

ciling two sets of statements from the same person, one set entirely true of Him as God, one set entirely true of Him as man. The difficulty goes deeper. Until they recognized that He was God, they must have been uncertain even of His virtue as man. This is a truth which a great deal of modern talk quite incredibly overlooks. The expression "Christ was not God but He was the perfect man" can surely only be the product of a long and heroic abstention from Gospel reading. If He was not God, He was not a perfect man: He was a totally intolerable man. Consider one phrase only: "He that loveth father and mother more than Me is not worthy of Me." If the speaker was not God, then he was a man of an egoism so monstrous that no word short of insanity would fit it. And in one way or another, this note runs through all Our Lord's sayings. If He was God, then He was perfect man; if He was not God, then He was a very arrogant man. But we know what the Apostles came to know: He was God, and all falls into place.

He was man, but He was different. And the difference was not only in that He had a divine nature in which also He acted and spoke. Though the divine nature and the human did not mingle, though there was, so to speak, no spilling over of the divine into the human, yet even in the activity of the human nature many things had of necessity to be different because the person whose nature it was, was God. He loved the companionship of the Apostles, and they loved His companionship. But He knew the difference, and they felt His difference. He never asked their advice; never argued with them or indeed with anyone. He was the Master and He taught, and men must either accept His teaching or reject it: there was no place for argument about it. Nor did He ever pray with His Apostles: He taught them how to pray, but His own prayer was alone with the Father. Still they loved Him as no other man has ever been loved, though still not in the measure of His love for

them. They were desolate without Him. And the one of them whom He loved most, summarized the doctrine of Christ's Godhead and his own experience of Christ in the key phrase of all religion, "God is Love."

18. The Redeeming Sacrifice

In the three words *Way, Truth, and Life*, Our Lord sums up what He is. In the same three words we may summarize what He did. He opened to men the way of salvation, gave them the truth by which they might know the way, and the life by which they might travel it.

The truth He gave by way of doctrine and law—doctrine as to the great realities of existence, and law to tell us how we should act, given that these realities are what they are. He teaches of God and of man, the breach between God and man and how it must be healed, the purpose of life, heaven and hell, the kingdom He is to establish and the laws of the kingdom—what things we must do, what things we must avoid, what food we must eat.

He not only taught us about the food we must eat. He saw to it that food should be provided. The way He had come to open could not be walked by the merely natural strength of man; it called for energies of action and resistance which the natural life cannot supply. Men and women needed a higher principle of action, a new life. Without this higher life, the Supernatural Life, they could neither live in heaven hereafter,

nor so live here as to attain heaven. At the very beginning of His ministry He told Nicodemus that man must be born again, that is, born into this new life, by baptism: and He established baptism, and set His Apostles to baptizing. After the feeding of the five thousand, He told the multitude that they should not have life in them unless they ate the flesh of the Son of Man and drank His blood: and He established the Blessed Eucharist and so gave His Apostles the power to feed men with His Body and Blood.

But neither the truth, which gave knowledge of the way and of how to conduct oneself on the way, nor the life, which gave power for the way, would have had a great deal of point if the way itself were not open. The map of the road and the rules of the road and the food for the road would have been merely tantalizing to a race of men to whom the road itself was closed. The reopening of the road was, could only be, the act that would give meaning to all the rest of His immeasurable activity. The way was closed because the human race was not at one with God; Heaven was for the sons of God, and the way was closed to a race that had fallen from sonship into servitude. Christ opened the way. Let us see how He did it.

(i) Christ foretells His passion and death

He offered himself as a sacrifice to God for the sin of the race. That was the thing He had come to do, and it gave meaning to every other thing that He did. The prophets of Israel had said that it would be so, but—incredibly, as it now seems to us—their message had made no apparent impact on the mind of their people. Our Lord said it again and again, even more clearly, with almost as little impact. Right at the beginning, in that conversation with Nicodemus just quoted, Christ had fore-

shadowed the cross: the Son of Man must be lifted up as Moses lifted up the serpent in the desert for the healing of the stricken Israelites (Jn 3:14). Near the end of His ministry, just after the glory of Palm Sunday, and on the very threshold of the Passion, he uses the same comparison: "If only I am lifted up from the earth, I will attract all men to myself" (Jn 12:33). "In saying this," St. John comments, "He prophesied the death He was to die."

In between the first conversation with Nicodemus and Palm Sunday, He had more than once spoken of the same thing to scribes and Pharisees, but in language so veiled that they can hardly be held blind for not grasping His meaning. They had asked Him for "a sign", and He had answered, "The generation that asks for a sign is a wicked and unfaithful generation; the only sign that will be given it is the sign of the prophet Jonah. Jonah was three days and three nights in the belly of the sea-beast, and the Son of Man will be three days and three nights in the heart of the earth" (Mt 12:39-40). Earlier still than the Jews' challenging Him for a sign, He had used language still more cryptic: "Destroy this temple, and in three days I will raise it up." His hearers then thought that He was referring to the great temple in Jerusalem, and in this sense His words were quoted against Him at His trial and hurled at Him in derision as He hung on the Cross. "But", as St. John comments, "He spoke of the temple of His body."

