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(Continued.)

In and for the work of redemption, and in the manner and measure requisite for such work, Christ the God-man humiliated himself. The verb, ταπεινώω, means *to lower, to humble*, the contrary being ὑψόω, *to raise, to elevate, to exalt.*¹⁾ With the reflex pronoun, ταπεινοῦν signifies *to humble one's self*, to forego honor or high stations or prerogatives which one might rightfully claim or enjoy. Thus Paul says that he had "abased himself,"²⁾ when he had "preached the gospel of God freely," earning his livelihood with his own hands, and taking what other churches gave him, instead of taking and enjoying what he might have rightfully claimed at the hands of the Corinthians.³⁾ And such was the self-humiliation of Christ, *that, though he was rich, yet for our sakes he became poor;*⁴⁾ *that he, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being in fashion as a man, he humbled*

1) Matt. 23, 12. Luke 14, 11; 18, 14. Phil. 2, 8. 9.

2) ἑμαυτὸν ταπεινῶν, 2 Cor. 11, 7.

3) 2 Cor. 11, 5 ff.

4) 2 Cor. 8, 9.

himself, and became obedient unto death, even the death of the cross.¹⁾

The subject, *subjectum quod*, of this ταπείνωσις, this self-humiliation, was *Christ Jesus*,²⁾ the one and entire the-anthropic person. *Subjectum quo*, however, that nature according to which the God-man humbled himself, was the human nature, the nature according to which he was not simply and essentially God, but ἐν μορφῇ θεοῦ, *in the form of God*,³⁾ the nature according to which he was *made in the likeness of men*⁴⁾ and *found in fashion as a man*;⁵⁾ the nature according to which he was subsequently *exalted and given a name above every name*.⁶⁾ According to this nature only it was possible that the God-man should be humiliated and exalted. For the divine nature as such and in itself is not capable of humiliation or exaltation or any other change of state or condition. According to his divine nature he is from everlasting immutable, saying, *I am the Lord, I change not*,⁷⁾ for in him there is *no variableness, neither shadow of turning*,⁸⁾ no humiliation, but *honor and glory for ever and ever*,⁹⁾ *honor and power everlasting*.¹⁰⁾ And yet it was not the man Christ, independent of the Logos, who humiliated himself; for thus the man Christ never existed; but the indivisible person Jesus Christ, in whom the human nature is always the nature of the Son of God, being in the form of God, ἐν μορφῇ θεοῦ ὑπάρχων, as in personal union united with the divine nature and, by communication, endowed with divine attributes.

Such being the subject of Christ's humiliation, this ταπείνωσις cannot be conceived as having consisted in the assumption of the human nature by the divine nature. This would imply a logical and a theological impossi-

1) Phil. 2, 6—8.

3) Phil. 2, 6.

5) Phil. 2, 8.

7) Mal. 3, 6.

9) 1 Tim. 1, 17.

2) Phil. 2, 5 ff. 2 Cor. 8, 9.

4) Phil. 2, 7.

6) Phil. 2, 9. Eph. 1, 20.

8) James 1, 17.

10) 1 Tim. 6, 16.

bility, a contradiction in itself or *in appposito*. For this would give us a humiliation of and according to the divine nature, which is a theological impossibility, the assumption of a changeable God, and would necessitate the assumption of a second change of and according to the same immutable nature, the exaltation following the state of humiliation. Again, if the humiliation of Christ had consisted in the assumption of a human nature into personal union with the Logos, then his exaltation must have consisted in an abandonment of the human nature by the divine nature and a dissolution of the personal union, the error of Cerinthus and other Gnostics of old. In this case, the Son of man would not now sit at the right hand of the Father Almighty, from whence he shall come to judge the quick and the dead; or the Logos, if still united with the assumed human nature, would still be in a state of humiliation, and the state of exaltation must be eliminated from Christian theology. Again, if the *subjectum quo* of Christ's humiliation is, as it must be, the human nature of Christ, then that humiliation cannot have consisted in the assumption of the human nature by the divine nature; for in this case it could not be conceived as a humiliation at all, but only as an exaltation, an elevation to superior dignity, a humiliation which would be in no sense a humiliation, but its very reverse, and thus the state of humiliation would be simply eliminated from Christology. And, finally, if and since the *subjectum quod* of humiliation was the God-man, the theanthropic person consisting of the divine nature *and* the human nature *in* personal union, the assumption of that human nature *into* that personal union cannot itself and as such have been the humiliation of that subject; or we would have an act before the agent, and a subject which could not be the subject.

What, then, was the self-humiliation of the God-man? St. Paul says, *ἑαυτὸν ἐκένωσεν*, *he emptied himself*. The verb, to empty, does not necessarily signify the removal of all the

contents, but may stand for the removal of the contents of a certain kind. To empty a lecture-room ordinarily means to drive or draw away the students, not to throw out the furniture and apparatus also, leaving only the bare floor and walls. And when the object is a person, and the word is evidently employed in another than a physical sense, the context must indicate the relation in which *κενοῦν* is to be understood. This light may be derived from the previous or the subsequent context, or from both, as in the present instance. The adversative *ἀλλὰ* points to the previous context, which says that Christ, *being in the form of God, thought it not robbery to be equal with God.*¹⁾ This is a negative statement, and *ἀλλὰ*, as it frequently does, connects the negative statement with the corresponding statement making the same assertion in a positive form. The negative statement is, that Christ, *ἐν μορφῇ θεοῦ δπάρχων, while being in the form of God, having in or about him that whereby God is known or seen or manifested as God, οὐχ ἄρπαγμὸν ἡγήσατο, he did not hold it to be robbery, τὸ εἶναι ἴσα θεῶ, to be in like manner as God.* Then follows the positive statement, *ἀλλ' ἑαυτὸν ἐκένωσεν, μορφὴν δούλου λαβὼν, but himself did he deplete, μορφὴν δούλου λαβὼν, taking upon him the form of a servant, etc.* Christ was God, endowed, also, by communication, in his human nature, with the divine attributes whereby God manifests himself as God, and he might, at all times, have deported himself as God in his majesty. But while a robber decks himself with his plunder and gorges himself with his pillage and makes his captives subservient to his various desires, Christ, on the contrary, practiced self-denial even in regard to what he might have rightfully used and enjoyed. When he might have deported himself as the Lord of lords, he took upon himself the humble form of a servant. (Being rich he took upon himself poverty. Being the King of glory, he took upon himself shame and

