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நூற்றாண்டு நாள் மரியாதை

நல்லூர் கேவலமூர்த்தி 1940 ஆண்டு அகசேஸ்வரி ஆபமலர் கல்வி பெற்றுக் கையெழுத்தில் புத்தாண்டு சூற்று ஆலய நல்லூர் நூற்றாண்டு நாள் மரியாதை என்று குறிப்பிட்டு கையெழுத்தில் தரப்பட்டுள்ளது. நான் கேவலமூர்த்தியால் நான் துளைக்கலவேற்றும் உறுதி வெளிப்படுத்துகிறேன். உறுதியானது ஆய்வுதுறையில் உள்ள நான்கு சூழலிருந்துது. ஆனால் உடல் இந்தக் காலத்தில் மரியாதையை வெளிப்படுத்த முடியவில்லை. ஆனால் என்ன காரணம் என்ன நான் விளக்க முடியவில்லை. உடல் இந்தக் காலத்தில் மரியாதையை வெளிப்படுத்த முடியவில்லை. உடல் இந்தக் காலத்தில் மரியாதையை வெளிப்படுத்த முடியவில்லை.
காரணம் முன்காலத்தில் இருந்த அனைத்து காரணங்களைக் கண்டுபிடித்து கேட்டோர் குறிப்பிட்டு இருந்து வரும் பொருள்களை அதிகரித்து விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் தின்காலியுடன் விளக்கும் வழிப்படுத்துவதற்கான அளவையும் தருமானம் என்பது என்னும் கூறுகளை குறிப்பிட்டு வரும் பொருள்களை காண்ணால் விளக்கும் வழிப்படுத்து
அருங்கள் காணப்படுகின்ற ஒன்றாலே அவ்விலையையும் கிளக்கும் மற்றும் மற்றும் மற்றும் கொண்டோம்.

அருங்கள் காணப்படுகின்ற ஒன்றாலே அவ்விலையையும் கிளக்கும் மற்றும் மற்றும் மற்றும் கொண்டோம்.
உற்பத்தியாக தமது இறைவன் "முன்னு கலுமி மருந்து பெற்றான் குடும்பத்தை அவர்களுக்கு ஒளிப்பு நிகழ்த்துகிறது" என்று கூறினார். (19)

அதன் பின் செய்தள்ளியில் பாலாம்பன் பலகைகளில் பாட்டும் லோக்கம், போற்றவும் கூடிய குடும்பம் அவர்களுக்கு ஒளிப்பு நிகழ்த்துகிறது என்று கூறினார். இன்று! நமக்கால் புனிதத்தை பூசித்து! இன்று புனிதத்தை பூசித்து என்று நமக்கால் பூசித்து என்று கூறினார். திருமணம் புனிதத்தை பூசித்து என்று கூறினார். (20)

அழ்வாண் முதல் போல் கெனக்கும் இருந்துள்ளனோ. இங்கு அழைக்கு "உடலில்" செய்து ஒன்று என்று. போற்றவும் செய்து, மூலமாக குடும்பம் என்று கூறினார். (21) (1, 18, 19, 20, 21)

இந்தக் காலம் புனிதத்தை பூசித்து வருகையில் அதனைத் தெரியும் ஒரு காட்சி என்று வெளிப்படையில் அமர்வு ஆக்கப்பட்டது. அதன் போது தமது குடும்பத்தை அமர்வு கூறினார். ஐந்து அமர்வுகள் என்று கூறினார், இந்த தயாரையானால் தமது குடும்பத்தை அமர்வு கூறினார் பின்னர் முன்னிலை என்று கூறினார். தமது குடும்பத்தை அமர்வு கூறினார் பின்னர் முன்னிலை என்று கூறினார். (1)

"மோகன்" என்று உதவியாளரின் முடிவாக கூறினார்:—

"And there came a voice from heaven, saying thou art my beloved son, in whom I am well pleased."
இது என்ன ஆண்ட பொருள் என்பது. என்றால் என்ன மற்றும்
குறிப்பிட்டத்தலுக்கு வாழ் காண்பதுண்டு." (மாநீ, உதா
மாமல் 11).

இறையனியில் உள்ளது, இறை இறவல்ல, சதுர்ளுகை ராகை
காவலான உண்மை இரவுச்சிக்கு. அணைப்புக் கீரை யுத்
காவலான உண்மை இரவுச்சிக்கு நீட்டக், சுருக்க வேன்னடு
குறிப்பிட்டுள்ளிருந்து. இருக்கிறது குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலை�ுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
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வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறை�ள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய தலைமுறைகள் குறிப்பிட்டத்தக்க
வாழ்க்கையுடைய
If in the creed there are two clauses more than any others that ought to be expunged, assuredly there are 'was conceived by the Holy Ghost' and 'Born of the Virgin Mary.' It is scarcely possible without irreverence, and happily it is not necessary to state in plain language what the inevitable implica-
tions of these clauses are to those who accept
them in their literalness, as so many people
do” (West Way’s Science & Theology P. 370)

...
துவானாது என பார்த்தன்கள் நிதித்துறை
அக்கிழக்கில் ராகிய விளக்கம் என்னவென்று பானையுறுத்தியத்துடன் பேசியவர்கள். நீப்பிள்ளையர்கள், நம்ப மாற்றத்தைக் கலந்து கொண்டவர்கள், காரணன்கள் புதிய பொருள்கள் மீது தானென்று விளக்கத்துக்குக் கீழ் எதிர்க்கவும் போற்றியது. அவை புதியையல்லாமல் விளையாட்டுகளை கொண்டு புதியை ஆராய்தல் போன்றவை என்று நம்பியிருந்தனர். எனவே அவை பொருள்கள் நிலையில் ஏற்படுகின்றன என்று விளக்கத்தை எடுத்துக் கொண்டு விளக்கம் செய்துள்ளனர். எனினும் நம்பிக்கையை நிறைவு செய்யவும் காவல் குறுக்காக விளக்கம் செய்துள்ளனர்.
பாடுக்குறிக்காக நான் கேள்விகளேயே ஆசை நேர்க்கிறேன்

