

# THEOLOGICAL QUARTERLY.

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## Doctrinal Theology.

### ANTHROPOLOGY.

#### ETHICS.

##### I. THE MORAL LAW.

Sin is, according to the definition given in the Scriptures, the transgression of the law, ἀνομία,<sup>1)</sup> the departure or deviation from the law, as righteousness is conformity with the law. Thus also the prophet says: "*We have SINNED, and committed iniquity, and have done wickedly, and have rebelled, even BY DEPARTING FROM THY PRECEPTS and from thy judgments.*"<sup>2)</sup> Thus every transgression of the law is sin, and likewise nothing is sin which is not a transgression of the law. "*Where no law is there is no transgression.*"<sup>3)</sup> Hence, also, "*by the law there is knowledge of sin.*"<sup>4)</sup> This is true everywhere. Even in civil legislations crimes and misdemeanors presuppose law in the true sense of the term in the province of human justice. The violation of a mere semblance of law is not truly an offense, and when what has been enacted by a legislative body has failed of recognition in the courts because of its inconsistency with the funda-

1) 1 John 3, 4.

3) Rom. 4, 15.

2) Dan. 9, 5.

4) Rom. 3, 20.

## Theological Review.

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**"I am the Resurrection and the Life."** *A book of funeral sermons by Lutheran pastors. American Lutheran Publication Board, Pittsburg, Pa. 1899. VII and 336 pages. Morocco flexible. Sent post-paid for \$1.00.*

Rationalism and rationalistic preaching is a failure any way, but a most radical failure at the coffin and the grave. Of all the execrable sermons we have heard, several funeral discourses painfully fixed upon our memory were the most thoroughly and uncompromisingly execrable. On the other hand we cannot say that among the good sermons we have heard those which stood highest in point of excellence were funeral sermons. All this is easily accounted for. Death is the great crucial test of Christian faith and Christian hope. It is amid the paraphernalia of death that a faithful pastor's capabilities are most severely taxed, and where they are not, they ought to be. The preacher who is not conscious of the utter inability of merely human powers to afford true comfort to an afflicted heart is out of place everywhere, but most sorely out of place where affliction has come in the garb of death. Besides, funeral sermons are, as a rule, called for on short notice, and the pastor when called upon to prepare and deliver a funeral discourse is frequently in a frame of mind which renders the proper performance of his task all the more difficult. Though in some cases a pastor may meditate upon a prospective funeral oration while the person at whose burial it should be preached has not yet departed this life, yet such previous preparation is naturally of rare occurrence, very much as the previous selection of a coffin or ordering of a shroud. The time intervening between death and burial is generally all that the pastor will have at his disposal for the com-

position of the funeral sermon, and even that very often under the stress of various and exacting duties, one of which may even be the preparation of another funeral discourse or of a sermon or two for the ensuing Sunday.

In consideration of all this any collection of good funeral sermons should be welcomed by every conscientious pastor, and we do not hesitate to say that the compilation and publication of a collection like the one before us should be considered one of the most acceptable services that can be rendered to church and its ministers.

The sermons contained in this little volume are grouped in eleven classes as follows: I. For infants and young children (1—3 years). II. For children (3—13 years). III. For confirmed youths (13—17 years). a. For boys. b. For girls. IV. For young men (17—25 years). V. For young women (17—25 years). VI. For young married men. VII. For young married women. VIII. For middle-aged men. IX. For middle-aged women. X. For elderly men and women. XI. For extraordinary occasions. A collection of forms for the burial service is added on pp. 325—336. The sermons are by various authors, whose names are withheld, and, as Prof. W. H. T. Dau says in the preface, "owing to the joint authorship of this book absolute uniformity of thought and expression and of the exposition and application of Scripture texts will probably be found wanting in it." Yet it should be said that the doctrine and the general tenor is the same throughout. As a specimen we give the XXVIII sermon, designated for a middle-aged man.

#### THE LINES FALLEN IN PLEASANT PLACES.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. Ps. 16: 6.

The words of our text might seem inappropriate for the present occasion. It speaks of pleasant and goodly things while we hear lamentations and see tears and feel sorrow. Those who live are full of labor and sorrow, toil and struggling, the orphans' grief and the widow's anguish, the pain of disease and the agony of death, are

they those whose lines are fallen in pleasant places, who have a goodly heritage? We shall find that it is a very suitable text for the present mournful occasion. We shall find much comfort and admonition by considering the precious words:

“THE LINES ARE FALLEN UNTO ME IN PLEASANT PLACES; YEA,  
I HAVE A GOODLY HERITAGE.”