1) Phil. 2, 6.

ignominy. Being given all power in heaven and in earth, he took upon himself weakness. Being the Prince of life, he took upon himself death, even the death of the cross. Being ἰσα θεῶν, existing in the manner of God, he, *being also made in the likeness of men, was found in fashion as a man*,¹⁾ with human, though not sinful, weaknesses and frailties. This was his *ξένωσις*, and thus did he, the Lord, humble himself in obedience unto death.

And such is the humiliated Christ, not only of St. Paul, but also of the Gospels. When he was in his mother's womb, the Virgin was the mother of the Lord.²⁾ And yet the abode of him who might have shown forth his glory in an ocean of celestial light was the dark matrix of a poor and sinful maiden. Thus was the Word, whose glory was the glory of the only begotten of the Father,³⁾ made flesh, made of a woman,⁴⁾ of the seed of David.⁵⁾ Not inasmuch as it was the assumption of a human nature by the Son of God, but in so far as by the manner in which the incarnation of the Logos took place the God-man *made himself of no reputation*⁶⁾ as the divine Lord in majesty, was Christ's conception and gestation the beginning of his humiliation. When Mary's son was born at Bethlehem, he was Christ the Lord,⁷⁾ Immanuel,⁸⁾ the Mighty God, the everlasting Father, the Prince of peace,⁹⁾ the Son of God.¹⁰⁾ Yet he whom the multitude of the heavenly host adored and who even then ruled the universe, made himself of no reputation, but suffered himself to be wrapt in swaddling clothes and cradled in a manger, there being for him no room in the inn of Bethlehem Ephrata,¹¹⁾ little among the thousands of Judah.¹²⁾ Thus did he then and there humble himself, the Lord taking upon himself the form of a servant. The rite of circumcision had

1) Phil. 2, 7. 8.

3) John 1, 14.

5) Rom. 1, 3.

7) Luke 2, 11.

9) Is. 9, 6.

11) Luke 2, 7.

2) Luke 1, 43.

4) Gal. 4, 4. John 1, 14.

6) Phil. 2, 7.

8) Matt. 1, 22—25. Is. 7, 14.

10) Luke 1, 35. Gal. 4, 4.

12) Micah 5, 2. Matt. 2, 1. 4—6.

been imposed by law upon Abraham and his male progeny, a sinful race conceived in sin. Yet God's holy child,¹⁾ τὸ ἅγιον born of the Virgin,²⁾ the Holy One of God,³⁾ being made under the law,⁴⁾ submitted his holy body to the bloody and painful procedure, in fashion as a helpless babe. When Herod sought the young child to destroy him,⁵⁾ the twelve legions of angels whom Jesus might have asked of his Father to repel the armed gang at Gethsemane⁶⁾ would have answered the summons of him whom the Magi had worshiped, to frustrate Herod's designs. But under a weak foster-father's feeble protection and care he fled into Egypt and remained in exile until impotent Herod was dead.⁷⁾ The Son of man, who, when in the temple of the Lord, was in his Father's house,⁸⁾ and while with Nicodemus on earth *was* also in heaven,⁹⁾ was known as the carpenter's son of Nazareth,¹⁰⁾ where he had lived in obedience and subjection to his humble parents, increasing in wisdom as in stature.¹¹⁾ He who fed the thousands by the lakeside¹²⁾ suffered hunger in the desert¹³⁾ and thirst on the cross.¹⁴⁾ It was the Lord of glory who was crucified;¹⁵⁾ the Prince of life was killed;¹⁶⁾ having the power to retain his life, he laid it down of himself according to the commandment he had received of his Father,¹⁷⁾ in obedience to the Father's will.¹⁸⁾ And, lastly, the body of the Holy One of God was laid low in another man's grave,¹⁹⁾ reviled and made of no repute even in his sepulchre.²⁰⁾ Thus from the cradle to the grave, in life and in death, he humbled himself.

1) Acts 4, 27. 30.

2) Luke 1, 35.

3) Mark 1, 24. Luke 4, 34.

4) Gal. 4, 4.

5) Matt. 2, 13.

6) Matt. 26, 53.

7) Matt. 2, 14—19.

8) Luke 2, 49. John 2, 16.

9) John 3, 13.

10) Matt. 13, 55. Mark 6, 3.

11) Luke 2, 51. 52.

12) Matt. 14, 17 ff. Luke 9, 12 ff. Mark 6, 35 ff.

13) Matt. 4, 2 ff. Luke 4, 2 ff.

14) John 19, 28.

15) 1 Cor. 2, 8.

16) Acts 3, 15.

17) John 10, 18; 14, 31.

18) Matt. 26, 39. 42.

19) Matt. 27, 58 ff. John 19, 38 ff.

20) Matt. 27, 64—66.