நல்ல கண்டுபடுத்தது பதில் கிடைக்கிறதும் நான் கேள்விகளேயே ஆசை

நேர்க்கிறேன். தற்போது கிடைக்கிறது, தனியேன புனிதத்தை

கேள்விகளேயே நான் கேள்விகளேயே கேள்விகளேயே கேள்விகளேயே

நல்ல கண்டுபடுத்தது பதில் கிடைக்கிறது நான் நல்ல கண்டு

படுத்தது பதில் கிடைக்கிறது. காரணம் இல்லையே, புனிதத்தை

கேள்விகளேயே நான் நல்ல கண்டுபடுத்தது பதில் கிடைக்கிறது

நான் கேள்விகளேயே ஆசை நருக்கு விளக்கலாம். என்ன செய்தாலும்

தன்னாலோ புனிதமாலோ குறுகிய விளக்கம் கிடைக்கிறது. என்ன செய்தாலும்

தன்னாலோ புனிதமாலோ குறுகிய விளக்கம் கிடைக்கிறது.
11

ஆனால் கி. குறுங்கிய பாப் விகியப்பழங்கள் (பூச்சிறையான
அல்லது கீழைக்கிய பாப் விகியப்பழங்கள்) ஒன்றை
கற்கிற குறுங்கியம் விகியப்பழங்களைக் கொண்டு இருக்கும் கிளையார். ஏனெனில், கி. குறுங்கிய இலங்கைப்
சட்டுடன் "சுருக்க" என்று காணப்படுகின்றது. சுருக்கம்
அடுத்து ஏன் குறுங்கிய விகியப்பழைக் கொண்டு முறையே கிளையார்
சட்டும்? அவ்வாறு சிற்பந்த முனையம் என்பது முனையம் ஆக
முடியும் தொகுப்பிக்கையால் இருக்கும் வணக்கம் என்றும் முறையே
அம்மரின் நொய்யல் அல்லது சிற்பந்தக் கல்வி செய்து
ேற்று தொடர்ந்து வருவது. எனினும் சுருக்கத் தீவிரமான
சட்டம் மேல்லாறிக்கு எளியது. கீழைக்கிய பாப்
விகியப்பழங்கள் கொண்டு சுவையே சுருக்கம் போன்றால், கி. குறுங்கிய
சட்டம் மேல்லாறிக்கு எளியது. இதற்கு கீழைக்கிய
பாப் விகியப்பழங்கள் கொண்டு செய்து வருவது. கி. குறுங்கிய
சட்டம் மேல்லாறிக்கு எளியது.
குருக்கள் இரவடி எளிதில் காணக்கூடாது. இவர்களின் காயத்தை தமக்கும் வாழ்க்கையை கொண்டு வந்துள்ளனர். குருக்கள் உணவை, புருஷானிகள் பின்னிகளா உடன் கவிதை காட்டுகின்றனர். உடன் நேர்லிங் வாழ்க்கையை புரோட்டிகள் மறன்றுகின்றன மற்றும் பெரும் ஆட்சிகளால் அப்படி பிரிவுகளால், கூறு மிகுந்திருக்கும் புருஷகிகளால் காட்டி கொண்டு கருதியது என்ற காரணமல்லாது. அதனையில் குருக்கள் நடந்து சொல்லும் தவறான குறிப்பிட்டியுள்ளன. புரோட்டிகள் பிரிவுகளால் புருஷானிகள் வாழ்க்கையை மன்னிக்கவும், மேசுகள் குருக்கள் பெரும் மூட்டிகளால் சூடு பிரிக்கவும். கருத்துக்கள் கூறு மிகுந்திருக்கும் புருஷகிகளால், மேசுகள் குருக்கள் பெரும் மூட்டிகளால் சூடு பிரிக்கவும்.

இங்கு கூறுத்தாள் ஊர்ந்தே பெருஷ்டே பிரிக்கவும், புருஷங்கள் எளிதில் இரவடி வாழ்க்கையை கொண்டு வந்துள்ளனர். இவர்கள் மற்றும் புருஷங்கள் எளிதில் காணக்கூடாது. இவர்களின் காயத்தை தமக்கும் வாழ்க்கையை கொண்டு வந்துள்ளனர்.
நான் வணங்குகிறேன். குறுத்தை அந்த இருள்கள் வீடியில் அதிகம் காணலாம். வீட்டில் வரும்போது வீட்டில் வரும்போது வீட்டில் வரும்போது
உலக அமைப்பிற்கு காத்து பலரால் தவறாக முற்பாருள் குறிப்பிட்டிருக்கும் தகவல் தெரியாது? தவறாக முற்பாருள்ள குறிப்பிட்டிருக்கும் பலரால் தகவல் தெரியாது? உதாரணமாக, கேரள மாநிலத்தில் பலரால் தகவல் தெரியாது. இது முழுதம் இல்லாமல் நோக்கியதை வெளிப்படுத்தியது! இங்குதான் முழுவதும் பலரால் தகவல் தெரியாது. ஓவிய முனை வருமானத்தை விளக்கிய முனை வருமானம் இல்லை. கல்வி வழிபாடு வழக்கத்தை விளக்கிய முனை வருமானம் இல்லை.

என்றும் கூறி வருவதற்கு பலரால் தெரியாது. இவ்வாறு கூறுவதற்கு பலரால் தெரியாது. இங்குதான் முழுவதும் பலரால் தகவல் தெரியாது. ஓவிய முனை வருமானத்தை விளக்கிய முனை வருமானம் இல்லை. கல்வி வழிபாடு வழக்கத்தை விளக்கிய முனை வருமானம் இல்லை.
பாராட்டல் போல் அநேகர் பேசிக் கொண்டார்கள். தண்டைகளின் முக்கோணத்தில் லிங்கக்கணக்கே வருவர் நேர முரண்கை கையிலும் வாரியிலே தீம்பட்டு மெய்யாற்றத்துறையிலே குன்று. தீவடிவம் மற்றும் தன்மையான வண்ணங்கள் வரும் பக்கங்களில் கூறும் கூற்றுகள்? அந்த கூற்றுகளில் மேலும் பொருள்கள் எந்த வகையில் பதிவு செய்யப்படுகின்றன?

ஒரு காலத்தில் அந்த முக்கோணத்தில் தீம்பட்டு குன்று வரும் பக்கங்களில் கூறும் கூற்றுகளைக் குறிப்பிட்டு வலிமை கூறுகளைக் குறிப்பிட்டு வலிமைகளைக் குறிப்பிட்டு வலிமைகளைக் குறிப்பிட்டு வலிமை. போரில் உள்ள விளையாட்டுகளைக் குறிப்பிட்டு வலிமைகளைக் குறிப்பிட்டு வலிமைகளைக் குறிப்பிட்டு வலிமை. போரில் உள்ள விளையாட்டுகளைக் குறிப்பிட்டு வலிமைகளைக் குறிப்பிட்டு வலிமை.
அறிய குறிப்பிட்டு ஒற்றுக் கூறும் போர்க்காரனை.

