

**THE TRUE
HUMANITY
OF CHRIST**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649289783

The True Humanity of Christ by Howard Crosby

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HOWARD CROSBY

**THE TRUE
HUMANITY
OF CHRIST**

THE
TRUE HUMANITY OF CHRIST.

BY

HOWARD CROSBY,

PASTOR OF THE FOURTH AVENUE PRESBYTERIAN CHURCH, NEW YORK, AND CHAN-
CELLOR OF THE UNIVERSITY OF THE CITY OF NEW YORK.

NEW YORK:
ANSON D. F. RANDOLPH & COMPANY,
900 BROADWAY, COR. 20th ST.

COPYRIGHT, 1880, BY
ANSON D. F. RANDOLPH & COMPANY.

EDWARD O. JENKINS,
PRINTER AND STEREOTYPEN,
20 North William Street, New York.

P R E F A C E.

TEN years ago, when I wrote the following essay, I had no knowledge of the history of the doctrine of Christ's humanity, but prepared the paper solely from my own researches in the Word of God.

Since then I have made myself familiar with the early controversies regarding the person of Christ, in which Nestorius and Eutyches represented the two extreme views, and also with the notions of the Churches of the Reformation (Lutheran and Reformed), regarding the two natures of Christ, with the Tübingen-Giessen controversy, and with the Kenosis discussions of the present century.

After this study I am not inclined to change a word of what I wrote ten years ago.

I find, that of all writers on the subject, Gess and Godet most nearly present the view which independently convinced my judgment.

The Word became flesh. The Son of God reduced

Himself to the dimensions of humanity. As such He was one Ego and not two. Thus much to my mind is clear from the Scriptures. How this could be and the Godhead be maintained in its integrity, or how the Son of God could reduce Himself until the Godhood was inefficient or inactive—these are questions out of human reach. So all questions regarding the present humanity of Christ and its relation to His divinity are beyond revelation.

I cannot but think that the error of writers who have been perfectly correct about the Kenosis has been in attempting to answer all the questions which the doctrine involves. There always must remain much that is mysterious and incomprehensible in the incarnation, whatever theory be advocated.

The view taken in this paper seems to me to be the simple Scriptural view, and is one full of comforting power to the soul that seeks the closest union with Jesus, making clear His temptation and His sufferings.

HISTORICAL SKETCH OF OPINIONS.

APOLLINARIUS (A.D. 370)—Christ's mind was the Logos (as against Arian doctrine of Christ's fallibility.)

NESTORIUS (400)—Inhabitation of man Jesus by Logos, hence duality of persons.

CYRIL OF ALEXANDRIA (430)—Christ a man physically, but intellectually and morally not. His growth in mind was an *appearance*.

EUTYCHES (440)—Christ's divinity everything—the extreme of Cyril's view.

JOHN OF DAMASCUS (730)—Held Cyril's views.

THOMAS AQUINAS (1250)—Confuses the matter, making Christ like us; and yet again making him both in body and soul different from us.

REFORMED VIEW (1550)—Sustentation of the humanity by the Logos. Double consciousness.

LUTHERAN VIEW (1550)—Communication to the humanity of divine properties.

ZINZENDORF (1730)—The Logos reduced himself to the rank and measure of humanity.

6 *Historical Sketch of Opinions.*

ei/ THOMASIVS (1845)—One Ego. The Logos limits himself. He empties himself, not of essential dity, but of the divine manner of existence.

GESS (1856)—The Logos so reduced himself as to have a truly human development. He became a human soul, with the *posse peccare*.

ESKARD (1845)—Logos became a human soul, giving up the form of eternity, but possessed divine properties in semi-form.

MARTENSEN (1856)—Logos possesses his Godhead in limited forms of human consciousness. Christ is the fullness of Godhead within the compass of humanity. But at the same time the Logos leads another full divine life.

THE TÜBINGEN-GIESSEN controversy. 1800.

GIESSEN—Abdicated use of his divine powers at times. He could will them away.

TÜBINGEN—Never abdicated their use, but used them secretly. Personally united to him, he could not will them away.

This sketch is taken from Prof. Bruce's admirable work, "The Humiliation of Christ." (Edin. 1876.)

THE TRUE HUMANITY OF CHRIST.

THE writers who have attempted to overthrow "the truth as it is in Jesus,"¹ by destroying confidence in Jesus himself, have aimed their blows at a Jesus of their imagination, and not the Jesus of the gospels. They have described either an enthusiast or an impostor. He has been a self-deceiver or a deceiver of others. But the enthusiast or self-deceiver is rash and impetuous. In his ardor for one thing, he tramples on many. Moreover, he is a dreamy man, much abstracted from the ordinary life of men. It needs no elaborate argument to show how

¹ Eph. iv. 31.