance of that determination of God to reveal himself to his creatures to which Israel's prophets had borne repeated witness, and of which the universe itself is, in their view, but an instrument.

(4) Once more, the incarnation is related most closely of all, by the biblical writers, to the work of redemption. It is impossible for me here to discuss this most important matter completely. I can only observe that, biblically considered, the incarnation was *in order to* redemption. The biblical idea of the mode of redemption is that the Son of God, by becoming man, was enabled to, and actually did, meet the claims upon men of divine justice and law; did in his life on earth perfectly obey for them the divine will which they ought to, but cannot, perform, and did suffer and die in their place, being made a curse for them, being made sin for them; so that on the ground of his faultless righteousness those who by the Spirit are united to him are literally redeemed, soul and body, from the guilt of transgression, and will be delivered from the power of sin. It is beyond the scope of my article to prove this, but it is necessary to remark that this redemption is plainly represented, not only as the work of Christ, but as only possible through his having become incarnate, and as the immediate end of the incarnation. (Cf. Col. ii. 9-15; Phil. ii. 5-11; Heb. ii. 9-18.) The mission of the divine Son is not represented as culminating in his becoming incarnate, but in his obedience to the Father's will even unto death. He was made a little lower than the angels that he should taste death for every man. It behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest. The Son of man came to minister, and to lay down his life a ransom for many. The song of the saved is not an exultation over the humanity of the

Son of God, but a thanksgiving that he redeemed them unto God and washed them from their sins in his own blood.

The point to be noted is that according to this view the incarnation is not an end in itself, but the means to an end. The Bible does not teach that we are saved *by* the incarnation, but *through* the incarnation, and by the cross. As we now look back upon its relation to the Trinity, to creation, and to the self-revelation of God, we must partly correct our impressions. Not by itself is it related in the Bible to these truths, but as the first moment, the fundamental condition, of redemption. The biblical climax in Christ's life is not at Bethlehem, but at Calvary, and the incarnation appears the important biblical truth which it is because in the biblical view it is the astonishing condition of the yet more astonishing redemption of men by the sacrifice of the Son of God.

When, then, we observe the way in which the incarnation is related in the Bible to other truths, a fair idea may be formed of the way in which it was intended to be practically conceived. It appears as a free act of sovereign power and grace. It appears, more particularly, as part of a moral scheme deliberately devised by God for sufficient reasons. It is so sublime an act of wisdom, power, love, and of desire on God's part to bestow the highest life on guilty man, as to be the point where all his previous activities converge, and where his whole nature is disclosed. And yet it is not the ultimate end of the divine purposes. It provided rather the condition on which the attainment of the ultimate end depended. It is presented in the Bible as an essential part in a scheme of grace which began with the eternal counsels of the Godhead and is to end in a redeemed multitude of sons of God, who are joint heirs with the Incarnate One, and conformed unto his image, because

they have been redeemed by no less a ransom than his precious blood.

4. Having thus endeavored to exhibit the way in which the incarnation appears to me to lie in the Bible in its relations to historical fact, to moral life, and to theological truths, I venture in conclusion to inquire briefly how, in the light of biblical statements, we are to conceive of the incarnation itself. I do so with especial reference to those aspects of the subject which have been most discussed in recent years. The greatest possible fidelity to the statements of the Bible is here required. The nature of the incarnation so entirely transcends our experience and understanding that purely philosophical constructions of it must be quite untrustworthy. The biblical student must faithfully follow the record, and not allow speculative theories to surreptitiously intrude themselves.

Assuming, then, the real and personal divinity of our Lord, we may with equal confidence affirm that the Bible attributes to him an equally real and complete humanity, both corporeal and rational. The reality of his corporeal nature I may assume to be biblical without proof. No one is now disposed to revive the early Docetic view. But the reality and completeness of his rational human nature must be equally held on exegetical grounds. He is called "the man Christ Jesus." "In all things it behooved him to be made like unto his brethren;" and the context of this latter statement shows that the writer had in mind both the likeness of nature and of sorrow which exists between Christ and men. Again, he is said to have become flesh, to have been born of the seed of David according to the flesh; and the usage of the term "flesh" proves that it included in such passages the mental and moral as well as the physical nature of man. Again, we read in the Philippians that he took the "*form* of a servant," where, as already

observed, "form" (μορφήν) means not the appearance, but the essential and distinguishing qualities. Appeal may also be made to the evidence afforded by Christ's life. He called himself the Son of man. He exhibited the features of man's mental and moral life, such as affection, sorrow, ignorance, and growth, sin alone being excluded. Certainly the biblical portrait is that of one really divine and really human, "born of the seed of David according to the flesh, declared [or defined] to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." *