பலாந்து கலந்தராது பாதுகாப்பினாலும், நூறுவிரும், அமாததில் அருகிறேற்றும் அளவுகள்

1. வரலாற்று வரலாற்று (ஒறுப்பினுட் வரங்கு) 0 0 6
2. குறிப்பிட்டு ஒறுநாள்கள் 0 0 6
3. குறிப்பிட்டு தொல்பிட்டு 0 0 6
4. பெரும் பொருளக்குடிய கல்வி 0 0 6
5. மனித மனிதச்சரித்ர 0 0 6
6. பாரம்பரிய பெரும் கால்வி 0 0 6
7. ஆராய்ச்சி தொல்பிட்டு 0 0 6
8. குறிப்பிட்டு 0 0 6
9. ஐதர் (ம) பிரெசு தொல்பிட்டு 0 0 6
10. குறிப்பிட்டு தொல்பிட்டு 0 0 6
11. பெரும் பொருளக்குடிய கல்வி 0 0 6
12. மனித மனிதச்சரித்ர (தொல்பிட்டு) 0 0 6
13. மனித மனிதச்சரித்ர 0 0 6
14. எக்காலான எக்காலான 0 0 6
15. எக்காலான எக்காலான? 0 0 6
16. எக்காலான எக்காலான? 0 0 6

Arya Samaj English Publication

(By Pandit Gangaprasad Upadyaya, M.A.

Reason & Religion

I and my God

Swami Dayananda's contribution to Hindu Solidarity

The Origin & Scope Mission of the Arya Samaj

Worship

Swami Dayananda's life & teachings)

தொலைபேச்சு, 170, ஒன்றைக்கொண்டிருங்கள், வாழ்ந்த
WAS JESUS GOD?

HOW DID HE COME TO BE WORSHIPPED AS GOD?

BY

REV. J. T. SUnderland.

ED FOR FREE DISTRIBUTION

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON
The American Unitarian Association was founded in 1825 with the following expressed purpose:

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of Christianity, and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(The General Conference of Unitarian and Other Christian Churches, passed the following vote at Saratoga, N.Y., in 1891.)

"These Churches accept the religion of Jesus; holding, in accordance with the teaching, that practical religion is subservient to love to God and love to man."

"The Conference recognizes that its constituency is Congregational in tradition and polity. Therefore, it is nothing in this Constitution is construed as an authoritative test; they cordially invite to our working fellowships any who, while differing from us in our general sympathy with our aims, and our practical aims."
WAS JESUS GOD?

HOW CAME HE TO BE WORSHIPPED?

Jesus of Nazareth, a man approved of God, among you.--Saint Peter.

Lo there is but one God, the Father.--Saint Paul.

I ascend unto my Father and your Father, and unto my God and your God.--Jesus.

Jesus Christ belonged to the true race of prophets. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion: 'I am divine. Through me God acts, through me, speaks. Would you see God, see me, or see thee, when thou also thinkest as I now think.' The understanding caught this high chant from the poet's lips, and said in the next age: 'This was Jehovah come down out of heaven. I will kill you if you say he was a man.' The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and churches are not built on his principles, but on his tropes. Christianity becomes a Mythos, as the poetic teaching of Greece and of Egypt before. --Emerson.

I now give you to a consideration -- I hope it will be a very candid consideration -- of the questions, Was Jesus God? and, How did he come to be worshipped as God?

The impression seems to be quite common that to regard Jesus as not God, but as a man, is to degrade and dishonor him.

I think, on the contrary, that it is to lift him into truer and really greater honor. For -- did you never think of it? -- a God pinched and compressed into the limit of our finite humanity becomes thereby of necessity, a very meagre and small God. Jesus, born as a babe, and in a few years dying; during his boyhood growing in knowledge as you and I do; after he was a man sometimes
disappointed; trying to accomplish ends, and again and again failing because of opposition; declaring that there were some things that he did not know,—furnishes a picture of a God so meagre, so inadequate, so like the little gods that the heathen believe in, that we instinctively push it aside, and demand for our worship something simply infinitely higher and larger, lifted wholly out of the category of this finiteness.

Jesus as a man commands the honor and homage of all the world. None can look upon him without feeling the beauty, the greatness, the essential divineness of his life. But clothe him in the garments of deity, and how quickly does his greatness disappear! You have put upon him robes a thousand times too large for any possible finite being. Thus, however good your intention, you really but mock him. How much greater is the honor done him by pushing aside all this childish folly, this ecclesiastical and theological fiction of the ages, and letting him stand up in the strength and winning grace of his incomparable manhood!

But not only do we most honor Jesus by accepting him as just what he claimed to be, a brother man to all of us, but I think that thus also we bring him closer to our humanity, and make him far more helpful to us all as an example, as a guide, as an inspirer in life, than he can possibly be when thought of as a deity. How can a deity be an example to us? We are not deities. God cannot sin; how, then, can God's example of sinlessness help us in our sin? God cannot be tempted; how, then, can his example in resisting the tempter help us in our temptation? But a man, who has been tempted as we are, who has suffered as we suffer, and yet who has overcome, and out of it all has risen up into obedience and purity and peace,—such a one can be an example and an inspiration to all men.
"Since he is mortal, even as am I,
    And yet so God-like, may not I control
My earthy nature, and lift up my soul
To Christ's, our perfect standard, if I try?

"I hold that he stands nearer to all men,
    And fills a higher and more useful place,
Than when he wore a supernatural grace,—
What man has done, that man may do again."

So, then, I think that not only loyalty to truth, but also reverence toward Jesus and desire to make his life practically serviceable to men, unite to urge the importance of the inquiry which we have before us.

In endeavoring to find an answer to our question, Was Jesus God? I shall interrogate: (1) Reason, or Common Sense; (2) The Bible; (3) History, Secular and Church; and (4) I shall endeavor to find the real origin of the idea that Jesus was God.

1. First, then, what does calm, unbiased reason have to say upon this subject, judging on general principles and from the nature of the case?

If we could only strip ourselves of our conventional habits of thought and the influence of early education, I apprehend we should require but a very short time to arrive at a conclusion. Familiarity with an idea has great power to blind us to its strangeness, its absurdity, its inherent incredibility. Many an idea which, could it come to our minds freshly and for the first time, would seem unworthy even of consideration, may be carried in a mind which has become familiar with it from childhood without a perception at all of its irrational and essentially absurd character.

So I ween it is with this idea of the infinite and eternal God, who inhabits all worlds and holds all power in his hands, "whom the heaven of heavens cannot contain," coming to this little world of ours, being born as
a babe, living in a human body for thirty-three years or so, and dying upon a cross. Surely it would seem as if the very statement of the idea would, to any rational mind, carry its own refutation.

And it does carry its own refutation, instantly, whenever we see it in any form in which we can judge of it without bias; as, for example, when we see essentially the same thing in connection with other religions, outside of our own.