If His language to outsiders was veiled, what He said to His Apostles was quite clear and literal; yet, save by flashes, they seemed to have understood Him no better than the others, and the event found them as utterly unprepared as if He had never spoken a word. On three occasions Our Lord told them in great detail just what must happen. After the great scene at Caesarea Philippi when Our Lord had named Peter as the rock upon which He would build His Church, He told the Apostles

"that He must go up to Jerusalem, and there, with much ill-usage from the chief priests and elders and scribes, must be put to death, and rise again on the third day" (Mt 16:21).

In Galilee a little later He told them the same thing with the added detail that He was to be betrayed (Mt 17:21). Just before Palm Sunday, which was the first day of the very week in which all these things were to be accomplished, He gave them the most detailed statement of all: "Now, we are going up to Jerusalem; and there the Son of Man will be given up into the hands of the chief priests and scribes, who will condemn him to death; and these will give him up into the hands of the Gentiles, who will mock him, and spit upon him, and scourge him, and kill him; but on the third day he will rise again" (Mk 10:33-34)—upon which St. Luke wryly comments, "They understood none of these things."

Some of these things they should certainly have understood: all that was to flow from Christ's death as a willed sacrifice might well have been mysterious; but that the leaders of the Jews would plan to kill Him was all but certain. From the great mass of prophecy, they had singled out certain elements to construct what we may call the orthodox hope of Israel. And His teaching, embracing and transcending the whole of prophecy, was a challenge and a denial of their hope: the Kingdom He talked of was not the Kingdom they dreamed of. His own personal claims were plain blasphemy if He was not God. Not believing Him God, they naturally took Him for a blasphemer. And then there was His scorn for them. The line of teaching and conduct upon which He had embarked meant that they would desire His death. His action was the logical consequence of His whole grasp, as their reaction was the logical consequence of their partial grasp, of reality. Once they made up their minds to kill Him, in the natural order they must succeed. The only question was whether God would

prevent their doing the thing they planned. God willed not to prevent them. Since they would, as He knew they would, kill Christ, He would use their act as the occasion of the salvation of the race of man.

(ii) *The Last Supper*

On Palm Sunday, Our Lord entered Jerusalem humbly, riding upon an ass, and the crowds acclaimed Him wildly: for the last time.

With Palm Sunday past, things moved rapidly to the crisis. On the Wednesday of that week, He said to His Apostles, "You know that after two days the paschal feast is coming; it is then that the Son of Man must be given up to be crucified" (Mt 26:2). On the Thursday, "Knowing that his hour was come, that he should pass out of this world to the Father", He ate the paschal supper prescribed by Jewish law with His Apostles and then went on to make them the priests of the Eucharistic meal whereby until the end of the world, men should receive His own Body and Blood.

Matthew and Mark and Luke each gave their account of this; so does St. Paul (1 Cor 11). All four accounts should be read closely. Here is St. Luke's (22:19):

"Then he took bread, and blessed and broke it, and gave it to them, saying, This is my body, which is to be given for you; do this for a commemoration of me.

"And so with the cup, when supper was ended. This cup, he said, is the new testament, in my blood which is to be shed for you."

St. Matthew (26:28) phrases Our Lord's words upon the chalice slightly differently (leaving the meaning, of course, unaffected) and adds one further thing that He said: "Drink, all

of you, of this; for this is my blood, of the new testament, which is to be shed for many, to the remission of sins."

The institution of the Blessed Eucharist tends to fill the mind's horizon when we think of the Last Supper. But though it was the towering fact of that night, it does not stand alone. At and after the Last Supper, we have the greatest mass of teaching that Our Lord ever gave at one time. All four Evangelists give their own account, and the reader of this book is urged to study them all; but it is St. John who gives us the fullest statement, and his chapters 13 to 17 should be read and read. Here we glance at two or three points of this great mass of teaching.

Our Lord has much to say to the Apostles by way of preparation for the role that must be theirs when He is gone from them and they must carry on His work. He tells them with no apparent anger that they are all about to desert Him and that Peter will deny Him thrice that night. But as though none of this had any great relevance, He goes on to the greater things to which they are called. "I dispose to you, as my Father hath disposed to me, a kingdom; That you may eat and drink at my table, in my kingdom; and may sit upon thrones, judging the twelve tribes of Israel" (Lk 22:29-30). "It was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure" (Jn 15:16). "You too are to be my witnesses" (Jn 15:27). But all this they shall not do in their own power, but in the power of the Holy Spirit. It is indeed necessary that Our Lord go to the Father in order that the Holy Spirit may come to them. There is a great deal about the Holy Spirit; and it is natural therefore that Our Lord should give His most extended teaching on the Blessed Trinity.

