

**CHRISTUS CRUCIFIXUS; OR OUR
LORD'S CONDUCT WITH
REFERENCE TO HIS CRUCIFIXION,
CONSIDERED AS AN EVIDENCE
OF THE TRUTH OF HIS RELIGION**

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Christus Crucifixus; Or Our Lord's Conduct with Reference to His Crucifixion, Considered as an Evidence of the Truth of His Religion by Arthur Johnson

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ARTHUR JOHNSON

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BY THE

REV. ARTHUR JOHNSON, M. A.

JOHN XVIII, 37. "TO THIS END WAS I BORN, AND FOR THIS
CAUSE CAME I INTO THE WORLD, THAT I SHOULD BEAR WITNESS
UNTO THE TRUTH."



OXFORD,

PUBLISHED BY D. A. TALBOYS.

M DCCC XXXI.

126.

TO THE VENERABLE
ARCHDEACON CORBETT, M. A.
OF LONGNOR HALL, SALOP,
THE FOLLOWING ESSAY
IS INSCRIBED,
AS A TOKEN OF THE SINCERE RESPECT
AND REGARD
OF HIS OBLIGED KINSMAN
AND FRIEND,
THE AUTHOR.

TO THE READER.

I HAVE endeavoured in the following pages to be as brief as I could, that the argument, simple in itself, might be as little as possible encumbered with any thing extraneous, and address itself to the plain understanding of any man who can read his New Testament in the English. On this account I have, for the present, forborne many observations which seemed almost to grow out of the subject, that the reader might preserve his attention entire for the consideration of the main question: whether our Lord has not left us, in His own recorded conduct, sufficient testimony to His exalted nature and mission. The whole of the argument lies within the compass of the four Gospels; and is dependent on no foreign testimony whatsoever; the single *fact* which is necessary to be believed, as its foundation, being that which the very enemies of Christianity, at its outset, took pleasure in proclaiming—the crucifixion of its founder.

Most thankful shall I be if the pains I have bestowed on this little treatise, may be the means of

quickenings in those who believe already, or exciting in those who do not, a greater degree of attention to the Sacred Volume on which it is founded.

As the argument I am about to advance is drawn altogether from our Lord's conduct, as recorded by the four Evangelists, I shall first give an analysis, or abstract of their account, so far as it bears upon the point in question. That point is; that He appears from the very commencement of His ministry to have acted uniformly with a reference to His final suffering, intentionally pursuing that manner of life which was likely to lead to such an end; avoiding every thing that would have obstructed it; and finally presenting himself to the danger at the precise time when it was most critical. He had announced to His disciples, a considerable time before, that such would be the end of His ministry; at first by typical and metaphorical expressions; afterwards more and more plainly: at first to His more immediate and confidential followers; afterwards to others also; declaring that He should thereby fulfil the object of His mission, and the prophecies of the ancient Scriptures; by offering, in His own person, an atonement for the sin of others.

From these previous and distinct intimations of what He was about to suffer, and from the con-

stancy with which he pursued a course of life the most likely to lead to such an end, it is argued that the memorable Personage of whom these things are related, must have been sincere; and that He is entitled to all the credence due to one, who voluntarily and deliberately adopted a painful way of life, the end of which (inexpressibly painful), He had all along foreseen and predicted, yet submitted to, for a peculiar purpose; without any possible advantage to Himself, and incapable of being influenced (as might be objected in the case of the *follower* of any teacher), by the force of example, or enthusiasm derived from others.

The reader will be pleased to attend to the number, the force, and the agreement of the following particulars; which are necessarily condensed into a shape little attractive, except to the sincere inquirer after truth. The supreme importance of the truth to which they refer, will, it is hoped, secure his attention to the detail which is unavoidable. I place the facts in the order of time, as they are given in a Harmony, such as that I have before me^a: the accuracy of which is amply sufficient for the present purpose.

^a Dr. White's Diatesseron.

OUR LORD'S CONDUCT CONSIDERED.

PART I.

PRÆDIXERAT ET IPSE ITA FACTUROS. TERTULL.

ACCORDING to the history of *Jesus of Nazareth*, as given by four contemporary writers, we find that, after having been pointed out by *John the Baptist*, and spoken^a of by others in terms very consistent with the character we attribute to him, and the purpose for which we believe he came into the world; and having been baptized by *John* when about the age of thirty, he retired into the district which his parents inhabited,

^a As this Essay may be considered as addressed, in part, to unbelievers, I shall endeavour not to insist upon any *fact* which may not be fairly considered as indisputable.

To preserve the simplicity of the argument, I shall also abstain from enlarging upon any thing which was not said or done by *our Lord himself*.