Go back to the days of the old Roman Empire, and you find the Roman people declaring their emperors to be gods, and worshipping them. What do you do? You turn away, pronouncing it superstition and folly.

Go among the various peoples of central and eastern Asia, where Buddhism prevails, and you find men there to-day worshipping Buddha as God, just as Orthodox Christians worship Jesus.

Go among the Brahmans of India, and they will tell you that God has been incarnate in the world, but it was in their Hindu Krishna.

Go to Thibet, and there you will be told that every one of their Grand Llamas is a special incarnation of God.

Do you believe these people? Certainly not. Yet they all present to you what seems to them strong evidence for what they affirm. To you it seems no evidence at all. Now turn round and present to them your reasons for your belief that Jesus was God, and it will seem to them no evidence at all. Yet you accept it. What is the explanation? This: each has been educated from childhood into his own belief, and so he does not see the absurdity of it. But when he comes to see the very same thing in a different dress and under other circumstances, its unreasonableness at once comes to view.

It is worth our while to ask ourselves this question: If so astonishing an event did really happen on our earth
Was Jesus God?
nineteen hundred years ago as the personal residence here for thirty or forty years of the infinite and eternal God,—an event, if true, the most astonishing that it is possible to conceive; an event beside which the lives and careers of an Alexander, a Caesar, a Mahomet, a Charlemagne, a Napoleon, and a Washington, all combined, are as nothing,—I say, if such an event actually did occur, how does it happen that so little comparatively has come of it?

Grant that Christianity has resulted; yet Christianity, even when it has had eighteen hundred years of time given it in which to grow and expand, is not yet the predominant religion of the world. Buddhism has a still more numerous following, while two or three other religions are not very far behind. Now, to say the least, this would seem a marvel, that the religion which the infinite God himself had come down and lived on earth a third of a century on purpose to found should still, after almost two thousand years, be second in number of adherents to Buddhism, founded by a mere man, and not very greatly in advance of Mohammedanism, founded also by a man.

But, furthermore, as we inquire into this matter of the coming of God to live and die as a human being upon the earth, we discover that quite as strange a part of it as anything was the object that he is said to have had in view in thus coming. When people tell us that the Almighty did thus come to our world, what object do they say he had in so doing? They tell us that his object was to save the human race from perdition in an eternal hell. Well, has he saved the race from that hell? How large a proportion of the race has his coming resulted in saving?

Our Orthodox friends, with their theological views, find themselves obliged to make the proportion very
small,—possibly one-fiftieth part of all who have lived on the earth from the creation up to this time, or possibly one-tenth; I suppose few would put the proportion higher than one-tenth. But, now, this is all very strange. You can hardly call an effort a success which succeeds in accomplishing only one-tenth of what it aimed to accomplish. So, then, the Almighty was not successful. Thus it would seem. I do not see how to escape the conclusion. Moreover, it seems a very singular proceeding, to say the least, that a God of infinite power and wisdom and love should have created an eternal hell, should have decreed that every being who sinned should go there, and then deliberately should have peopled the earth with a race of beings whom he knew would sin. Nor does it seem any less singular or unreasonable when we are told that to try to remedy matters he afterwards came himself to the earth as a human being, and suffered and died, and as a result succeeded in saving, say, one in ten of the race.

No, friends, look at it how we will, the idea that the infinite, eternal, and all-wise God, who made the heavens and the earth, “in whom there is no variableness nor shadow of turning,” has at some time come to our world and assumed a special human body, in the person of the great Teacher of Nazareth or of any other human being, for the purpose of saving the race from some supposed perdition, or for any other purpose, need only to be candidly and fairly looked at, as it seems to me at least, to appear to the very last degree unreasonable. It is one of those things which we can but marvel should be believed by any intelligent person, and which would not be believed by any intelligent person except for the fact that people are taught it when they are children, too young to perceive how utterly irrational it is.

II. I proceed now, in the second place, to interrogate
the Bible, and see what it has to teach. I cannot, of course, touch all the arguments or all the scripture passages supposed to bear upon this subject. I shall try, however, to pass by nothing that is vital to the question at issue.

Let us look first for a moment at the Old Testament. It is claimed that there are Old Testament predictions of Jesus which prove that he was God; but scholarship is more and more showing that these claims are without foundation. By far the most clear and weighty of these so-called predictions is that found in Isaiah ix. 6. It reads in our Common Version: "Unto us a child is born, unto us a son is given; the government shall be upon his shoulder; and his name shall be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Concerning this passage two things are to be observed. First, there is no reason whatever to believe that the prophet had Jesus in mind in uttering it, but much reason to believe the contrary. Second, the highest scholarship shows that our English version gives a faulty translation of the Hebrew, and that a correct translation makes the passage descriptive, not of an incarnate deity, but simply of a human king. The words in the passage which seem to indicate deity are "Mighty God" and "Everlasting Father;" but the best scholars, even in Orthodox ranks, leave these words out, and give us others in their place which refer plainly to a man. Instead of "Mighty God," Dr. Briggs gives us as the correct translation "divine hero," and instead of "Everlasting Father," "distributor of spoils." President Harper gives us as the true renderings "a god of a hero," or "a very great hero," and "distributor of spoils." Professor Robertson Smith, of England, agrees with these renderings, as do the greatest European scholars, such as Dr.
Kuenen. Says Robertson Smith, "Isaiah's ideal is only the perfect performance of the ordinary duties of monarchy." Thus fades away the passage which is by far the strongest quoted from the Old Testament in support of the deity of Jesus.

Let us come now to the New Testament. It is sometimes claimed that Jesus must have been God because of the stories of his miraculous birth found in the opening chapters of Matthew and Luke. Is this claim well founded? I reply: First, even if we grant that these miraculous birth stories are historically true, they do not prove the deity of Jesus. They show that his nature was extraordinary, and perhaps superhuman, but they do not take him out of the realm of the created and the finite. They carry no necessary implication that he was the uncreated and omnipotent God, but rather the opposite.

Secondly, and still more important, these birth stories bear evidence of being legendary, not historic. They are found only in Matthew and Luke; they are not found in Mark, which is almost certainly the oldest Gospel. This fact is suspicious. It suggests for them a probably late origin, after the completion of Mark. Quite as suspicious, too, is the fact that Jesus himself never refers to any such miraculous birth; and nobody during his lifetime seems to have known anything of it. If God, and not man, was his father, and if his birth was heralded by angels and attended by miraculous presences, why were his brothers and relatives so long in believing on him? Even his own mother seems not to have known of the story that he had no human father, for she represents Joseph as his father. When the twelve-year-old boy is lost in the Temple, and Mary and Joseph find him, she says to Jesus, "Thy father Joseph and I have sought thee sorrowing."
These miraculous birth stories seem to be simply a legendary accretion that gathered about the history of Jesus long after his death, and subsequent, as I have said, to the compilation of the Gospel of Mark. The Gospels were slow in coming into existence. For a long time there were no written records of the great teacher. As time passed away, and his impressive figure faded into the distance of years, one and another of his followers wrote down what they could remember of his words and deeds. Then began the process of gathering together these precious memorabilia. We get traces of various compilings and editings, the final results of which were our Gospels, Mark, Matthew, and Luke. But forty, sixty, eighty years had elapsed. It is not strange that by this time a legendary element should have crept in.