And all this was truly and really *κένωσις*, not *κρύψις*. Christ, in his state of humiliation, did not only appear poor and feeble and suffering and in agony. He did not only appear under temptation; but *was in all points tempted like as we are, yet without sin*,¹⁾ when he, according to the Father's will and led by the Spirit,²⁾ *suffered being tempted*.³⁾ His suffering was real suffering of body⁴⁾ and soul,⁵⁾ so that in his weakness and agony he was strengthened by a created spirit,⁶⁾ and cried out, "*I thirst*," and, "*My God, my God, why hast thou forsaken me?*"⁷⁾ The rending asunder of his body and soul was not without the *pains* of death.⁸⁾

But on the other hand, this *κένωσις* was not *κρήσεως*, but *χρήσεως*. What Christ did willingly and obediently forego was not the possession, but the full and constant use of the divine majesty communicated to his human nature. The babe in the manger was not only destined to become, in a subsequent state of exaltation, but *was*, even in his deep humiliation, Christ the Lord,⁹⁾ and his glory was shown forth when the multitude of the heavenly host made heaven and earth resound with his cradle song.¹⁰⁾ When he submitted to the baptism of John, heaven opened and the Father proclaimed the divine Sonship of the Nazarene.¹¹⁾ When he was the guest of humble people at Cana, he manifested forth his glory,¹²⁾ as "the conscious waters saw their God and blushed." He rested his weary limbs and slept amid the angry winds and waves. But when the weary sleeper rose and issued his command, the winds retired and the waves sank into rest obedient to his word and will.¹³⁾ They laughed him to scorn in Jairus' house; but when he gently said, "*Talitha cumi*," the dead girl returned into

1) Hebr. 4, 15. 2) Matt. 4, 1. 3) Hebr. 2, 18. 4) 1 Pet. 4, 1.

5) Matt. 26, 38. Ps. 31, 10—12; 40, 13; 69, 2—4. Is. 53, 4. 8.

6) Luke 22, 42—44. 7) John 19, 28. — Matt. 27, 46. Mark 15, 34.

8) Acts 2, 24. 9) Luke 2, 11: *ὃς ἐστὶν Χριστὸς κύριος*.

10) Luke 2, 13 f. 11) Matt. 3, 16. 17.

12) John 2, 11. 13) Matt. 8, 23—27.

life and arose; and they were astonished with great astonishment.¹⁾ He knew not the day of judgment;²⁾ but he saw Nathanael under the fig tree and knew what was in his heart;³⁾ he knew what was in man;⁴⁾ he saw the faith of the man sick of the palsy and his friends;⁵⁾ he read the past history of the Samaritan woman;⁶⁾ he *saw* the thoughts of his disciples⁷⁾ as well as those of his enemies;⁸⁾ he knew from afar off that Lazarus was dead;⁹⁾ he knew beforehand the details of his ignominious death and of his glorious resurrection,¹⁰⁾ of the fall of Jerusalem,¹¹⁾ and of the end of the world.¹²⁾ He was in heaven while he taught Nicodemus by night,¹³⁾ and while he sat with his disciples at the pass-over board, he gave them his body and blood in, with, and under the sacramental bread and wine.¹⁴⁾ Now he showed forth his glory as in a flood of light and splendor, as in the transfiguration;¹⁵⁾ and now, again, a single ray beamed forth as from a rend in a garment of deep darkness, as when, by the word, "*I am he,*" he hurled to the ground the band of men who came to lead him captive. But through all the years of his humiliation, from the night of his nativity to the night which shrouded Golgotha in darkness at midday, these rays and flashes of the glory of the only begotten of the Father bore witness to the majesty of the Son of man who, having taken upon him the form of a servant, was yet in the form of God, but thought it not robbery to be equal with God, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross.

1) Mark 5, 41 f.

2) Mark 13, 32.

3) John 1, 47 f.

4) John 2, 25.

5) Matt. 9, 2.

6) John 4, 17 ff. 29.

7) Luke 9, 46 f.

8) Matt. 9, 2. 4.

9) John 11, 14.

10) Matt. 16, 21; 17, 12. Luke 18, 31 ff.

11) Luke 19, 43 ff. Matt. 23, 35 ff.

12) Matt. 24 and 25. Luke 21.

13) John 3, 1 ff. 13.

14) Matt. 26, 26 ff. Mark 14, 22 ff. Luke 22, 14—21.

15) Matt. 17, 1 ff. Mark 9, 2 ff.

The purpose of this humiliation of the God-man was the redemption of the world. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*¹⁾ *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many,*²⁾ says Christ, and St. Paul writes, *Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*³⁾ *When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*⁴⁾ The humiliation of Christ was itself an atoning sacrifice of man's substitute. Man had presumed to exalt himself, to be as a god,⁵⁾ and when God said, *Behold, the man is become as one of us, to know good and evil,*⁶⁾ he would thereby lead man to ponder what, by his presumption, he had brought upon his race. To destroy this work of the devil, the Son of God was manifested.⁷⁾ *God sent his Son to be the propitiation for our sins,*⁸⁾ also for this sin of self-exaltation whereby man had fallen from his high estate of primeval holiness. And hence the Holy One of God humiliated himself and became obedient unto death to make atonement for our rebellious disobedience. /God in his righteousness demanded that man should fulfill the law in perfect love toward God and toward his neighbor. And hence man's substitute was *made under the law.*⁹⁾ God in his justice demanded that the soul that had sinned should die;¹⁰⁾ and hence man's substitute, to redeem the world, must suffer death, giving his life a ransom for many.¹¹⁾ /All this could not have been done unless he, the God-man, yielded himself up to *wicked*

1) Hebr. 2, 17.

2) Matt. 20, 28.

3) 2 Cor. 8, 9.

4) Gal. 4, 4, 5.

5) Gen. 3, 5.

6) Gen. 3, 22.

7) 1 John 3, 8.

8) 1 John 4, 10.

9) Gal. 4, 4.

10) Ezek. 18, 20; 33, 18. Rom. 6, 23.

11) Mark 10, 45.

*hands, to be crucified and slain.*¹⁾ By the same almighty power by which he had saved others he might have saved himself.²⁾ The word that hurled his captors to the ground might have hurled his judges and executioners to hell. Hence, as the full and continued use of his divine majesty, according to his human nature, would have placed him above and beyond the power of those by whose hands he was to suffer, Annas and Caiaphas, Herod and Pontius Pilate, Jews and Gentiles, and the power of darkness,³⁾ it was necessary that Christ should forego such full and constant use of his divine power and majesty, in order that the work of redemption might be performed and the scriptures might be fulfilled.⁴⁾ A mere concealment, *κρύψις*, of such use would not have answered this purpose, as Christ's suffering and death, his obedience to the death of the cross, was not apparent, but real suffering and death, real submission and obedience, as truly as our transgressions were not apparent but real and required real atonement in kind and measure, adequate to and commensurate with the sin and guilt of all mankind.