We have already taken some stock of what He said at the Last Supper on the Trinity; we shall return a little later to what He said on the role of the Apostles. What concerns us most at

this point in the story, when He is within hours of His death, is that He states so clearly both elements in His mission. We have just heard Him state it as expiation: "This is my blood of the new testament which is to be shed for many, to the remission of sins." What He says of the restoration of oneness between man and God is as clear: He prays for all who through the teaching of the Apostles shall come to believe in Him, "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. . . . Father, I will that where I am, they also whom thou has given me may be with me . . . that the love wherewith thou hast loved me may be in them and I in them" (Jn 17:20-22).

This then is the life-formula of the Atonement: men are to be united with Him as He is united with God. "I am in my Father: and you in me, and I in you" (Jn 14:20).

(iii) *Gethsemane and Calvary*

From the supper room Our Lord went with the Apostles to the Garden of Gethsemane, and the whole atmosphere changes most terrifyingly. Mankind, we know, was redeemed by the passion and death of Christ; but we tend to overleap the passion and concentrate upon the death. The loss is vast for our understanding of mankind's redemption, and for our understanding of the Man Christ Jesus. What happened in the Garden will cast a flood of light upon both. In a sense what happened there *is* the passion, at any rate its fiercest point. There is an immeasurable contrast between the serene mastery of Our Lord at the Supper and the fear and agony here; and the same contrast in reverse when Our Lord goes out from the Garden and suffers mockery and scourging and nailing to a cross with a mastery as serene.

Matthew, Mark, and Luke give similar descriptions. Here is Matthew's (26:37-39) of what follows the arrival at Gethsemane: "He took Peter and the sons of Zebedee with him. And now he grew sorrowful and dismayed; My soul, he said, is ready to die with sorrow; do you abide here, and watch with me. When he had gone a little further, he fell upon his face in prayer, and said, My Father, if it is possible, let this chalice pass me by; only as they will is, not as mine is."

St. Luke continues the account (22:43-44): "And there appeared to him an angel from heaven, encouraging him. And now he was in an agony, and prayed still more earnestly; his sweat fell to the ground like thick drops of blood."

A second and a third time He prayed, as St. Matthew tells: "My Father, if this chalice may not pass away, but I must drink it, thy will be done."

Quoting Isaiah 53, He had shown at the supper what the suffering was from which He shrank with so much anguish, of which, as St. Mark tells us, He was in fear. It was not simply, nor even primarily, the bodily torments that He was to endure, though He foresaw them in every detail and already felt their horror in His flesh. Other men had been through those torments. The ground of His anguish lay deeper. The prophet Isaiah had foretold it: "Sure he hath borne our infirmities and carried our sorrows. He was wounded for our iniquities, he was bruised for our sin. The Lord hath laid upon him the iniquity of us all." St. Peter, who slept while his Master was in agony, was to say the same thing: "Who his own self bore our sins in his body upon the tree" (1 Pet 2:24). Our Lord, offering Himself for the sins of the world, not only took upon His single self the punishment those sins have deserved: in some sense He took the sins themselves, everything of them save the guilt. Sin repented can still leave a crushing weight upon the soul, even one sin. Christ's soul bore the burden of all the sin of mankind.

That was His agony, that was the chalice He prayed might pass from Him. This is a key to the mysterious phrase of St. Paul: "Him, who knew no sin, God has made into sin for us" (2 Cor 5:21).

Yet Christ our Lord did not suffer unwillingly, did not make His sacrifice under compulsion. We have already seen that when, as Second Person of the Blessed Trinity, He speaks of Himself as sent by the Father, there is no implication that the Father has imposed His will upon the Son, for within the Blessed Trinity there is but the one divine will, which is the Son's will as totally as the Father's. Nor does Christ as Man, though He has a true human will, undergo His suffering and death unwillingly. He had already made it clear to His Apostles that He was subject to no compulsion of men: "I am the good shepherd. The good shepherd lays down his life for his sheep. . . . This my Father loves in me, that I am laying down my life, to take it up again afterwards. Nobody can rob me of it; I lay it down of my own accord" (Jn 10:11-18). Here in the Garden, in the very central point of His agony, He makes it clear that if He is obeying the will of God, He is obeying it willingly. The only compulsion upon Him was the moral compulsion to carry out an obligation He had already freely accepted. This was the thing He had come for. Earlier in that same week there had been some faint foreshadowing of the shrinking and the anguish of Gethsemane. It was a day or so after the triumphant entry into Jerusalem on Palm Sunday. Our Lord, having said that the hour was come and having shown that He must die in order to bring forth fruit, continues: "Now my soul is distressed. What am I to say? I will say, Father, save me from undergoing this hour of trial; and yet, I have only reached this hour for the sake of undergoing it" (Jn 12:27). And just before Palm Sunday He had said (Mt 20:28): "The Son of Man did not come to have service done him; he came to

serve others, and to give his life as a ransom for the lives of many."