- 1) *Their meaning as spoken by the Messiah, and*
- 2) *As words put into the mouth of every Christian.*

#### I.

Our text, as the entire psalm, are properly words of the Messiah. None but He could say: “Neither wilt thou suffer thine Holy One to see corruption.” And He, the Messiah, whose body was put into the place of corruption, who suffered the agony of bitter death, whose days were evil upon the earth, He declares: “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.” In His poverty and passion He contemplated His glorious inheritance. The Lord God, the Eternal Father, is the portion of His inheritance. The glory of the Eternal Godhead belongs to Him, and the ineffable communion with the Father comforted Him. Knowing Himself as the Son of the Father, the brightness of His glory and the express image of His person He rejoices in His sorrow. “I have a goodly heritage.” The Father will glorify me with my inheritance, the glory which I had with Him before the world began.

His is the glory of the Sonship, and also the glory of the Saviorship: in His suffering He not only contemplated His heavenly inheritance, but He also looked upon His suffering and its result as His goodly heritage: It fell to His lot, as the Father’s Son, to go down upon the earth and save the sinners, because that was the Father’s will. The Father said unto Him: “Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.” Again it is written: “The Lord’s portion is his people; Jacob is the lot of his inheritance.” And entering upon the work of redemption He declares: “The lines are fallen unto me in pleasant places.” The Messiah looks upon His lot as a glorious one. His delight is to perform His Father’s will, to save sinners. “Yea, I have a goodly heritage.” They are sinners, vile and corrupt, but He shed His blood to cleanse them from sin. His Father gave them to Him, and in the saints is all His delight, for He rendered them excellent.

The willing sacrifice of the glorious Son of God redeemed the world. Turn to Him to-day in your trouble. You may be sure of a gracious reception when you plead the redemption gained by Him.

And you may be sure that He who willingly died for vile sinners, will delight to comfort His trusting believers. He is able to do so. He can point you to the glorious inheritance gained for you by His work. Since the Messiah spoke as He did, every Christian may say, at all times: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

## II.

When the land of Canaan was distributed among the families of Israel, lots were cast, and when one received a rich piece of land, with a fertile soil, abundantly watered and well shaded, to be held for ever by him and his descendants, he may well have spoken; "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Our departed brother did not inherit great wealth. But neither that nor anything else we might have inherited from our earthly parents would render our lot a happy one. Yet, in spite of all hardships, in spite of poverty even, yea, in spite of death the Christian may say: "The lines are fallen," etc.

By faith in the merit of Jesus, by virtue of their Brother's intercession the Christians are become the children of God, joint-heirs with Christ, possessors of the rich goods of their Father's house. It is a goodly heritage. What we inherit, we have not earned; but we owe it to another's labor and goodness. We have in no wise contributed anything towards obtaining our rich lot. Meditating on our corruption and well-deserved damnation, and realizing the great mercy of God in our adoption in Christ, we cry out in grateful tones: "Verily, we have a good heritage!"

It is a goodly heritage. Our lines are fallen in pleasant places. Our Father has given us the knowledge of His grace, the forgiveness of sins, the life everlasting. In baptism He has poured His spirit over us and by His Word and Sacrament He keeps us in the faith. Yea, God has given Himself to us. "The Lord is the portion of my inheritance." We have communion with Him. We desire to walk according to His will and are happy therein. "Thou art my portion, O Lord, I have said that I would keep thy words." The Lord is our portion, and we may rest satisfied in any situation, finding our happiness in Him, as sorrowful, yet always rejoicing, as having nothing and yet possessing all things. "My flesh and my heart faileth, but God is the strength of my heart and my portion forever." "Here is my heaven on earth; who is not joyful, that he has won in Thee, O Lord, his joy and rest!" Who will not declare: "The lines are fallen unto me in pleasant places!"