But while there is little need for me to show that the Bible presents Christ as equally and completely God and man, the question may be raised how we are, in conformity with biblical teaching, to apprehend this mysterious union. The church has replied by declaring Christ to possess two natures, including two wills and intelligences. Many modern theologians reject this dogmatic construction, and maintain that the divinity and humanity of our Lord may be regarded as two aspects of one nature, or, at least, as two sides of one consciousness, which must be considered a human consciousness, whatever may be said of the substance in which it inhered. With the philosophical basis of either view I have here nothing to do. But my article would be incomplete if I did not attempt to state the biblical evidence upon this phase of our subject.

I find myself, then, confronted with several facts which appear inconsistent with the modern theory.

* Whether "the spirit of holiness" (Rom. i. 4) describe Christ's divine nature, after the analogy of Hebrews ix. 14, or whether it describe his human spirit, in either case the Apostle teaches the reality and completeness of both the divinity and humanity of our Lord, for even on the latter view his "spirit" is represented as the organ of his divinity.

(1) First, the humiliation of our Lord, including his incarnation, is represented as a continuously voluntary act. His determination to become incarnate, and the act of becoming so, are certainly represented as voluntary. Its whole moral value is described as consisting in the freedom with which it was done. It thus became the act of self-sacrifice and self-humiliation that it was. "He who was rich became poor." "He thought not equality with God a matter for grasping, but made himself of no account, and took the form of a servant." The point, however, to which I call attention is that, after the act of incarnation had been accomplished, the incarnate life of humiliation on earth is represented as still a continuous act of voluntary lowliness. Thus, in Philippians, he not only took the form of a servant and became in the likeness of men, but, being found in fashion as a man, he humbled himself and became obedient unto death. His subjugation to law is here described as a continuously voluntary act and as the continuation of the same purpose and personal determination by which he became man. So in the Epistle to the Hebrews we read: "Forasmuch as the children are partakers of flesh and blood, himself also in *like manner* [παραπλησίως, "in every respect"] partook of the same." Both the act of incarnation and all his experimental identity with man were parts of one plan of voluntary self-humiliation. The same fact must appear, I think, constantly to the careful student of the Gospels, for in these Christ appears as possessing from the beginning a perfectly clear knowledge of the real work he was to do and the means by which it would be done, but as letting it appear to others gradually, and as freely choosing to hide his real glory in the somber life of popular disappointment, suffering, shame, and death. In the biblical view the self-humiliation of Christ does not appear as the resignation of a pious

man to strange providences, nor even as the vigorous and willing acceptance of shame and death by one who in the ordinary human way found such to be required of him. It appears as a continuous act of free self-abasement, beginning in the preincarnate state, and carrying out on earth the purpose for which the coming to earth had been determined. This implies, however, the continuance of his divine consciousness.

(2) Again, the incarnation is represented as not interrupting the conscious relations of the Father and the Son in the Trinity. In fact, those relations are principally revealed to us through the declarations made by or about the incarnate Son. Note, for example, the present tenses in Christ's language: "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whom the Son willeth to reveal him." Observe that Christ replied to the charge that he made himself equal to God by declaring that both in view of the conscious relations between the Father and him, and in view of the office assigned him by the Father, he had a right to advance such a claim (John v. 19, etc.): "Verily, verily, I say to you, The Son can do nothing of himself, but what he seeth the Father *doing*. . . . For the Father loveth the Son, and sheweth him all things that himself doeth." These words are perhaps unfathomable. They indicate the essential relationship of Father and Son as at once necessary and yet ethical. They lead us into the very mystery of the Trinity. But they also disclose this relation as continuous in the incarnation, so that, whatever addition the latter made in the consciousness of the divine Son, it did not interrupt his conscious relation to the Father. To the same effect are many other passages in the Fourth Gospel. Hence the apostle could prefix to it his summary in this language: "No man hath seen God at any time; the only begotten

Son [or God], who *is* in the bosom of the Father, he hath declared him." The divine consciousness thus appears in the biblical representation along with the truly human and, therefore, limited mind of Christ, and both must be preserved in our conception of him. The divine Son did not lay aside the *μορφήν θεοῦ* when he took the *μορφήν δούλου*. It was "the being equal with God" which he did not consider a matter for grasping, and by that we are apparently to understand an external manifestation of the equality—"the glory which he had with the Father before the world was," of which he spake in the presence of his disciples as something which he had relinquished. But he could still say, "I am in the Father, and the Father in me;" "He that hath seen me hath seen the Father."