The weakness in the Garden was the shrinking in human nature from a burden greater than any that a man ever had had to bear or ever again should have to bear. But it did not carry the human will with it. Christ our Lord cried to God for help, and help was given Him. From that moment there was no return of weakness. It is the Christ of the Last Supper who returns to the sleeping Apostles and tells them (Mt 26:45-46): "The time draws near when the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go our way; already, he that is to betray me is close at hand."

Then Judas came, with a band of soldiers and servants sent by the chief priests and Pharisees, and betrayed his Master to them with a kiss. As they made to arrest Our Lord, Peter drew his sword and attacked one of them, cutting off his ear. Our Lord rebuked him for his failure to understand the thing that was now in process: "Put thy sword back into its sheath. Am I not to drink the cup which my Father himself has appointed for me?" (Jn 18:11).

There is no need here to follow in detail Our Lord's various appearances before this and that court—two appearances before the Jewish Sanhedrin, and two before Pilate, separated by an appearance before Herod. Note that the accusation the Jews made against Him in their own court was not at all the same as the accusation they made against Him before Pilate. In their own court the accusation was that He called Himself the Son of God; and His admission settled the matter for them: He deserved to die. Before Pilate they accused Him of sedition—"Forbidding to give tribute to Caesar and saying that he is Christ the King" (Lk 23:2). As the night proceeded and merged into the day, He was mocked and spat upon, thorns were

twisted into a rough wreath and pressed upon His head, and He was scourged. Finally He was made to carry His own cross to a hill outside the city, the hill of Calvary, which means "skull". There He was nailed to His cross and so hung for three hours between two thieves chosen for crucifixion with Him.

As with the Last Supper, so with the Crucifixion, each of the Evangelists gives his own account, and all four should be read most closely. We should especially concentrate upon the things Our Lord said during the three hours that he hung upon the cross. Among the four accounts we find seven such sayings. The last recorded by St. John is "It is consummated." The last recorded by St. Luke is "Father, into thy hands I commend my spirit. And saying this, he gave up the ghost." Matthew and Mark both tell us that at the moment of death, He cried out with a loud voice.

Christ our Lord died on the Friday. He rose again from the dead on the third day. What had passed in between? His body, separated by death from the animating power of His soul, lay in the tomb. But what of His soul? He had said to one of the thieves on the cross: "This day thou shalt be with me in paradise." From this we might imagine that Our Lord's soul—and the thief's—had gone to heaven that day. But after His Resurrection, Our Lord expressly told Mary Magdalen that He had not yet ascended to His Father. Where then was His soul, and what does "paradise" mean?

The English form of the Apostles' Creed says bluntly, "He descended into hell", and one might figure to oneself the consternation He would have produced if at this moment of His triumph over Satan He had appeared in Satan's realm. But He did not do that either: the Latin word translated by "hell" is *inferos*, which means not necessarily the hell of the damned but the lower regions. St. Peter tells us (1 Pet 3:19): "It was in his spirit that he went and preached to the spirits who lay in

prison." It would seem that Our Lord's soul visited that place where those who had died in the grace of God before Christ's coming were awaiting the redemptive act which should open heaven to them. It is not difficult to see the fitness of all three names—*paradise*, by comparison with the hell of the damned, *lower regions*, because lower than heaven, *prison*, because there they must wait although they would rather be elsewhere.

(iv) Resurrection and Ascension

On the Sunday morning He rose from the dead. Observe that it was the Resurrection of the whole man, body and soul united and no more separable. For this was the conquest of death. By this victory over death, Our Lord's body had put off corruption and mortality and was now as immortal and incorruptible as His soul. The destiny which St. Paul sees for us in our resurrection, that "our mortal nature must be swallowed up in life" (2 Cor 5:4), comes to us only because in His Resurrection it had already come to Him. Already His body was glorified, in the state of a body in heaven, worthy of union with a soul that is looking directly upon the unveiled face of God.