And when their hearts fail in death, their heavenly joy and rest is begun, for they are begotten again to an inheritance incorruptible and undefiled and that passeth not away, reserved in heaven for them. They know that their bodies shall not be kept in corruption, while their souls have entered the presence where there is fulness of joy and pleasures forevermore. On the last day they shall hear the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" they shall look upon the portion fallen to their lot, watered by the stream of heaven, shaded by the tree of life; there they shall enjoy rest from all enemies and bask in the sunshine of the Divine Love; then shall they exclaim in bliss: "The lines are," etc.

In the hope of these things your husband and father conquered the fear of death. Do you also turn your attention thereto. Contemplate what the Father's grace and the Savior's love gained for all and granted to you. How earnestly your good father, in love for you labored that he might leave you a goodly heritage: consider how dearly the Lord loves you in planning your eternal welfare. What your father left you, cannot of itself render you happy, but the inheritance of the saints in the light is bliss. Then follow the example of Jesus Christ and in the great trouble of to-day turn to the glory God has granted unto you, as sorrowful, but always rejoicing. Like Jesus Christ find your glory also consists in gladly bearing what the Father has placed upon you. Aye, as the passion of Jesus resulted in the glory of the Savior, so should you suffer all tribulation in His spirit, so that we who suffer with Him, may also be glorified together. In the knowledge of God's love and the hope of future glory, we can say, at all times: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Amen. A. G.

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**Kurze und einfaltige Auslegung der Evangelien, so auf die Sonntage und vornehmsten Feste durch das ganze Jahr in der Kirche gelesen werden. Für die Pfarrerherren und Hausväter gestellt durch M. Anton Corvinus. St. Louis, Mo. Concordia Publishing House. 1899. Half morocco. \$1.50.**

A translation of Luther's preface to this postil was printed in the January issue of the present volume of the QUARTERLY, pp. 124 and 125, and the new German edition

which was then announced as being in preparation has now appeared, making a volume of 280 pages in large type. Brief and concise as these sermons are they are admirably adapted for use in the family circle. Yet the pastor also will find this postil a rich storehouse of homiletical material which may be profitably utilized in the preparation of sermons on the gospel lessons of the church year, and it may be safely said that every one of these short sermons contains vastly more wholesome spiritual nourishment for the Christian heart than many long sermons of modern growth. Corvinus is a model preacher in various ways, but especially because of his unceasing exhibition of the great cardinal truths of the Christian faith, the doctrines of redemption, justification, sanctification, Christ and true faith in Christ, and salvation by faith.

A. G.

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**Tracts on the Creed.** *American Lutheran Publication Board.*  
*Pittsburg, Pa.*

24 tracts of two pages each. Price, \$1.00 for 25 copies, or 600 tracts.

The first and greatest tract-writer of the Lutheran church was Dr. Luther himself. It was by his small German publications, short popular treatises of a few pages, leaflets bearing copies of his hymns and spread broadcast in thousands of copies throughout the land, that the great Reformer leavened the masses of the people with the doctrines of the Christian religion and equipped the rank and file of spiritual freedmen with weapons of offense and defense against the arch-enemy, who had so long enthralled the multitudes whom he had held under his tyrannical sway. On the 6th of March, 1824, a poor and aged weaver appeared on the market place of Magdeburg, and, taking his stand at the foot of King Otto's statue with a package of leaflets, disposed of them to the passers-by and the crowds whom he attracted by singing the hymns printed on the slips he

offered for sale, "*Es wollt' uns Gott genädig sein,*" and "*Aus tiefer Noth schrei ich zu dir.*" The police interfered, and by order of the Mayor, Hans Rubin, the tract vender was cast into prison. But hundreds of citizens rose up and demanded his freedom. Two parishes of the city, St. Ulrich and St. John, came out with a declaration stating, "*We will take our refuge to the eternal Lord and Bishop of our souls, Jesus Christ, the Lord, whom God has confirmed with a solemn oath.*" The weaver was set free, and thenceforth, without let or hindrance, he sang Lutheran songs and sold Lutheran tracts. When the Lutheran movement in France was inaugurated, Farel and others sent an army of tract-venders through the country, and the first tract they published was Luther's exposition of the Lord's Prayer. Italy, too, was flooded by many thousands of evangelical tracts, till the Roman inquisition set its hounds upon the colporteurs and hunted them down without mercy.

