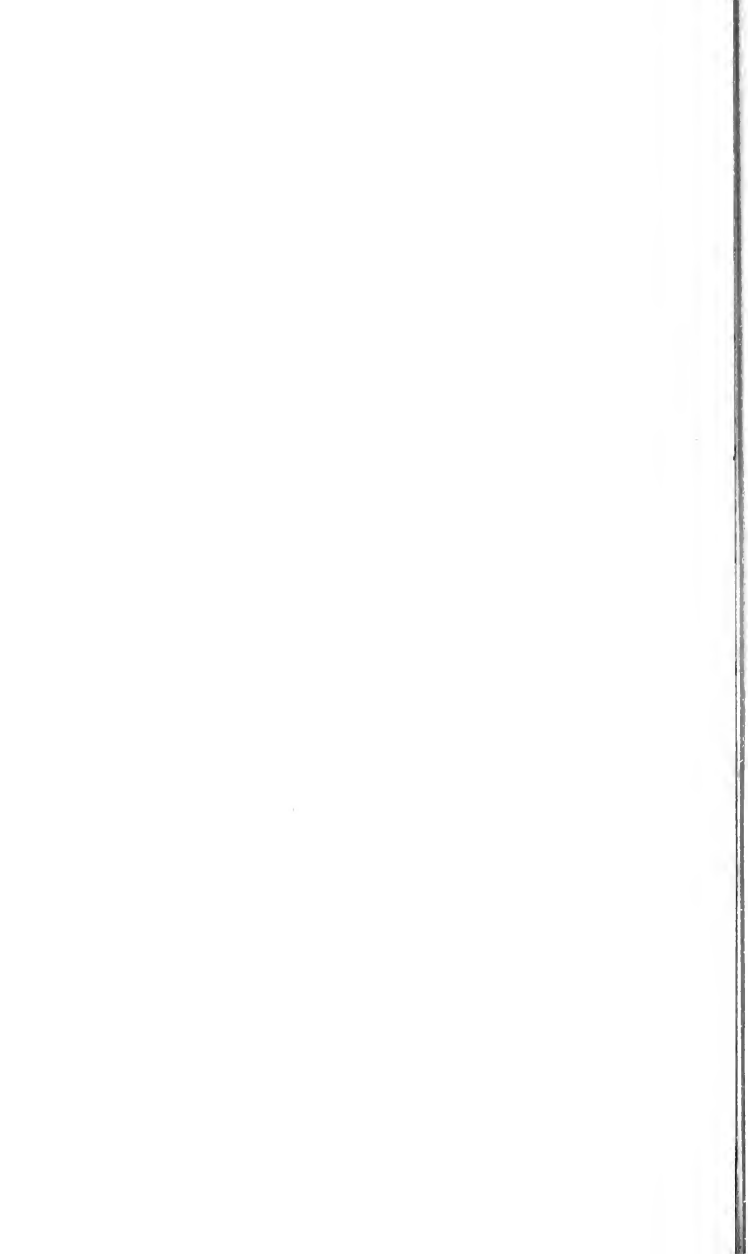


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Portraits of Jesus in the Gospels
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The Portraiture of Jesus
in the Gospels

The Portraiture of Jesus in the Gospels

By

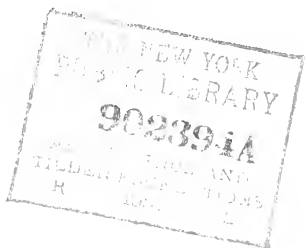
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*Author of "The Morning Hour of American
Baptist Missions"*



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Introduction

THE four books with which the New Testament opens constitute the only authoritative portrayal of Jesus the Christ. They provide the only portraiture of him accurate in features and correct in colours, unblurred by ignorance or prejudice. We speak of them as one because we cannot see them well, or any one of them, until we recognize them as the four parts, aptly fitted, of one whole.

Reading them through attentively and in the order in which they appear in the Scriptures, we become conscious of four distinctly different impressions of one person. As we advance from Matthew to Mark and from Mark to Luke, we realize that we are in the company of the same man moving amid the same people and scenes, and yet, as we more closely fix our attention on the details of each account, he almost seems to be conducting us through another country, amid other scenes, associating with other people and often presenting a different, though not contradictory, view of the same event or principle, and of himself in relation to it. Any one who scrutinizes these writings cannot easily avoid the impression that God intended to show us our Lord from four distinctive points of view. Putting this purpose into effect, he chose four men, differing in disposition, education, and experience, writing possibly with intention to

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reach different classes of mankind and with reference to some special purpose or purposes. Out of these differences in the writers, in the designs with which they wrote, and perhaps in their expected readers, those distinctive shadings of the picture spring which render each one highly perfect in itself, and yet so differentiated from all the others that when we put them together, under the eye of contrast, we observe how partial, though not imperfect, each one is alone.

In this conception we have nothing new or even modern. Going back to the fourth century, we find Jerome expressing it in this poetic simile: "These four histories, though flowing from one Paradise, go forth to water the earth with four currents of different volume and direction." And Augustine, of the same century, says: "This evangelic Quarternion is the fourfold car of the Lord upon which he rides throughout the world and subdues the nations to his easy yoke." Expressing more our specific thought now, Ellicott observes: "Let us remember that we have four holy pictures, limned by four loving hands, of him who was fairer than the children of men, and that these have been vouchsafed to us that by varying our postures we may catch fresh beauties and fresh glories."

It has been a favourite fancy of expositors ancient and modern that the four-faced image in Ezekiel typifies the four-faced gospel in the New Testament. That vision shows a man, a lion, an ox and an eagle. But the interpreters have failed to agree in the distribution of the features. Jerome assigned the symbol of the man to Matthew, the lion to Mark, the ox to Luke, and the eagle to John. But Augustine says that Matthew is the

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lion, Mark the man, and Luke the ox. Lange presents a third distribution : Matthew the ox, meaning sacrifice ; Mark the lion, meaning strength ; Luke the man, meaning sympathy ; and John the eagle, meaning elevation.

But now, all these fancies aside, with others of the same order, here is the fact indisputable that these four memoirs of Jesus, or histories of redemption, or whatever else any one may name them, present great diversity in unity. That the effect of this, whatever the deeper design may have been, is to give a fuller and fairer view of the peerless life, we can easily believe. At the same time we need to beware lest we find, or think we do, a diversity that does not exist. These streams flow into each other sometimes with a persistence disturbing all systems of differentiation unless they become very accommodating.

Holding in mind this caution and returning to our guiding conception, we proceed to seek the portrait of Jesus standing out on the canvas of each Gospel when taken alone. The blending of all we do not deny in its reality or beauty or value, but for the present we try to forget it, because forgetting it is essential to success in securing the impression we seek. And just here lies the chief difficulty in doing the thing we are about to try to do. From childhood we have seen and heard these four as one, and so they are involved in our understanding and imbedded in our memories. It is very difficult, if not impossible, for us to read one of the Gospels freed from the modifying influences of the others. If we could really and thoroughly do this our task would be simplified and our result magnified. Let us, then, do our best, divesting ourselves as completely as possible of the

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influence of the others while we attend to the one, in order that we may receive the one in hand for just what it is in itself. But the total elimination of the three while communing with the one is not in itself alone always the perfect method for accomplishing our purpose; for it is true that comparison of the different ways of expressing the same truth or event, by two or more, may be illuminating for both or all of them. They become side-lights on each other. Therefore the impression made by the one may be enlarged or intensified by observing how it differs from the others.

UTILITY

Question may fairly be raised touching the utility of the process here proposed. To carry it through with a reasonable approximation to thoroughness will require two things, careful observation of the facts in the Gospels and considerable reflection on their combinations and consequences. Without these we will trifle with the Scriptures and be in peril of wresting them from the divine intention. Recognizing the seriousness of the undertaking, will it pay? After having done it will we have secured any advantage in using the Gospels for ourselves or others?

I think so, in two ways. For ourselves, in the first place, we will have gained a better understanding where to go for those things fitted to our needs when we open the word of the Lord in these parts of it. To open the Bible at random when one is seeking a message fitted to his own conscious need, and take that on which his eye first lights as applicable, is not usually at least a safe course. God speaks to us as rational beings in an intel-

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ligent order. We understand him as we find his order and interpret it in the text which we find. The use of proof texts without regard to their contexts is the method of ignorance and fanaticism. The Bible is not a fetish ; it is a revelation from the Creator to the creature, carrying the Divine reason adjusted to the human understanding. Therefore, if the variations in these books mean anything to God, they will mean the same to us in proportion as we see them in the same way that God sees them. Then if we can prove a type of doctrine, of spirit, of manner, all blended for a unit of impression, in any one of these books, when we need that kind of a message from God for ourselves, our honourable and wise course, for him and for us, is to go to that portion of Scripture in which our need is best met, whether it be a need of instruction in ignorance, of rebuke in folly or sin, of consolation in sorrow, of strength in weakness, of cheer in depression, of impulse in sluggishness, or whatever else it may be. If one seeks the touch of Jesus as Luke specifically presents him, but goes to Matthew to find it, his quest will be more or less a failure ; and what seems to him a success will quite probably be the result of a misreading of Matthew. He does not make this mistake when he wishes to consult with one of four friends, known to him as being of four types of mind, for advice or sympathy. He goes to that one whom he knows or believes to be adapted to himself in the condition in which he then is. Or, to be more exact in the illustration : we have a friend in whom we recognize four aspects, which we may call "moods." Then when we need his aid in a specific situation we will seek to find him in that mood in which he is most responsive to that situation. This is

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not to deny the other elements or aspects in him, but to get him at his best for the help for which we immediately need him. So one ought to go to a selected Gospel when moved by a definite need. In this apprehension of it, the proposed exploration of the opening section of the New Testament, if it can be carried to even a moderate success, may reach a practical and profitable guidance in one's use of the Gospels for himself.

When, however, the call appears to do for another a service through the Scripture like that which one does for himself, the same principles apply. They apply for individual uses in personal relations and private ways. They apply also in Bible reading and interpretation of more public character and to companies of people of all grades, in the pulpit and many other places. The reader is an interpreter to the hearer, and he will interpret the author he reads correctly in proportion to the correctness with which he enters into the author's meaning, purpose, spirit. To use the same elocution in reading an oration of Daniel Webster and a hymn of Frances Havergal is to botch one or both of them. The same is true when we substitute for these names the names Mark and John. Probably the average preacher fails in nothing more than in reading the Bible as the leader of an assembly. He needs as thorough training in elocution for reading the Bible as for preaching the sermon, or for the whole range of homiletics, unless his own words are of more importance to his hearers than the words of God are. These considerations, which could be much amplified and more fully illustrated, teach that the process now proposed is not farcical or theoretical but sober and practical. How far it can be shown to be also prac-

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licable will appear as we proceed. Whoever begins the process is advised to pursue it to the end before condemning it as less than is here suggested for it.

PRINCIPLES OF INTERPRETATION

It may be profitable to remind ourselves of a few principles applicable to such a study as we undertake. With their aid we will be more apt to reach just conclusions, broader in their outlines and truer in their colouring. To each of four such principles we devote a paragraph.

Words wait for interpretation. In cold print they may be very dead. The interpretation placed on them gives them their life abundantly and more abundantly. What a recorded saying means depends very much on how we take it; and in determining how to take it we should be guided by at least two things: the accompanying words with which it is vitally associated and the actions and events with which it is allied. Proof texts are trustworthy when broadly viewed but more or less misleading when narrowly viewed. In our present attempt to understand our Lord we seek to know him chiefly in those manifestations to be found only in the Gospel immediately in hand. Those best interpreters of words—the manner and tones of the speaker—we do not have. Their absence is an inexpressible loss, for the significance of a word may be changed the width of a world by a change in the tone in which it is uttered or the expression of hand or eye going with it. We need to supply these as best we can and it becomes us to supply with candid discrimination based on the more unmistakable content and course, tone and spirit, of the book as a whole. In

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order to do this best we need to guard not only against prejudice and preference but against impressions brought over from other Gospels, as well as elsewhere, especially those that inject a counter current of interpretation into the clearly defined current of the one directly under consideration.

The peculiarities of each Gospel are very important in this view. That is, those things given by each one that are not given by others stand out in isolated and distinguished significance, like peaks along a range, and, whether utterances or actions, lay a broad impress on the portraiture. If, for instance, Matthew gives a parable given by no other, that parable assumes peculiar significance in any distinctive teaching which it may bring, in consequence of its restriction to the one writer.

Variations are similarly significant. Consequently if several writers, who agree substantially in their accounts of the same event, exhibit differences in details, these differences, like the differing tints in two sunsets essentially alike, may carry much of the most impressive and precious to the eye of the observer.

Quantity is not the measure of significance. It is not in any work of art, especially in a portraiture of character, because character often takes its cast peculiarly from minor tints. You thought you knew a person, having seen much of him in many situations, but one careless day and in an unguarded moment, he let slip a glimpse of himself, and instantly he was transformed to you in the whole outline of his character. You had thought him noble but that little thing was mean, in consequence of which the whole fabric of your long building estimate of him shook or fell; or you had

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thought him inferior, but that little thing disclosed, unconsciously to him perhaps, a superiority surprising you, whereupon he became nobler in all his life to you. The Washington that one knows only at Valley Forge and in the constitutional convention is quite different from the Washington whom he knows also at Monmouth and Mount Vernon. Given Lincoln only in his inaugurals and Gettysburg address, and then with these interspersed with or supplanted by two or three of his more humorous or ruder stories, and how different are the pictures hung in the imagination, if these are all that one knows of him.

The preceding principles apply with full force in an attempt to paint a portrait of our Lord with the materials of the Gospels, because they differ so much as they do with differences disclosing so much as they do of him, in his inner as well as outer life and because that life was so truly human in the elements of it appearing in these writings. Any attempt in this intricate and subtle field must necessarily be very imperfect, and should be undertaken with diffidence and openness of mind to whatever light may come from these sources on that unique life whose complete revelation is ever beyond us. In all this we are thinking but little of the external appearance, or not at all of it except as it may slightly aid in detecting the picture of the inner life which alone abides.

I

MATTHEW

MATTHEW, the writer of the Gospel bearing his name, was a Jew and a tax collector for the Romans. He seems to have written this book with special reference to the Jews and in sympathy with them. He wished to present Jesus as the fulfillment of the Old Testament, both as a prophet in relation to its law and a sacrifice in relation to its types. In reading it we need to keep in mind that the Jews of that time were inclined to be excessively self-righteous, thinking too much that all wisdom and piety would die with them. Consequently we may fairly expect to find in it peculiarly a conflict of character and principles, of law and righteousness, with a manner corresponding. A discriminating writer says that Matthew "has more direct quotations from the Old Testament than the other two Synoptists together and half of his quotations are only in his Gospel." He also says that "the whole teaching of Jesus comes under the category of law" in Matthew, and that he alone uses the word "perfect" in law connections (Matt. v. 48 and xix. 21), though it appears subsequently in the New Testament in the same connection.