For forty days more He was upon earth, in repeated though not continuous contact with His followers. He comes and goes with an independence of the restricting power of space, which is not now miracle but part of the consequence of the glorification of His body. He comes to the Apostles through a closed door, He vanishes from their sight. In all His contact with them He is continuing and completing their preparation for the work they must do once He has left the earth. Thus He gives them power to forgive sins or withhold forgiveness (Jn 20:22-23); He opens their understanding that they may under-

stand the Scriptures (Lk 24:45); He gives them the commission to carry His doctrine and His sacraments to all nations till the end of time (Mt 28:19-20). But none of this activity is to begin until the Holy Spirit has come upon them; and the Holy Spirit will not come until Christ our Lord has gone to His Father—"for if I go not", He had told them at the Last Supper, "the Paraclete will not come to you: but if I go I will send him to you." At the end of forty days, He left this earth.

He gave them one more reminder that they should receive the power of the Holy Spirit coming upon them. "And when he had said these things, while they looked on, He was raised up: and a cloud received him out of their sight"—so St. Luke tells us in the first chapter of the Acts. St. Mark's account is as brief: "And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth at the right hand of God."

Notice that the Resurrection was not simply a convenient way for Our Lord to return to His Apostles and give them final instructions, nor His Ascension simply a convenient way of letting them know definitely and beyond question or peradventure that He had left this world. Resurrection and Ascension belong organically to the Sacrifice He offered for us. The Sacrifice, insofar as it is the offering to God of a victim slain, was complete upon Calvary. But in the total conception of sacrifice, it is not sufficient—as Cain found long before—that a victim be offered to God; it is essential that the offering be accepted by God: and given that the nature of man requires that sacrifice be an action externally visible, it belongs to the perfection of sacrifice that God's acceptance should be as externally visible as humanity's offering. It is in this sense that Resurrection and Ascension belong organically to the Sacrifice. By the miracle of the Resurrection, God at once shows His acceptance of the Priest as a true priest of a true sacrifice and perfects the Victim offered to Him, so that whereas it was

offered mortal and corruptible, it has gained immortality and incorruptibility. By the Ascension, God accepts the offered Victim by actually taking it to Himself. Humanity, offered to God in Christ the Victim, is now forever at the right hand of the Father.

19. Redemption

The very heart of the doctrine of the Redemption is that the human acts of Christ were the acts of a Person who was divine.

Everything that Christ did and suffered and experienced was done and suffered and experienced by one who was God. God's Son, wholly God, grew to manhood, was a carpenter, rejoiced, sorrowed, suffered, died. These last two words force us really to face the mystery and test our realization of it. Yet if God did not suffer and die, then no one did, for there was but the one person in Christ; that is, there was no suffering, no dying; no sacrifice, no redemption. The phrase "God died" gives us at first the greater shock, but afterward is less profoundly mysterious than the phrase "God suffered." The whole created universe, with everything in it from archangel down to electron, or any lower thing there may be, is held in existence from instant to instant solely by the continuing will of God to hold it so. And the words "God died" seem to carry annihilation to all things that thus depend upon God. But it is by the operation of His divine nature that God sustains all things in being, and it is not in His divine nature that God the

Son died, but only in His human nature, the most glorious of created things, but a created thing for all that. Death is a separation of soul and body. The phrase "God died" means that for that three days' space, God the Son's human soul was separated from His body: it was a real death, but it left the divine nature totally unaffected.

But what are we to make of the phrase "God suffered"? Again, the suffering was not in the divine nature, but in the human. Christ's suffering, the fear and agony in the Garden for instance, was real suffering; that is to say, someone really suffered it. And that someone was God the Son. How this can be, what indeed it means, we cannot fully know, indeed we can hardly feel that we know at all. The mind seems able to make no statement here. Yet it is literally true that, even if we cannot *say* it, there are momentary flashes of light, glimpses and glances, in which we half *see* it; and there is no measuring the fruitfulness of even this momentary half-seeing for sanctity; and not for sanctity only, but for plain human consolation.

(i) Necessarily effective

Summarizing this relation of nature and person in Christ's atoning act, we see that because He was man with a true human nature, He could offer a true human act in expiation of human sin, an act of total love to balance humanity's self-love; and because He was God, the human act He offered was of infinite value and so could satisfy and more than satisfy for the sins of men. But stating it thus, we see another question. Any act of Christ must be of infinite value, since the person who does the act is God. Why then does Christ offer His death, when some lesser act would have been of infinite value and therefore totally sufficient? Might He not have offered His

thirst when He sat weary from His journey by Jacob's Well in Samaria? Or His patience under insult? Or any one of a thousand other things? Why had it to be His death?

In one sense the answer is clear. He had come into the world to teach the truth—about Himself as God, for instance, about Himself as Messiah, about the Kingdom which was to be *in* the world but not *of* it, about the Gentiles who would come into it, about the failure of the leaders of Israel to grasp the essentials of their own religion. His execution was the natural consequence. Only a miraculous intervention of the divine power could have prevented it. Given that He was to die, it is hard to think of His offering some lesser thing than His death as the sacrifice that should save mankind.

