

# **THE CHRIST: SEVEN LECTURES**

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The Christ: seven lectures by Ernest Naville

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**ERNEST NAVILLE**

**THE CHRIST:  
SEVEN LECTURES**



# THE CHRIST.

Seven Lectures

BY

ERNEST NAVILLE

(CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE, ETC.), AUTHOR OF  
'THE PROBLEM OF EVIL,' 'THE HEAVENLY FATHER,' ETC.

TRANSLATED FROM THE FRENCH

BY THE

REV. T. J. DESPRÉS.

*'I wish to bring into evidence here only those foundations of the Christian Religion which are indelible, and which cannot be called in question by scepticism.'*—TAUSCH.

EDINBURGH:

T. & T. CLARK, 38 GEORGE STREET.

1880.

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## DEDICATION

TO THE REV. WILLIAM BURT POPE, D.D.,

WESLEYAN MINISTER,

AND THEOLOGICAL TUTOR OF THE DIDSBURY WESLEYAN  
THEOLOGICAL INSTITUTION.

DEAR AND HONOURED SIR,—Be pleased to do me the favour of accepting the dedication of this volume.

Though deprived, in the course of my ministerial education, of your theological learning and of your various scholastic attainments, your very valuable writings have been to me a veritable boon. This is especially true with respect to your masterly work on the Person of Christ.

When I undertook the translation of the present work, I determined to bring together the names of Dr. Pope and Ernest Naville. I could not carry out my intention except by using these means. Kindly accept the dedication of this translation as a token of my indebtedness and as a mark of my most profound respect.

May God greatly prolong your life, that you may continue to proclaim, by your spoken and written discourses, the unsearchable riches of Christ!

I am, my dear Sir,

Yours very respectfully,

THOS. JX. DESPRÉS.

ALLENDALE TOWN,  
*Oct. 1st, 1880.*



## PREFACE.

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THE Lectures contained in this volume are the sequel and the complement of those on *Eternal Life*, on *The Heavenly Father*, and on *The Problem of Evil*. They were delivered at Geneva, and afterwards at Lausanne, in the winter of 1877-78.

At Geneva a supplementary session was held for the purpose of replying to questions which had been put to me. One of these replies led me to discuss at greater length the relations of the Romish Church to freedom of worship. This I have published separately, because it was only indirectly related to the main subject of my Lectures.

ERNEST NAVILLE.

GENEVA, September 20, 1878.

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# THE CHRIST.

## FIRST LECTURE.

### *The State of the Question.*

GENTLEMEN,—On a certain day, approximately fixed by chronology at the thirtieth year of our era, Jesus, a young Israelitish carpenter, already famous in His country, spake to some of His fellow-countrymen who had become His followers, and asked them: ‘Whom say the people that I am?’ (Luke ix. 18–20). They told Him of the various rumours in circulation, when Simon, a boatman of Galilee, better known afterwards by the name of Peter, answered and said: ‘Thou art the Christ of God’ (Luke ix. 20). He meant to say: ‘Thou art He that should come, and whom we expected.’ The fact is, that at that time of which we speak, the Jews, relying on ancient writings which they regarded as prophecies, expected a great personage, a liberator, a teacher who should instruct them, and re-establish the glory of the people of Israel, then subject to the Roman yoke. This expected liberator was designated in Greek by the name of Christ, in Hebrew by that of the Messiah.

What did the carpenter of Nazareth say of Himself? We shall learn this from an incident selected from