(3) Still again, the Sonship of Christ, as we should expect from the foregoing, is represented as absolutely unique, and the sonship of believers as something different from it. To him belongs the title "God's only begotten Son." His Sonship is eternal, though manifested in time. The Word was God, and always had been God, though he became flesh. The sonship of believers, on the other hand, is dependent on their legal and moral union with the incarnate Son of God. To them he *gave* the right to become sons of God. They are *joint* heirs with him. They have received the *adoption*. They have been born *again* after his likeness. When the two sonships are viewed purely in their moral aspects, they are, indeed, evidently alike. This illustrates the fact already stated, that in the Bible the incarnation is presented preëminently in its moral aspects. The character of the sons of God consists in conformity to the ethical relationship of the divine Son to the Father. Looking forward to the final consummation, John could write, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if it shall be mani-

fested, we shall be like him ; for we shall see him even as he is." But, though ethically alike, the two sonships are represented as metaphysically different, the one being the manifestation in a man of the same personal Sonship which exists eternally in Deity ; the other being the reproduction in men, who are the creatures of God, of the divine Son's ethical relationship to the Father, that they, too, may have fellowship with him. Believers are not represented as being or becoming divine. The sole phrase which seems to imply such—viz., "that by these ye may become partakers of the divine nature"—is to be interpreted ethically, unless it is to be regarded as opposed to the rest of Scripture. Believers obtain sonship in dependence entirely upon Christ, being sons in him. Hence the two cannot be biblically considered as differing only in degree, but must be held to differ also, and most fundamentally, in kind.

(4) Once more, it appears to me that we shall most consistently apprehend the nature of the incarnation as presented in Scripture by taking as our key-word the one habitually used for the purpose by St. John. This is the word "manifested." "The life was manifested," he says, "and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us;" "He was manifested to take away sins;" "He was manifested that he might destroy the works of the devil." Similar language is found in other apostolic writers. Thus Peter writes of "Christ, the Lamb without blemish, foreknown before the foundation of the world, but *manifested* in these last times on your account." The term, however, is in exact accord with the point of view of the Fourth Gospel, where the life of Christ is set forth as the manifestation in the flesh of the spiritual life and light which the eternal Word mediated from the beginning of creation, but which was finally revealed for

men's salvation, in accordance with the loving will of the Father, by the redeeming work of his incarnate Son.

In modern times, however, the word which has been most widely taken as the key-word to the incarnation has been ἐκένωσεν. (Phil. ii. 7.) This has also been pressed to its literal and etymological meaning, so that the incarnation is represented as the Son's emptying himself of his divine attributes or consciousness. The incarnation is thus conceived of as the self-depotentiation of God, and the Incarnate One as consciously man alone, though, according to some writers, gradually returning again to the remembrance and finally to the exercise of what he had been, and to the full enjoyment of perfect communion with the Father. The "kenosis" has almost become equivalent, in modern theology, to this particular theory. But I am compelled to criticize this interpretation of the Apostle's language. In no other instance in the New Testament is κενόω to be pressed to its bare etymological meaning, but always signifies "to make of no account," "to esteem as nothing." (See Rom. iv. 14; 1 Cor. i. 17; ix. 15; 2 Cor. ix. 3.) Why should it be thought to denote in this case a metaphysical process of self-limitation, especially when the very object of the passage is to represent Christ as the ethical example which his people are to imitate? Moreover, the language of the Apostle is simply ἐαυτοῦ ἐκένωσεν, making the action of the verb terminate simply and emphatically on the person of the divine Son, and without expressly stating what he relinquished in becoming man. We may, indeed, infer the latter from the preceding verse, but the emphasis of the Apostle's thought is not on it, but simply on the entire absence of self-seeking and self-glorification on the part of the pre-incarnate Christ. Still further, the modern interpretation appears plainly inconsistent with the evidence which I have

already offered for the undiminished divine consciousness of Christ when doing his work on earth.

