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Him

weak in His agony? Do they not know how to paint a resolute death? Yes, for the same Saint Luke paints the death of Saint Stephen as braver than that of Jesus Christ.

They make Him, therefore, capable of fear, before the necessity of dying has come, and then altogether brave.

But when they make Him so troubled, it is when He afflicts Himself; and when men afflict Him, He is altogether strong.

801. Proof of Jesus Christ.—The supposition that the apostles were impostors is very absurd. Let us think it out. Let us imagine those twelve men, assembled after the death of Jesus Christ, plotting to say that He was risen. By this they attack all the powers. The heart of man is strangely inclined to fickleness, to change, to promises, to gain. However little any of them might have been led astray by all these attractions, nay more, by the fear of prisons, tortures, and death, they were lost. Let us follow up this thought.

802. The apostles were either deceived or deceivers. Either supposition has difficulties; for it is not possible to mistake a man raised from the dead...

While Jesus Christ was with them, He could sustain them. But, after that, if He did not appear to them, who inspired them to act?

SECTION XIII: THE MIRACLES

803. The beginning.—Miracles enable us to judge of doctrine, and doctrine enables us to judge of miracles.

There are false miracles and true. There must be a distinction, in order to know them; otherwise they would be useless. Now they are not useless; on the contrary, they are fundamental. Now the rule which is given to us must be such that it does not destroy the proof which the true miracles give of the truth, which is the chief end of the miracles.

Moses has given two rules: that the prediction does not come to pass (Deut.

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18.), and that they do not lead to idolatry (Deut. 13.); and Jesus Christ
one.

If

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