

but imperialism lasted far to the Christian centuries, for the doctrine of the divine right of kings, though badly scotched, is not yet altogether dead. These two factors, the imperialistic idea, and the Greek philosophy of divine necessity, lie at the basis of more than one system of theology, whose ordinary votaries trouble themselves little with philosophy and Oriental polity.

Christ revealed God in the highest. He came not as an emperor, but as the servant of the Lord prophesied of by Isaiah, as the prophet foretold by Moses, as the only priest and perfect sacrifice. His doctrine spread throughout the Roman Empire, still an absolutism, but an absolutism according to law. The emperor was supreme law-giver, judge and executive. So Isaiah had said of God, xxxiii., 22. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king," but he added thereto what no Roman emperor found to fit these three functions, namely, "He will save us." Had prominence been given to that last and most important clause, many dry and misleading theological works would not have been written. The ideas of Roman law and justice entered into man's conception of God and the Godhead. They accentuated, at least in western theology, a special function of divinity in relation to man. Coupled with the idea of absolutism, they made God absolutely irresponsible, and laid man at his feet destitute of all rights, and incapable of that self-justification which was allowed to the afflicted patriarch of Uz and the Psalmists, Zacchaeus, and even the strict Roman, Paul. These new ideas developed the personality of God, and gave definitiveness, though in the line of harshness, to His moral attributes. Although they introduced something approaching anthropomorphism, unwarranted by the language of Christ, they, at the same time, removed the Father almost as far away from the heart of man as did Greek philosophy. A system of justice, it could not explain temporal judgments, any more than the book of Job, or the examples of Pilate's Galilean victims, and those of the tower in Siloam Augustine, old Roman as he was, shows this inconsistency in his *De Civit-*