The incarnation, therefore, when biblically considered, should be described as a manifestation rather than an occultation. It is represented as a particular mode of the revelation of God. As God reveals himself in nature by acting through the agency of second causes, without destroying their reality and without contracting himself to their measure, but by using them in accordance with their nature, dwelling in and working through the physical universe, though transcending it in his own life, so we may believe that the divine Son, who is the image of the invisible God, and the Creator of the universe, united to himself a complete human nature, and manifested himself through it, in accordance with its constitution, but preserving intact his transcendence over it. This union was more intimate than that between nature and God, for it is represented as personal, so that the humanity of Christ was the immediate organ of his divinity. The result, also, was a higher manifestation of God than nature could mediate, since human nature is spiritual, and could therefore directly embody spiritual qualities. Viewed in contrast with those glories which are the natural manifestation of God's supreme excellence, the "form of a servant" was utter self-humiliation for the Son of God, while the life of obedience and the death of atonement were even more so. But viewed in relation to man's ignorance and need, and in relation, also, to the ruin in which mankind lay, it was the highest manifestation of God, disclosing in perfection his nature and his will; and it was so, according to the biblical idea, just because it was a continuously voluntary and gracious act of divine manifestation through a real human life. Such seems to me to be the biblical way of conceiving of the incarnation itself. If so, then

we cannot suppose that Christ's divine Sonship differs from ours only in degree, nor that he was possessed of but a single conscious intelligence, nor that he laid aside his divine activity when he became man. It appears to me that the church has rightly embodied the biblical teaching in her dogma of two natures, and that, far as the statement may be beyond our comprehension, it is the only existing formula which takes all the biblical facts and statements into account. To the philosophical objector the best reply is that in fact the divine and human did coexist in one historical life. It is, of course, no explanation of the mystery. But it brings to us a Master truly and consciously divine, freely revealing through a truly and consciously human life the character and will of God—a revelation which is perfectly trustworthy, because the person of Christ transcends in his divine consciousness the human; and at the same time perfectly apprehensible by us, because the medium through which the manifestation is made is as human as we are ourselves.

If now it be asked how in this view the growth and limitation of our Lord's humanity is to be reconciled with the continuance of his conscious deity, I reply that the Bible makes no attempt to reconcile them. It fearlessly affirms both, and any attempt to adjust them lies beyond the biblical survey. I cannot forbear remarking, however, that the continuously voluntary character of the self-manifestation of God in Christ appears to supply the means for such an adjustment, so far as it may be possible to our thought. For in each stage of the growth of his humanity the divine Son may be conceived as intentionally manifesting himself in accordance with the condition of his human organ. As child and boy, he manifested himself in a life natural to these stages; and, since his public ministry had not begun, nothing more was necessary. As his human

nature matured, and was, we are told, especially sanctified by the Spirit, such a life of divine revelation as is recorded in the Gospels became possible. It does not destroy the reality of his humanity, nor the bond by which it was united to his divinity, if we conceive of these as respectively used and caused by the will of the latter. He could speak and act under the limitations of his humanity. He could manifest weariness and sorrow. He could even express ignorance. He could cry, "My God, why hast thou forsaken me?" But, again, he could speak out of the undimmed consciousness of divinity, as we have seen; and even when most evidently human we may comprehend in some measure that the human was the voluntary expression of his divine love or of his freely assumed and exercised work of redemption. As it is unbiblical to suppose that the incarnation destroyed the transcendence of the Son, so, it appears to me, his genuine humanity seems the more attractive, helpful, and noble when it is regarded as the deliberate, continuous manifestation of the eternal Son of God through a medium which we appreciate by our own self-knowledge, and yet through which we can see far beyond our own limitations.

In concluding this meager study of the incarnation, biblically considered, I will only say that the Bible has accomplished for religion the marvelous work, not only of giving the idea of an incarnation which is consistent with theism and with man's responsibility, but also of actually describing an incarnate God. It has dared to present the world with the story of such a life and the portraiture of such a person; and lo! the life and the person are felt by all to perfectly fulfil the transcendent idea. We may well affirm that nothing but the historical truth of the incarnation could have produced such an idea of it as that which the Bible gives; and the best proof of the idea, in turn, is the fact of

the life of Jesus Christ. For the more closely we approach that life the more overwhelming does the conviction become that he was and is, what his church has ever confessed him, perfect God and perfect man. It will be well for the church if she keep this truth, not only in its integrity, but in just those relations and aspects in which it is presented in the Bible.