But all things are in the power of God. God could have intervened to prevent His death. Or He might have chosen a way of life that meant no such direct challenge to the rulers. Why, we may ask in all reverence, did the divine plan include the death of the Redeemer?

The two answers that instantly spring to mind are that nothing could show the love of God so overpoweringly as His willingness to die for us, and nothing could show the horror of sin so clearly as that it needed His death to expiate it. Now it is true that Calvary is a proof both of the awfulness of sin and of the love of God, but it would not be so unless there was something in the nature of sin that required Calvary. If the sin could as well have been expiated by some act of Christ less than His death, then Calvary would not show the horror of sin but would in fact exaggerate it. The same line of argument would not so obviously apply to Calvary as a proof of God's love, yet there would be something profoundly unsatisfying in the notion of God's showing His love for us by a needless death. There must certainly have been something *in what Our Lord had to do* which made His dying the best way to do it.

One element, at least, we can learn from Hebrews 5:8-9. Read these verses, memorize them, live with them:

Although he was Son,
he learned obedience through what he suffered;
and being made perfect he became the source
of salvation to all who obey him.

There are two statements here about Christ that might well make us rub our eyes, if we have not met these verses earlier. The first is that from His sufferings He learned obedience. What could there be for Jesus to learn about obedience? His Father was all-in-all to Him; He could say, "My food is to do the will of Him who sent me." Even when He shrank in agony in Gethsemane, He still uttered His submission to His Father's will: "*if it be your will*, let this cup pass from me." It was not that there was any disobedience in Him to be rectified. But there is something to be learned about obedience by dying for it, something which there is no way of putting into words, a new and ultimate dimension of obedience.

Possibly even more startling is to be told that by His sufferings He was "made perfect", and so could be our Savior. In plain words, without the sufferings He could not have been the source of our salvation. That surely is what St. John meant by saying that the Spirit *could not* be given because Jesus was not yet glorified (John 7:39). Jesus' first action *after* the Resurrection was to breathe on the Apostles and say, "Receive the Holy Spirit" (John 20). It is what St. Paul also meant by saying that Christ rose again "constituted Son of God *in power*".

Consequently, therefore, Jesus Himself, in His manhood, was the first beneficiary of His own redeeming sacrifice. Being made perfect, He could now be Head of a new humanity redeemed by Him, as Adam had been head of the old race fallen in him. Re-born with Christ, we are united with

His divinity, indwelt by Father and Holy Spirit. That is Redemption.

To discuss what the Redeemer might have done gives us certain lights upon the problem of our redemption. But they are as nothing to the light that floods out from what He certainly did. He gave all that He had upon Calvary: martyrs since have died in the strength of His death, knowing that even humanly speaking He gave more than they. He died: if He had not, we should not have had the Resurrection. As we shall see, by baptism we are buried with Him in His death, and rise with Him in His Resurrection. Only God knows what splendors might have been associated with some other way of Redemption; but we have seen the splendor of this way.

(ii) *What was effected—overthrow of Satan, healing of breach between the human race and God*

The sacrifice of Christ was totally effective. It could not be otherwise, given that He who offered it was God. But it is important to grasp *what* it effected. Whatever it was meant to effect, it did effect. But what was it? A little precision here will be extraordinarily clarifying later.

At the moment of His death on Calvary, Christ our Lord said, "It is consummated." Something was completed. But something was beginning, too, and the something that was beginning was not simply the paradisaical enjoyment by men—either by all men or by an elect or even by Christ Himself—of what He had achieved by His sacrifice, but something with vast labor and anguish and the possibility of failure in it for men, and with work still for Christ to do. Something was completed. But, at the right hand of the Father, Christ Himself continues His work of intercession for us (Heb 7:25); and we have seen His last days

upon earth filled with the preparation of His Apostles to continue His work among men until the end of time.

The thing that was completed was the Redemption of the race. The race had sinned in its beginning and as a result was no longer at one with God: so that heaven was closed to it. Bound up with the severed relationship of the race with God, there was a mysterious subjection to the Devil: by his victory over Adam, the Devil had secured some kind of principedom over Adam's race, so that he is called the Prince of this World. His principedom carried no legal rights but vast power: in the decree *Firmiter*, Pope Eugenius IV said: "No one has ever been liberated from the domination of the Devil save by the merit of the Mediator." The primary effect of Our Lord's sacrifice was the undoing of Adam's sin. The principedom of the Devil was destroyed. And the breach between the race and God was healed, so that heaven was opened to the members of the race. This fundamentally *is* the redemption.