THE PORTRAIT

Retiring now into intellectual seclusion, leaving behind as much as we can what the other Gospels say, let

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us read this book through, asking all the way, What kind of a man, in appearance, manners, and spirit, was this Jesus? And if I am not mistaken this portrait will gradually unfold to us: A commanding presence, clad perchance in the manner of a moral and religious teacher, moving and speaking with serene stateliness and dignified composure, never in haste and never behind time. The head is massive, tokening all those elements constituting a philosopher, orator, and poet in one. The moral elements are eminently conspicuous, rounding into a symmetrical dome that knows not how to stoop. The eye is calm, meditative, thronging with thoughts, logical, lofty, and pure. In its calmness it is kind and patient, but withal sheathing a flame, mingling severity with serenity, before which bold men quail as in the presence of arrogance or meanness its sensitive lash lifts. The nose and mouth agree in symmetrical strength and supremacy, while over all a slight shade of sorrowful sarcasm falls, a quivering tint of indignant disdain, pitying scorn, in whose fellowship moves the shadow of a reticent pessimism. When this man speaks it is with the air of one who has something to say that he knows is worth saying, whether any one else does or not, worth saying fully, deliberately, emphatically, authoritatively. He moves intellectually and morally among his associates, as Saul did physically among the men of Israel, head and shoulders above them all, men of Israel though they were. He does not stoop to them—this man cannot stoop. He looks down on them, not with the despicable disdain of smallness in a high place, but of greatness that must stand erect or fall, and that looks down simply because it is above.

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And yet he seems to be only a man. His greatness is that of a great man. His mastery is that of a man over men. He controls not by extraneous accident or transient incident, but by personal authority; not by arbitrary decree, human or divine, but by inherent superiority on the plane of those whom he commands. Men obey him not for his genealogy but for his genius, not because he pays them but because he sways them. When that hand lifts the crowd is silent without knowing it; when that voice speaks its word is approved because no place appears for open contradiction.

But far is he from a free field. His life is a conflict. Men fling mud on him from behind, and spit and sneer at him in the distance, as mean men always do at greatness they dare not face as it grapples against them with the commanding principles of a great conflict and crisis. But when mud smites him on the back he does not deign to ask who threw it, and when some audacious cur snaps at his heels he is not concerned even to notice it. When men assail him with their small arts and low cunning, he answers them with no blow, no quarrel, but moves right on, calm in his own superiority, caring only to fulfill his own high mission, speak his own great thoughts, too great for them, and pass on to his solemn, exalted, and voluntary destiny. He has his chosen course to pursue and he will pursue it to the end, oppose who may; and when the time comes he will meet it fully, calmly, and alone, wonder or sneer who will. And when the hour arrives for him to die in shame on a cross, he will not be a withered and weak old man, worn out at last by the vexing of his enemies whom he can no longer resist, but in the full strength of his young man-

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hood with power to escape that cross and control that crowd, but declining, at the behest of his divine destiny, all assistance from earth or heaven.

THE PROOF

Opening now the first Gospel to test this portrait, seeking for materials to prove its correctness or reveal its defects, we mention first a few things preliminary to the public life of Jesus, both those entirely peculiar to Matthew and those which he has partly in common with others. Of the first class these items appear: The genealogy of Jesus runs along the royal line through King David to Father Abraham, and the Magi come to Bethlehem seeking him as King of the Jews, that they may honour him as such, and departing acknowledge his royalty as superior to that of King Herod, whose jealousy of Jesus is clearly set forth. Of the second class are these: John's hesitancy in relation to baptizing Jesus, showing this great master of men and messenger of God as shrinking from the slightest symbol of superiority in that presence. In the temptation Matthew places the climax of Satan's endeavour in the proposal of dominion over the earth, seeming to indicate Satan's understanding of the dominant demand of the tempted as being in the rulership over humanity; and at this crisis Jesus orders Satan to depart, in language carrying the element of scorn or contempt, revealing the tempted as consciously master of his adversary and himself. These items constitute a line of preliminary peculiarities, all of which set the reader's mind towards the expectation of a person who will at once control himself and command others impressively and particularly in the higher qualities of character.

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Entering now the field of leadership among men, we note some glints of revelation of character, detached but combining into an impression in the same direction as the preliminaries just mentioned—that saying about giving holy things to dogs and casting pearls before swine; that imperative to the demons cast out and asking to be sent into the swine, for where other accounts say that he permitted them to go, Matthew says that he said to them, “Go!”; in the account of the feeding of the five thousand, largely reported by all, these two peculiarities, first, when the disciples reported the problem of food, Jesus said, “They have no need to go away,” *i. e.*, this situation is no embarrassment, with the proposal to them to provide, and when instead, they expatiated on the insurmountable difficulties, he ended the parley with the words, “Bring them here to me.” Matthew tells the story about Peter’s problem of finding the half shekel for paying the tax, whether that of Rome or the temple does not matter, for our point is the indifferent, independent, possibly contemptuous, instruction to Peter, after quizzing him: We are free, but lest we make them to stumble, why, go, catch a fish and find the money in its mouth! That is a sublime picture given by three writers of the Lord’s walk on the sea when the apostles were distressed in rowing, but much of its sublimity would be lost if Matthew’s two peculiarities were lacking, for they are these: first the whole episode of Peter’s attempt to tread the wave, involving the mastery of him by the attractiveness of the recognized Master, and the rescue when he was sinking; and second, the sign of the Lord’s impression on them all as shown in the fact that when he came aboard they all prostrated themselves before him.

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At the transfiguration, Mark and Luke speak of the impression on the waiting disciples of the glory they saw, all of which was in the brilliance of his garments and an indefinite alteration in "the fashion of his countenance," but Matthew adds that "his face did shine as the sun." In the only instance of healing the blind which Matthew alone gives, the statement is that when the two men called to him for help, he paid no attention, but went into the house, and noticed them only after they followed him there. And as to the Syrophenician woman, Matthew alone tells that when she first besought him, he answered her "not a word," and when the disciples proposed to him to send her away, possibly assuming that he would first help her, again this writer is alone in stating that Jesus answered them, "I am not sent except to the lost sheep of the house of Israel." Do not these and similar glints along the way, when grouped for their effect on the portraiture, impart to Jesus an air of habitual reserve, indifference to suffering, authority tending towards severity, indignation touched with scorn, predisposing us properly to expect the like qualities when we study him more closely as teacher, judge and active leader?

Matthew's is the Gospel of the great Teacher. Here the teaching of Jesus appears more fully and systematically than elsewhere; and with equal distinctness as more searching and supreme. Mark often mentions the fact of teaching, in one instance where he says nothing about healing or other action and where Matthew mentions healing but not teaching. This, however, is exceptional and does not affect the general statement under which we proceed. "The sermon on the mount" stands out as the one great orderly discourse in the Synoptic

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Gospels. Fragments of the same substance appear in the other two, mostly in Luke; but in Matthew these elsewhere scattered fragments are so gathered into one as to give them peculiar force in themselves and a place of distinct impressiveness in the book in which they are found. For the present purpose it does not matter whether these words were spoken at one time and in the order here given or were set in this form by the writer, because the distinctive thing, specifically revealing the speaker's aspect to the hearers, is his independent and authoritative attitude or temper. This comes to view in two particulars which diffuse themselves as an atmosphere throughout the whole sermon. The first is his independently authoritative handling of the ancient law; the second is his equally authoritative going beyond and above that law and lifting above it, in his own name, the whole teaching on righteousness.

First then, his handling of the ancient law. Why did Jesus inject into his speech here, "Do not think that I came to destroy the law or the prophets"? I think it was because he heard a murmur or he saw a look showing that his hearers were thinking that that was what he was doing. And why should they not think so? He was speaking to a company of common, unofficial men, away from temple, synagogue, and priesthood, drawn together by personal interest in him; and he had just said to them that they were the salt of the earth and the light of the world, exhorting them to let their light shine as if they were the custodians of the glory of the Father in heaven! The thought must have started in the mind of every thoughtful man among them: What then has become of all the salt and light that God

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has put into Moses, the law, the temple, the whole history and hope of Israel? What wonder if in their hearts rose the protest: "We cannot stand for this; it goes too far"? Think not that I came to destroy the law or the prophets. I came to fulfill (by filling full) and unless your righteousness is superior to that of the scribes and Pharisees, "you shall in no way enter into the kingdom of heaven." That is, it is not a question of historic order or of ritual rank, but of vital quality. And then he proceeds at once: "It was said to those of old time"—this, that, and the other thing—"but I say, I say, I say!" And under this disjunctive, if not defiant, formula, found nowhere else in the Gospels, he binds into one bundle three classes of authorities—the commentaries and enactments of the rabbis in the more modern times, the statutes of Moses, and the ten commandments of God at Sinai—gathers them into one handful and holding them up in the face of the protest, says over and over, not in haste, not in heat, not in any partizan passion or transient palpitation, but deliberately, complacently, decisively—But I say, I say!

Second, having come so far, through the fifth chapter in our Bible, he continues through the sixth and seventh, to discuss righteousness, or religion, in many aspects, and everywhere universally applicable to mankind of whatever religion, everything being tested by its harmony with the Father, "your Father," in heaven. Every word of it would have been as appropriate in Athens or Rome as in Galilee. And at the close, when he anticipates "that day," the last day, the judgment final, he announces himself as the judge of what harmonizes with the Father, and that his own words will test everything.

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Let us not fail to note the conclusion, which sums up the whole where our specific inquiry rests, on the personality of the man. For, although Jesus had driven his unflinching ploughshare through all the roots of Old Testament authority for time and eternity, the significant thing, directing our attention, as it would not otherwise be directed, to the manner of the speaker, revealing the impression of his personality on the whole company of his hearers—this shows that they were not so much impressed by what he said as the way in which he said it, for their astonishment was that he taught as one having authority and not as the scribes. The scribes taught what was given them by authority, without originality, but this man carries all authority in himself and rests everything on his own word.

Now standing on this peak of authority, let us look a little further across the fields of Matthew to see a range of kindred heights along the course of the chapters. This book alone gives those royal parables of the kingdom of heaven, containing so much of rebuke, rejection, and terrific severity in the fate of the rejecters : that of the tares, growing briefly for the sake of the wheat, and then separated and burned ; that of the net, from the catch of which the bad were cast back ; that of the employer, in which the men who had worked only one hour, without stipulation of terms of payment, received as much as those who had worked all day on stipulated pay, and when the palpable inequity as between the two classes was protested, the protest received the reply, "Is it not lawful for me to do what I will with my own ?" ; that of the two sons, addressed to the religious leaders of the nation, with its climax : "The publicans

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and the harlots go into the kingdom of God before you” ; that of the marriage of the king’s son, with the indignation of the king towards those indifferent to his provisions, the slaying of the murderers, the burning of their city, and chiefly the binding and casting into outer darkness, amid the weeping and gnashing of teeth, of the men without a wedding garment, although he seems to have come in on the general call to the highways, and might have pleaded ignorance of the garment etiquette in high life—all explained only by this seemingly very hasty and heartless conclusion, “ Many are called but few are chosen ” ; that of the virgins against whom the door was shut, and for whom it might be quite easy to apologize ; that of the talents in which another man goes into outer darkness because he failed, on the plea that he knew he was dealing with a hard man, to use one talent, only one, the owner of which seems to acknowledge that he was a hard man ! These parables, appearing only here, reiterate strenuous exaction, sweeping rejection, and severe retribution.

This impression may be intensified when we observe the prominence given by Matthew to denunciatory and scornful words of characterization applied to the wicked. Take those two scorching epithets, generation of vipers and serpents, which occur only in this book, where the first is applied to the resisters in the discussion about the sin against the Holy Spirit, and again, in connection with serpents, at the time of the last rebukes in the temple. Find the same tone, in his reference to the rulers in his reply to the disciples when they told him that what he had said had offended the Pharisees : “ Every plant which my Heavenly Father did not plant

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shall be rooted up. Let them alone. They are blind guides and if the blind lead the blind, they shall both fall into a pit."

The impression so far accumulated of the severity, bordering on harshness, in this Gospel, is intensified when we recall the prominence here of the phrase, "weeping and gnashing of teeth." It is a peculiarly extreme figure of intense anguish, with a distinctive tone of hopelessness. Matthew makes Jesus use it six times, always as an element in the future experience, the permanent state, of the lost. In the other Gospels it appears only once. This is in Luke, which may be surprising. But in this use it is softened by its setting in the text. In answer to the question whether only few will be saved, Jesus is urging care in making sure of one's salvation because the time of severe testing and sharp separation will come. And just here he says, "There shall be the weeping and the gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God and yourselves cast forth without." Their anguish will be when they see others in the safety and happiness which they might have had but would not. Then he adds, "And they shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God." Here these bitter words are involved, as warning, in a solicitous appeal to escape the woe ere it is too late and a joyous announcement of the wide sweep of the offered blessing. But in most of Matthew's uses of this expression, these softening elements are entirely absent, while in place of them appear "outer darkness" and "furnace of fire," neither of which is in Luke, and the

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whole stands as an infliction of penalty on account of positive wickedness.

Consider what our Lord says of himself as Judge in the final judgment. In common with the other Synop- tists, Matthew reports the inquiry by Peter about what those who had left all for his sake should have, and the assurance in reply that they should be abundantly re- warded; but Matthew differs by prefacing with this statement, "Verily I say to you, that you who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, you shall sit on twelve thrones judging the twelve tribes of Israel." Then at a later date he said to them, what is not re- corded anywhere else, "When the Son of Man shall come in his glory, and all the angels with him, then he shall sit on the throne of his glory, and before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separates the sheep from the goats. Then shall the King say to them on his right hand," etc. This is the only time in his public life when Jesus calls himself "King," and he here uses "Son of Man" and "King" interchangeably.

(Parenthetically, we may notice that only Matthew has anything about the church against which the gates of hell shall not prevail—that whole passage of the church as authority, in certain contingencies, to judge and separate.)

THE CRITICISM

Halting now our investigation of the life previous to Gethsemane, the question may be fairly raised whether we have not presented a distorted picture by massing one

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class of passages while neglecting another, in which may be found complementary elements that at least reduce the rigidity of the result. Consider compassion in general. Was not the Jesus of Matthew compassionate? Certainly where compassion was appropriate, and the word compassion, representing three Greek words, appears oftener in Matthew than in all other Gospels together, though not often anywhere, for his compassion is usually shown in action rather than speech. We observe also other elements in the case. One is that, with a single exception, the compassion of Jesus in the first Gospel is for the multitude, people in the mass and in the distance, not individual or personal. Another is that his compassion is negative, that is, he will not do the cruel and harsh things that others do. Another is that in the few instances in which Matthew says that Jesus showed compassion, the Greek word that shows more of pity and gentleness than the other two do is never used of Jesus himself, though it is used to describe the feeling of another in a parable. Finally, what is lacking in the use of the word compassion is not supplied in the use of any other word, probably justifying this statement of a judicious writer, who from the point of view of compassion says that Matthew "otherwise gives us a passionless Christ." That is to say that Jesus does not otherwise show the feelings of gentleness, kindness, and the like, as Matthew portrays him. Those who have misinterpreted Jesus in Matthew by importing into his Gospel characteristics found in others may be surprised at this, and possibly displeased. Therefore let us look further.

Does not Jesus in Matthew xix. 14 say, "Suffer the little children to come to me"? Yes, as also in Mark

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and Luke, in passages that the Harmonists usually place with this in Matthew. But look a little into the case. First, the word "suffer" may be misleading. With us it carries the element of sympathy, kindness, and forbearance, such as all civilized people show towards little children—and such as is in "suffer" in the New Testament where it is the translation of other Greek words. But as used here it means what we would express by "permit" or "let," "let them come," the reason why not being stated. Older people, probably parents, without any known invitation or intimation from Jesus, were trying to get the children to him that he might lay his hands on them in blessing. The apostles, for what reason is not stated, were preventing this. Jesus interfered, no reason given. Mark says that he was displeased or indignant, and that he took the children in his arms and blessed them, laying his hands on them. Luke says that they were infants and he was expected to lay his hands on them. All three say that he used the incident to teach the need of the childlike temper for entering the Kingdom. Now what are the two peculiarities of Matthew? One is that he was expected to pray, presumably for the children. The other is that he departed. That is, each of the other Gospels has its special sign of tenderness in Jesus, but Matthew has none; the other two say that he did what was expected but Matthew does not record the desired prayer, but instead inserts "and he departed." The other instance of the Lord's dealing with a little child appears also in the three Gospels. Let us open it enough to find how Jesus treated the child. All three say that he called it not for its own sake, but as an illustration of what he wished to

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impress on the disciples, who were disputing about position in the Kingdom. Now calling in the child for this purpose, how did he treat it? Mark says that he placed it in the midst of them and took it in his arms, as he spoke to them. Luke says that he placed it beside himself. Matthew says only that he set the child in the midst of "them"—the disciples.