In our country, the Lutheran church has been rather slow in disseminating its doctrine by means of tracts for the masses. We do not say that this mode of spreading the gospel truth has been entirely neglected in our midst. The Western District of the German Synod of Missouri, as early as 1856, agreed to publish a series of Lutheran tracts, and the first number of the series was issued in the summer of said year. Other tracts followed, and later on a Tract Society was organized, with its head quarters at St. Louis. A number of excellent tracts, in German and English, were published by this society. But there is still room for more extended and energetic endeavors in this direction, and we cordially welcome these *Tracts on the Creed* published by our English brethren as a most timely addition to the tract literature of our church in this land of multitudinous sects and rampant unbelief. We give the titles of all the numbers of the series, viz: I. The existence of God. II. The divine revelation. III. The holy scriptures. IV. The Lord God. V. The holy Trinity. VI. The creation. VII. Man-

kind ruined. VIII. Jesus Christ, the God-man. IX. The death of Jesus Christ. X. The resurrection of Jesus Christ. XI. Christ ascended into heaven and sitting at the right hand of God. XII. The coming of Christ to judgment. XIII. The holy law. XIV. The holy gospel. XV. Holy baptism. XVI. The Lord's supper. XVII. Regeneration. XVIII. Justification. XIX. Sanctification. XX. The holy Christian church. XXI. The election of grace. XXII. Prayer. XXIII. Eternal damnation. XXIV. The bliss of heaven.

Besides, we give two of the tracts in full as specimens.

#### IX. THE DEATH OF JESUS CHRIST.

"I delivered unto you first of all that which I also received, how that Christ died for our sins." 1 Cor. 15: 3. What we must know above all things is that which concerns the death of Christ. No sinner can afford to be ignorant of it.

Christ died upon the cross. His soul departed from the body. He suffered the agony of death. And He cried out: "My God, my God, why hast Thou forsaken me?" Matt. 27: 46. He suffered the agonies of eternal death. The horrors of hell encompassed Him. We know to what indignities and tortures the brutal priests and soldiers subjected Him, but we cannot conceive what He suffered when, forsaken of God, He drank up the full woe of damnation.

Christ died "who did no sin." 1 Peter 2: 22. No man could convince Him of sin. God in heaven was well pleased with Him. It is the only instance of a perfectly holy man suffering death. If Adam had remained in the state of innocence, he would never have died. Yet Christ the Holy One died.

Why did God permit it? Ask rather, why did God bring it about? Wicked were the hands that killed Jesus, yet He was delivered by the determinate counsel of God. Acts 2: 23. They nailed Him to the cross, but that which pierced His soul with unutterable woe was that He knew Himself "stricken, smitten of God." Is. 53: 4.

And more, "God spared not His own Son." Rom. 8: 32. They crucified a just man, aye, they crucified the Lord of Glory. 1 Cor. 2: 8. The Godhead did not depart from the human nature in the hour of death. That soul was sorrowful unto death, of which the Son of God said "My soul." While the soldiers spat in His face, the Seraphim veiled their faces before its majesty. Jesus, true God, died upon the cross—what can these things mean?

"The wages of sin is death." Rom. 6: 23. Christ was sinless. Yet He died. And God is just. There is death only for the sinner. Christ who died must have had sins. Whence came His sins?

"The wages of sin is death." We are sinners. Yet "hath God no pleasure in the death of the wicked. Ez. 33: 11. But it is utterly impossible that the Lord can take those to heaven from whom the curse of sin is not taken. If God were indifferent towards our sins, He were not the true God. He who has come to a knowledge of his sinfulness and God's holy majesty cannot imagine for a moment that the wages of sin will not be paid. If a sinner's conscience be not purged from his sins, he would suffer intolerable agony in the presence of the holy God.

Therefore "the Lord hath laid on Him the iniquity of us all." Is. 53: 6. Jesus did not die mainly for an example to us. For until our sins be taken away, we will not care to follow in His footsteps. And unless our sins had been laid on Him, that scene on Calvary could never have taken place. But "Christ died for our sins." We believe in His vicarious death. He was our substitute. "Christ hath suffered for sins, the just for the unjust." 1 Peter 3: 18. God virtually said to Christ: Now be Adam. Be Peter! Take the sinner's place! And Christ said: "Mine iniquities are more than the hairs of mine head." Ps. 40: 12. In the sight of God He was the greatest sinner. He was guilty of my sins, of yours, of the world's. We have no time, in the face of eternal doom, to inquire whether God had a right to make Him our substitute. The wretched bankrupt will not question the right of the noble friend to step in and pay his debts. No, we do not understand how God could do so. We cannot fathom the infinite mercy which caused the just to assume the guilt of the unjust. But we can fall upon our knees and adore the substitute, who was ready to face the wrath of God in our place.

