

## Editorial

In this issue of *Historicism* we return to the topic of the human nature of Christ. It is a daunting challenge.

The most gifted men on the earth could all find abundant employment, from now until the judgment, for all their God-given powers, in exalting the character of Christ. But they would still fail to present Him as He is. The mysteries of redemption, embracing Christ's divine-human character, His incarnation, His atonement for sin, could employ the pens of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality. . . . (Ellen G. White, in *Seventh-day Adventist Bible Commentary* 6:1115).

One aspect of Christ's glory lies in His willingness, on our behalf, to suffer humiliation. In dealing with this topic let us not be like Peter, who said, "Never, Lord! . . . This shall never happen to you!" (Matt 16:22). Peter did not think of Christ as an ordinary man but as the promised messianic King. Had he not been praised earlier for saying, "You are the Christ, the Son of the living God" (vs. 16)? The cross might be what others had in mind for Jesus, but not Peter. His Lord was going to occupy the throne of David in Jerusalem. Surely the Father had revealed this to him also. But Christ's response was, "Out of my sight, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men" (vs. 23).

Peter needed a fuller understanding of Christ's work and the church understands this. But there is a modern counterpart to what he said. What we hear now is, "Never, Lord! This could never have happened to You! You could not really have become a man, redeeming our failure under the same circumstances as ours." Thus, we accept the necessity for Jesus' death on the cross but feel a bit sensitive about His becoming a man like us. Is it a greater condescension to live than to die? What sense does it make to accept the reality of Christ's death and quibble over the reality of His life? It is appropriate to emphasize the fact that He occupies the throne of God in heaven. But my point is that none of the steps which led Him there can be omitted.

To glorify the Savior we must tell the truth about Him. And to do this we must have an accurate knowledge of the lengths and depths to which He came in order to save us. Christ's glory is the reciprocal of His humiliation. We will be able to comprehend the one dimension of the truth about Christ only as we are willing to acknowledge the other. Nor is there anything innovative in saying this. The flesh and blood humanity of Jesus is the very root and core of historic Christianity.

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