But is not that tender passage about the bruised reed and the smoking flax in Matthew? It is, a quotation from Isaiah used as descriptive of Jesus as servant or child of Jehovah. What does it say? It says, "I will put my Spirit on him" (for what purpose?) "and he shall declare *judgment* to the nations. He shall not strive nor cry aloud. Neither shall any one hear his voice in the streets. A bruised reed he shall not break, and smoking flax he shall not quench till he sends forth *judgment* unto victory." That is, he is compassionate negatively, refraining from doing harsh things; but his mission is to declare judgment; and he will not be boisterous about it, because he has the dignity, the calmness and the righteousness of a judge.

And does not Matthew give that call, "Come to me all ye that labour and are heavy laden, and I will give you rest. Take my yoke on you and learn of me; for I am meek and lowly in heart; and you shall find rest to your souls. For my yoke is easy and my burden is light"? Yes, but, once more, let us look into it. Who are addressed by it? Not the afflicted, the poor, the sick, but labourers who are overburdened. What kind of labourers? The interpretation which makes them to be those who, labouring in the search for religious truth, for spiritual satisfaction, have failed to find what they

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seek, and are disappointed and discouraged in this particular—this interpretation seems to be the most fitting available. It is sustained by the figure of the yoke. That word was then in use to express the subjection of a student to a teacher. The pupil was said to be under the yoke of the teacher. The assurance of rest to the soul fits this current use of yoke in its religious application. It seems that many Jews of the more earnest seekers after truth were then in the land, those who were "waiting for the consolation of Israel," of the class of Simeon, Anna, Nicodemus, Mary. The suggestion may also be worthy of consideration that Jesus was then depressed by the small response that had up to that time met his promulgation of spiritual truth, and in his sympathy with these better characters around him, he made this appeal specifically to them. Certain it is that, in the order in which Matthew presents things, his last preceding utterance was that plaintive denunciation of Capernaum, Chorazin and Bethsaida for their indifference to his message. That is, whatever sympathy may be expressed here is not natural, for the common burdens of men, but spiritual, for seekers of truth.

Now we are better prepared to raise this question, Why did Jesus insert here that extraordinary statement of his own goodness, "I am meek and lowly in heart"? When a man makes this kind of announcement about himself in this public way, he takes great risk of discounting himself, unless he has some extraordinary reason for it. Why did Jesus do so here? I think the reply is the same as we gave to the same question touching his injection of the assurance that he had not come to destroy the law. That is, the ordinarily questionable

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utterance is explained by his recognition that his hearers were critical towards him on account of what he was saying. What had he just been saying? "All things have been delivered to me by my Father; and no one knows the Son except the Father; nor does any one know the Father except the Son, and he to whom the Son is willing to reveal him." Come to me all you disappointed, distracted searchers after rest of soul, and I will give you rest. Take my yoke on you and learn of me! Would it not be natural for intelligent Jews to think, Who are you to make such claim on us of surrender to your yoke? Are you the High Priest, or any priest? What is your ecclesiastical standing? Your assumption is extraordinary. "Come to me, learn of me, for I *am* meek and lowly in heart," however my words may make me seem otherwise to you.

Inquiry may arise about the lamentation over Jerusalem. If so, the reply is that Matthew does not record any lamentation over Jerusalem. The passage beginning with the words, "O Jerusalem" is not a pathetic plea, but a terrific denunciation. Whoever reads it in the other tone totally misreads it. It was preceded by that seething volcano poured out as nowhere else on the national leaders, in which they are called sons of hell, hypocrites, blind guides, fools, whited sepulchres full of dead men's bones and all uncleanness, hypocrisy and iniquity, serpents, brood of vipers, who cannot escape the judgment of hell. Such a flood of dignified denunciation, reserved but red hot, appears only here as from the lips of the Lord Jesus. And the exclamation we are considering is the climax of this going forth of judgment unto victory. It must be understood in the light and the spirit of that

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high tide of rebuke. Compassion was past and entreaty had ceased. The rejected Lord rejects.

Closing our scrutiny of Jesus in his public life, we only mention several negative items worthy of fuller consideration: "In the first Gospel Jesus seldom asks questions; he nearly reaches the position of John," that he did not need to be told anything. He has no ministering women to accompany him. He sends no healed demoniac to tell his neighbours how great things the Lord had done for him; he dispatches no Seventy, as heralds to offset the faltering of the Twelve, at whose return he rejoiced in spirit and declared that he had seen Satan fall as lightning from heaven. He passes from the light of publicity into the shadow of the cross, solitary and self-sustained, robed in righteousness and adorned by his own dignity, with no voice for the street, guiding judgment unto victory.

But now a great shadow falls across the soul of this masterly man—a shadow, the premonition of which, or accumulating consciousness of which, may explain that shimmer of scorn and that mist of pessimism which have not been wholly concealed in earlier portions of this delineation. Under the weight of this dark shadow, he is pressed to the ground in Gethsemane and cries with a strong voice on the cross. But through these experiences similar characteristics to those preceding appear.

In Gethsemane, Matthew alone tells why Jesus directed Peter to put up his sword, of the instruction to provide which Matthew makes no mention, which was that he could call more than twelve legions of angels to his aid if he desired them, and therefore had no need of the sword, but that his rescue would prevent the fulfillment

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of Scripture, for which purpose he yielded himself voluntarily. His independence and supremacy in relation to men nowhere shine with more impressiveness than in this scene, especially in his delicate disdain for poor Peter and his little sword. One other peculiarity of Matthew in this connection which, at first sight and in the common understanding of a word, is the most perplexing of all is this: The only instance on record of Jesus addressing a human individual as "friend" is in his saying to Judas, "Friend, do that for which thou art come." In what sense could Jesus here call Judas his friend, when not long before he had called him a devil and when he knew the whole mean measure of his treachery? We cut a discussion short by saying that the Greek word here translated friend is not only not the word usually so translated, but it does not mean friend at all. It occurs only four times in the New Testament, all in Matthew, and all expressing dissatisfaction, criticism, towards the one addressed. In some revisions the translation is "comrade," which still is defective, for our language has no single word covering its meaning. It means one in the same organization or enterprise as the speaker, but when the one addressed has been unfaithful, it means traitor. That is what it means here. It reminded Judas of what he had been and condemned him for what he had become. If the translators had placed the word "false" before friend, they would have brought out nearer what the writer intended. And how much of irony and scorn may be seen in it may be best learned from what we know of the honour and righteousness of the speaker.

Standing now still nearer the crucifixion, we find Matthew alone telling of the suicide of Judas, a tribute

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to the mastery of the Master over even that wretch ; of the dream of Pilate's wife and her concern for " that just man " ; of Pilate's final declaration that Jesus was a righteous man ; of the careful provision against his escape from the tomb ; of the earthquake at his death and the coming of the dead from their graves at the same time ; of the terrible appearance of the shining angel, with eyes like lightning, who guarded his tomb, before whom the Roman soldiers became as dead men. So Matthew glorifies the death and resurrection of Jesus with the obeisance of two worlds.

Observe also how the whole impression so far accumulated of the Master of men is confirmed in the final words to his successors in service : " All authority is given to me in heaven and on earth. Go, therefore, make disciples of all nations, baptizing them, . . . teaching them to observe all things that I have commanded you, and I am with you to the end of the age." And then he does not ascend ; for Matthew leaves this masterly man, conqueror through personal character and divine truth, standing level-footed on the earth, looking with calm, clear eye over the heads of his associates, issuing orders for a world-wide and age-long campaign of conquest through the teaching of truth, and pledging himself to be with his teachers in this work. And if we have seen him as Matthew portrays him, we will be prepared to greet him in these words :

" Oh, who like thee, so calm, so bright,
So pure, so made to live in light ! "

" O'er all the sons of human race
He shines with a superior grace."

II

MARK

THE Gospel according to Mark is briefer than that by Matthew and is much the same. It has only three miracles not in the other and only one incident, that of the widow's mite. Mark adds nothing in substance of teaching, except possibly in one parable. The second Gospel, therefore, is best studied, especially for the present purpose, in comparison and contrast with the first.

Mark was closely associated with Peter, and his Gospel has been called Peter's because supposed to have been written under that apostle's influence if not supervision. The claim has been made that he wrote with special reference to the Romans or that the higher influence gave his writing that aspect. The Romans were practical and powerful, workers and warriors, and therefore a personality of action, power, conquest appealed most effectively to them. Whatever truth may be in these and similar speculations, there is in fact appreciable likeness to the Roman swing in this Gospel.

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With this hint, let us look for the manner and movement of Jesus in Mark. Although the situations and substance are nearly the same as in Matthew, I think we see quite a different man. He is not so calm, so digni-

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fied, so thoughtful, so oratorical. He is swifter in movement and more impetuous, if not passionate, in manner. His eye is now charged with a flash all the time or nearly so, and its beacon perpetually blazes towards the front. He is busily restless, pressed by his engagements and pressing them to successful conclusions. And he is aggressive, a warrior who feels in himself the fire of the conflict and whose antagonists feel the fire in him. He conquers disease and routs demons. He shows not so much a calm sway over these hostile forces as an impetuous and resistless aggression against them. Men and demons do not so much stand back from his regal front as they fall back before his rushing force. And his power is divine power. He is God's worker and warrior and son and servant, who is on a mission of renovation and conquest in the earth for Jehovah, who presses his mission with eager enthusiasm until his ordinary course becomes extraordinary in its rush if not in its roar and uproar.

But understand that this mighty man with all his driving quality is not harsh, one whom the people fear. On the contrary, they gather about him with eager, if not disorderly, enthusiasm, recognizing him as their friend and defender, though sometimes he is sharp with them as his vital tide flows into impatience with their unbelief and failure to respond to him. This gives to him an air of brusqueness and a tone of disparagement. Observant writers have noted his disparagement of disciples and apostles and the law of Moses. This last, however, is different from that in Matthew. Throughout all this runs a vein of human heartiness in all relations.

One thing more perhaps should be added. Here he

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feels the reaction of his endeavour, not so much because he is weak as because he is driven by the spirit everywhere, as he was into the wilderness, the spirit of himself, his own struggling impulse, as well as the Spirit of God, until he sighs in his weariness and goes into solitude in order to rest. But his crowning characteristic is compact might in constant motion, inspired by the spirit of contest. So that if we were to look for a verse in the hymn-book to epitomize him, we could hardly do better than to take this :

He comes the prisoner to release
In Satan's bondage held ;
The gates of brass before him burst,
The iron fetters yield.

THE PROOF

Open the second Gospel and find this first : “ The beginning of the gospel of Jesus Christ, the Son of God ” —no human genealogy, no youth, but a full-grown, a fully matured, man, as if it was to be understood that where he came from signifies not so much as where he is going to and what he is going to do. Then note the distinctive things in this Gospel as appearing in its first chapter. 1. While the others say that he was *led* by the Spirit in the wilderness, Mark says that he was *driven*, and the driving narrative stops not to tell of his inner experiences, except in a few glints. Here we find the dominant element in his course as it is related to his conscious impulse. We solve the problem of the probable meaning of “spirit” here (whether it means his own spirit, his feeling, or the Divine Spirit) by assuming that

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it means both acting harmoniously. He realized his own spirit, feeling, impulse, mandate, driving him so that he could not refrain from springing to the task before him without doing violence to himself; and all this in him resulted from the Divine Spirit that had come on him and into him at the Jordan or before. And this is no temporary impulse. It sets the pace for his whole life. He goes clear through under the same driving of the Spirit. Doctor Bruce, a writer of rare insight in this field, says that "driveth is much the strongest expression to be found in any of the accounts," "denotes intense mental preoccupation"; "Jesus is thinking earnestly, passionately"; "under an irresistible impulse." This driving element at the start "gives the key to the whole life in all its leading phases." "He *must* leave Nazareth, He *must* be baptized, He *must* bury Himself in the wilderness." So says Doctor Bruce and I think he is right. It is true that in all the Gospels Jesus comes to do the Father's will and cannot evade or hesitate, but in Mark his loyalty and his graciousness are enveloped distinctively in this atmosphere of intensity and immediateness. 2. Note that here only is the statement that in the wilderness of temptation he was with the wild beasts. This has no exposition anywhere in the Bible. But in almost any interpretation of it, it fits into what has just been said. I venture to propose that the true interpretation of it is indicated in the beginning when man was given dominion over the beasts and all lower life. That mastery was lost through sin, and, in the absence of men, the triumph of Jesus over Satan as a tempter was tokened in the restored dominion over the beasts. So construed this expression finds its peculiarly fitting

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place in the wilderness, as the first step in the restoration for which the Christ came, as well as aptness to the manner of man that Mark portrays. 3. Observe the peculiar opening of the Lord's address to men, "The time is fulfilled"; as if he had been eagerly waiting for the fulfillment of the time that he might get into action. 4. During the first great rush of the people on him at Capernaum, where others say that he retired into solitude early in the morning, Mark says, "a great while before day," although the preceding day and evening had been overloaded with burdens. 5. Note the two peculiarities in Mark in the account of the first healing of a leper. These two perform for us as interpreters a valuable service if we are inclined to put into the intensity of Jesus too much of harshness or something like it. For the first is that he looked on the leper with compassion. The other Gospels omit that. The other peculiarity is that, in spite of the compassion, or in harmony with it, if you prefer it that way, Jesus spoke to the healed man in what Bruce calls "an imperative, threatening manner," when directing him to keep still and go to the priest. The three accounts use three Greek words: Matthew, "He *said* to him"; Luke, "He *charged* him"; Mark, "He *straitly charged* him," in the King James version, "strictly" in the American Revision, but in some translations this strictly becomes "sternly," on which interpretation of the Greek Bruce doubtless bases his words "imperative" and "threatening." 6. Consider, finally, in this first chapter, a word of haste, translated as forthwith, immediately, and straightway, and which occurs here eleven times, seven in application to Jesus and four to others under his impulse; and fol-

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lowing this hurrying word through this Gospel, we will see it thirty-seven times, though in all the others together, and each one of them longer than this one, it appears only twenty-five times.

Passing beyond this first chapter, opening the whole book, let us gather materials more topically towards a general impression.