Let us consider these two results in turn. "If the Son of God was revealed to us", says St. John, "It was so that he might undo what the devil had done" (1 John 3:8). It is, as we have noted, foreign to our habits of thought to attach any real importance to the Devil, that strange intervening third in the relations between man and God. But this is a defect in our mental habits. It can never be intelligent to take lightly anything that God takes seriously. And God takes the Devil very seriously indeed. It will be remembered that when, after the fall of man, God had foretold redemption, He had not only foretold it *to* the Devil, but had expressed it in terms of a victory *over* the Devil: the seed of the woman was to crush his head (Gen 3:15).

When the hour of the redemption came, Our Lord was intensely preoccupied with this aspect of it—as the struggle between Himself and the Devil issuing in victory for Himself

over the Devil. Early in Passion Week, He cried out: "Now is the judgment of the world: now shall the prince of this world be cast out" (Jn 12:31). At the Last Supper He returns to the theme twice: "The prince of this world cometh; and in me he hath not anything" (Jn 14:30); and again "The prince of this world is already judged" (Jn 16:11). Why was Our Lord so pre-occupied with Satan? It may be because He was restoring the order of reality against which Satan is the great protest, so that Satan's power was ranged against Him at the peak of intensity. What is interesting is that the Devil so little understood the nature of Our Lord's mission, that he rushed upon his own defeat. For as St. Luke and St. John both tell us, it was Satan who entered into Judas to cause him to betray Christ into the hands of His enemies, thus precipitating Christ's redemptive sacrifice. It is some consolation to us to know that an enemy of intellect so powerful is not always well informed.

But the overthrow of Satan's principdom is only incidental to the healing of the breach between the race and God, by which heaven is opened to the race of men. Let us repeat that this was something done *for the race*. John the Baptist had hailed Our Lord: "Behold the Lamb of God. Behold him who taketh away *the sin of the world*" (Jn 1:29). There was a sin of the world, and Christ died to destroy it. "Now once, at the end of ages, he hath appeared for the destruction of sin by the sacrifice of himself" (Heb 9:26). As a result, heaven was once more opened to man. A man was enthroned there where no man had yet been, a man who had gone there to prepare a place for us.

Thus the sin of the race in the representative man, Adam, was taken away by the new representative man, Christ. "A man had brought us death, and a man should bring us resurrection from the dead; just as all have died with Adam, so with Christ all will be brought to life" (1 Cor 15:21). It is magnificent,

and the soul rejoices. Yet the intellect, trying to comprehend, may be faintly troubled. At first glance there seems something arbitrary and almost capricious in it. Adam falls, and we are informed that Adam represented us and we have all fallen in him. Christ atones, and we are informed that Christ represents us and we are all redeemed in Him. Where, we might wonder, do we really come in? Who and what are these representatives? Above all, why?

But there is nothing arbitrary. Each is our representative because of a real relation of us to him. We have already seen that this is so of Adam. There is a solidarity of the human race, linking us physically to one another, and to the first man from whom we all come; and because of it our fate was involved in his. Christ is entitled to act for us by a double title: first on the side of His divinity, He is the God by whom and in whose image man was created; second on the side of His humanity, He is the perfect man, so that where Adam was the first man in time, Christ is the first man in value. Christ is the *moral* head of the race, as Adam was the *physical* head. Adam represents humanity in that all of us come from him, Christ in that there is no element of mind and will in any of us (Adam included) that is not better and richer and completer in Him. So that His act in compensation of Adam's is available for all men (Adam again included). The barrier erected by man's sin between the race and God is down. There is no longer a sin of the race to stand between us and sonship of God, between us and entry into heaven.

But our different relationships to Adam and to Christ involve a difference in the way of our sharing in the result of their acts. We fell in Adam inasmuch as we are united with him; we are restored in Christ inasmuch as we are united with Him. Adam's act becomes ours because we are (as we cannot help being) one with him. Christ's act becomes ours only when we become (as

we may unhappily fail to become) one with Him. We are incorporated with Adam by the mere fact of being born; for incorporation with Christ, we must be re-born. "The man who came first came from earth, fashioned of dust; the man who came afterwards came from heaven, and his fashion is heavenly. The nature of that earthborn man is shared by his earthly sons, the nature of the heaven-born man, by his heavenly sons; and it remains for us, who once bore the stamp of earth, to bear the stamp of heaven" (1 Cor 15:47). We fell as members of humanity stemming from Adam; we are restored as members of a new humanity stemming from Christ.

We may now look again at what was completed by Our Lord's sacrifice on Calvary. Satisfaction was made, complete satisfaction, for the sin of the human race: the breach between God and the race was healed. That work was done, done completely, done once for all, because Christ had offered complete satisfaction for the sin of the race. He had not only satisfied but more than satisfied: He had merited for all mankind an elevation to sonship of God, to the supernatural life in which that sonship consists, the life by which we can look upon the face of God in heaven. Heaven was once more open to men.

