

3. But it is different with Christ. Here you cannot sever the teachings from the Teacher. They lose more than half their power apart from Him, for He is God Himself. All truth has its source in Him; and He came to teach God's message to the world. But much more than this: He was Himself the embodiment of divine truth. He not only spoke the truth, but *He was*, and *is* the truth. And, therefore, theology is simply the *description of Christ*, the practical teaching which His life conveys to man. There can, therefore, be no greater folly and absurdity than to study the Bible and theology apart from the person of the Lord Jesus Christ.

II.—1. And what is true of theology, is equally true of our *individual life*; for Christ is assuredly the *source and centre* of that life. He enters into all our experience; He is the object of our faith. We must believe in Him if we would have life. He is the object of our love. To love Him is the sum and substance of the Divine life. He is the object of our adoration and worship. Our prayers and our praises must be addressed to Him.

2. But Christ is much more than the object of our faith, and love, and worship. He is not only the object: He is the *inspirer and giver* of them. He is the alpha and the omega of our life. He is the author and finisher of our faith. He inspires all our good desires. He sustains all our noble efforts. He gives efficacy to our prayers. Without Him, churches, sacraments, scriptures, prayers, are more than useless. Without Him the whole Christian life becomes an utter impossibility.

3. Hence it is that Christ says not, *I speak*, but "*I am* the truth and the light." "*He that hath the Son hath life.*" Hence it is that the first disciples were called Christians, because they lived for Christ, like Christ, with Christ, and in Christ. Hence it is that St. Paul was willing to sink his own powerful individuality, and to say, "*to me to live is Christ.*" Hence, also, the utter absurdity and folly of attempting to lead the Christian life without Christ; for He is its source, its rule, and its end. Hence the simplicity of the first principles of that life. They consist in the possession, the knowledge, the imitation of Christ. Hence, too, the simplicity of the test which each person may apply to himself—Do I love Christ? Do I serve Him? Do I follow Him? Am I like Him? And thus, both as regards our teaching and our life, Jesus Christ is the centre and substance of it all.

Let us look at this a little more closely.

III.—1. First, as regards *doctrine*, we observe that the main doctrines of Christ's religion are contained in germ in the main events of His life. This is a very striking fact. Each important event in the life of Christ has a fundamental doctrine grafted into it, or rather growing out of it.