1. Observe how Jesus hurries others, physically and mentally, sets them to running and fills them with amazement, astonishment, wonder, and exclamation. Something of this effect appears in all the Gospels, but in this one it abounds and accumulates into unparalleled expression. After the healing of Peter's mother-in-law Matthew says that many were brought to be healed, but Mark that "all the city was gathered at the door." At the healing of the leprous man, others tell of the coming of many, but Mark has it that they were from "every quarter," so that Jesus could not enter into a city but was out in the desert places. When he did return, we depend on this writer for the information that so many came together that there was no room even at the door. From him we learn that in the eagerness to get the paralytic to Jesus, four men carried him and they tore up the roof. Again when the crowd pressed, Mark alone indicates it by telling that Jesus called a boat to get him out of reach so that he could speak to them, for they were rushing on him, the original word meaning to rush as the wind, applicable to the charge of an army. At the feeding of the five thousand, Mark alone makes him say, "How many loaves have you ; go and see !" Again when a general movement was on to bring the sick to him in all that region, Mark intensifies the scene,

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saying it was true wherever he went in villages, cities, and country. Take the healing of the deaf man reported only by Mark, and observe how he piles up the stupendous effect among the people, "He charged them that they should tell no man, but the more he charged them, so much the more they published it. And they were beyond measure astonished, saying, He has done all things well!" In connection with the healing of the boy after the transfiguration, this writer brings in his speciality thus, "And straightway all the multitude when they saw him were greatly amazed, and running to him saluted him, . . . and when Jesus saw that the multitude came running to him, he rebuked the unclean spirit." To the reports by others of the rich youth who sought eternal life, this one adds that he came running and knelt before the Teacher. Of the three accounts of the going up to Jerusalem when the Lord told of his own impending death, this one alone says, "And Jesus was going before them and they were amazed and those who followed were afraid." What amazed them, what made them afraid? What can we answer but that it was something in the manner of the man who went ahead with action and aspect that perplexed and alarmed them? Now if we gather up all the peculiarities of this character in the second Gospel to get the concentrated effect of them as a revelation of the rushing intensity of himself and his influence on others, we can hardly fail to secure an effect of marked impressiveness in the portraiture of him; something making Doctor Bruce seem quite mild when he says that in Mark "Jesus appears as an energetic, original actor."

2. Consider the element of conflict in Jesus as Mark

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presents him. The distinctive quality in this Jesus is neither speed nor strength. Almost universally, so far as I have observed, the one or the other of these is recognized as distinguishing him in Mark from him in the other Gospels. He is thought of as the mighty worker or the rapid mover. Both of these elements are conspicuous in this Gospel, but, as I understand, neither is distinctively characteristic. As the mighty worker Jesus is fully recognized in either Matthew or Luke; but in the former his power hides behind his authority as his dignity, deliberation, and didactic quality arrest the attention; while in Luke he is fully as busy and his authority, in the eye of the people, takes the form of power for humane purposes, but he is so quiet and gentle about it that we are apt to fail to see how strenuous he is. But when the inquiry is raised of aggressiveness against antagonists in two worlds, what we would call in another man "combativeness," the disposition to make himself felt in assault as well as resistance, Jesus in Mark surpasses himself everywhere else. This is true whether his antagonists are demons, diseases, or men. Let us observe him in these three relations with special reference to his quality as a good soldier.

(a) Demons. Take first Mark's statement of the Lord's purpose in the Twelve Apostles, as suggestive of himself in that activity in which they were to be his most conspicuous associates. In the three accounts of the call of these into this relationship, that of the second Gospel is the only one telling what they are to do, and it is "to preach and to have authority to cast out demons"—nothing about teaching or healing. Subsequently, when they were first sent out, after a period of instruction,

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Luke says that they were given "power and authority over all demons, and to cure diseases." Matthew has it "authority over unclean spirits, to cast them out, and to heal all kinds of disease and sickness." Mark omits all except "authority over unclean spirits." In the connection, after the names of the Twelve, Matthew adds raising the dead, and Luke preaching the kingdom, while Mark only that they preached repentance, healed in anointing with oil and "cast out many demons." Observe how the last statement exalts the conflict with the demons, for the healing is with the use of means, while the unaided divine authority, involving power, focalizes on the demons. Mark could not anticipate the modern psychology that resolves all of the demons into impersonal diseases. He understood that a demon was a personal evil spirit with more or less mastery over humanity to corrupt the heart and control the will. With this understanding the routing of the demons had prime importance, required fearlessness and hard knocks.

What is foreshadowed in the mission of the Twelve comes out in the record of the Master's meetings with the demons as Mark tells. His pictures of their power and violence, the tremendous deviltry that went down before Jesus, surpasses all the others. A demon was encountered in the synagogue in Capernaum. Luke says that it threw the man down and came out of him, doing him no harm, leaving the impression of rather a mild case, easily managed. But Mark says, "tearing him and crying with a loud voice, he came out of him." According to all accounts, the case of the demoniac boy was very extreme, as shown by the appalling accounts in Matthew and Luke, but Mark adds, "wherever it takes

him it dashes him down, and he grinds his teeth and pines away," and that "he wallowed foaming." Then after the other accounts stop, Mark goes on, giving the conversation between the boy's father and Jesus. The father said, "But if thou canst do anything, have compassion on us and help us." Jesus replied, "If thou canst! All things are possible to him who believes." That is to say, "No question is entertained concerning my power in this case; the only question is about your faith." The demons that entered into the swine are described with much fullness by others, though not as fully in their power and wild fury as by Mark; but he adds two tints that intensify the whole picture of the Lord's mastery of these children of hell. One is that they recognized him while they were far away, and the other, that they ran and fell down before him. And after the people had gathered to the scene, two other writers tell that they saw the man from whom the demons had been cast out, but only Mark adds, "him that had had the legion."

(b) Disease. Mark, in comparison with Matthew and Luke, minifies teaching and healing and magnifies preaching and driving out demons. Still he furnishes material for support of the present portraiture in the healing campaign. Observe this in three instances of healing.

The first is on the second rejection at Nazareth. Matthew and Mark report it. They agree as to the criticism and sneers of the people and the reply to them with the statement that a prophet is not without honour except in his own country; but as to the result they vary slightly, which may be more than appears at first sight. Matthew

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concludes, "And he did not many mighty works there because of their unbelief." What the mighty works were he does not indicate. Mark says, "And he *could* do no mighty work there except that he laid his hands on a few sick people and healed them; and he marvelled because of their unbelief." First he did not, with the air of indifference, as if he said, "Very well, if you do not want the blessing you do not get it, and I will go where more faith is available; I am not surprised at you, it is your way, you did so or worse before." Second, he *could* not. He tried, he wanted to, he did all he could in such a community, and by exertion he did heal a few; these healings, which were perhaps comparatively easy, were his only miracles there; and he went away, more or less defeated, wondering at their unbelief. The spirit of the scene in Mark is that of struggle against unbelief all the way through.

The second incident is the healing of the deaf and dumb or stammering man, which is given only in Mark. It seems to have been at or near a time when all kinds of physical infirmities were being healed wholesale, and Mark also in close connection with it states that these multiplied works roused the admiration of the people and their exclamation, "He does all things well!" A man was brought to him for relief with the request that he "put his hand upon him," which they seemed to think would be sufficient. What did he do? "He took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue. And looking up to heaven, he sighed, and said to him, Be opened!" Some call that "dramatic." Did this practical Jesus take a man off alone and play theater with him? If it

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was dramatic, it was tragedy, profound struggle of soul. All these actions were the spontaneous expressions of inner conflict for the result, a result ordinarily perfectly easy to him. For some deep reason he is wrestling with a hostile power determined to get the result at whatever cost. What is the matter? Wait till we pick up another instance near by in the text.

The third struggle for healing is also only in Mark. It runs, "They bring a blind man to him, and besought him to touch him." As before they had faith in his power to heal with a touch. And what did he do again? He took the blind man by the hand and led him out of the town and when he had spit on his eyes, and put his hands upon him, he asked him if he saw anything. And he looked up and said, "I see men as trees walking." After that Jesus put his hands again on his eyes, and made him look up; and he was restored and saw clearly. Is that dramatic? It is dynamic, a struggle for power to conquer a physical infirmity. What does it mean?

These two healings, recorded only by Mark, have no parallels in the Gospels in this element of determined effort for the desired result. Whatever they may mean in other relations, they mean for the portraiture an unwonted elaboration of determined struggle for a mastery that seems to be attainable in no other way. If one wishes for the deeper meaning of them, let him read what Mark says between and around these two incidents, in the seventh and eighth chapters of his Gospel, and what others say also at about this time, concerning the accumulation of unbelief and other obstructions to the free flow of his control over diseases.

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(c) Men. The spirit of aggression against men manifests itself in disputation. The assaults of the Jewish leaders on Jesus and his work increased with the increase of his influence against them ; and this developed a corresponding intensity on his part in those discussions which resulted. In this connection Mark especially reveals glints or more of that same aggressiveness against opposition which comes from men. Mark gives comparatively little of the utterances of Jesus, being a book of action, but where his speech does appear, especially in situations of conflict, it has this quality. Take that conspicuous example when he was challenged by the rulers in the temple, when they demanded by what authority he did these things. The three reports of it say that Jesus replied, "I also will ask you one question." Then Matthew adds, "Which, if you tell me, I likewise will tell you by what authority I do these things." That leaves it to them to choose whether they will respond, and he does not seem to care what they do about it, or possibly he prefers to close the conversation there. But Mark gives it another tone, for he makes it, "And answer me and I will tell you." Then Matthew and Luke report Jesus' question for them to answer, "Was John's baptism from heaven or of men?" and stop. But Mark does not. On the contrary he immediately injects the imperative, "Answer me!" As if he said, "You started this discussion and you must see it through; I demand an answer."

Turning to the second cleansing of the temple, we find another element of excess in the second Gospel. The others tell of the thorough interruption of the business of the traders but they omit the application of the

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command of Jesus beyond that, where Mark adds to their accounts an item which contributes much of strenuousness to the scene, "And he would not permit that any man should carry a vessel through the temple." He not only stopped the evil things but he stopped all things, even carrying a vessel in the service of the temple.

Let us not overlook the fact that this is the only Gospel in which our Lord's enemies are reported to have restrained themselves from assailing him because they were afraid of him. Others say that they feared the people on account of him, but Mark once says that they feared *him*. In accord with this, Mark alone states that Jesus was angry. His anger was against the Pharisees on account of the hardening of their hearts. It was the same kind of anger which throughout the New Testament is forbidden to Christians.

The items just enumerated indicate in Jesus an aggressiveness in action and temper that is not duplicated elsewhere. We may perhaps fitly conclude this line of observation by recalling that only Mark reveals that at the designation of the apostles, or about that time, the Lord named James and John "sons of thunder." And it may be of interest and instruction to recall that these were the same sons of thunder who proposed to call fire from heaven to consume the discourteous Samaritans; and to speculate, if we choose, on the encouragement they found to that sort of evangelizing, or thought they did, in the name given them by the Master. But to find record of the Lord's rebuke of their severity on that occasion we need not look to Mark, for he does not record rebuke of that kind of error.

Mark gives prominence to the Lord's use of his eyes.

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This is a significant element in commanding characters usually. The soul is peculiarly in the eye and speaks through the eye. Mark gives seven instances in which the eye, the looking of Jesus is noticed. These are all in connections to be found in Matthew and Luke and in situations of much significance. A comparison of the Gospels on this point, the use of the eye, may contribute something towards a knowledge of the Lord's personality.

1. (iii. 5) In the synagogue at the healing of the withered hand of a man, after Jesus had asked a question, presumably of the Pharisees, and they had not answered him, Mark says, "And when he had looked round about on them with anger, being grieved at the hardening of their heart, he said to the man, Stretch forth thy hand." The other accounts omit the looking around; and of course the anger, which is never mentioned except by Mark in this instance. 2. (iii. 34) When report was brought to him that his mother and brothers wished to see him, Mark says, "He answered them and said, Who is my mother and my brothers? And looking round on those who sat about, he said, Behold my mother and my brothers!" Matthew and Luke omit the look. 3. (v. 32) When Jesus was on the way to restore the daughter of Jairus, and was stopped by the woman who touched the hem of his garment and was healed, Mark says, "And he looked round about to see her who had done this thing." "Her" is emphatic in the Greek. Matthew has it that when he turned he saw her. Luke omits the turning and the looking. Mark's way of telling it hints that her recognition that she was detected, which came through the way he looked at her, brought her confession. The look was challenging. It

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challenged her to do what she was trying to avoid, or perhaps we may say that it commanded her. If it had been solely or predominantly sympathetic we would expect Luke to put it in, as he did that look at Peter when he went out and wept bitterly. 4. (viii. 33) When Jesus disclosed to the apostles his coming death and Peter protested, Mark continues, "But he turning about and seeing his disciples, rebuked Peter," as adversary. The others omit the look at the disciples before he spoke to Peter. 5. (x. 23) When the rich young ruler had showed that he could not meet the test applied to him, Mark says, "And Jesus looked round about and said to the disciples, How hardly shall they that have riches enter into the kingdom of heaven!" The others omit that look. 6. (x. 27) After Jesus had spoken of the difficulty for a rich man in entering the kingdom, the hearers were "astonished exceedingly," at which Mark says, "Jesus looking on them, said, With men it is impossible, but not with God." 7. (xi. 11) After the entry triumphal into Jerusalem, Matthew, Luke, and John say nothing more of his movements on that day, but place the appearance in the city and the cleansing of the temple on the next day. But Mark places between these two events, and apparently at the close of the triumphal entry, this statement, "And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out into Bethany with the Twelve." The next morning he blasted the fig tree, type of Jerusalem pretentious and fruitless, and then cleansed the temple with such sweeping supremacy that he did not permit any vessel to be carried through it. If we have the right order of events

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here, that silent survey of the interior of the temple, after the popular triumph and before the withering symbol of the fig tree and the final purging of the temple—that silent survey assumes a most significant aspect, and we need little or no imagination to interpret it after we have followed his eye through the six steps by which this writer has brought it here.

We may perhaps with profit note indications of the effects on himself in these intense experiences of conflict. One of these indications is in Mark's statements that he sighed in the midst of these activities. John mentions his sighing or groaning at the grave of Lazarus, but that seems to express a different emotion; and aside from that, the two instances in Mark stand alone. One was at the healing of the deaf mute through the process of struggle which we have already considered. The other was at an interview with the scribes who demanded a sign. He said that no sign would be given them, and then he sighed. Different words in the original are used in the two instances, but both involve the element of indignation; as one sighs, taking a long breath, when weary to the verge of disgust, because he is working to weariness with too small results, against unreasonable and unrighteous opposition.

Once more, we must not miss a point appearing only in Mark. It much deepens and intensifies the impression so far received, because it shows that his friends saw, not only the excitement of the people on account of him, but what they understood to be extreme excitement in him. It was when two lines of pressure converged on him, that from the multitude seeking his healing ministry,

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and that from the rulers trying to entangle and embarrass him. At that time and in connection with the statement that they had not leisure enough to eat, Mark adds, "And when his friends heard it they went out to lay hold on him, for they said, He is beside himself." His enemies sometimes charged him with having a demon and being crazy, but now his friends felt that he needed to be restrained, and their reason for this feeling evidently was his aroused and intense manner in meeting the appeal and resistance accumulating on him. When a man of the self-poise and mastery over others of Jesus, before whom the people bow in recognition of his power and authority, so conducts himself that his friends fear for his reason, we seem obliged to infer that something was blazing within him until it sent forth storm signals of attitude, eye, and voice. This sentence seems to let in a great light on this aspect of this inner life, harmonious with all the dash and strain of this Gospel and confirmatory of our portraiture drawn from it.

Finally, bringing our study of Jesus in his public life to a close, we find this author alone stating that he retired into the solitudes in order to rest. Others report withdrawals from the people but no other specifies that they were for the purpose of resting, while sometimes other reasons are given. In connection with the return and report of the Twelve, in the midst of great pressure on Jesus, Mark tells that he said to the apostles, "Come ye yourselves apart into a desert place and rest a while." In this instance he recognized their need of rest, in which he led them, presumably because he needed the same that they did. These separations of the Lord and the apostles from all others were no doubt the occasions

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of much communion between them involving instruction in the things of the Kingdom. These two, the instruction and the resting, could operate together and mutually promote each other. Still the fact remains that the purpose of resting in the solitudes is given only in the Gospel of relatively less teaching and more action of the more exhausting kind.