Legends have grown up around nearly all other great men of the past, especially great religious leaders,—as Buddha, Zoroaster, Mahomet, and Moses. Why should they not around Jesus? Especially is there a tendency to associate the miraculous with the birth of the great. Buddha was born of a virgin; so was Fo-hi, the ancient founder of the Chinese Paradise. Zoroaster was miraculously conceived. Romulus, the founder of Rome, was son of the god Mars. Alexander the Great had a human mother, but his father was the god Jupiter. Caesar was called the son of the goddess Venus. There is nothing strange, therefore, that similar legends of a miraculous birth should have attached themselves to Jesus, or that some of them should have crept into the accounts of him that have come down to us. But can any one fail to see that such stories no more prove the deity of Jesus than they do the deity of Caesar, or Alexander, or Zoroaster, or Buddha?

Turning now from the legendary to the historic parts
of the Gospels, what do we find there regarding the question before us?

Grant, for the sake of argument,—though I do not grant this in fact,—that there are two, or three, or four, or even six passages in the biographies of Jesus which seem, on the face of them and isolated from their settings, to teach that he was God. Shall we let them outweigh the fact, no more to be evaded than the sun at midday is to be evaded, that the entire New Testament, from beginning to end, in every discourse and every act of Jesus, in the whole story of his life, and in every exposition of Christian doctrine made by the apostles, declares, or else necessarily implies, that Jesus was inferior to God, and was not himself God? If Jesus had been God, and had been known to be such by the writers of the biographies we have of him, we should expect the fact, so transcendent in its importance, to have been made clear and unmistakable everywhere from first to last, and not to rest for proof upon, to say the most, half a dozen passages, every one of them, moreover, capable of being interpreted in such a way as to lose all value as proof.

It will certainly be a marvellous thing if Abraham Lincoln shall go down to coming ages having no clear evidence of the fact that he was President of the United States during the War of the Rebellion, coupled with his name in the histories of his life and time that shall be preserved. Yet this would not be a hundredth part so marvellous or so unaccountable as that the supreme God of the universe should incarnate himself in Jesus of Nazareth, or in any other human being, and dwell on the earth thirty-three years on purpose to make himself and his salvation known to men, and then should allow the histories of the time and the biographies of the man in whom he had incarnated himself to be so written as to
convey to future ages no clear indication of what he had done,—indeed, to be so written as to convince a large proportion of the ablest scholars and most intelligent minds of the world that no such special incarnation had ever taken place.

But let us look carefully at the biographies and see just how they do represent Jesus.

The narratives of the life of Jesus that we possess are four in number,—Matthew, Mark, Luke, and John. Of these the first three, called the Synoptic Gospels, are regarded by almost all the reliable critics as much more certainly authentic than the Fourth. Indeed, a large number of the most eminent biblical scholars have long entertained grave doubts as to whether the Fourth Gospel came from the pen of John, or any disciple; and many go as far as to affirm that the evidence is irresistible that it did not.

Now, Jesus in the first three,—the most authentic of the Gospels,—certainly never says that he is God; but, on the contrary, he does over and over again say what is at least equivalent to the declaration that he is not God.

Even going forward and adding the Fourth Gospel, it is essentially the same. So far as I know, there are only two passages purporting to come from the lips of Jesus even in this Gospel which are ever quoted in proof of his supreme deity. One of these is, “I and my Father are one.” But this he sufficiently explains when he afterwards prays for his disciples that “they may be one even as we are.” Certainly we can find no proof that Jesus was God in a passage which simply says that he and God are one in the same sense in which he prays that his disciples may be one.

The other passage sometimes quoted from this Gospel in proof that Jesus represented himself as God is, “He that hath seen me hath seen the Father.” But does this
teach that Jesus is God? Surely not; for, mark, it teaches that if Jesus is God at all, he is God the Father. But not even our stanchest Trinitarian friends hold that Jesus was God the Father. The passage evidently intends to teach that in Jesus was seen, in a certain spiritual sense, the image, or likeness, or representation, of God’s nature and character, just as it is a very common thing for us all to say of a boy, “If you have seen him, you have seen his father,” or of a family of children, “If you have seen one, you have seen all.” Precisely thus those who had seen Jesus had seen God, his Father and ours, shining out as it were through him, in his love, his purity, his truth, all the beauty and excellency and divineness of his character. Hence the deep and beautiful significance of his saying, “He that hath seen me hath seen the Father.”

These two passages, I say, are the only passages in all the Gospels which, so far as I know, are ever quoted as declarations by Jesus himself of his supreme deity; and yet neither of them, as we see when we come to look carefully, teaches anything of the kind. Whereas the declarations from the lips of Jesus to the effect that he was not God are numerous in all four of the Gospels. Among them are such passages as these: “My Father is greater than I,” “I can of mine own self do nothing;” “The words which I speak unto you, I speak not of myself, but the Father that dwelleth in me [as he dwells in all his human children] he doeth the works,” “My meat is to do the will [not of myself, but] of him that sent me,” “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Can God say of himself that there are some things which he does not know? “Why callest thou me good? There is none good but one, that is God.” Could God have said that? “I ascend unto my Father
and your Father, to my God and your God." Could God have said that?

We see, too, that Jesus constantly prays to another as God, teaches his disciples to pray to that other and not to himself, and nowhere does he teach or intimate that he is a being to whom any one is to pray, now or in any coming time. Surely this is all very marvellous, if he was deity!

Nor is this all. When a youth, we find him spoken of as "increasing in wisdom and stature, and in favor with God and men." But can God increase in wisdom? Can it be said of God that he increases in favor with himself? When the young prophet sets out upon his public lifework, we find one of his first experiences represented as being that of a long and very severe temptation: the devil tempts him by offering him, among other things, all the kingdoms of this world. But can God be tempted? Especially can he be tempted by the devil with an offer of the petty kingdoms of this world when all worlds are already his own? We find Jesus always mingling with men as himself a man. He suffers as others suffer. He weeps as others weep. He is disappointed as others are disappointed, —as, for example, when he comes to the fig-tree expecting to find figs, and finds none. But can God be disappointed? Jesus has his hours of discouragement and gloom as other men have. For example, on the cross he exclaims in agony, "My God, my God, why hast thou forsaken me?" But can God be discouraged? Can God forsake himself? If Jesus had been God, would not such language have been mere pretence? Nay, would it not have been out and out deception?