And He is the Eternal God. Bearing our sins, He bore our punishment, and His blood was precious enough to redeem the world. The Eternal One died. Surely that is enough. "Surely He hath borne our griefs and carried our sorrows." Is. 53: 4.

Does it not then follow that God will not punish us for our sins? That He hath right to condemn us? That we are saved? Scripture says so. Christ says so. "Whosoever believeth in me shall never die." John 11: 26. If any man plead Christ's death, it is utterly impossible that he should be damned. Refuse to believe in His death, and you yourself will have to pay the penalty of sin; that means eternal damnation. Accept Christ as your substitute and "who is he that condemneth?" Rom. 8: 34.

## XXIV. THE BLISS OF HEAVEN.

In this world, the home of sin and sorrow, there are those living to-day who shall at one time hear the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mt. 25: 34.

They shall dwell in the presence of the Triune God, where there is fulness of joy. Ps. 16: 11. The blessed are filled with bliss in body and soul. For "we shall see Him as He is." 1 John 3: 2. We shall see Him face to face, Jesus Christ, whom we love. We shall gaze with rapture on the unfolded glories of His power and love. We shall enjoy a perfect communion with Him, He in us and we in Him. Good men cannot be in the presence of a good man without experiencing happiness, and there we shall be with God. What little we now know concerning the love of Jesus, already fills us with great joy, and there we shall know it all. We shall know it and breathe it and live in it. Lying on the breast of Jesus, every faculty in us is turned towards God; God takes full possession of us, and every fiber in us quivers with heavenly bliss, unspeakable joy.

"We shall be like Him." 1 John 3: 2. Else we could not behold nor enjoy Him. But seeing Him we are renewed in His image. Moses beheld God and the glory of God was reflected in his face. The beautiful flower unfolds its glory under the influence of the sun, and being with God we are become like God. We shall be able to rejoice in His holiness, because we are made perfectly holy, and to praise His wisdom, because the All-wise dwells in us. Now we sin often and grievously and our grief is great. There we shall be perfectly satisfied and perfectly blessed, for we shall be like Him without sin. Nothing in the blessed to shrink away from God, their entire nature in perfect harmony with God, oh, their mouth shall be filled with laughter and their tongue with singing!

Their is nothing to mar their bliss, and whatever they experience is the source of unspeakable joy. No more death, no more sorrow, no more pain. When we shall understand the ways of God, we shall nevermore open our mouths in complaint and doubt. We shall rejoice alike in God's justice and in God's mercy. The glory of the royal dignity with which the blessed are adorned shall be the praise of the glory of God of which it is a reflection. When their good works are rewarded a hundredfold, they praise the goodness of God. He whose glory is as that of the least star will rejoice in the glory awarded to the apostles as much as in his own, for God is all in all, it is the same glory reflected in all; all receive the full measure to

which they are adapted, there is in all the fulness of joy and pleasures forevermore.

It is an eternal bliss. Their names shall nevermore be blotted out of the book of life. Rev. 3: 5. Eternity knows of no change. Else the bliss were imperfect. There is sweet security and rest, freedom from all fear and care, heavenly bliss.

And, above all, the blessed shall cry aloud: "The Lord hath done great things for us; whereof we are glad." Ps. 126: 3. Great things they enjoy, but of this they are unspeakably glad that the Lord hath done these great things for them. They owe their bliss to the grace and power of their Lord. They enjoy the bliss of heaven, because the Father hath blessed them. The kingdom of heaven is an inheritance. It was prepared for them from eternity, and the grace of God prepared them for it. "The gift of God is eternal life through Jesus Christ, our Lord." Rom. 6: 23. We cannot earn heaven by our works. A penny cannot buy a mansion. And every penny we have God first gave us. Neither would there be perfect bliss, if there were ought in heaven for which we had no need to thank God. God must be all in all. Eternal bliss lies in the fact that we owe it all to our dear Lord Jesus. The jewels which a bride most loves to display are those with which her lover adorned her. It transcends over understanding that God should exalt to His side such beings as we are, and when we shall realize it, there will be bliss such as has never entered into the heart of man.