Do we not in this brief survey find justification of our forecast of human heartiness? One item, as a pin to bind together the preceding items, may be added. Mark gives the only statement extant that Jesus loved any one not a disciple. Three Gospels tell of the young ruler who thought he had kept all the law and of the test applied which was too hard for him. But only Mark says that when the eager youth had claimed that he had kept the whole law, and before the test was proposed, Jesus looked on him and loved him. The Greek word for love here is that one most used in the Gospels for neighborly, friendly, human love. It seems to mean here the natural love of one amiable, eager, sincere young man for another of the same character.

Turning to our Lord's feeling of the same kind in a higher relation towards his disciples, which is given in this immediate connection, notice that when Jesus used this incident to instruct disciples, about the peril from riches, and when they "were astonished at his words," Mark alone makes him introduce the explanation to them, with the address, "Children," using the word with which older persons addressed little children, a term carrying sympathetic condescension, human gentleness towards inferiors.

Glancing now beyond the tomb, we meet characteris-

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tic account of the resurrection in these words, "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons."

Observe the final words. The last command according to Matthew was to teach with authority but according to Mark it was to proclaim with power. "Go into all the world and preach the gospel to the whole creation. . . . And these signs shall accompany those who believe; in my name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; and they shall lay hands on the sick and they shall recover."

Matthew left the Lord standing on the earth, but Mark seated him on the right hand of God. And then what? "The disciples went forth and preached everywhere, the Lord working with them and confirming the word through the signs that followed." The push and the power, the rush and the results, which characterized the Lord on earth, are perpetuated in the disciples, as from the right hand of God he directs them over the whole world. And the closing of this book, in keeping with all that has gone before in it, is a burst of eager, resistless conquest in divine power; not through the slower processes of teaching, but the swifter method of proclamation; not by pedagogues with text-books, but by heralds with trumpets!

III

LUKE

IT may be that Luke was a Gentile proselyte to the Jewish faith, and that he was a physician and a scholar. Both of these possibilities or probabilities are confirmed by the contents and style of the Gospel bearing his name. It reveals the widest and closest and tenderest human sympathies and records the most universal helpfulness for all classes of sufferers ; for, while it does not so much as some others state that the benefits of the Christ are to reach beyond the boundaries of Judaism, it bears always the air and outlook of universal applicability. In it humanity, although probably touched only within the limits of the chosen people, is within those limits recognized in the essential equality of all its members in their rights, needs, and claims. In Luke peculiarly “a man’s a man for all that and all that.”

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But let us attend to the Jesus of Luke for he is coming this way. If we had not looked for him he might have passed us without attracting our attention, for he is very quiet, with predominating aspect of modest gentleness and unobtrusive sympathy. We see at a glance that we have met a gentleman. We observe with increasing admiration, not awe, his slight but sinewy form, his soft and waving locks, his chaste lips half parted in a

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sympathetic smile, and his sweet, entrancing eyes, brave as innocence and seeming to float in a mist of tears. He is on the way to relieve suffering poverty, and to the tortured body the touch of that potent hand will prove a cordial, to the weary heart the smile of that sensitive eye a tonic. He comes without a shock to the most delicate and goes leaving repose for the most disturbed. He is the good physician and the good man. His robing is not dignity and indignation but tenderness and affection. Wherever he goes rough but honest men will defend him, pure and noble women will serve him, and shy but intuitive children will greet him. The little boy who has been wronged by his big playmate appeals confidently to this man, and then the big boy is ashamed when this man looks at him. The little girl whose doll is broken does not hesitate to ask him to mend it, and if he mends it those who know him will not be surprised.

But, on the other hand, we may observe that this easy access of all to him unfolds its reverse side. If we hesitate to quote in this connection the saying, "familiarity breeds contempt," we shall at least see some things suggesting it. For we shall see that his goodness rouses such hatred in evil men that they press on him boldly, openly, violently, scornfully. They dare to ridicule and mock him. And his friends are not afraid to laugh, for there is about him a human atmosphere that unreins, if it does not arouse, the commoner human emotions of those who are near to him.

Let not this be understood to mean that he has any essential lack of dignity or force of character, or that he is incapable of intense indignation, softened by sorrow, and utterances against wrong that blaze and blight betimes,

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though transfused with pity. A bold and lofty spirit is alert behind this front of gentleness, and a warrior of dauntless determination walks involved with this humble healer and sympathetic consoler. But his common life is so crowned by compassions that alike his friends and his foes easily forget the dignity and force available in him both for resistance and assault. He will say weighty and stinging things, but they will come in by the way and as he walks arm in arm with the common crowd along the course of his cordial and constant fellowship with it.

But in this Gospel we are constrained to observe more than anywhere else that here is a thoroughly religious man. His helpful sympathy with suffering humanity is distinctly sustained by divine communion, if not born of it. He is full of prayer and the Holy Spirit. He often seeks the solitude to pray and lingers so long that he returns in the peace and power of God. And as we know him better it will come to us that his prayers are those of outreaching earnestly after his Heavenly Father for sympathy and aid he cannot find among men—prayers of intense yearning for the shelter and succour of Heaven—for he is a man of sorrows and acquainted with grief. He bears away with him the pain and sin of every one he meets. He is oppressed with weariness, the weariness of woe, for the sake of the world whose needs so draw on him that he forgets his own except as they are involved with those of others. The people around him in their dullness do not see his burden and bitterness, because he ever hides his own under his recognition of theirs; and when, now and then, some pang slips from its hiding, it is so refined and restrained that their coarse ears fail to hear as it is lost in his more distinctly manifested fellowship with the

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pangs of others. So it comes to pass that he seems to be an inexhaustible fountain of consolations and a radiant dynamo of perennial optimism. So also it comes to pass that this world seems very hard and cold to him, deeply and often dumbly in need of help from him, which he longs to give but cannot unless his own heart aches or breaks. Along this way if we come near enough to him we can hear him singing—amid the rude shocks of a world priding itself on its goodness, its goodness to him,—singing in undertone, “Oh, that I had the wings of a dove, then would I fly away and be at rest !”

If now we turn to the hymn-book for embellishment of this conception, we may be embarrassed by the richness of its response, for it breathes much of the struggles of the human soul and its voice is peculiarly the voice of the Lord of Luke.

“ He comes the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace,
Enrich the humble poor.”

“ What grace, O Lord, and beauty shone
Around thy steps below ;
What patient love was seen in all
Thy life and death of woe.”

THE PROOF

As the portraiture in Matthew is dominated by the tone of didactic royalty, and that in Mark by aggressiveness in service, this in Luke reveals specifically the sway of the humble human saint.

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The third Gospel opens with an elaborate and peculiar story about two infants. It is a marvellous story but its marvels are closely down among the common people and these common people are very religious. Consequently the story holds its course through the open country, to the temple and in the Spirit of God.

Premonitions appear in the announcement of the coming of John the forerunner of Jesus. His mother was to have joy and gladness in him. He was to turn the hearts of the fathers to the children as well as to the Lord. His father, delivered from dumbness, uttered a praise-poem concerning John, in a high Hebrew spirit, predicting deliverance, redemption, and salvation for Israel, closing with this sweet strain :

Because of the tender mercies of our God,
Whereby the dayspring from on high shall visit us,
To shine upon those who sit in darkness and the
shadow of death,
To guide our feet into the way of peace.

Recall the account of the nativity of Jesus as conveying these same impressions peculiarly in Luke. The preannouncement was made by the angel to Mary and to no one else, in which the union between her and the Power of the Highest that should overshadow her was revealed with rare impressiveness and sympathy. Then Mary hastened to visit Elisabeth, to whom a kindred divine manifestation had come. The meeting of these women was the occasion of an exalted religious communion, in which Mary voiced an ascription of praise in sublime poetry to the Lord God.

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Luke alone tells of the lowly birth of Jesus, of the stable and the manger. To him we must go for knowledge of the heavenly heralds, who sang not to the wise men of the east or the rulers in Jerusalem, but to the shepherds with their flocks on the nightly hills; of the consecration in the temple; of Simeon who uttered a blessing and prophecy, not omitting to prepare Mary for the sword that would pierce her own soul; and of Anna who also gave thanks to God.

Omitting all the harsh and bloody story of the slaughter of the children, Luke introduces what no one else gives, the account of the visit of Jesus to the temple at twelve years of age. And what a delicate picture it is! Preceded by the information that in his Galilean home Jesus had grown in wisdom, with the favour of God on him, the story reveals a youth of twelve—equivalent to fourteen or fifteen with us—so mastered by longing for religious knowledge that he lingered in the temple, questioning the religious teachers of the nation, amazing them not only with his questions (which another boy might do) but more with his answers, explaining to his mother that it was incumbent on him to be occupied in his Father's affairs, his language being appropriately courteous to her. The whole picture is of exquisite delicacy. It gives no hint of rudeness in this boy; no forwardness but that of eager desire for divine knowledge; no possibility of impertinence. Here is a lad whose extraordinary strength of understanding and character is clad in a silken robe of purity, spirituality, gentleness, and reverence. Yet this precocious boy promptly obeyed the call of his mother, went home to be subject in common daily duties until past his manhood; during which time the infor-

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mation is added that he advanced in stature, in wisdom, and in favour with God and men ; growing physically, intellectually, and spiritually, in his whole being symmetrically.

We may well pause for a moment with this Jesus, before proceeding to the Jordan, to consider what we have as forecasting what we may expect. We may expect confidently a great character who will veil his greatness from the eyes of men as far as is consistent with his mission, in the humility of his spirituality and the simplicity of his sympathy with the lowly, to whose condition he is native. Unless this man repudiates his youth, he will find God and be found by his fellow men. We now proceed to seek knowledge of this Jesus in the two most commanding aspects of him as portrayed in this Gospel, tracing each line of revelation through independently from the point now reached, not failing to observe how the two supplement and perfect each other. These two are Religion and Democracy.

1. Religion. First of all, he was Religious. He was very religious along the ordinary lines of human religious experience. He had an every-day religion for common people. He walked with God along the paths along which the multitudes of toiling and suffering human beings may walk with God. Religious experience has three comprehensive words—Prayer, Spirituality, and Fellowship. Consider Jesus now in relation to prayer, the Holy Spirit, and the fellowships enfolded in these two.

(a) Prayer. We have no record of praying, or of the intention to pray, by Jesus which is given by any other Gospel writer and is not given by Luke ; except by Mat-

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thew in connection with the walk on the water which event is entirely omitted by Luke ; those last words in the sixteenth and seventeenth chapters of John which connection is not in Luke ; and one instance in Mark as part of an incident which Luke also relates. That is, in every connection occurring in Luke, except one, where prayer by Jesus is reported elsewhere, it is also in this Gospel. But Luke reports his praying where others omit it in the following seven instances : at the baptism when the heavens were opened ; once when great multitudes pressed on him to hear and be healed ; preparatory to the appointment of the apostles ; just previous to Peter's famous assertion of his Messiahship ; at the transfiguration ; when the disciples asked him to teach them to pray and he gave them the model prayer ; and for Peter when he denied his Lord. When one considers the meagerness of the references to the praying of Jesus in the other Gospels, the comparative fullness of this one becomes very significant. It indicates clearly, what the others leave almost entirely in doubt, that all the great events, the crisis situations, of his public life were enfolded in prayer. This impression would be quite full and deep if the mere count of times and consideration of connections were all. But they are not all. Two other elements appear to enlarge and deepen the impression.

One of these elements relates to the constancy of his praying. Luke alone tells that it was the habit of Jesus to retire into the solitudes to pray, which he states once when the full meaning of the original is brought out.

The other relates to the quality of his praying. Several Greek words are translated prayer and pray in the Gospels. The most common of these words leaves the

quality of the praying undetermined, being general, as our word worship. Others, used less frequently, convey more definite meanings. Here is a word signifying to beseech or entreat. Matthew uses it in reporting our Lord's injunction to the disciples to pray the Lord of the harvest to send labourers. It means strong pleading. But that is the only use of it in the Gospels outside of Luke, who employs it in the same connection as Matthew, and again in the assurance given to Peter that his Lord had prayed for him. That is, Luke alone tells that Jesus prayed the kind of prayer expressed by this word, whose meaning is to "long for, strive after, beg for"; and that in this way he prayed for Peter's restoration. In all the accounts of the experience in Gethsemane the general, indefinite word is used by all the writers; and while the others in various ways indicate the stress of soul in that hour, Luke alone adds that he prayed "more earnestly," a word being added, in connection with the most vivid picture of his sufferings, to convey this thought. Of the three prayers on the cross two are confined to this Gospel.

Gather up now the points in the praying of Jesus for which we depend on Luke—that he prayed often and in immediate connection with the more significant events for himself and his Kingdom; that he was accustomed to retire into solitude for prayer; that he continued in prayer all night; that his praying sometimes was of the quality which we put into the words earnest, intense, pleading, begging,—gather all these into one in order to realize how religious the Jesus of Luke was, as his religiousness was manifested in his prayerfulness.

(b) Spirituality. What does this writer furnish of

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special significance touching the relations between Jesus and the Holy Spirit?

Luke opens with an extraordinary fullness of the Divine Spirit, in connection with John the Baptist and his parents, the old people in the temple, and the mother of Jesus in relation to himself. In this way it imparts the aspect and awakens the anticipation of spiritual things in human experience beyond any other. We are thus prepared for the peculiar prominence of the Spirit in the experience of Jesus from the beginning of his public career. In this we are not disappointed. While Matthew and Mark say that he was led or driven into the wilderness by the Spirit, Luke says that he went there "filled with the Spirit," having returned from the Jordan "in the power of the Spirit," which sayings convey the impression of more power and more intimacy, a greater endowment for practical purposes in human relations. We properly think of the Gospel by John as preëminently spiritual but its relations are upward, with the Father, while those of Luke are outward through and for humanity. Here he is filled with the Spirit as the power in which he went forth to mingle with men for their benefit. Therefore the conception of his power here is different from that in Mark, the Gospel of power in one sense, a different sense with a different impression on the beholder of its effects.

Confirm this understanding by two passages of this Scripture, one an incident and the other a teaching. First, recall that this is the portraiture of Jesus in simplicity, humility, self-hiding, and then consider that scene at the draught of fish when Peter falls down at the Master's feet, exclaiming, "Depart from me, for I am a sin-

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ful man, O Lord !” Here is a revelation of the impression made on Peter concerning the holiness of Jesus, not in some high discourse or supernal scene, but in the common affair of fishing. This spontaneous tribute from the impulsive disciple to the moral superiority of Jesus, coming in the most unassuming record of him, is peculiarly impressive. And its impressiveness is intensified when we remember the date of it. It was not late in Peter’s association with Jesus, after the evidences of the Lord’s superior holiness or purity had accumulated in the minds of the apostles, but it was on the very day in which the famous four, Peter, James, John and Andrew, were called permanently into discipleship. The second passage is that one teaching God’s understanding of “Good.” In the most prominent teaching concerning the readiness of the Father to give in answer to prayer, Matthew makes Jesus say that God is more willing to give “good things” than earthly parents are, but Luke has it, instead of “good things,” “the Holy Spirit.” This interprets good things as spiritual things comprehensively conceived of as in the Holy Spirit. Luke lifts the provisions, the healings, the consolations, all the good coming to us in the present life, into the spiritual realm, epitomized and comprehended in the Holy Spirit. Luke differs from Matthew and Mark on one side and John on the other in the completeness and clearness with which he brings all the divine perfections and powers into action in human connections, blends Heaven and Earth.

