

The Christian teaching, therefore, of the apostles, and the doctrine accepted by the early Church, is to be found not only nor first in the Synoptics, but in the Epistles. They tell us of the finished work of Christ. They give him the pre-eminence above all; they find the center of their teaching in his death and resurrection; their glory in the Cross.

The apparent foolishness of this message did not disconcert them or lead to compromise. The Jews demanded miracles and the Greeks were mad in their search for philosophy. Paul determined to disregard the wisdom of both worlds, Jew and Gentile, and to proclaim a Christ crucified, although a stumbling-block to the Jews and foolishness to the Gentiles. In the great resurrection chapter he gives us the theme of his preaching as well as the hope of his salvation and ours. "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures." In a single sentence he confirms the historicity of the death of Jesus, asserts its fundamental character, and gives its supreme significance. All three of these are today called in question, discounted, or explained away.

In the non-Christian world *the teaching of the Cross* is still the stumbling-block and foolishness. The Moslem reads in his Koran (Surah on Women, vs. 155): "God hath stamped on them their unbelief \* \* \* \* for their saying, Verily we have killed the Messiah Jesus, the son of Mary, the apostle of God, *but they did not kill him and they*