

other Being that ever trod the earth presents the parallel of this fact, or even the remotest analogy to it. The fact as to its mode is a great mystery, and yet, as a *fact* to be believed, no mystery at all, since it is clearly taught in the Word of God.

The doctrine of the Bible is that Jesus, while on earth, was sinlessly perfect as a man, and hence that He exhibited in His own life, to the fullest extent, all that is contained in the ideal man, and in this respect differed from the race with which he was by nature allied. This doctrine is presented to us in two forms, the first of which is that of general statement (Cor. ii, 21; Heb. iv, 15; Acts iii, 14, and John viii, 29). The other form is that of the record given by the evangelists, who in telling the story of Christ's earthly life have drawn the picture of a perfect character, lived and acted out under conditions common to humanity. The picture is artless and simple in the language used; yet the absolute moral beauty and perfection of Jesus shine out in every part of it. We see Him under a great variety of circumstances, and in the midst of numerous trials and provocations; but we see nothing and hear nothing anywhere suggestive of sin or any bad passion. No one, taking Jesus upon the showing of His recorded acts and words, and judging of Him thereby, can find a single point in His whole career for the slightest criticism. No other character was ever so carefully studied, and no other ever commanded such a universal tribute of homage from human thought. Scoffing infidelity in the presence of this character forgets its sneer.

Here, then, in this human Jesus of Nazareth, as we trace Him through His public ministry to His death, we find these two facts: first, that in Him divinity was incarnated, without any suspension of His essential and complete humanity; secondly, that, as a man, He was sinlessly perfect, alike in His relations to God and man. This is the Jesus Christ, the God-Man, that for some three years and a half conducted a public ministry among the Jews, that spake as never man before spake, that wrote miracles in proof of His words, and that was at last "put to death in the flesh" on the cross. No other humanity was ever the incarnating tabernacle of divinity. Jesus of Nazareth, the sinless Man, was in the councils of Heaven selected for this purpose, and consecrated to the ends sought thereby. In this respect He stands peerless and alone in the history of the world. "Behold the Man!"

The Incarnation of Christ in hu-

manity was not terminated by the death of Jesus on the cross. This death was not His annihilation as to either body or soul, and was not their permanent separation. The crucified and buried body rose from the dead on the third day, without any corruption or decay; and the soul, which at death temporarily passed into Hades, or the invisible world, came back, and re-inhabited that body as it was after the resurrection. The severed humanity of Jesus, in its entirety of body and soul, was speedily restored; and in that restored humanity the incarnation was continued. This is the doctrine which Peter, in expounding a prophecy in regard to Christ made by David, both assumed and preached in his address to the Jews on the day of Pentecost. (Acts ii, 25-28.) Peter told them that God had "made that same Jesus whom" they had "crucified, both Lord and Christ." (Acts ii, 36.)

This Christ Jesus, in His risen body, met His disciples at different times after His resurrection, and identified Himself to them "by many infallible proofs," as the same Christ who had died on the cross. (Acts i, 3.) There were no such changes in His body, or in Him, or in his manner of intercourse with them as to exclude their perfect recognition of Him. He was not "de-incarnized" by His death or His resurrection, and was not so changed as to imply that He had laid aside any part of His humanity. He was still the God-Man, as really as He was before death, and, as such, appeared at sundry times to His disciples for forty days, and spoke to them "of the things pertaining to the Kingdom of God." (Acts i, 3.)

The ascension of Christ into Heaven did not terminate His incarnation in humanity. The fact, as shown in the record, is that He left neither His body nor His soul in this world, but carried both with Him, as part of His own personality, when He ascended into Heaven, and "sat down on the right hand of the Majesty on high." (Acts i, 10, 11; Heb. i, 3.) It was the God-Man, the theanthropic Christ, who had appeared "in the flesh," who had died "in the flesh" and who "in the flesh" had risen from the dead, that carried His human nature with Him when he went back to Heaven, and that now there exists and acts as the God-Man. "This same Jesus," said the angels to the wondering disciples, "which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." (Acts i, 11.) He is the same alike in His departure and return. Peter speaks of "this same

Jesus" as being received into Heaven, and as there remaining until the fulfilment of the whole scheme of prophecy in regard to Him. (Acts iii, 21.)

Paul, in his Epistle to the Philippians, refers to Christ as having a "glorious body" in Heaven, and to this body as the model after which the bodies of His redeemed people will be "fashioned" when He comes to raise the dead and judge the world. Then what the Apostle calls "our vile body"—better translated as "the body of our humiliation"—will be "fashioned like unto His glorious body." (Philip. iii, 20, 21.) This language clearly implies that Christ's body in Heaven is a human body. In that body He will make His second advent, and hence will come as "the Son of Man" as well as "the Son of God." Paul speaks of Him as "that Man" by whom God "will judge the world in righteousness," applying to Him the term Man after His resurrection and ascension into Heaven. (Acts xvii, 3.)

What the Bible says about the priestly office of Christ in Heaven supposes His humanity in the world. We are told that "Jesus the Son of God has passed into Heaven itself" as the "High Priest of our profession," and with reference to His humanity He is set before us as a High Priest who can "be touched with the feeling of our infirmities." The reason assigned for this fact is that He was once "in all points tempted like as we are," and that, having been thus tempted, "He is able to succor them that are tempted." (Heb. ii, 18; and iv, 15.) There is nothing pertinency nor force in this reason, except upon the supposition of Christ's humanity in Heaven. Withdraw this element from His heavenly life, and He ceases to be the "High Priest" described in the Epistle to the Hebrews.

Christ, in a word, having dwelt on earth in human nature, in that nature died on the cross, rose from the dead, and ascended into Heaven; and in Heaven He still retains the same nature, and in it acts as really as He did on earth. His incarnation in humanity was not for time merely, but for eternity, and not for this world simply, but also for Heaven. His abiding humanity is the conclusion to be drawn from the facts and the teachings of the Bible.

What Paul says in his First Epistle to the Corinthians with regard to the resurrection of the dead sheds important light on the doctrine of Christ's humanity, alike on earth and in Heaven. Take the following points: First. The Apostle, after adverting