(c) Fellowship. Prayer and the Spirit mean Fellowship with God the Father and his children. The second is involved in the first, and in view of what has just been said we need not say more in this connection,

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leaving it till the next section. But on the first, what is more distinctively religious in common understanding of the term, that is the fellowship of Jesus in his mature earthly life with the Father, two things in this Gospel may be considered.

The first is that Luke places the emphasis of climax in the temptation on the appeal to Christ's trust in his Heavenly Father. Matthew makes the last temptation in the wilderness to have reference to dominion over the earth, but Luke shows Satan trying, as the last resort, to induce presumption based on confidence in the providence of God. If thou art the Son of God cast thyself down from the top of the temple; he gives his angels charge of thee; no injury can come to thee. That is, if thou art so in union with God, if thy fellowship with thy Father is such as is indicated in thy rejections of my other proposals, he will keep thee in any peril or any presumption! However Satan may have miscalculated the application of the Lord's consciousness of close union with the Father, this order of the temptations shows his recognition of that consciousness as the crowning experience in Jesus.

In the second place, it seems to me that the view now under consideration is impressively confirmed on the cross. Of the last two prayers at the crucifixion, the first is recorded by Matthew and Mark but not by Luke, and the second by Luke but no one else. What are they? First, "My God, my God, why hast Thou forsaken me?" This is the only instance of Jesus addressing God by any other title than Father. It was the recognition of some awful loss of fellowship between them during which his common term, Father, was not appro-

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priate. But Luke omits all of that, and with his record alone we would never know that Jesus ever for a moment was conscious only of a God and not a Father in Heaven to whom to appeal in his supreme need. The other prayer is the last, "Father, into Thy hands I commit my spirit," and under the guidance of Luke our Lord passes out of this life in the fellowship of his Father. Without the third Gospel our last report of the Lord's relations with Heaven before his resurrection would have been in that sad word "forsaken," but with it the glad word is "Father." The thought to be impressed is that the fellowship of this Jesus with the Father was not disturbed, on the cross or elsewhere, but was preserved to the end and reached its highest expression at the last.

2. Democracy. The fellowship of Jesus with God was interfused with his fellowship with man. Luke shows him in both of these relations more completely than any other writer. Here is set forth in its supreme presentation the perennial truth that fellowship with Deity is the ground and the crown of fellowship with humanity, that the spiritual life is the source of the philanthropic life, that the way to live most closely with men for all good purposes is first to live most closely with God. The rare way in which Luke exhibits this truth in the personality of Jesus is the element in his Gospel that makes it, not only "the most beautiful book in the world," but also the broadest book in the world as a revelation of the actual in Jesus, and the possible in his people, of democracy grounded in religion and vitalized by it. What he shows here we seek now to find in several particulars.

(a) Jesus was the Man of the People in his sympathy with them. In this portraiture of him he is in manner,

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method, and spirit, down among the multitude, the common multitude, one with them in spontaneous sympathy and whole-hearted helpfulness. We said that the Jesus of Matthew seemed incapable of stooping and that the Jesus of Mark condescended to the people ; but now we add that the Jesus of Luke has no need to stoop or condescend to them because he begins, continues, and ends on their level. Let us trace his course in this apprehension of it from the opening of his public life to his departure to the skies.

Recalling what we have already remarked of the intense humanness of those religious people appearing in the earlier sections of this Gospel, look into our Lord's genealogy as given here. We have left it to the threshold of the public ministry because significantly the record leaves it till then. The last thing before it is that impressive approval from Heaven in the descent of the Spirit and the voice of the Father at the baptism, and the first thing after it is the statement that Jesus returned from the Jordan "full of the Holy Spirit." The delaying of the genealogy to this late date links his origin in its remoter aspects with his service in its immediate accomplishment. How far back does this genealogy go? All the way to the first man, and along the humbler lines of ancestry. Back to Adam as what? The son of God. Here then we find that Jesus is the Son of God in Luke as Adam was originally, as far as Adam was God's son originally, and he is introduced in the fellowship of every human generation from Adam down. He is thus stamped at the baptism of his revelation from God to men and his consecration to God and men. No accident, no incident, but a divine intention and a human emphasis are in this.

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Additional by way of introduction, note Luke's more frequent use of two very pertinent words. He uses the phrase "the people" oftener than all others together, for which two words are in the Greek, that for people generally and that for what we call a crowd, people without organization and possibly disorderly. Matthew and Mark make plain that many came to John the Baptist from various regions but neither of them uses the word "people," while Luke has it, in the sense of crowds, three times, as coming, as waiting, and as being baptized. The other word is salvation, in the sense of safety or soundness. Luke uses it five times and John once, the others not at all.

First, let us notice the way in which Luke alone sets the baptism of Jesus "when all the people were baptized." Not only is he not separate from all the people or any of them in this experience, but he has no precedence in any way, he is in the midst of the crowd, with the possible indication that he is following rather than leading.

Next we come with him to Nazareth "where he had been brought up." He entered and stood up in the synagogue to read from Isaiah, who wrote, "The Spirit of the Lord is upon me, because he has appointed me to preach good tidings to the poor, to proclaim release to the prisoners, recovering of sight to the blind, liberty to those who are bruised, the acceptable year of the Lord." In substance he said: "This Scripture is fulfilled to-day. You think of me as the carpenter whom you know; but I know that a prophet is not without honour except in his own country and there he is. Very well, I will open to you the breadth of this prophecy. It means that God's grace is universal, as was taught in

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those ancient incidents of Elijah and Elisha. I come as the prophet of God not to our nationality but to our humanity." Escaping their wrath, he went his way, and we follow him to see how and how much he maintains the gracious character he has announced.

Soon we are in Capernaum, to note a remarkable and typical thing. It was in the evening of what has been called "a day of miracles" in that city. The accounts of the day preceding the evening are confined to teaching in the synagogue, conflict with demons, and healing Peter's wife's mother. The three Gospels relate the course of cures at the day's close with variations that we wish to notice. Matthew says that Jesus cast out demons with a word and healed all that were sick, fulfilling Isaiah's prophecy, "Himself took our infirmities and bore our diseases." Mark says that he healed all the sick who were brought to him and cast out many demons. So far we find nothing of the process except that the demons were cast out with a word. Now comes Luke and says, "And when the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them and healed them." The distinctive thing in Luke is that "he laid his hands on every one" of the sick. That is not said in any other Gospel on any occasion. Matthew and Mark say a few times that he touched an individual here and there or took one by the hand. But Luke's saying in this connection is much more than that. It was a time of great rush of applicants for healing, and right there this expression comes in. What does it mean? It does not mean that this process was necessary, for it was early in his healing, prior to the period of struggle in healing,

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of which Mark gives some intimation. It was not the spontaneous expression of a surplus of physical exuberance, because he "felt like it," for this came at the close of a day full of varied effort that must have caused weariness. What was it? What could it have been but an exuberance of sympathy? He wished, for the gratification of himself and the sick, to come into that closer and fuller expression of his sympathy which was found in laying his hands on every one of them. This was because he felt that he was one of them and wished them to realize that he was not a healing machine, though he did heal with the regularity and seemingly the ease of a machine, but that his human sympathy kept pace with his divine power in this work.

Passing on we shall hear him teaching some of the same things substantially that the first Gospel gives in "the sermon on the mount." Notice the variations. Matthew says, "Happy are they who mourn for they shall be comforted"; Luke, "Happy are you who weep now for you shall laugh." Matthew has it, "Be exceedingly glad;" Luke, "Leap for joy." Matthew, "Be perfect as your Heavenly Father is"; Luke, "Be merciful." Matthew, "Judge not"; Luke adds, "Condemn not." Matthew, "With what measure you measure [to others] it shall be measured to you." By whom? Luke, "Give and it shall be given to you, good measure, pressed down, running over, shall they [to whom you have given] give into your bosom." Where Matthew enjoins patience and forbearance in dealing with the unthankful and evil, Luke adds, "Never despairing." Where Matthew says, "Love your enemies" once, Luke puts it in twice in the same connection.

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Next comes into view the first miracle peculiar to this Gospel, the restoration to life of the young man at Nain. What a transcendently touching story it is in its human elements. Luke sets the tone of it in his introductory statement that he was his mother's only son and she was a widow. "And when the Lord saw her, he had compassion on her, and said to her, Do not weep. And he came nigh to the bier and touched the bier [silent call to halt] and the bearers stood still. And he said, Young man, I say to thee, Arise! And he that was dead sat up and began to speak. And he gave him to his mother." This last act seems to have been entirely unnecessary except for his own feeling of sympathy and as an expression of it to the others. In this same chapter is another story of another weeping woman, who like the widow is reported only by Luke, a different kind of a woman, treated in a different way. This woman also was weeping but Jesus did not tell her not to weep, because, perhaps, her weeping was not for sorrow except sorrow for sin. The Master's speech here is with the Pharisee and in the test of the two debtors, the pith of which is that much love and much forgiveness go together.

Again stand in the crowding throng when the timid woman touches the hem of his garment. Others tell this story quite fully; and we notice it here for the one thing in Luke's account which is not in the others, the saying of Jesus, "Some one did touch me, for I perceived that power had gone forth from me." Mark tells that he recognized the going forth of the power, but Luke only informs us of that sympathy with the crowd which led him to announce what he had felt. What other reason than this impulse of popular fellowship can

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be given for that saying? It was not necessary for the woman who was already healed to her certain knowledge and who was trying to get away. The crowd wished him to hurry on to the ruler's house. Nobody wished him to do what he did just then. But he stopped and turned around and looked for the author of the draft of healing virtue from him, and inquired and detected the woman and made quite an elaborate little scene and all for nothing practical so far as I can see, all this being illuminated by the one thing that Luke puts in, his fellowship with the throng such that he took all into his confidence by revealing his consciousness of an inner experience, which may have been extraordinary.

In the restoration of the daughter of Jairus, next following, Luke alone has him say to the family, "Weep not," while he omits the haughtier and harsher utterances attributed to Jesus by Matthew and Mark. And when the crowds followed him to Bethsaida, others tell that he had compassion on them, but Luke that he "welcomed them."

Soon after this comes the story of the Good Samaritan. It is not a parable (illustration of spiritual things by natural) but a story for the sake of its example applicable in similar situations. Its whole meaning is that of relief for a fellow man without regard to his orthodoxy in religion or anything else, ignoring all party and racial distinctions, even those of enmity, and helping him just because he is a suffering human being. Only Luke attributes this story to Jesus.

Close to this is an incident, found only in Luke, with which we are familiar, but with one of whose teachings perhaps we are not so familiar. It is the incident of

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Mary and Martha. It teaches us now that Martha, who was an intelligent and honourable woman, knew Jesus well enough to know that it was safe to go to him with the question that she took to him, that whatever he might be as a religious teacher, as a friend he would not be offended or indifferent to her complaint. He was not. The preachers sometimes blame Martha much but Jesus did not. He said, "Martha, Martha," repeating her name, as he repeated no other, in what tone we ought to know by this time. She was troubled, as she, in a sense, had a right to be from her point of view. Jesus sympathized with her, and he said in effect, "You attach too much importance to the dinner; it is not necessary to make much preparation of such things for me. You are troubled about many little things, but only a few things [for the dinner] or one thing [finally] is necessary, and Mary has chosen the one thing." (Manuscripts differ, some having "many things" and others having "one thing.") But either way the saying was the gentlest kind of remonstrance against her error.

Luke alone reports Jesus as addressing a mixed multitude as "my friends." In this instance he began talking to the disciples first and at this point he seems, as the substance of what he said indicates, to have included others in his audience, for thousands of people were present. He begins what he says about fearing not him who can destroy only the body, but him who can destroy both body and soul in hell, with the unusual expression, "But I say unto you, my friends." This clause sprung in here is the natural expression of the speaker's spontaneous solicitude for those hearers who were testing perils and values on the temporal and material basis. He

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sought to get close to them by calling them his friends. In this interpretation of the application of "friends," this is the only instance of it in the Gospels.

Soon again we find another distinctive incident, when the question was brought to him about the meaning of calamities, as the falling of the tower of Siloam; and the teaching is that you cannot tell from such experiences how people stand with God, because he treats all alike in the course of providence, including what many regard as judgments on sin, and all must repent or perish whether this or that or any temporal calamity comes to them.

Consider the two fig trees. Matthew and Mark tell of one, which Jesus blighted with his word so that immediately it withered away, because it seemed to claim to be fruitful when it was not—a swift and terrible judgment on failure and hypocrisy. Luke tells of the other that was reported to the owner as being fruitless; and the owner said, It has failed three years, cut it down. But the gardener, who loved the tree, said to the owner, Let me try it one more year. I will cultivate and fertilize it, do all that can be done to induce it to bear, and then if it fails again —. A beautiful parable of patient and ministering mercy towards the unprofitable. That is Luke's fig tree.

The custom of Jesus was to heal only those who applied, directly or through others, with some faith manifested by some one interested in the case. But here now we find what seems to be an exception in a very touching story. Jesus was teaching in a synagogue. He observed a woman, presumably advanced in age, who had been afflicted for eighteen years and was so bowed together

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that she could not lift herself up. Then the preacher, apparently without any intimation from any one, called her and said, "Woman, you are loosed from your infirmity." He laid his hands on her and immediately she stood erect and glorified God. Again the touch does not seem to be needed, but he wished to come close to her.

We are now brought to the threshold of that series of five parables, or as I prefer to take it, one parable in five sections, which is by general consent the most gracious parable teaching in existence. It is in the fifteenth and sixteenth chapters of Luke and nowhere else. It reveals the whole course of divine grace in the salvation of a human soul from the wandering sinner in the wilderness to the garnered saint in Paradise. We only glimpse it. Jesus was eating in the home of a Pharisee. He first used the occasion to teach true charity and voluntary humility. He tells his hearers, in the preceding chapter, that when they are invited to a feast they should take the lowest seat at first and wait to be called higher by the master of the feast. Then he instructs the Pharisee how to manage a feast, that he should not invite his friends and kindred, who can return the favour, but the poor and the afflicted ; and in the spiritual teaching of the parable, the humble and the penitent, sweeping away those distinctions maintained by the world and its Pharisees, opening up the heart of the Gospel as good news for all the needy, as no other parable or group of parables does. To do anything in the way of general exposition of this great passage of Scripture here would be superfluous, but on the first section of it two peculiarities of Luke may be noticed with profit. The sheep is used symbolically quite freely in the Gospels, but except in Luke always as repre-

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senting Christians or Hebrews, God's people, and never as blameworthy, the blame falling on the deficient shepherd. But the sheep with which this fifteenth chapter opens is a lost sinner and the joy at his recovery sets forth the heavenly joy over the sinner who repents. The other peculiarity of Luke in dealing with shepherd and sheep is that where Matthew, in a passage about lost sheep sought by the shepherd, similar to this one, represents the shepherd as seeking for the sheep to see if he could find it, the possibility involved being that it is hopelessly lost; Luke, on the contrary, says, "until he finds him," the possibility of failure to recover the lost not being recognized. And here, as not elsewhere, the owner carries his sheep on his shoulder.

