

In theological literature, it is customary to distinguish between the person of Christ and the work of Christ. Owing to the special doctrinal significance of that which is implied in each of these two terms, when used of Him, it seems expedient to discuss them separately, considering first His person, and secondly His work.

(a) The person of Christ. The word person, when employed in reference to Christ, is a technical term in theology, implying that there was something peculiar or unique about the character of our Lord. It means that His person was not merely unlike that of any ordinary man, but that it was distinct and different from that of any other being the world has seen. As His appearance among men was a phenomenon in history, it properly demands an exceptional explanation.

That a man called Jesus was born at Bethlehem, that He was nurtured at Nazareth, that He was educated at Capernaum, that He was resident in Judæa, that He was arrested in Jerusalem, that He was crucified on Calvary; in other words, that such a being lived and labored, taught and travelled, preached and prophesied, suffered and died, can be proved as positively as we can prove that Tacitus wrote, that Pontius Pilate governed, or that Julius Cæsar reigned. In the Gospel narratives, we have a record attested by competent eye-witnesses, and established by trustworthy evidence, that Jesus of Nazareth, the founder of Christianity, was a veritable historic personage.

In these narratives, moreover, there are recorded certain facts about His life and certain features of His work which have been authenticated by all the laws of evidence; facts and features which no science can disturb and which no criticism can disprove; facts and features which could be substantiated, it is claimed, from subsequent, if not from contemporaneous, history, even though the canonical writings were destroyed. These records present a picture of a figure so majestic, of a character so original, of a being so sublime, that His personality could never have been counterfeited. Even sceptical writers have admitted that, had the twelve disciples not associated with Him intimately in the manner described in the Gospel, the evangelists