"The gift of God is eternal life." It is offered to you. You are not worthy of it. You know that you have earned the wages of death. Turn to Him who was nailed to the cross. He is offering you forgiveness of sin, He would have you with Himself in Paradise.

He has promised us that we should be with Him in heaven. And our faces are set towards heaven. And our hearts cry out, "Come, Lord Jesus." Rev. 22: 21.

**The incarnate Savior.** *A life of Jesus Christ.* By the Rev. W. R. Nicoll, M. A. Kelso, Scotland. American Tract Society, 10 East 23d Street, New York.

There are some things in this book which we cannot endorse. But in our day of uncritical criticism, unhistorical history, and untheological theology, it is a relief to find a modern book, printed and reprinted in England and America,

bearing on its title page the name of a man of high standing in the world of letters, and maintaining throughout its pages the calm tenor of a mind which, while equipped with the learning of its age, is *not ashamed of the gospel of Christ*.

Our space being limited in the present issue, we leave the proper rating of the details of the work to our readers who may procure the book on the strength of the introductory chapter, which we here submit.

#### INTRODUCTION.

Although it is true that there will always be fresh occasion for writing the life of Christ, the subject being exhaustless, and ceaseless gravitation of human thought thereto one of the most impressive proofs of the divinity of the original, yet I should not have thought of writing this book merely as another narration and grouping of the outward facts. The scenery of Palestine, the customs of the changeless East, the idioms of Oriental speech, the literary phenomena of the gospel history, and the modes of contemporary thought, — these have been set forth lately with the highest skill and learning. There is a place doubtless for all these things, for Jesus Christ belongs to human history. But He is living still, and the events of His life are not separated from us by eighteen hundred years of the sorrowful experiences of humanity. While they have their places in time, yet they transcend it, and are of everlasting significance. To that inward significance we turn our thoughts in the following pages, and it was first designed to call the volume "The Inner Life of Christ." The objection to this was that the inner life of Christ cannot be satisfactorily treated of without to a certain extent narrating its outward course. But the narrative here will not be sufficient for those who are not already familiar with it. It is given only in so far as it seems to bear upon the propositions which this work aims to illustrate. Before the life of Christ there is a prophecy, and after it explanation, — both prophecy and explanation being inspired. At present we do not deal directly with what goes before or comes after; but it is believed that the propositions advanced are in harmony with the words of the prophets and apostles.

We endeavor to illustrate three main propositions in the following pages. First, Jesus Christ was God and man in two distinct natures and one person. His humanity was true and proper, but through it we see continually gleams of the Godhead. As the Apostle

John says in the preface to his Gospel, "The Word was made flesh, and dwelt among us, and we beheld His glory." This glory, as we understand the words, was not merely beheld by the apostle in such great and signal manifestations as the transfiguration, the resurrection, and the ascension,—it was beheld even more or less clearly even in the lowly actions and the ordinary tenor of His common life and speech. For example, we are told that after one of His miracles the disciples put the question, "What manner of man is this?" That He was a man they never doubted, yet ever and anon there was something which suggested He was more. The look in His face, the tone in His voice, the work of His hands, constantly startled them,—made their hearts burn and called them to reverence and homage. He was near them, and yet there was an infinite separateness; between the last touch of familiarity and Himself, a look, a tone parted them. When they began to feel almost on a level with Him, some question would humble them, and open the depths of their ignorance; some word coming out of eternity made them wonder if, after all, He was the son of Joseph. To use a familiar illustration,—A company of men are gathered together talking without restraint, and amongst them one higher than themselves is introduced disguised. The disguise outwardly is complete, and for a time undetected. It is not long, however, before it is penetrated. And what discovers it is little—a tone, a glance may be enough. Even this might prompt the question, "What manner of man is this?"