It may be well before passing beyond the Lord's public life to recall how Jesus greeted the despised Zaccheus, inviting himself to go to dinner with him, "a man who was a sinner" in the common opinion, because this man sought to know Jesus, "who he was," being enough interested to run ahead and climb a tree in order to see him, probably without the least thought that the passing Teacher would pay any special attention to him, or any attention at all.

Perhaps this is the appropriate place to set out by itself an element that has been involved all along through the teaching life. Once we get ourselves into the tide of Luke's revelation of Jesus as a teacher or preacher, we are apt to find this thought bubbling up for recognition, namely, that he puts his sympathetic fellowship with the people, the crowd, into the illustrations that he uses; they are more popular here than elsewhere, more intelligible to all of his hearers and more appealing to their re-

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sponsiveness. This appears not so distinctly and distinctively in simplicity as in homeliness and even rudeness. It is to be seen in his parables and even more in his flitting and flashing phrases and incidents by the way. The comparison at this point is chiefly with Matthew, though also with John. In both these his similes, or likenesses, abound. In the first Gospel they are more on the same plane with Luke than in the fourth, for John finds Jesus almost always where he first finds him, in the eternal relationship and the spiritual life on earth. But does not Matthew use some of the more common illustrations, from the home and the field? Certainly, but generally his illustrations are elegant or magnificent as those of Luke are not, not because Luke is not a poet but because he is first of all a sympathetic helper, and he therefore sacrifices magnificence or refinement to effectiveness. Milton is a poet and Burns is a poet, but you know the difference between them—the difference between the march of angels in the sky and the scurrying of the “cowering beastie” in the grass. That is what I mean.

Now let us see whether what we have just been saying is fancy or fact. Luke teaches the same as Matthew on the importance of persistent prayer, in almost the same words so far as Matthew goes, but he adds that very homely illustration of the man who had gone to bed with his children and did not want to get up, more reluctant for several reasons than he would have been without the children. When the Lord’s enemies charged him with casting out demons by the power of the prince of the demons, Matthew and Luke make him reply very seriously, but observe the different figures of speech used. In the first it is, “If I by the Spirit of God”; in the

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second, "If I by the finger of God." Luke generally connects the power of Jesus in his great works more closely with the Spirit of God than any one else does. Why then does he say finger here, unless it is that to some of his hearers, all of them more or less, the Spirit is vague, remote, but finger for moving things is clear to every man, woman, and child? In Matthew Jesus illustrates the power of faith by the removal of a mountain and casting it into the sea; in Luke, by the uprooting of a tree. This is not because the latter had less or lower views of faith than the former. Was it not because while the casting of a mountain into the sea is a grand illustration of majestic might, it was beyond the taste as well as the credulity of the hearers, with whom the tree was much more effective, because they had known trees to be rooted up by tempests of great power, but never a mountain. The unpoetic among them might say of the grander figure, "That's buncombe, never happened, impossible," and lose faith in the sincerity of the preacher; but not one would be missed or repelled by the figure in Luke. But where others warn those who cause the little ones to offend, with the figure of the millstone cast into the sea, Luke does the same.

Some things previously mentioned of this character and still others unite to increase one's recognition of the close human fellowship with all of the people of Jesus in his words as well as his works. But enough perhaps has been said in this particular.

We may, however, aptly record here the fact that Christ's call of the famous first four apostles into his service permanently as "fishers of men" shows in Luke's report of it the temper of his intention, in the Greek word

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used, as the others do not. Matthew and Mark use the ordinary word for catching fish, which fish are caught in order that they may be killed; but Luke chooses another word, not a fishing word at all, the first meaning of which is to capture enemies in battle rather than to kill them, capturing them in order to save their lives, and its second meaning is to bring the dead to life. This discriminating difference in a word sets in view distinctively and deftly the character of Jesus as saviour of men.

And now the hour of this lowly leader's triumph, as the people see it, has come. This friend of the people, who has humbled himself for their sake, is to be acclaimed by them. He who hitherto has walked must now ride while around him shall gather the great and exultant throngs. The triumphant entry into Jerusalem in Luke reveals two peculiarities. One is that when the Pharisees complained at the demonstration by the people, Jesus answered, "I tell you if these hold their peace, the stones will cry out." Who were those then going into such ecstasies, of the loudness of whose shouts only Luke tells? Presumably they were wholly or chiefly Galileans who had come to the feast, and who in themselves or their friends had felt his healing touch and sympathy variously manifest; and when he said, Let them shout if they choose and as loud as they please, for to forbid them would be such a violence that the stones would protest, he was voicing the same fellowship with them which he had shown all the way and in many ways.

The other specialty is that in the midst of the ovation, at the climax of it, their hero wept over the city, failing to restrain not only his tears but his voice, the pitying lamentation of his heart that broke forth in the words,

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“If thou hadst known in this thy day the things that belong to thy peace ! But now they are hid from thy eyes. For days will come on thee when thy enemies will cast up a rampart against thee and shut thee in on every side, and will dash thee to the ground and thy children within thee, and will not leave in thee one stone on another ; because thou didst not know the season of thy visitation !” Read these words as from a page moist with tears—not an invective, not a complaint, not a suggestion of the guilt of the doomed city ; but the whole wrong ascribed to the enemies, the Romans, and the ignorance of the people—read these words and in them now hear the human lamentation over the city of David. What has become of the conquering hero ? There he is the same he has always been in his human sympathies, whose pitying sorrow at the coming destruction of the city, whose rulers are about to murder him, expresses itself in audible lamentation. Soon after this when he spoke his final solemn warnings to the Pharisees, only Luke says that it was “in the hearing of all the people.”

Next he is on the Mount of Olives with his disciples, instructing them concerning the impending woes. First he speaks of the destruction of Jerusalem. A terrible picture he draws of the horrors of that time, in this Gospel even more terrible than in the others ; but in the others the only word of comfort is that far-away one, “He that endures to the end shall be saved” ; while in Luke it is, “And not a hair of your head shall perish, in your patience you shall win your souls.” Then he proceeds to tell of troubles yet beyond, in relation to which Matthew and Mark make him give the assurance that at last the Son of Man shall come in the clouds, etc., but in

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Luke it runs, "When these things begin to come to pass, look up and lift up your heads, for your redemption draws nigh."

John's account of the last interview in the upper chamber is so full and so fine that we are liable to overlook some significant things in Luke's briefer and humbler report of it. Let us reduce this liability by recalling those things that would disappear from it if the third Gospel were lost. One is that on their assembling he said to them, "I have earnestly desired to eat this Passover with you before I suffer"; another is, "Take this cup and divide it among yourselves"; another, next after impressing on them the place of humility and service in his kingdom, is this, "And I appoint to you a kingdom, that you may eat and drink at my table in my kingdom"; another, to Peter, is this, "Satan has desired you that he may sift you as wheat, but I have prayed [supplicated, begged] for thee that thy faith fail not"; and finally that mingled forward and backward look of practical care for them, in these words, "When I sent you without purse and bag and sandals, did you lack anything? And they answered, Nothing. And he said to them, But now he that has a purse, let him take it, and likewise a bag; and he that has no sword, let him sell his garment and buy one . . . for that which concerns me is having an end." That is, in other words, I have cared for you—I appeal to you to say if I have not—but now you must care for yourselves, but only because I must leave you.

When Gethsemane was reached, others relate that he said to the disciples to sit there while he went away to pray; but Luke, the Gospel of the praying Jesus, omits

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that and puts in its place the injunction to them to pray. For whom? Not for him, but for themselves. In what particular? "That you enter not into temptation." And when he had returned, having passed through his own temptation or trial, he repeated these words to them, without modification or addition. That is, he had reached the time when he could not longer help them, therefore they must equip themselves and pray to the Father as previously they had looked to him. Then comes Judas, to whom Jesus says this distinctive word, "Judas, do you betray the Son of Man with a kiss?" It was a question of pardoning protest from a grieved and sorrowful soul. Then Luke inserts what others omit, the word to Peter, "Suffer so far," and the act of healing the wound he had made. So Luke shows his Jesus here in four parts: unselfish care for his friends; sorrowful and forgiving protest in a question to the traitor; restraint of Peter from an aggressiveness imperilling himself and the other disciples; and merciful healing of the irresponsible soldier.

At the trial Luke's report of Peter's bad behaviour agrees with the others, with one addition, which seems to be inserted to explain Peter's weeping, "And the Lord turned and looked on Peter." What kind of a look would make such a man as Peter go out and weep bitterly? The question seems to answer itself.

The third Gospel reports the only thing said by Jesus on the way to the crucifixion. It was called out by the sympathetic sorrow of the people who followed him. He turned and said, "Daughters of Jerusalem, do not weep for me, but for yourselves and your children; for, behold, the day is coming in which they shall say, Blessed are

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the childless," etc. He was speaking in the same spirit in which he had wept as he rode into Jerusalem, the spirit of pitying sorrow for the impending sufferings of the people; and, while the crowd was mixed, he spoke specifically to the women and for their children.

But now on the cross with its shame and its pain, will he still think of others? Yes, but except in the provision for his mother, which any man might have made in the same situation, we must learn all we know from Luke. He only tells of the prayer for the enemies and the gracious words to the penitent robber; and our impression in this is intensified when we learn elsewhere, what Luke omits most delicately to tell, that at first both robbers reproached him. For in this considerate account no hint appears that the robber who finally prayed at first reviled, although that fact, when we do learn it, sweetens the grace that conceals it in connection with the pardon and the promise.

In this record alone our Risen Lord takes that long walk and has that consoling talk with the two bound for Emmaus; and when later meeting the disciples, who were frightened, thinking him a spirit, he said to them, "Why are you troubled? See my hands and my feet that it is I myself; handle me and see, for a spirit has not flesh and bones, as you see me having." Then because they still doubted, dazed by joy and amazement, he called for food and ate before them. This is the only report of him eating after the resurrection, and evidently the whole purpose in it was to make the evidence complete for their satisfaction.

And when the time of departure comes how runs the story? Recall the Lord's assertions of his own authority

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in Matthew and Mark, as he authorizes them to go forth to world conquest as teachers and preachers; and then turn to Luke for the extraordinarily different parting scene. Here is no assertion of himself, its place being taken by the Scriptures, which he expounds to them as the authority in the work to which they are to go as "witnesses of these things," and now the assurance is in "the promise of my Father upon you," under which they are to wait in Jerusalem until they are endued with power in the Holy Spirit. And finally "he led them out . . . and lifted up his hands and blessed them. And it came to pass that while he blessed them, he parted from them, and was carried up into Heaven. And they returned with great joy." In place of sending them, as in Matthew and Mark, he led them out; instead of authority, blessing; and for power, joy.

He is the same Jesus till the very last. The same characteristics of self-forgetfulness, sympathetic helpfulness, intimate human fellowships, in the same relationships with the Father and his promise, the Holy Spirit and his guidance—these endure to the end.

Another impression has come to me along the course of this study. It is of a nature seeming at first sight perhaps to be averse to the sympathy of democracy, but reflection on it may not sustain this seeming. It is the respect and courtesy of Luke's Jesus towards humanity. Beneath the sympathy and simplicity and all common good fellowships, running along with them, running along beneath them, as the basis of them, is a distinctive recognition of the dignity of the human being as human, regardless of those differences in conditions that are much operative among men. It is the respect and courtesy

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not of a human demagogue but of the divine democrat, who with keen penetration sees the man in every man, the humanity in every human being, as made in the image and likeness of God. We do not need to search far in order to find indications of this state of mind in Jesus towards humanity in each of its three natural divisions, men, women, and children. Let us see.

Jesus was respectful, with the respect of appreciation, towards men. This was true towards them both as associated in service and assisted in suffering. First, as associates in the leadership of the divine service. We are not about to consider the twelve apostles but the seventy apostles. Jesus early called the Twelve to be instructed witnesses for him, to go with him at first and without him afterwards. He expended much careful attention on them to train them to represent him, both before and after his departure from earth. They often cut a sorry figure. They were very slow to understand, but slowness of understanding was not the worst thing in them. Their selfish ambition was the worst. If we look into Luke for this particular thing we will find that nearly one-third of the book, the middle third of it (ix. 57-xvii. 5), where we would naturally expect these men to be at their best in service and conspicuous perhaps in the record, they disappear, officially, collectively and individually, almost as completely as if they had been dead and buried. Looking deeper for the cause of this we shall find that the opening prospect of a kingdom was too much for their attainment in discipleship. They were discussing their own ranks and distinctions until their healing power was lost because their faith was lost, and their faith was lost because the mind of the Lord in them was lost.

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Consequently they went down and the Lord went down with them. Parallel with their decline in fitness and power, Jesus passed through the deepest trial of his public life. He staggered under this load, found it difficult for himself to work as he had worked, became pessimistic in meeting men and sorrowful in his own soul. How did he meet this situation? Where did he come out of this valley of humiliation? He appointed seventy disciples to do the same work the twelve had been appointed to do, gave them substantially the same powers and honours, although apparently they had had no special instruction. But they had the right spirit and when they returned rejoicing at their success, Jesus uttered the most exalted exultation of his whole life. He then rallied from his depression and went on with confidence. When Jesus called those seventy common men to take up the banner that the twelve privileged men had dragged, he paid the highest compliment to humanity beneath his cross, and opened the fountain of the whole stream of democracy in Christianity for all times and climes!

Some writers have noticed that "Luke always spares the apostles," and intimate that his Gospel is one-sided in this particular. They are correct on the first point. Jesus in Luke does spare his own people. He does not say the hard things about them that are said elsewhere. He also comparatively spares humanity. He does not call men dogs and swine, serpents and vipers, whited sepulchres and liars. He honours humanity and is respectful towards men generally as not elsewhere.

But the same is true in his dealings with suffering men and in relation to their healing. He does not treat any man contemptuously or patronizingly. He seems some-

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times to risk his character for kindness in order to recognize the manhood of a defective man. Take the case of the paralytic borne by four men to him. This man seems to have been totally paralyzed physically. If, as has been suggested sometimes, his physical condition was the result of his sin, his case was additionally humiliating. That he was an extreme object of commiseration is indicated by the way in which Jesus addressed him in the reports of Matthew and Mark, calling him "son." The word son here in the Greek is one that means not son in the usual sense but "child" of either sex, a word of condescension, used by older people in speaking to children. Matthew and Mark seem to use it to indicate pity. Now will not this sympathetic Jesus of Luke use the same word? No. Nor does he ever use it in addressing a man. Neither in this instance does he use any word for son. What does he say? "Man!" Two words are translated "man" in the Gospels, one of which means man as a male human being, the other as contradistinguished from the lower animals, the more honourable word. That is the word here, though the other is applied to the four men. Are we not justified in finding in this word here the thought that this extreme wreck of humanity is addressed in the way that most honourably recognized his humanity, his manhood, because this recognition would most encourage him to believe in himself as well as in Christ?

Jesus recognizes women in Luke as nowhere else. This recognition reaches them as serving, as sorrowing, and as sinning. Observe one illustration of this in each of these three characters. As helpers, the point is that in the third Gospel alone, women are reported early in the

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course of events as his companions for the purpose of ministering to him. The apostles were with him to be prepared to expand his work in his name and power. Other men came to him for healing or other benefit and received it, after which, more or less, they followed him, often hoping to get something more, as well as for better reasons, but we have no definite information about the constancy of men in accompanying him, though that a company of them as disciples of the better sort continued with him may be confidently assumed from the way in which the Gospels mention disciples as other than the twelve, and from the availability of this class when the seventy were called. But quite early in our Lord's public course, it seems, the recognition comes of a group of women, who are associated with the apostles in this distinction in the statement that as he went about on his mission "the twelve and certain women were with him," several of whom are named and one of whom was the wife of an officer in the house of Herod, the king. The significance of this will increase to any one as he understands the standing of women in that time and place.