What has been conceived and described as *stages of humiliation* in Christology, is, in fact, a series of epochs in the history of Christ on earth, beginning in the darkness of his mother's womb and ending in the darkness of his sepulchre. The stages or epochs which lie between these periods, the birth of Christ, his suffering under Pontius Pilate, and his death on the cross, mark the progress of the work of redemption, for the performance of which the God-man humiliated himself and, hence, also the progress of his humiliation. But there is no specific difference between the humiliation exercised in his death or burial, and that appearing in his conception or birth, it being in each instance *κένωσις χρήσεως*, a progressive abstinence from or

1) Acts 2, 23.

2) Matt. 27, 42. Cf. John 8, 59; 18, 6.

3) Luke 22, 52. 53.

4) Matt. 26, 54—56.

suspension of the full and continued use of the divine prerogatives communicated to the human nature of Christ in and by virtue of its personal union with the divine nature, for the performance of the work of redemption.

The resumption and continuation of such full and constant use of his divine attributes according to his human nature, to which these attributes had been communicated in and by the personal union with his divine nature, was and is the EXALTATION of Christ the God-man, who when the work of redemption was complete,¹⁾ and his Sabbath of rest was over, laid aside the infirmities of the flesh and entered upon a state of glory in body and soul. Having drunk from the brook in the way, he lifted up his head.²⁾ Having descended in his humiliation, he now ascended in his exaltation.³⁾ *And he that descended is the same also that ascended,*⁴⁾ ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς. It was the God-man, who was humiliated; it was also the God-man who was exalted, the same person and according to the same nature, that nature which alone could be humbled and which alone could be exalted. It is, in fact, by this argument that St. Paul shows the words of the psalmist quoted Eph. 4, 8 from Ps. 68, 18 to be a Messianic prophecy, that the Lord addressed in the psalm must be Christ. He who had been made lower than the angels was crowned with glory and honor,⁵⁾ according to that nature according to which he had been made lower and according to which alone he could be exalted and crowned with glory. But that glory was not first conferred upon him in his state of exaltation, but was the same glory which had been his before, which he had with the Father *before the world was,*⁶⁾ *the glory of the only begotten of the Father,*⁷⁾ which had been *his glory*, which the Father *had given him,*⁸⁾ even in the days of his state of humiliation.⁹⁾ It was in those days,

1) John 19, 28—30. *Τετέλεσται.*

4) *Ibid.*

7) John 1, 14.

2) Ps. 110, 7.

5) Hebr. 2, 7.

8) John 17, 24.

3) Eph. 4, 10.

6) John 17, 5.

9) *Ibid.*

and before the Son of man was humbled before Pontius Pilate and Herod and died on the cross, that Peter and others *beheld his glory, as he dwelt among them,*¹⁾ and *were eyewitnesses of his majesty.*²⁾ Not as to the possession of divine majesty, but as to its manifestation and use, the state of exaltation differs from that of humiliation. When God highly exalted the God-man according to his human nature, he *gave him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord.*³⁾ A name is that whereby a person or thing is commonly known and called, recognized by and made known to others. In his humiliation Christ was tempted by the devil.⁴⁾ But when, after his quickening in the sepulchre,⁵⁾ he, according to that nature according to which he had been put to death and quickened,⁶⁾ his human nature, *went and preached unto the spirits in prison,*⁷⁾ he appeared in the abode of the angels that sinned and were delivered into chains of darkness,⁸⁾ and manifested his glory as a herald of his victory and of the righteous judgment of those who are there confined with the condemned spirits because of their unbelief.⁹⁾ The descent of Christ glorified into hell was not a part of the work of redemption, but a manifestation of the glory of Christ, the triumphant conqueror of the powers of darkness, and the majestic judge of the quick and the dead, himself heralding his conquest and making his enemies his footstool,¹⁰⁾ not preaching salvation but condemnation and judgment to those who had during their temporal life despised the longsuffering of God and the word whereby they might have been saved if they had not

1) John 1, 14.

3) Phil. 2, 9—11.

5) 1 Pet. 3, 18: ζῶσποιηθεῖς.

7) 1 Pet. 3, 18. 19.

9) 1 Pet. 3, 19. 20.

2) 2 Pet. 1, 16 f. Cf. Matt. 17, 1 ff.

4) Matt. 4, 1 ff.

6) Ibid.

8) 2 Pet. 2, 4.

10) Ps. 110, 1. Hebr. 1, 13.

frustrated the grace of God by unbelief.¹⁾ Christ's resurrection, by which the God-man,²⁾ according to his human nature,³⁾ with the same body which was laid in the grave,⁴⁾ but in a glorified state,⁵⁾ came forth from his sepulchre on the third day after his burial,⁶⁾ was a public and glorious manifestation of the divine Sonship of Christ,⁷⁾ and also the divine acknowledgment of the completeness and sufficiency of our redemption,⁸⁾ a proclamation of his victory over sin and death and the infernal host,⁹⁾ a confirmation of the truth of his doctrine,¹⁰⁾ and the first fruit of the resurrection of all believers.¹¹⁾ Christ's ascension into heaven was the glorious termination of his visible conversation with his church on earth¹²⁾ and the visible¹³⁾ entrance of the God-man¹⁴⁾ according to his human nature¹⁵⁾ into his heavenly kingdom,¹⁶⁾ in which, while he is ever present with his church on earth,¹⁷⁾ he is being worshiped and adored in his glory by the heavenly host.¹⁸⁾ Christ's sitting at the right hand of God the Father Almighty,¹⁹⁾ is the full and constant

1) 1 Pet. 3, 19. 20. — (Cf. 1 Pet. 4, 6. The preaching of the gospel "to them that are dead" here referred to is not the preaching of Christ to the spirits in prison referred to in 1 Pet. 3, but the preaching of the gospel by Noah and other "preachers of righteousness" to the people of their times, who were then living, but have since departed this life and are *now* dead.)