We shall find illustrations innumerable as we proceed. In His first miracle He made wine, and yet it was not the wine which other men made; neither was it made after their measure. The master of the feast, mistakingly speaking to the bridegroom, gave all unconsciously the true key-note to the life of Christ, when he said, Every man—but thou. Every man—that is one side, that is the way of humanity; but thou—everything that thou doest, though the same, is yet infinitely different. And to take one incident from the end, we read that before His death He washed the disciples' feet. He took the towel, and stooped low to this mean act of service. But side by side with this humbling of Himself we see the light of His divine glory, for He took the towel knowing that He was from God, and going to God. In the supreme exaltation of His consciousness of divinity He bent to lowly service, and thus glorified it forever; and, were our discernment deep and clear enough, we should see about every act Christ did, and every word Christ spoke, some mark of divinity, some subtle property that does not and cannot belong to man. We go over the beautiful story of His humanity, saying at

every point, "Lo, this is our God; we have waited for Him and He will save us." Only our blindness will keep us from seeing in every incident, in every word, the broad arrow of the kingdom of heaven, the image and superscription of the Son of God.

Secondly, we further aim at showing that Jesus Christ came to suffer in order that He might save. His life did not begin at Bethlehem,—He was from eternity. He came into the world with His life-plan foretold, and moved in obedience to old and sacred words of prophecy. His purpose did not gradually lay hold of Him, it was a complete thought from the first. Many men grope from littleness step by step into greatness; but He came into the world with a plan He never amended. To us each day comes as a new surprise, and we are at the mercy of events. To Him nothing came suddenly, and all the seemingly unrelated events of His life go together to form one vast unity. We see this most impressively when we consider that He came to die. Other men have their lives interrupted by death,—other men begin their careers of reform with hopes of victory and coronation, and though death often comes to destroy their hopes, it is a death all undreamt of in their earlier hours. But to this man death, though it came with all the accompaniments of horror, was not a surprise nor an interruption, but the very work which He came into the world to do. He foretold His own death in all its circumstances. The statement may be passed over unthinkingly, but the more we ponder it, the more its mystery will grow upon us. It is the tritest of commonplaces that no man knows the day of his own death. Even when it is clear that life is near its close, the most experienced skill will be baffled in trying to foretell the hour of its end. What shall we say of Him who from the beginning saw clear before Him that cross upon which He was to be lifted up, and who, instead of mourning over that cross as the symbol of the extinction and defeat of all His hopes and works, gloried in it as the sign under which He was to conquer and to lead His followers on to victory.

We shall show in the following pages how the shadow of this cross lies over all His life,—how it is impossible to understand that life apart from it,—how it touches the very cradle of His childhood, and is never anywhere absent,—how His whole progress through life is a progress to the cross. "Where," runs an old Rabbinical saying,— "where is the true Messiah to be found? Sitting at the gate of Rome" (the symbol of the Gentile world) "among the lepers, binding and bandaging His wounds." The sign-manual of the Messiah is that he should suffer.

Thirdly, we endeavor to show the sweet and perfect accord of Christ's words, works, and thoughts. We take His preaching, and ask whether He lived as He preached. We take His works, and ask whether they were the mere tricks and feats of a deft conjurer, or whether they were true impressions of His soul. We follow Him into the solitude of the mountain, the silence of the garden, the hush of the upper chamber, and listen to His communings with God; we watch all His words, and mark those rare and precious revealings of His inner nature, which come from Him now in a strain of sorrow, and again in the confidence of sympathy. Into these windows we gaze to see the working of His heart. Most reverently, yet most jealously, we scrutinize all, and we come to see in the end that all is of one piece. Every other life has notes that ring harshly. Every disguise men have ever worn has sometimes slipped off; every mask has sometimes shown the truth behind it. But He could have worn no disguise, for with all our scrutiny we must confess that we cannot convince Him of sin, and that only one key will open the lock of His life. In other words, what He was in any one place at any one time, He was always and everywhere; so that though the mirror of the gospel history be broken in a thousand fragments, every fragment yields the same image of the God-man, the Redeemer of the world.

These points, though not minutely insisted upon, have been borne in mind all through; and although this book assumes the truth of the gospel history, and is thus not directly addressed to unbelievers, yet there is an argument, and that of the most weighty kind, contained in the very harmony and simplicity of the character traced in it. Whence came He? What imagination gave Him birth? Did He rise out of the disharmony of a Jewish peasant household? Was He the product of that eastern soil? or was He what He claimed to be? Those who do not admit the true doctrine of His person and work, are continually brought to a standstill by astonishment. We, too, marvel, but with us the mysteries are not many. They have been reduced to one, — God was manifest in the flesh. "Rabbi, Thou art the Son of God; Rabbi, Thou art the King of Israel."

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