Is it said that at least the miracles of Jesus prove him to have been God? I reply, the Bible represents man as working miracles. Elijah and Elisha go so far as even to raise the dead.
No, friends, whatever else Jesus may have claimed, if the Synoptic Gospels are true, he did not claim to be God. Nor do the Gospels make such a claim for him. Everywhere in their pages he is portrayed as a man, a brother of all other men, and a child of the infinite Father, as all other men are.

It is plain, too, that the disciples of Jesus did not believe him to be God. For note: if he really was the Almighty Jehovah, and if his disciples really regarded him as such, there must have been some particular time when they first found out this startling and stupendous fact. And when they found it out, it must have produced in them, one and all, feelings of the most overwhelming amazement and awe; and from that hour their conduct toward him must have been utterly changed, and they must have shown in every act and word their feeling of humility and homage in his presence.

But as we examine the accounts that have been handed down to us, what do we find? Any record of such a discovery made by them at any time? None. Any sign of such changed conduct toward Jesus? None whatever. They all continue to treat him to the end with the familiarity of a fellow-man, and give no intimation that they even dream that he is other than human. At one time Peter took occasion to rebuke Jesus. Does this look as if then he thought him God, the Almighty? In the Garden of Gethsemane all the disciples forsook Jesus and fled. Does this indicate that they had yet found out that he was the Supreme Jehovah? During the trial of Jesus, Peter denied him. Would he have done so if he had thought him omnipotent? He would not have denied Caesar at Rome. How, then, could he have denied one whom he believed to be more powerful than a thousand Caesars? At the sepulchre the disciples wept, disconsolate, believing that their leader’s cause
had failed, and that all their hopes were blighted. This surely shows they had not yet found out that he was God. When, then, did they find it out?

Was it after the resurrection? There is no record or sign of its occurring then. On the contrary, the accounts represent the disciples as continuing their former familiar manner of intercourse with Jesus up to the very morning of the ascension. Indeed, their conversation with him on that very morning does not differ at all in character from those of earlier times. Nor is there any sign even on the Day of Pentecost that they had yet made the stupendous discovery. If at that time they had been possessed of this astounding knowledge, do you think it would have been possible for Peter so to hide it and so to dissimulate before the people as to have coolly begun his sermon on that great occasion, "Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him"? Nor is there any account or indication of this knowledge ever coming to them at all.

Now, is such an amazing omission for one moment credible? Could we not more easily account for the omission from the Gospels of anything else whatever than the omission of the record or announcement of an event which, if true, was beyond comparison the most important in the world's whole history?

Let us now leave the Gospels and pass to the Acts and Epistles, and see if here we can discover any evidence that the apostles believed Jesus to have been God. What do we find in these books? We find still Christ spoken of as a created and subordinate being. True, he is often referred to in very exalted terms. It is plain that as the years went by he became lifted up in the minds of his followers to a great height, and surrounded with a very splendid halo of idealization. Evidently the
exceedingly mystical Logos doctrine of the time had come to some extent into the minds of some of them,—at least the author of the Fourth Gospel,—and the general philosophical and religious thought of the age, which was mystical, and which tended to wipe out the line between the human and the superhuman, between men and gods,—evidently all had had its effect in causing the apostles to portray Jesus, certainly not as God, but sometimes as a being whom we, with our sober, scientific, less imaginative, less dreamy, more clear-thinking minds find some difficulty in putting always in the category of the human. But this is as far as we can go. This said, all is said. To claim these occasionally idealized and more or less mystical representations of Jesus as proof that he was God, or that the apostles thought he was God, would be utterly unwarrantable, as will be seen clearly by simply referring to a few of the large number of declarations which are not entangled in any mysticism, but which are clear, clean-cut, unmistakable.

“Him hath God ordained,” “him hath God set forth,” “him hath God raised up,” is the constant burden of apostolic teaching. God was over him, guiding him, inspiring him, helping him, giving him wisdom and power. This is the constant representation. How many times do the apostles designate the Almighty as the God as well as the Father of Jesus Christ! Saint Paul says, “There is one God, and one mediator between God and man, the man Christ Jesus.” Saint John says, “God loved us and sent his son to be a propitiation,” etc. How misleading are such words as these, if that son was himself God! What deception am I guilty of if I say, “I sent my son,” meaning I went myself!

That old passage in 1 John, “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one,” — a passage which far
more than any other has been the corner-stone of the doctrine of the Trinity,—is now universally cast out as spurious, there being no longer even a shadow of a reason for believing it to be genuine. Every respectable scholar now omits it. If you will look at the Revised Version of the New Testament, made a few years ago by a committee of scholars of all Protestant denominations, you will find there the passage left out as spurious.

Perhaps nothing in all the writings of the apostles has more light to throw upon the question of the deity of Jesus than the Epistle of James. I wish you would read it with this question in view. James, the writer of this epistle, was probably the brother of Jesus, son of the same parents, brought up in the same home. Surely he, if anybody, then, knew if Jesus was God. But read the epistle, and you will not find the slightest intimation of any such thing. Now, how are you going to account for this? If Jesus had been God, do you think his own brother would not have known it, or would not have thought it a thing of enough moment to be worth mentioning? Do you think he would fill his epistle full of other things, and not mention or hint the fact of most importance in all the history of the world? You see it is simply incredible.

This, then, in brief, is the testimony which the New Testament has for us bearing upon the question, Was Jesus God?

And now let me ask in all candor, Is it proof? Does it begin to be proof? Does it even show that any of the New Testament writers thought that Jesus was God? If it did that, still that would not be certain proof that he was; for we know how easy it is for people to be mistaken even nowadays. How much more easy was it in a credulous, uncritical age like that in which Jesus appeared! We are told in the Acts that the people of
Lystra thought Paul was a god. Yet none of us think he was. So that I say, even if the New Testament writers had supposed Jesus to be a deity, and had so recorded, still that would be only slight proof that he was such. What, then, shall we say when we find, as we have found, that the New Testament writers, as a whole, teach nothing of the kind, but the opposite. No one of them, with the possible exception of the author of the Fourth Gospel, who has to be thrown out of the account in a discussion of this kind, because we do not know who he was, and because he wrote his Gospel almost certainly as late as near the middle of the second century, after the work of deifying Jesus had begun,—I say, not a single New Testament writer, with this one possible exception, seems even to have dreamed of Jesus being the Almighty God. His neighbors all speak of him and treat him as a man; his parents and brothers and sisters do the same; his disciples do the same. It is plain that the idea of his being a deity was the invention of a later time. How and when and why it arose we shall see presently.