2) Rom. 1, 3. 4; 6, 4. 9; 8, 11. Acts 2, 24.

3) Mark 16, 6. Matt. 17, 23. Rom. 1, 3. 4; 6, 4. 9; 8, 11. 34. 2 Cor. 5, 15. Matt. 28, 5. 6.

4) Matt. 28, 6. Luke 24, 39. 40. John 20, 20. 25. 27.

5) Luke 24, 26. 31. Rom. 6, 4. 9.

6) Matt. 17, 22. 23; 20, 19. Luke 24, 6. 7. John 2, 19 f.

7) Rom. 1, 4. 8) Rom. 4, 25; 8, 34. Mark 16, 6.

9) Rom. 6, 9. Rev. 1, 17. 18. Col. 2, 15.

10) Matt. 28, 6. Luke 24, 6. 7. 44. 1 Cor. 15, 14—18. John 2, 18—21.

11) John 14, 19; 11, 25. 26. 1 Cor. 15, 20. 1 Thess. 4, 14. 1 Pet. 1, 3. Hebr. 13, 20. Eph. 1, 20—23; 4, 15.

12) Luke 24, 51. Acts 1, 11. 13) Acts 1, 9—11.

14) Mark 16, 19. Ps. 47, 5. John 3, 13.

15) John 3, 13. Acts 1, 11.

16) 2 Tim. 4, 18. John 17, 24. Mark 16, 19. Eph. 4, 10.

17) Matt. 18, 31; 28, 20. 18) Matt. 25, 31. Rev. 5, 6.

19) Mark 16, 19. Eph. 1, 20. Hebr. 1, 3. 13.

participation, according to his human nature,¹⁾ in the exercise of the universal dominion, rule and government over heaven and earth and all creatures,²⁾ and especially over his church on earth,³⁾ which power and sovereign majesty the Son of God had possessed and exercised before the incarnation,⁴⁾ and communicated to his human nature in the incarnation,⁵⁾ but from the full and continued use and exercise of which he had, according to his human nature voluntarily abstained in his state of humiliation.⁶⁾ In all this the God-man was exalted, not according to his divine nature, which had not been humiliated, but according to his human nature, according to which he was crucified and killed and lay in the grave and ate and drank with his disciples before and after his resurrection. And, again, in all this exaltation there was no increase or addition of divinity; for the Son of man was the Lord, the Son of God, as fully and truly when in his mother's womb⁷⁾ and in the manger,⁸⁾ as when *Thomas said unto Him, My Lord and my God.*⁹⁾ But in the exalted Christ every infirmity of the flesh has wholly and for ever disappeared. While the exalted Christ is as truly and essentially man with a human body and soul,¹⁰⁾ as he was when wrapped in swaddling clothes, the form of a servant has been for ever put away. When the Lord shall come in his second advent, he shall come as the *Son of man*,¹¹⁾ and *every eye shall see him*¹²⁾ and *they shall look upon him whom they pierced*;¹³⁾ but he shall come and appear *in his glory*, and sit

1) 1 Pet. 3, 22. Eph. 1, 20—23. Hebr. 12, 2. Luke 22, 69.

2) Phil. 2, 9—11. Eph. 1, 20—23. 1 Pet. 3, 22. Acts 5, 30 f. 2 Tim. 4, 18.

3) Eph. 5, 23. Acts 2, 33.

4) Hebr. 1, 8. John 17, 5. Ps. 45, 7. 8.

5) Col. 2, 9. Phil. 2, 6. 7.

6) Phil. 2, 5—9.

7) Luke 1, 31. 35. 42. 43. Matt. 1, 23. Gal. 4, 4.

8) Luke 1, 35; 2, 11.

9) John 20, 28.

10) Luke 24, 37—43. John 20, 24—29.

11) Matt. 25, 31. Luke 21, 27. 36.

12) Rev. 1, 7. Cf. Acts 1, 11. Luke 21, 27.

13) John 19, 37. Cf. Rev. 1, 7.

*upon the throne of his glory with power and great glory.*¹⁾ And as, on that occasion, it will be made manifest to men and angels, good and evil, that all power is given to him in heaven and in earth,²⁾ and that he is, according to his human nature also, *above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come,*³⁾ Christ's coming to judge the quick and the dead may be fitly considered the visible culmination of his exaltation, the closing act of the series beginning with his triumphant descent into hell for the manifestation of him who in his humiliation destroyed the works of the devil, and in his state of exaltation divides the spoil of his victory.⁴⁾

II. THE OFFICE AND WORK OF CHRIST.

*The Son of man came not to be ministered unto, but to minister.*⁵⁾ The work which Christ the God-man performed was not of his own contrivance or done in his own behalf, but done according to the *will of the Father who had sent him,*⁶⁾ and *in his Father's name.*⁷⁾ The doctrine which he preached was *not his own, but his that sent him.*⁸⁾ *I have not spoken of myself, he says, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak,*⁹⁾ and when he shall come to judge the quick and the dead, it will be according as the Father *has ordained,*¹⁰⁾ God judging the secrets of men *by Jesus Christ.*¹¹⁾ The work of the God-man in the execution of the plan of salvation was and is *official work, committed to the Christ of God.*¹²⁾ For the performance of this official work

1) Matt. 25, 31. Luke 21, 27.

2) Matt. 28, 18.

3) Eph. 1, 20—22. Cf. Phil. 2, 9—11.

4) Is. 9, 3; 53, 12. Matt. 25, 32—34.

5) Matt. 20, 28. Mark 10, 45.

6) John 14, 31. Luke 22, 42. John 5, 30; 6, 38.

7) John 10, 25.

8) John 7, 16.

9) John 12, 49. Cf. 8, 28.

10) Acts 17, 31.

11) Rom. 2, 16.

