

**THE
CONSCIOUSNESS
OF JESUS**

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The Consciousness of Jesus by Horace M. Du Bose

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HORACE M. DU BOSE

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OF JESUS**

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THE CONSCIOUSNESS OF JESUS

BY
HORACE M. ^{Ward} DU BOSE.

I am he that liveth, and was dead: and, behold,
I am alive forevermore.—*Revelation 1. 18.*



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FOREWORD

THE present volume does not claim to be a technical treatment of the subject with which it deals. It does, however, aspire to follow the lofty precedent, involving the processes of a true logic, found in the primitive records of the life of Jesus, as also the apostolic method of interpreting the Messianic kingdom and reign of Jesus the Christ. There was a divine reason for the shape into which the gospel story was cast; and though the historic details are not all known, the fact commends itself to the highest and sanest human wisdom. The evangelists were concerned with the Life, and noted the manifestations of that Life in the order of their happening, putting emphasis where the Life emphasized itself, and leaving out of the record what was unnecessary to an understanding—nay, what was unnecessary to an appropriation—of the Life. It was not that men should mentally comprehend

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Christ that the evangel was uttered, but, rather, that men should receive Christ and live into his conscious being, as he in the house of his humanity lived into the conscious life of the Father. A too great exhibit of the detail of the earthly walk of Jesus would have defeated the exclusive ends of that which was written that, reading, we might believe, and that, believing, we might be saved. A strictly scientific study of the consciousness of Jesus would fall short of the ends at which we aim.

Every thoughtful student of modern-day theological literature has noted the too frequent absence of both the spirit and the letter of subjective inquiry from the methods of criticism. The critics have contented themselves with examining the aspects of the Old and New Testament Scriptures rather than looking deeply into the spirit and purpose of their writers. Stress is laid upon historical accidents, textual peculiarities and difficulties, rather than upon the tremendous facts symbolized by, and latent in, the writings, whose peculiarities and difficulties are

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oftentimes the very media of the life which they contain and express. A new school of criticism and interpretation is forming to which perhaps no better name can be given than the one already used, the subjective. This school will not be unmindful of historical and textual inquiry, but it will subordinate these and other processes to the leadings of that light which shines from below, the consciousness which lives in the Word and is instinct and operative in its every utterance. If this hitherto unstated doctrine has been repressed by a too mechanical and arbitrary view of inspiration, then the time is at hand when it can be given its place, though inspiration could find no stronger statement than the letter of this teaching concerning the consciousness inherent in its message.

This new interpretation will deal with the personal consciousness of Jesus as the touchstone of every element in the whole vital system of revelation. The evangel, both as to its written messages and the results which have accrued to it in history, has been approached always to find that its phenomena