

**THE CHRIST OF THE GOSPELS
AND THE CHRIST OF MODERN
CRITICISM: LECTURES ON M.
RENAN'S "VIE DE JÉSUS"**

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The Christ of the Gospels and the Christ of Modern Criticism: Lectures on M. Renan's "Vie de Jésus" by John Tulloch

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JOHN TULLOCH

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*THE CHRIST OF THE GOSPELS AND THE
CHRIST OF MODERN CRITICISM:*

LECTURES

ON

M. RENAN'S 'VIE DE JÉSUS.'

BY

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PREFATORY NOTE.

THESE Lectures were written during last winter in Rome, for the use of my Students in St. Andrew's. Compelled by ill health to leave the active discharge of my duties in the hands of others, I felt, with returning strength, reluctant to be idle in my professional capacity, even amidst the engrossing glories of Rome. My attention had been drawn to M. Renan's volume before leaving home. It encountered me in all my wanderings in the Mediterranean and Levant in the early winter. It was

everywhere a common topic of conversation. Many minds were evidently disposed to accept it as a satisfactory explanation of Christianity. Many more did not know very well what to think it, but were disposed to regard it as a very significant, if not altogether successful, attack upon religion and the Church. I thought I could not do better than write a few lectures upon it.

Some friends in Rome, knowing what I was about, asked me to read the lectures; and they were read there to successive companies of friends, chiefly clerical—American, Anglican, and Scotch-Presbyterian—whose intelligent criticism I recall with pleasure.

To myself these few lectures must always have something of a mournful interest, associated as they have been with a time of painful trial and suffering. At such a time one learns to look within, to see on what

his life is resting. Christianity is nothing to me or any man, if it is not a source of living strength—"the light of life." This, I trust, I have found it to be in a time of need. And out of the fulness of my feeling I have spoken—very imperfectly, I am aware—it may be weakly, according to the convictions of others, below what they may feel and realize of Divine Truth; but honestly according to my own convictions, as I have always sought to do.

Grave, however, as are the faults of M. Renan's work, and unworthy as appears to me the spirit animating certain parts of it, I have not felt called upon to indulge in any denunciation of either. To all personal criticism in such discussions I have a strong aversion. It never does any good, and it is in itself a mean and contemptible weapon. In a time like ours, when Christian

Truth needs so much the advocacy of reason as well as of zeal, it is painful and sad to think how the cause of this Truth sometimes suffers from a mode of advocacy inconsistent not only with Christian principle, but with those rules of honourable courtesy towards opponents which now prevail in all higher circles of intellectual activity.

I may add that I have not seen Dr. Strauss's new and popular work on the "Life of Jesus," and that all my remarks, so far as he is concerned, of course apply to his previous well-known work.

САНКТ, *May.*

CONTENTS.

I.	
GENERAL REMARKS ; POSITIVISM AND THE SUPERNATURAL	PAGE 1
II.	
NATURE OF EVIDENCE FOR THE CHRISTIAN MIRACLES	32
III.	
ORIGIN AND CHARACTER OF THE GOSPELS ACCORDING TO M. RENAN ; M. RENAN'S CRITICAL METHOD	60
IV.	
INTEGRITY OF THE GOSPELS ; THE GOSPEL OF ST. JOHN ; PARALLEL OF THE GOSPELS WITH THE LIVES OF THE SAINTS	91