12) Luke 9, 20.

he came into the world. *To this end was he born, and for this cause came he into the world, that he should bear witness to the truth.*¹⁾ *God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.*²⁾ The babe in the manger was not to become, but WAS *Christ the Lord*,³⁾ anointed for the office indicated by the name, *Jesus, which was so named by the angel before he was conceived in the womb.*⁴⁾ Not from the day of his baptism, not only after his resurrection, but from his conception, he was the Christ, and whatever the God-man did and suffered, at Bethlehem and Nazareth, at Capernaum and Gethsemane and Golgotha, was in performance of his official work. Nor has Christ been divested of his office in his exaltation. He is still our *advocate with the Father*,⁵⁾ *who is even at the right hand of God, who also MAKETH intercession for us*,⁶⁾ *a priest for ever*,⁷⁾ *a king whose kingdom shall be without end, established from henceforth even for ever.*⁸⁾

The office of the God-man is in substance *one*, as his work is one, salvation, the work of the SAVIOR. But as the various functions of this work may be grouped together under two or three heads, the office itself may be looked upon as twofold, sacerdotal and royal, or threefold, prophetic, sacerdotal, and royal, Christ being, in the Scriptures, described and named as a *Prophet*,⁹⁾ *Priest*,¹⁰⁾ and *King*.¹¹⁾ As these are not three successive offices conferred upon Christ at different times, but so many phases of the one office conferred upon him when the Word was made flesh, in each of which the God-man is eminently Christ the Savior, it is immaterial in what order they may be considered. But since,

1) John 18, 37.

2) Gal. 4, 4. 5.

3) Luke 2, 11: ὅς ἐστιν Χριστός.

4) Luke 2, 21. Cf. 1, 31. Matt. 1, 21. 25.

5) 1 John 2, 1.

6) Rom. 8, 34.

7) Hebr. 7, 21.

8) 2 Sam. 7, 12. Is. 9, 7. Luke 1, 33.

9) John 6, 14.

10) Hebr. 5, 6.

11) John 18, 37.

in our day, Christ the Prophet, or, more recently, Christ the King, is given undue and untrue prominence before and above Christ the Priest, by the neglect and obscurity or perversion of whose sacerdotal work the Prophet is robbed of the foundation and better part of his doctrine, and the King is deprived of the better portion of his kingdom, it may be proper first to consider

CHRIST THE PRIEST.

Man's first estate was a state of union and communion with God. This state was not conditioned upon a covenant of works the terms of which were to be performed by man, but was established by the Creator himself when he made man in his image and likeness. Man's full conformity with God and his holy will, his primeval holiness, was not a product of his own exertions, but a concreated endowment, a work of divine goodness. It was not man but God who was the cause of that state of union and communion, and not a concurrent cause, leaving man to contribute his share toward the establishment of such blissful relation, but the sole and sufficient cause. If man had continued to live in that estate, the enjoyment of the relation and its blessings had been man's, but the glory, God's alone, and our song of praise must then as now have been, *Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves, to be his people and the sheep of his pasture.*¹⁾

But when man fell from his first estate, *his iniquities separated between him and his God.*²⁾ It was not God who brought about this separation, but man under the temptation of Satan. God did not turn his face from man, but *your sins have hid his face from you*, says the prophet,³⁾ and even now the Lord *spreads out his hands all the day unto a rebellious people, which walketh in a way that is not*

1) Ps. 100, 2. 3.

2) Is. 59, 2.

3) Ibid.

good, after their own thoughts.¹⁾ But the chasm that man had made man could not bridge or fill. For what might man have done to fill that gulf which separated between him and God? Man, whose every thought and act was sinful, could only widen the breach by adding sin to sin. As man may kill, but cannot restore the life he has taken, may separate, but cannot reunite, body and soul, so man had been able to disestablish, but was unable to re-establish the union between himself and God. As God, and God alone, had first established that union and communion, so if it should be re-established at all, it must be by God, and God alone. How? It was impossible that God should ignore man's iniquity. For God is holy, and by his holiness his affections are in energetic opposition to everything not in full conformity with himself, and his wrath must be revealed against all ungodliness and unrighteousness of men.²⁾ To reunite man and God, that which separated between them must be put away. The chasm between God and man could only be filled with holiness which would swallow up all iniquity. But whence was such holiness to come? Man was unholy to the core, and his righteousnesses were as filthy rags.³⁾ Angels and archangels were holy; but their holiness was only sufficient for themselves and their own communion with God, and, being angelic holiness, could not be cast into the scales against human iniquity, the transgression of the law as given, not to angels, but to man.⁴⁾ Besides, the majesty of God which man's rebellion had violated was infinite, and all the holiness of all the hosts of angels taken together was finite as the created spirits themselves. There was, then, but one holiness left which would be adequate to the task of redeeming the fallen race, and that was the holiness of God himself.) And *God so loved the world that*

1) Is. 65, 2.

2) Rom. 1, 18.

3) Is. 64, 6.

4) E. g., *Thou shalt honor thy father and thy mother. Thou shalt not commit adultery. Thou shalt not covet thy neighbor's wife.*

*he gave his only begotten son.*¹⁾ In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.²⁾ But while nothing less than God would do to make propitiation for the sins of the world, more was requisite. Sin was not only a malady which must be healed, but sin involved guilt which must be atoned for. *The soul that sinneth, it shall die,*³⁾ and *cursed is every one that continueth not in all things which are written in the book of the law to do them.*⁴⁾ Could God die? Could God be cursed? And if not, could he be the propitiation for our sins which separated between us and God? And, furthermore, the law, the unalterable will of God to man, demanded of man not divine but human righteousness, the fulfillment of the law as given to man. Who was God's neighbor that he should love his neighbor as himself? Behold not only the love but also the wisdom of God! *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*⁵⁾

Here, then, was the priest who might step into the chasm separating God and man. Here *God was in Christ reconciling the sinners, and made higher than the heavens.*⁶⁾

Such is the priest, Christ, the God-man. And such is, likewise, the sacrifice. *Christ hath loved us, and hath given HIMSELF FOR US as an OFFERING and a SACRIFICE TO GOD for a sweetsmelling savor.*⁷⁾ *Christ offered HIMSELF without spot TO GOD.*⁸⁾ *He gave HIMSELF for us, that he might redeem us from all iniquity.*⁹⁾ Thus did the prophet of old

1) John 3, 16.