II. Leaving now our interrogation of the Bible upon the subject before us, shall we next turn for a few moments to History.

There are two different and distinct branches of history which have testimony to give, negative or positive, with regard to this question which we are studying.

The first is Sacred or Church History. Did the early Christian Church regard Jesus as God?

In reply to this inquiry I unhesitatingly answer, No. The evidence is clear that the early Christian Church was Unitarian. The doctrine of the Trinity—including, of course, the doctrine of the deity of Christ—came into being, as is well known, in the second, third, and fourth centuries, having had its origin unquestionably in the
speculative and exceedingly mystical neoplatonism of Alexandria. A theological battle arose over it, which raged throughout Christendom, tearing in pieces the Greek and Latin Churches in the most terrible manner, and awakening everywhere alienation and hatred where before had been comparative peace and harmony. The Council of Nicæa, which established the Trinitarian doctrine as orthodox and to be henceforth the faith of the Church, for a long time hung in doubtful balance over it. And when at last the council decided in favor of the doctrine, the real influence which turned the scale seems to have been the Emperor Constantine, a man who shaped all his course and conduct by what he thought policy, having several different times in his life changed back and forth between Unitarianism and Trinitarianism. And so but for the influence of the crafty emperor, who happened at that moment to be training with the Trinitarian party, Unitarianism, the prevailing belief of the Church up to that time,—including, of course, this doctrine of the non-deity of Jesus,—would doubtless have been the prevailing belief of Christendom to-day instead of Trinitarianism with its doctrine of the deity of Jesus.

So much, then, for our interrogation of Church History. Let us turn now for a moment’s look outside of the Christian Church, and see whether the Secular or Profane History (so called) of those early times has any light to throw upon the question before us.

To revert to a thought which I have already slightly touched, it really would seem incredible that the Creator of the Universe should have come into human form and dwell for a term of years upon this earth without its being known at least to the age in which the event occurred. Very well, then; did the age of Jesus have any sort of suspicion even that in Palestine there was an event of such stupendous magnitude transpiring? That
whole age is well covered by numerous and reliable histories. The most important political and social events occurring within the bounds of the Roman Empire are preserved to us in detail. As to Palestine, the country in which the occurrence under consideration is said to have taken place, it was a country lying far inside the boundary lines of the empire. Men well known at Rome and among the great men of the time had for a considerable term of years been its governors. Greek learning had for three centuries flowed freely through it. Certainly the Jews themselves must have been familiar with the notable events going on within its borders. What, then, do we find in the annals of the time regarding an event so much more astonishing than anything in the history of Rome or Athens, or than anything that had gone before it in the history of Palestine? Surely we shall find the histories of the Greeks and of the Romans, and especially of the Jews of the time, crowded with it, giving everything else a secondary place in comparison.

But when we turn to the histories of the age, what do we find? Three Roman writers—Tacitus, Pliny the younger, and Suetonius—mention Jesus, thus proving that there was such a person, and that he originated the Christian movement. But that is all. Not the slightest intimation is given that there was reason to believe him to be the eternal God, or that he was anything else but a man.

Turning to Jewish historians and writers of the time, we find Jesus mentioned in very derogatory ways in the Talmud, by those who were evidently his bitter enemies; and also we find him somewhat favorably mentioned in two short passages by the eminent historian, Josephus. One of these passages is probably wholly spurious, and the other partly so; and yet, even if we accept them both as fully genuine, they give no intimation that the
historian, Jesus' own countryman, and born only two years after the Crucifixion, believed the teacher of Nazareth to be God.

And these are absolutely all the mentions which history, outside of the Bible, makes of Jesus,—Roman history, Greek history, or Jewish history.

So, then, we have reached very quickly the answer to our question as to whether the age of Jesus knew anything about the Almighty and Eternal God dwelling incarnate in its midst.

No, history drives us to affirm either that Jesus was not God, or else that an event, as I have already said, incomparably more startling in its character and more towering in its grandeur and significance than any other in the history of mankind took place absolutely in a corner,—unknown to the world, unknown to the nation among whom it occurred, unknown to anybody except a little company of a dozen obscure men, and, as I think I have shown the overwhelming evidence to be, unknown to a single one of them.

So much, then, for the testimony of History as to whether the contemporaries of Jesus believed him to be God.

I said in the beginning of my lecture that I should interrogate first, Reason; second, the Bible; third, History,—to see what answer each would make to our question. I have now finished the inquiry in each of these three directions.

Only one thing more remains for me to do,—namely, to attempt to throw a little light, if I may, upon the question of how it was that men came to suppose Jesus to be divine. Where did the idea of God's incarnation in him come from? We can hardly believe that such an idea could of itself and independently have leaped into existence in the minds of so large a part of the Christian
Church! there must at least be an explanation; there must have been a producing cause. Can we discover them?

I think we shall be able easily to find an explanation and a cause, which at the same time will be an additional argument in proof that the supposed deity of Jesus was only a speculation or superstition, and not a reality. But let us see.

I have already called attention to the fact that the ideas of gods incarnating themselves in human forms and of men becoming gods, are not new ideas in the world. On the contrary, the oriental world from the earliest times has been full of such ideas, floating nebulously in the minds of men. Indeed, there was hardly one of the oriental nations existing at the time of Jesus, but had its legends and popular beliefs of one or more of the gods coming down at some time or other and assuming the form of a man, and dwelling on earth.

Rawlinson in his Herodotus tells us that the Egyptians believed that their god Osiris had incarnated himself in human form and dwelt among them.

The Chinese have the popular belief that Lao-tse existed from all eternity, but descended to earth, was born of a virgin, lived a human life, and when his work of beneficence among men was done, ascended up bodily into heaven.

Brahmanism is full of the incarnation idea. Vishnu is believed to have been incarnated nine times.

I have spoken of the belief among the Buddhists that Buddha was an incarnation of God, and the belief in Thibet that the Grand Llamas or Pope Emperors of that country are all incarnations of God in human form.

In the Greek and Roman world, too, in the midst of which Christianity had its birth and early development, we find essentially the same thought everywhere. The
minds of the people were full of belief in gods whose forms were those of men; and also of men deified, or raised up to the condition of gods. The founders of Rome were deified and worshipped as gods. All the Roman emperors for a long period of time were raised to divine honors. Suetonius tells us that the people fully believed in the divinity of Julius Caesar. Marcus Aurelius was still worshipped in the time of Diocletian. Antoninus was adored in Egypt a century after his death. From Caesar to Constantine sixty persons in all were deified. Constantine was doubly deified; he was apotheosized by the pagans and canonized by Christians, and coins were stamped having on them a monogram signifying Jesus, Mary, Constantine; all three seemingly being put on a level as equally divine.