(iii) *Christ died for all; not all will be saved*

But the opening of heaven does not mean that every person will get there. Some may fail: the defeat of Satan in his effort to hold the race does not mean that he will have no more victories over individuals. In other words, the salvation of the individual does not follow automatically upon the redemption of the race. It is a further problem, involving a further warfare. In plain words, though no one enters heaven save because Christ offered the atoning sacrifice, no one enters heaven

simply because Christ offered the atoning sacrifice. His sacrifice availed both for the redemption of the race—satisfying for sin and meriting restoration—and for the salvation of the individual, but in different ways. It *effected* the redemption of the race; it made possible the salvation of the individual.

It is worth our while to pause for a moment on the distinction here made between *redemption* and *salvation*. Obviously, of course, there can be no hard and fast allocation of the word *redemption* to what Our Lord did for the race and *salvation* to what He does to the individual. He was the savior of the race as well as of the individual; by redeeming the race, He redeemed the individual. Yet I think there is a tendency in Scripture to use the words more often in the way here suggested.

However that may be, let us repeat that the sacrifice on Calvary was a propitiation not only for the representative sin of the race but for the personal sins of all members of the race: "He is the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 Jn 2:2). "He hath washed us from our sins in his own blood" (Rev 1:5). But whereas the redemption of the race was entirely His work and therefore wholly achieved, the salvation of the individual depends upon our cooperation with His work, and some of us may fail. This is the reason for a variation of phrasing in Scripture—Christ being said at one time to have died for all and at another time to have died for some—which at first seems puzzling. The first phrase means that He excluded none from the reach of the sacrifice, the second that some have excluded themselves and so are not reached by it. "Being consummated, he became, *to all that obey him*, the cause of eternal salvation" (Heb 5:9). But nothing must dim our realization of the truth that He died for all without exception: "Such prayer is our duty, it is what God, our Saviour, expects of us, since it is His will that all men should be saved, and be led to recognize the truth; there is only

one God, and only one Mediator between God and men, Jesus Christ, who is a man, like them, and gave himself as a ransom for them all" (1 Tim 2:5).

Christ died for all. "But though He died for all, yet not all receive the benefit of His death, but those only unto whom the merit of His passion is communicated" (Council of Trent VI:2). Salvation depends upon our receiving the supernatural life by which we become sons of God and having this life in our souls when we die. Christ merited it for all. But, as we have already seen, we do not receive it automatically merely by being born (for by birth we are one with Adam, in whom we fell), but by being re-born in Christ, made one with Him in such a way that in Him we are restored. If we do not receive His life, or if we receive it but lose it and die without it, then we shall not be saved.

Notice particularly how St. Paul emphasized the distinction between Christ's death on Calvary and our salvation by it. God "means us to win salvation through Our Lord Jesus Christ, Who has died for our sakes, that we, waking or sleeping, may find life with Him" (1 Th 5:10). In the Epistle to the Romans, he makes equally clear not only that there is something to be done *by us* for our salvation, but that Christ's own part in our salvation is not confined to His death on Calvary: "For if, when we were enemies, we were reconciled to God *by the death* of His Son: much more, being reconciled, shall we be saved *by His life*" (5:10). Christ dying made our salvation possible; Christ living still operates to make it actual.

How? Christ works for us in heaven in His own Person, upon earth through His Church. Here let us consider for a moment Christ in heaven. We have seen that He is at the right hand of the Father in the whole of His reality, body and soul and divinity. We have also seen that He continues to make intercession for us: "Jesus continues for ever, and His priestly

office is unchanging; that is why He can give eternal salvation to those who through Him make their way to God, He lives on still to make intercession on our behalf" (Heb 7:25). As St. Thomas says (S.T. III, q. 54): "interceding for us, He ever shows the Father what kind of death He bore for man." In other words, Christ our Lord is ever in the presence of His Father in that sacred humanity which He offered once for all upon Calvary: and by that continuing presence before God of that which was offered for us, our own continuance in the way of salvation is made possible. "He sits now at the right hand of God, annihilating death, to make us heirs of eternal life" (1 Pet 3:22).

We shall have occasion to return to this continuing priesthood of Christ in heaven. For the moment we must turn to a study of the Church, which is the continuation of His work upon earth, which is in fact Himself continuing to work upon earth. As we proceed in this study of the Church, we shall come to a fuller understanding than we have even yet indicated of what is meant by oneness with Christ, and with that, to the deepest meaning of Christ's redemptive work.

20. The Kingdom

We have observed the modern tendency to ignore the Devil; there is a tendency almost as great to ignore the Apostles. And if the first ignoring leaves unexplained a most important element in the work Our Lord came to do, the second badly