2) 1 John 4, 9. 10.

3) Ezek. 18, 4. 20.

4) Gal. 3, 10.

5) Gal. 4, 4. 5.

6) Hebr. 7, 26.

7) Eph. 5, 2.

8) Hebr. 9, 14. Cf. 7, 27: *When he offered up himself.*

9) Tit. 2, 14.

behold the Servant of the Lord as being at the same time the sacrifice. *He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. . . . The Lord hath laid upon him the iniquity of us all.*¹⁾ *Not by the blood of goats and calves, but by HIS OWN blood did this High Priest enter into the holy place.*²⁾ *Behold the Lamb of God which taketh away the sin of the world.*³⁾ By this sacrifice were we redeemed, *with the precious blood of Christ, as of a lamb without blemish and without spot.*⁴⁾ By *giving HIMSELF a ransom for all*, Christ, the High Priest, was *the MEDIATOR between God and men.*⁵⁾ Having *offered HIMSELF*, he is *the MEDIATOR of the new testament.*⁶⁾ By *sanctifying HIMSELF for our sakes*,⁷⁾ the Holy One in Israel supplied that holiness whereby we might be sanctified before God and reunited with Him, from whom we had been separated by our iniquities.

This vicarious self-sanctification of the Mediator between God and men consisted, first, in a complete fulfillment of all the precepts of the law,⁸⁾ the *active obedience* of man's Substitute to the law of which he, the Law-giver, was the sovereign Lord, the law not imposed upon him but upon man, and which fallen man could not fulfill. Thus *by the obedience of one many were made righteous.*⁹⁾ He took upon himself the duty of all men and fulfilled what we owed, loving the Father above all things,¹⁰⁾ loving the brethren to the end,¹¹⁾ loving his enemies and those who reviled him.¹²⁾ Thus did he present himself, body and soul, a living sacrifice, holy, acceptable unto God.¹³⁾

1) Is. 53, 5 f. Cf. 52, 13 ff.

3) John 1, 29.

4) 1 Pet. 1, 19.

2) Hebr. 9, 12. 13.

5) 1 Tim. 2, 5. 6.

6) Hebr. 9, 14. 15.

7) John 17, 19.

8) Hebr. 10, 7. Luke 2, 51. Rom. 5, 19. Gal. 4, 4. 5. John 14, 31; 13, 1. John 8, 46.

9) Rom. 5, 19.

10) John 14, 31.

11) John 13, 1.

12) Luke 23, 34. 1 Pet. 2, 23.

13) Rom. 12, 1.

And being holy from everlasting and from his conception, the Holy One of God, personally exalted above the law and its demands, this holiness of life under the law, in the performance, not of *his*, but of *our* duty, was a vicarious sacrifice; not only ἀντὶ πολλῶν,¹⁾ but also ὑπὲρ ἁπτῶν,²⁾ for them, for their benefit, did he sanctify himself, acquiring a righteousness which should be imputed to them in the judgment of God.

But the righteous judgment of God demanded more. Our non-fulfillment of the law was sin, and sin implies guilt, the reverse of merit; sin against which God's holiness reacted as righteous wrath; guilt which clamored for just retribution.³⁾ *Unto them that obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil;*⁴⁾ *and the soul that sinneth, it shall die . . . ; for his iniquity that he hath done shall he die.*⁵⁾ Such was the unalterable will of God; and hence the *passive obedience*,⁶⁾ wherein Christ, as all men's substitute⁷⁾ being made sin and a curse for us,⁸⁾ suffered in our stead and for our benefit that which, according to the law and God's righteous judgment, we must have suffered here and hereafter, torments,⁹⁾ and ignominy,¹⁰⁾ death¹¹⁾ and damnation.¹²⁾

By this vicarious sacrifice, the great High Priest rendered full satisfaction to divine justice,¹³⁾ making complete

1) Matt. 20, 28. Mark 10, 45.

2) John 17, 19.

3) Gen. 4, 10.

4) Rom. 2, 8 f.

5) Ezek. 18, 20. 26. Cf. Rom. 6, 23.

6) Phil. 2, 8. Hebr. 5, 8. Ps. 40, 13. Acts 1, 3; 3, 18. Matt. 16, 21; 17, 12. Mark 8, 31. Luke 17, 25; 24, 26; 22, 42.

7) Is. 53, 4—7. 1 Tim. 2, 6. John 6, 51. Tit. 2, 14. 1 Pet. 2, 21; 3, 18; 4, 1. Rom. 5, 6—8. Hebr. 2, 9.

8) 2 Cor. 5, 21. — Gal. 3, 13.

9) Luke 18, 33. John 18, 22. Matt. 26, 67. 68. John 19, 2. 3. Matt. 26, 38.

10) Luke 18, 32; 23, 35—39. Matt. 27, 27—30.

11) Hebr. 2, 9. Rom. 5, 6—8. 1 John 3, 16. Is. 53, 5.

12) Matt. 27, 46. Gal. 3, 13.