Here, then, we have a picture of the thought of the age — and of the religious beliefs of the age — in which Jesus appeared, and in which Christianity began its career in the world.

Thus we see that the incarnation idea was not something unknown, something that can be accounted for only by supposing that God did actually come to earth and dwell in human form in Jesus. On the contrary, it was a common idea, entertained among many peoples, and in many forms, familiar at the time of the rise of Christianity to everybody in the Roman world. What is more natural than that in such an age Jesus too should have been lifted up to divine honors, as well as so many others? An age that could deify Grecian lawgivers and Roman emperors, why should it not deify Jesus? An age that could believe in incarnations of gods in animal forms (as in the sacred bull of Egypt), and in human forms (as in Buddha, Lao-tse, Osiris, and Krishna), — what more natural than that such an age, as time went on and the real human Jesus faded into the background,
should, little by little, speculate itself into the notion that he too was an incarnation of God.

Moreover we must not forget that the Christians who were converts from Judaism, from the very first identified Jesus with the being whom the Jews expected would come as their Messiah. But the popular notion of the Messiah was that he was going to be a man who in some way would possess supernatural power,—a king who would set up an earthly and yet a supernatural kingdom. Right here, then, in this attempt of his earthly followers to make him fulfil the vague, speculative, and supernaturalistic messianic idea, we have the first step toward making Jesus a god.

Then came surging in upon this all the Gnostic and Neoplatonic and oriental philosophical speculation of the time, full of these ideas of incarnations which I have been describing. And finally the Christians were brought into contact all the while with a government which raised its emperors into objects of worship. Where, then, is there anything strange in the thought that the Christians should have soon come to think of their master also as a divine being—a god incarnated in human form—or a man by his purity of life and suffering elevated to be a god?

Surely nothing could have been more natural. All religious doctrines are more or less the outgrowth of their age. What doctrine concerning Jesus and God could have been more exactly and perfectly the child of the age in which Christianity had its origin and early history, than this doctrine that Jesus was God? And such a doctrine once distinctly formulated and incorporated into the creeds of the church, of course would stoutly and long hold its place against no matter how much of new light. And so we have this doctrine as a part of all the confessions and creeds of so-called Orthodox Christendom to-day.
But enough. I have now answered as well as a single discourse will allow, the questions with which I set out—Was Jesus God? And, How did he come to be worshipped?

Just a word more in closing.

Are there any here who say to me that in undertaking, as I have done this evening, to show that Jesus was a man and not God, I am dishonoring Jesus, and tearing down the time-honored religious belief of a large part of the Christian world?

To the first of these charges, I can only reply again as in the beginning of my discourse: No, I deny that it dishonors Jesus—rather do I affirm that it lifts him up into the truest honor—to insist on his humanity, and to refuse to wrap the garments of a fictitious deity about him. As God he is petty, insignificant, pitiful. But as a man, words are too poor to express the grandeur and greatness of his nature. As a deity, he fades away into a shadowy myth. As a man, he is the most real, living, and influential character in history,—the topmost, finest flower on the tree of our great humanity.

As to the second charge, that I am tearing down that which to many is a cherished belief, I reply: Yes, in a sense I am, just as I should be tearing down a belief which many cherish if I urged that Buddha or the Virgin Mary are not proper objects of worship. But is there no justification? Is truth not to be spoken unless all men assent to it? I simply tear down a great, hurtful superstition, that grew up in a dark and credulous age, and has ever since cast its shadow across the face of God, robbing him of his honor, hiding him from sight, and dividing Christendom into warring sects.

The real work that Jesus did in his day was to reveal God,—to reveal him more clearly than any other great religious teacher or prophet had ever done. Alas, that
men in their superstitious and mistaken zeal should have lifted him into the place of God—the creature into the place of the Creator—the one who taught men to pray to his Father and ours, up to the throne of the universe, himself to be prayed to; thus making of him instead of a revealer of God, a concealer, a usurper of God’s place! Do we shrink from worshipping idols? How then can we consent to take a created being, no matter if he be the pure, wise, noble Jesus, and raising him aloft in our imaginations, bow down in worship before him, instead of bowing in worship always and only before the God above him and above us all, up to whom he never failed humbly and earnestly to point his followers?

No, friends, I do not touch thoughtlessly or rashly any religious belief held sincerely by any human being. I do not pull down except to build better. I only say to men, “Do not worship Jesus,” in order that I may the more emphatically and earnestly say, “Worship him whom Jesus worshipped, and taught men everywhere to join with him in worshipping, as our common Father in Heaven.”

Tenderly let us love Jesus; sincerely let us honor him; gladly and gratefully let us sit at his feet, to learn wisdom from his gracious lips and his matchless life. But let us not follow in the path of the ancient pagan peoples and deify the man we would honor, even if that man be the great and incomparable Galilean. Rather let us be his so true and faithful disciples, that, in all worship, we shall be pointed by him ever to his Father and our Father, to his God and our God!

Words are inadequate to paint the evil results that have come to religion and the world from the deification of Jesus. It was this that brought into the Christian Church the reign of creeds and dogmas which for so many centuries has blighted Christianity, and which, alas!
is far from over yet. So long as Jesus remained a man, the aim of his followers was to love him and follow him in deeds of helpfulness and mercy. When he became a god, all minds turned to the task of framing right theories about him; and woe to any who dared to think differently from the opinion of the majority. Thus Christianity became changed from love to belief, from conduct to speculation, from a life to a theology, — with the inevitable consequences of divisions, strifes, heresies, endless multiplication of sects, hatreds, religious wars, persecutions, untold bloodshed.

When will these evils pass away? Never, until their cause is removed. Jesus the god has always been, not only a usurper of his father’s throne, but a sower of seed of endless speculation, contention, and strife among men. But Jesus the man — the man whose teaching and life were love and helpfulness — has always been an influence in the world for love and peace. And so in the nature of the case it must always be.

It is plain then that the salvation of Christianity lies in going back from the deified Christ of the creeds and the theologies to the loving, living human Jesus of the Gospels. It is hopeful that already in many quarters the cry is being raised, Back to Jesus! the real Jesus of the Sermon on the Mount, the Lord’s Prayer, the Golden Rule, the two great Commandments, and the incomparable Parables! And well may this cry be heard, because this means back from fiction to truth, back from mythology to reality, back from creed to deed, back from speculation to love, back from division and strife to unity and peace.

And such a going back as this means going forward,—forward to such an advance as Christianity has never known.
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