

**MANUALS OF FAITH AND
DUTY, NO. VII; THE
SAVIOUR OF THE WORLD**

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Manuals of Faith and Duty, No. VII; The Saviour of the World by Charles Ellwood Nash

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CHARLES ELLWOOD NASH

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Manuals of Faith and Duty.

No. VII.

THE
SAVIOUR OF THE WORLD.

BY

CHARLES ELLWOOD NASH, D.D.

THE FATHER SENT THE SON TO BE THE SAVIOUR OF THE WORLD.
1 JOHN iv. 14.

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"The world sits at the feet of Christ
Unknowing, blind, and unconsol'd;
It get shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its berg dust to Gold."

J. G. WHITTIER.

Great harm may be done by misconceiving the person of Christ; but the greatest harm—the only unmitigated harm—is done when we deny that somehow God is in him and in him most of all.

Prof. MARCUS DODDS, D.D.

THE
SAVIOUR OF THE WORLD.

INTRODUCTORY.

THE theme of this essay might well have been discussed under the inclusive titles of other volumes which have preceded it in the series of Manuals. Between the gaps, however, of the treatment of those titles, necessarily meagre as prescribed by a strict page-limit, the editor finds room for the line of study pursued herein.

The theme itself is central, spermatic. In our times the real incidence of infidelity is at this point. The most vital challenge of unbelief is that which casts suspicion upon the perpetual mastership of Jesus; while the resources of Christian apologetics are more and more being called in from merely tactical or ornamental outposts to rally around this doctrine as the very bleeding heart of the Gospel.

The object of our little book is not to defend but to interpret the right of Jesus to the title "the Saviour of the World;" to show what occasion there is in human need and in the divine plan for such a Saviour; to indicate the methods by which Jesus effects the task, and to point out his qualifications for the immense undertaking.

I. — THE CLAIM AND ITS SIGNIFICANCE.

JESUS OF NAZARETH CLAIMED TO BE THE SAVIOUR OF THE WORLD. This, indeed, was his dominant and most distinctive pretension, the essence and aggregate of all his claims. Whatever else he professed to be and to do was subsidiary to this supreme office. In his self-apprehension, sonhood, messiahship, ambassadorial function, and "miracle" power were each but a part of the absorbing whole of his Saviourhood. That, above every other relation, expresses the motive, method, mission of his life.

So familiar is this claim that our ears are dull to its import. Its very magnificence and audacity render it difficult to seize. The initial

proposition above is, however, offered in good faith; its terms are meant to be literal and precise; every item is premeditated and emphatic. In the scientific sense of the words, we repeat that Jesus claimed to be the Saviour of the world.

The full weight of this postulate can best be felt by first estimating each member separately.

1. *It is Jesus himself that testifies.* — Note, first, that what we allege is the self-consciousness of Jesus, his deposition on his own behalf, — not any extravagant *post obit* laudations of certain over-fond, half-hypnotized admirers. The witness of apostles and evangelists has of course its own value; but here we have the “mind of Christ.” The self-appraisal of Jesus is of the very texture of the Gospel record, expressed in his words, implied in his philosophy, assumed in his attitude, necessary to his authority. It cannot be detached and discharged from the narrative, except by a violence of *a priori* tyranny which tears the story to tatters, leaving scarcely a shred upon which faith may hang with confidence. The claim as put forth by Jesus is not casual nor incidental; it is central, italic, inevitable,