13) Rom. 3, 25.

atonement and expiation for all the sins¹⁾ of all mankind,²⁾ reconciling the world with God,³⁾ propitiating God in our behalf,⁴⁾ redeeming all men from the bondage,⁵⁾ the curse,⁶⁾ and the penalty,⁷⁾ of the law, from all sin,⁸⁾ from death⁹⁾ and the power of the devil,¹⁰⁾ and earning, purchasing, and procuring for all sinners perfect righteousness,¹¹⁾ and eternal life.¹²⁾ Thus, sanctifying himself for sinners, he *by one offering perfected for ever them that are sanctified.*¹³⁾ Not potentially but actually, not partially but wholly and completely, was the work of redemption accomplished. *Τετέλεσται, it is finished!*¹⁴⁾ Christ's resurrection, not itself a part of the work of redemption by vicarious sacrifice, was a divine acknowledgment of the completeness of that work and the sufficiency of that sacrifice.¹⁵⁾ For, since to God,¹⁶⁾ not to Satan,¹⁷⁾ this atoning sacrifice was made, God, now *the God of peace*, when he *brought again from the dead our Lord Jesus,*¹⁸⁾ thereby declared that the last farthing of the debt was paid,¹⁹⁾ that all sins had been atoned for, that the penalty had been imposed and suffered, that righteousness, life and salvation had been secured. Whose debt? Whose sins? Whose penalty? Righteousness, life and salvation for whom? Not his own; not for himself; but the debt, the sin, the penalty of those whose substitute he was; righteousness, life and salvation for those in whose behalf the

1) 1 John 2, 2; 1, 7. Tit. 2, 14.

2) 2 Cor. 5, 14. 15. 19. John 1, 29. 1 John 2, 2. Col. 1, 20. Gal. 4, 5. Hebr. 2, 9. 1 Tim. 2, 6. Rom. 8, 32. 1 Cor. 8, 11. 2 Pet. 2, 1.

3) 2 Cor. 5, 18. 19. Rom. 5, 10. Eph. 2, 16. Col. 1, 20.

4) Col. 1, 20. 1 Thess. 1, 10. 1 John 2, 2. Rom. 3, 25.

5) Gal. 4, 5-7; 5, 1. 6) Gal. 3, 13. 7) Is. 53, 5.

8) Hebr. 1, 3; 9, 28. 1 John 1, 7. 1 Pet. 1, 18. 19. Rev. 1, 5.

9) Hebr. 2, 9. 15. Hos. 13, 14. 2 Cor. 5, 15.

10) Hebr. 2, 14. 15.

11) Rom. 5, 19; 3, 25. 1 Cor. 1, 30. Jer. 23, 6. 2 Cor. 5, 21.

12) 1 John 4, 9. John 3, 14-16.

13) Hebr. 10, 14.

14) John 19, 28. 30.

15) Rom. 4, 25; 8, 34. 2 Cor. 5, 15.

16) Hebr. 9, 14. Eph. 5, 2.

17) John 14, 30. 31.

18) Hebr. 13, 20.

19) Ps. 69, 4.

sacrifice was made. Who are they? Not the angels of light; for they are themselves holy and needed no redeemer.¹⁾ Not the angels that sinned; for to them God had given no redeemer.²⁾ But men, they whose nature the Son of God has taken on himself.³⁾ How many of them? All of them; THE WORLD;⁴⁾ Adam and Eve; Abel who was slain, and Cain who slew him; Simon Peter and Judas Iscariot; those who confess him and those who *deny the Lord that HATH BOUGHT THEM, and bring upon themselves swift destruction.*⁵⁾

But while the vicarious sacrifice offered by the Mediator was sufficient, the work of atonement complete, his priesthood did not terminate when his sacrifice was finished. He is a *priest for ever,*⁶⁾ and he is at all times exercising his priesthood. He still mediates between God and man, not any longer by offering sacrifice, but by appearing for us before God, pleading our cause as our advocate, and securing in God's judgment the full acquittal of all who believe in him. *Christ, at the right hand of God, maketh intercession for us.*⁷⁾ He has entered into heaven, *now to appear in the presence of God for us.*⁸⁾ As in the days of his flesh he prayed for them which the Father had given him, and not for these alone, but for them also which should believe on him through their word,⁹⁾ so he ever liveth to make intercession for them that come unto God by him.¹⁰⁾ This is to comfort us in our weaknesses and manifold frailties. We are, as the children of God, earnest in our endeavors to avoid the ways of sin, and are continually admonished to *sin not.*¹¹⁾ And yet, every day we have cause to pray, "Forgive us our trespasses!" But we may rest assured that such petition

1) Matt. 25, 31; 18, 10; 20, 36.

2) 2 Pet. 2, 4. Matt. 25, 41.

3) Hebr. 2, 16.

4) John 1, 29; 6, 51. 1 Tim. 2, 6. 1 John 2, 2. 2 Cor. 5, 18, 19.

5) 2 Pet. 2, 1. Cf. 1 Cor. 8, 11.

6) Hebr. 5, 6. Ps. 110, 4. Hebr. 7, 24.

7) Rom. 8, 34.

8) Hebr. 9, 24.

9) John 17, 9, 20.

10) Hebr. 7, 25.

11) 1 John 2, 1.

is not unheard or unheeded, but it is seconded and sustained *ex officio* by our High Priest in heaven. For, *if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*¹⁾ When Satan would accuse us and our conscience would condemn us, we may take courage and say, *Who is it that condemneth?*²⁾ Where our Judge is, there is also our Advocate, *who maketh intercession for us,*³⁾ pleading our cause, and saying, "Yea, Father, forgive them their trespasses; for I am the propitiation for their sins;⁴⁾ I, *Jesus Christ the righteous,* am their righteousness. *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.*⁵⁾ By such continual exercise of his priesthood, by day and by night, whether we wake or sleep, and especially when foes beset us, temptations surround us, dangers threaten us, yea, in our last agony, he promotes our salvation, not only for the love he bears us, but also in the faithful performance of his office as a *faithful high priest,*⁶⁾ being able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.⁷⁾ A. G.

(To be concluded.)

PARAGRAPHS ON THE TEMPERANCE QUESTION.

§ I.

Temperance, as now commonly understood in connection with the temperance question, is the total abstinence from intoxicating beverages. This *usus loquendi* is, in fact, an *abusus* based upon and expressive of perverted notions, much as, owing to false notions of marriage and sexual purity, *chastity*, by an abuse of the term, was made to stand for *celibacy*.

1) 1 John 2, 1.

2) Rom. 8, 33.

3) Ibid.

4) 1 John 2, 2.

5) John 17, 24.

6) Hebr. 2, 17.

7) Hebr. 7, 25.