

because He is the Son of Man." Peter (Acts x. 42) emphasizes the same truth, "He commanded us to preach unto the people and testify that it is He which was ordained of God to be the judge of quick and dead." Paul (Acts xvii. 31) states that God has "appointed a day in the which He will judge the world in righteousness by that man whom he hath ordained." In Romans ii. 16 he speaks of "the day when God shall judge the secrets of men by Jesus Christ," and in xiv. 10 says, "We shall all stand before the judgment seat of Christ." Inasmuch as Christ is judge by virtue of His humanity, it follows that the saints are assessors with Him. In Luke xxii. 30 He speaks of the apostles sitting on thrones and judging the twelve tribes of Israel; and in I. Cor. vi. 2, 3, Paul makes the noteworthy interrogations: "Do ye not know that the saints shall judge the world?" and "Know ye not that we shall judge angels?" It must be evident from these passages that the Father, with whose being and functions the lecture under consideration is concerned, does not judge, but remits the office of judgment to sanctified humanity under the presidency of the Son as the Son of Man.

The plea of the lecture is a plea for the Son as the fullest and only perfect revelation of the Father. Thus it emphasizes (John v. 19) the truth that "the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." Again Christ says (verse 30), "I can of mine own self do nothing: as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." Once more (John viii. 26) Jesus speaks: "He that sent me is true; and I speak to the world those things which I have heard of Him"; and in verse 28 He adds: "As my Father hath taught me I speak these things." Then in John ix. 4 He declares, "I must work the works of Him that sent me"; and these

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