

**THE SINLESSNESS OF
JESUS: AN EVIDENCE
FOR CHRISTIANITY**

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The Sinlessness of Jesus: An Evidence for Christianity by Carl Ullmann & Sophia Taylor

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CARL ULLMANN & SOPHIA TAYLOR

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SINLESSNESS OF JESUS:

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BY
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ADVERTISEMENT.

THE little work now offered to the public has but gradually attained its present form. Its substance first appeared as an essay in the *Studien und Kritiken* for 1828, since which time it has undergone many alterations, and been enlarged by various additions in the successive editions which have been called for.

In his preface to the sixth edition (1853), the author says that he was first led to publish this treatise in a separate form, from the desire of showing to others the way by which he had himself been brought to a living belief in Christianity, hoping thereby to assist his own hearers, and younger theologians in general, in attaining a firmer foundation for their faith. The work, however, finding much acceptance beyond the circle for which it was chiefly intended, and new editions being repeatedly demanded, much new matter was added to meet the requirements made by the theological movements of the period, and several sections were rewritten.

Of the present seventh edition, Dr. Ullmann remarks that he has for some years delayed responding to the call made for it, because he could neither feel satisfied to reprint it with merely unimportant corrections, nor find time for such a thorough recasting of the whole as he felt desirable. This task has now at last been accomplished. In executing it, the author says that it has been his endeavour, first, to give, in a more condensed form, such matter as he has retained from former editions, and then so to combine with this those

new portions—of which some have been derived from the works which have appeared during the last ten years, while others are the result of his own more thorough investigation and mature consideration of his subject—that the organic connection of the whole may be everywhere maintained. By this process about two-thirds of the sixth edition have been either rewritten or are entirely new, while the rest has received minor corrections and alterations. The present translation retains such passages of the former (by the Rev. R. C. L. Brown) as have been left unaltered by the author, and embodies his corrections and additions.

‘Amidst the various struggles which the Church has to pass through,’ says the author, ‘I am fully persuaded that, if its health and vigour are to be maintained, the silent labours of theology must not be omitted. And I am as certain—nay, I am more deeply penetrated with the truth—that as in every age, so also in our own, the first and chief concern is to lead souls to Christ, to implant Him and His salvation in the hearts of men. If the work here offered may, in the midst of the turmoils of these times, contribute, in ever so small a degree, to accomplish this most vital duty of theology, it will not have failed in the purpose for which it has been written.’

FROM THE
PREFACE TO THE SIXTH EDITION.

WHEN I first reprinted the present treatise in a separate form from the *theol. Stud. und Krit.*, it was specially designed for the use of my own pupils and of young theologians in general. I desired to point out to them the way in which I had myself been led to a vital interest in Christianity, and hoped thus to contribute to the establishment of their faith, to encourage them in their studies, and to increase their delight in their high and holy calling. Nor have my hopes been disappointed. But besides the circle for which it was at first designed, this little work has passed into the hands of both theological and general readers, and has gained such acceptance that repeated editions have been necessary.

In preparing this new edition, it was impossible to omit noticing, either to refute or to agree with them, the various theories advanced by the theological movements which have meanwhile taken place. And how varied and eventful has been our experience in this respect since 1828! At the same time, it was also necessary to pay due attention to, and to profit by, whatever might have been said on our subject by theological contemporaries. Thus matter has gradually accumulated, till what was at first but an article of moderate compass, has become a complete and sizeable volume.

The demand for a new edition has given me the oppor-

tunity of strictly revising the whole. In doing this—I will frankly own—I became so fully, and in some instances painfully, sensible of the incomplete state of the work, that I could not possibly suffer it again to appear before the public in a state which, though altered as to certain details, was, as a whole, the same as heretofore. The friendly reception accorded to it—but, above all, the great importance of the subject treated on—made it incumbent upon me to remodel the work, a labour which I have been enabled to accomplish.

In doing this, I found myself obliged to give an entirely new form to whole sections, and to endeavour, by copious additions and corrections, to improve and complete those parts which I have allowed to remain essentially unaltered.

The parts which have undergone a complete process of recasting are, besides the Introduction, chiefly the following:—the chapters and sections on Sin, on Sinlessness, on the Gospel Portraiture and Self-testimony of Jesus; on the Proofs of the Sinlessness of Jesus furnished by the effects of Christianity; on the narrative of the Temptation; and especially the whole of the Fourth Part, which treats of the inferences to be drawn from the Sinlessness of Jesus. These portions I desire most to commend to the reader's investigation, since it is with respect to them that I cherish the hope of receiving the assistance of either a correction, an expansion, or a refutation of my opinions.

It is not for me to say whether, amidst the present constellation of devotional and theological works, this little book will find the interest formerly accorded to it. The strife of parties, their internal and external contests,—some really necessary, some provoked by violence,—have turned attention to other subjects. Besides, many at the present day, even among my younger contemporaries, have so exclusively surrendered themselves to the forms of a ready-made dogma-

tism—whether the dogmatism of faith or the dogmatism of unbelief—as to reject at once all argument and investigation, some because they will not admit the need or benefit of furnishing fresh proofs of the faith, others because they will have nothing to do with faith itself.

But if I feel uncertain in this respect, there is another in which I feel no kind of doubt. I am certain that, if in the midst of all this contention the health and vigour of the Christian Church is to be maintained, the silent labours of theology must not be intermitted. And I am as certain—nay, far more deeply penetrated with the certainty—that as in all times, so also in our own, the first and essential thing is to bring souls to Christ, to implant Him and His salvation in the hearts of men. If this treatise may subserve this, the highest object of theology, and contribute to effect it, in ever so small a degree, its aim will not be unaccomplished.

HEIDELBERG, *March* 15, 1853.