Everywhere women are recognized as sharing with men the benefactions of Jesus. This is true in all the Gospels, but most conspicuously in Luke. Take one instance, that of the widow whose son was restored to life at Nain. The ending of the story exhibits the delicate courtesy of Jesus towards her, in this clause, "And he gave him to his mother." The youth had been called back to life and had begun to speak as he sat up on the bier. Every one could see the situation, though naturally all were dazed, with perhaps at first some incredulity, but if Jesus had passed on immediately the situation would

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have worked itself out in a little while without any further aid from him. But he did not pass on until he had done one thing more. He gave the young man to his mother. This terse sentence stands without expansion in the story, leaving every reader full opportunity to fill out the meaning in detail from his own imagination. I imagine that the giving consisted of leading the son from the bier to the mother, who shrank from trusting her senses lest they might be deceiving her, and her grief, about to be intensified by a groundless hope, might be disappointed. The worker of the mysterious wonder therefore not only led the son to his mother but assured her that the seeming was real in words and manner that carried the perilous hope into an assurance that could not doubt, and then respectfully turned away. This instance is in some elements exceptional in the relations between Jesus and women, but essentially it is representative in its courtesy of all his associations with good women.

But not all the women who came near to Jesus were good. Only two of the extremely bad are mentioned, but the Master's course with these warrants the inference that they were representative, and from these instances we may infer the treatment received by the larger number not reported. One is in John. She was brought a prisoner by men who charged her with a crime calling by Jewish law for death by stoning. Jesus called for a pure man to do the stoning but got no response, and after the men had all slunk away, he dealt with the woman on the basis of guilt but with as much courtesy as if the charge had been untrue. The other is in Luke. This woman came voluntarily, led only by her desire to express her gratitude and love, which seems to make probable some

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preceding association between her and him. The criticism of the Pharisee led Jesus to point out that the woman had behaved more worthily in relation to the Lord than the critic had ; and the same courtesy is shown to this one as to the other, also on the basis of guilt. The text of the instance in John is in doubt among scholars, but the one in Luke is not, so far as I know. It is, moreover, the more impressive of the two. If that in John is an interpolation, this in Luke is the only one in the Gospels. We are dealing with it now as showing the respect for a human being as human in a testing situation. The point is noteworthy that Jesus puts such honour on this disreputable woman, at a feast where he was a guest and she an intruder, that he spread out the comparison between them in detail to show the Pharisee that in relation to Jesus she was on a better footing than he was. Now here stands the Perfect Man between a critical gentleman who is honoured in the community and a criminal woman who is outcast by the community ; and Jesus holds an even balance of human right between these two and notifies the host that in his own house and at his own feast, the woman, however fallen, is defended against the Pharisee, because her humanity is as genuine and honourable as his. This relation between the woman and the Pharisee underlies that between her and Jesus in forgiveness and love.

The test of the Lord's respect for human nature in the child is in the way that he treats it, informally, when he uses it as an illustration of the kind of disposition that is necessary in Christian discipleship. That was the whole purpose of Jesus in calling a child to him, in the one instance of it in the Gospels. This child was a parable,

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through whose natural disposition, in some elements, men were to be taught spiritual truth. The child is dealt with on the natural basis, as a human being. So viewing it, we have an interesting study in the three accounts where they differ. They differ in the single point of the consideration shown to a little child by the great teacher. All accounts show that this child was a boy. Assuming that he was old enough to have some small idea of the distinction of the man who called him, we are ready to scrutinize the accounts. Matthew says that Jesus placed him among them, probably the men to whom he was speaking, only that. Mark says that Jesus placed him among them and took him in his arms. Luke says that Jesus set the boy beside, or near, himself. Now I apprehend that of these three elements in the treatment accorded the boy the one in Luke pleased him most, for the reason that it gave him a hint of visible equality with the famous man who had called him. He was not placed among the men and away from the Teacher as only a small boy that everybody shoves around out of the way, even when he is useful. He was not taken up in the Teacher's arms as if he were a baby. But he was seated beside the great man and by the great man himself. What would please a worthy boy better than that? If these little touches are put into these writings haphazard they have a different kind of inspiration and a lower kind of meaning than if they are put in with strict discrimination and high design. Believing that the latter is true, I see in the arrangement of the placing of the child here a tribute to the humanity in him. His humanity is that into which the Son of God came and sanctified it because it was originally in the image and likeness of God.

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Finally, note that where Matthew and Mark exalt the saved hereafter to being like the angels, Luke says they will be "sons of God" and therefore cannot die.

Gathering into one effect what has so far been accumulated from the Gospel by Luke, do we not have the picture of a man of exceeding sympathy, abounding self-sacrifice, profound humility grounded in courteous recognition of the dignity of humanity in the divine right of its relations with God, unaffected simplicity in spirit and style, embodying a great and gracious fellowship with the whole family of man? If Luke's book contains nothing in conflict with all this, will not our portraiture stand approved? What can we find of contrasted effect? Let us be candid and look openly.

THE CRITICISM

We first inquire concerning our Lord's self-assertion in connection with the strenuousness of his demands. Necessarily Jesus must, in order to be honest with inquirers and disciples, set forth the essential requirements of discipleship as the service of God. Therefore it is necessary that he speak plainly on this subject. And indeed the more kindly may be a leader who calls to a hard service, the more careful will he be that those entering it, or proposing to enter it, shall understand what such enlistment means. The intimation in this principle is sustained in Luke. Nowhere else does the Master make it plainer that to go with him is to encounter hardship. But this may be done in different ways, both as to terms used and tone and manner employed. The tone and manner we do not have except as we have correctly de-

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duced them from the previous stages of this study, but some available instances of the language are in evidence, to which we proceed. Take up first the rebuff in the tenth chapter given to three applicants for enrollment as disciples. The first, who proposed to follow wherever Jesus went, was told, "The foxes have holes . . . but the Son of Man has not where to lay his head." Matthew gives the same. The second wished to bury his father first. Matthew makes the reply simply, "Let the dead bury their dead"—no explanation of the seemingly hard exaction; but in Luke the same response is supplemented with the words, "But go thou and preach the Kingdom of God," which explains the exaction, not however by the claims of Jesus but those of the Kingdom of God. The third of these applicants Matthew does not report. He wished to go home to say farewell, a comparatively trivial reason, which Jesus met with, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." This indicates to the man that he is not qualified for the proposed service, does not understand the seriousness of its claims. It is a kindness to him and like the other lifts the whole consideration to the Kingdom of God. In these cases Jesus hides himself behind the Kingdom of God, finding the whole demand in that Kingdom and stating the inevitable exaction with as little self-assertion as possible. The manner in all should be recognized as being as sympathetic and simple as this portraiture of him as a whole shows him to be. The calls to taking the cross and abandoning kindred in order to be Christ's disciples are substantially the same in three Gospels, except that in Luke is an element of what seems to be excessive severity

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in the use of the word "hate" towards one's kindred, but the interpretation of this may be suggested by the use of the same word in the saying that one cannot serve two masters because he will hate the one and love the other. It is an intense way of declaring the strenuousness of the supreme Kingdom of God. This is impressed in Luke, as not elsewhere, by two illustrations in full, designed to render the radical character of this discipleship distinct and vividly impress it on the hearer. One of these illustrations is that of the man who laid a foundation but failed to finish the building, calling down on himself the ridicule of his neighbours for his folly; the other is that of the king who went to war unprepared and had to sue for peace when his enemy was a long way off, a very humiliating result. So it appears when these strict claims are more fully examined that they minify the leader's self-assertion and magnify God and his Kingdom, while at the same time solicitously shielding the applicant, as he is not shielded elsewhere, from the disastrous consequences of his own ignorance and haste, consequences inevitable but for this very considerate, though quite incisive, challenge and correction of mistaken zeal. It would be well if religious leaders should oftener show more than they do of this kind of harshness in dealing with enthusiastic and unlearned recruits.

If inquiry be made concerning the Lord's affirmation of his Messiahship and coming glory, when arrayed before Caiaphas and the Sanhedrin, the reply is that such affirmation seems to have been essential to his mission; and that here again the assertion is peculiar in its self-abnegation. Luke makes no record of the first such declaration but brings it in afterwards. The differences

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between the two accounts are these: Matthew has Jesus meet the charge with indignant silence until he is put under oath, when he affirms that he is the Christ and assures them that they will see him at the right hand of God and coming in the clouds of heaven. Luke does not report the silence, which is a method of restful self-assertion, but substitutes for it the prisoner's statement of reasons why he might properly be silent, followed by his declaration that he will be seated at the right hand of power, now as not before announced as the power of God, with nothing about them seeing him there or his coming in the clouds of heaven. Moreover, although Luke omits from the statement to the authorities this reference to the coming in power and glory, he inserts it in the talk with the disciples, where it is made a ground of their assurance and comfort, being immediately followed by these words, "But when these things begin to come to pass, look up and lift up your heads, because your redemption is drawing nigh," a passage wholly omitted everywhere else. That is to say, Jesus in Luke uses his coming in glory for the comfort of his friends, never for the discomfiture of his enemies.

Thus we find here that this necessary confession of his Messiahship and prediction of his triumph as such are moderated in their self-assertion, and he bears himself before the Sanhedrin with his accustomed humility and kindness.

We may be interested in observing how the people were impressed by his authority especially in connection with power. When an unclean spirit was cast out on that first great day in Capernaum, Mark says that the people were greatly impressed by his authority. Luke

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says the same but adds, "and power." In the thought of the people Luke links the impression of authority with the power to control the demon, not something in his manner but something in his mastery over the evil spirit. A little before the healing of the man let down through the roof, Luke says, what no one else says here or elsewhere, that the power of the Lord was with him to heal. After that healing the three Gospels state that the people glorified God, only Matthew adding, "who had given such authority unto men"; while Luke's peculiarity is that the healed man went home glorifying God, without any reference to the healer. Soon after this is the only place in this Gospel where Jesus asserts his own authority; and there it is to forgive sins, not to command men. (Others give the same.) Passing yet on we find that in connection with the calling and sending of the Twelve, three Gospels make Jesus confer authority on them, but only Luke adds, "and power." This maintains the impression that the authority in him was that based on his power to work the delivering works of God for men.

One instance occurs in Luke, none anywhere else, of the people glorifying Jesus. This seems to start a counter current which challenges our attention. The only discoverable reason for this glorifying is that he was "filled with the power of the Spirit," as manifest in connection with his teaching in the synagogue. This was early in his ministry. Subsequently a marked change comes, if that one instance is representative of the earlier time. Its bearing on the portraiture is impressive. The statement that the people praised or glorified God on account of him occurs in Mark once, in Matthew twice, but in Luke seven times. All these

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seven are in consequence of his miracles of mercy. Omit that early and only instance of their glorifying him, and how impressive these seven become, because they show that peculiarly here is a man who causes the crowd around him to think not of him when they would praise and glorify, but away from him or through him to God. And this springs not from his speech, for he speaks more loftily about God in Matthew and John, but by his deeds of healing. This is very impressive without that seemingly contradictory glorifying of him, but much more so with it, if I catch at all the significance of it ; because it seems to me to indicate that the first tendency of the people to magnify him yielded to his influence as he mingled with them. As they became acquainted with him they realized that praising him was inharmonious with him, distasteful to him, and were led to lift the enthusiasm of their gratitude to God. If this be a true view, the one instance of glorifying him together with the seven of glorifying God on account of what he did in the power of God, reveals his personal influence in the very acme of its perfection. In this portraiture of him, down among the people and abiding there, he so infuses into them the sense of his personal humility and spiritual power for their good, that they turn from glorifying him to glorifying God. It is his example, the power of his personal contact, because they feel his life pulsing through their lives ; for no intimation appears that he said anything directly to them on this subject. But indirectly he taught them so, as when at the healing of the ten lepers, he asked, " Were none but this stranger found to give glory to God ? "

The use of the word " woe " in this Gospel needs but

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little attention. Its first meaning is deprecatory, not maledictory, and it should be taken in its first meaning generally unless special reason appears for the other, but special reason appears for taking it in the milder sense in Luke if possible. We find here two groups of woes. The first is in the sixth chapter. These are in contrasted connection with the beatitudes and should be interpreted in their temper. That is, Jesus says that woe is for the rich just as he says that blessing is for the poor. It is a statement of the consequences of certain conditions in people, not the invocation of calamity or judgment on them. The other group is in the eleventh and twelfth chapters, where Jesus says substantially the same searching things to the Pharisees and about them that are said in Matthew. The main difference is that in Luke there is much less of epithet, even "hypocrite" occurring only twice.

The thought of rebukes in other forms may perhaps be profitably noticed briefly, all in Luke alone. First comes the rebuke of Simon the Pharisee who invited Jesus to dine with him, and into whose dining-room the penitent woman came with her extraordinary demonstration of love and gratitude for the guest. The rebuke, though essentially very severe, was so adroitly wrapped in courtesy and forbearance that it seems beyond criticism or improvement. On another occasion, a company of Pharisees complained because he healed an infirm woman on the Sabbath, and he said to them, "Hypocrites, you loose your ox and lead him to water on the Sabbath, and yet you complain because I loose a daughter of Abraham from a bond that has held her suffering for eighteen years!" These words might be spoken in

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many different ways. I think they contained about two parts of indignation at the cruelty, three of scorn for the dissembling, and five of pity for the meanness of the religion of the Pharisees. Special reason for this estimate of their tone is in the effect recorded, which was that "all his adversaries were put to shame." This effect of any speech of Jesus is not recorded anywhere else in the Gospels, and the word used is the strongest of the three translated "to be ashamed," meaning to be utterly ashamed, overwhelmed with shame. We can hardly expect this effect on all those arrogant Pharisees by these words in tones of predominating denunciation, or any kind of provocation, anything calculated to challenge their authority, sting their pride, or arouse their combativeness. The effect seems to require a manner full of grief and pity.

Next we notice a very unexpected expression from this man. Some Pharisees again, always Pharisees in this field, came to him with the demand, certainly rude and possibly especially so, "Get out and go hence because Herod wishes to kill thee." He understood how deeply they would be grieved if Herod should kill him, and his estimate of their solicitude for his safety may have partly caused this unusual reply, "Go tell that fox that I perform cures to-day and to-morrow, and the next day I am perfected." Now it may have been courageous to call King Herod a fox and send him this presumably contemptuous message, but it can hardly be called dignified. Perhaps no other saying of Jesus so little accords with our common conceptions of his superhuman dignity, to say nothing of charity. However Herod was just that, a fox, and probably Jesus did not expect him to hear of

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it, and altogether it was really in the intention designed more for the foxy Pharisees than for the king. That it was not spoken lightly or carelessly seems evident in the fact that it is immediately followed by the same words of solemn abandonment of Jerusalem to her sin and doom which Matthew gives later; though here without the elaborate array of epithets found in the other Gospel, and with a different introduction.

Yet once more we try the Pharisees. They heard the discourse on consecration, closing with, "You cannot serve God and Mammon," and they were scoffing at it because they were lovers of money, and in reply to their scoffing, Jesus said, "You are they who justify yourselves before men; but God knows your hearts; for that which is high among men is abominable before God." One can hardly read these words without hearing the roar of a pent flame, even in Luke, but the flame is still pent; and I think the longer one meditates on these solemn, searching words, the more he will find in them the tone of plaintive pity and spiritual sorrow.

Rebuking, in the use of the word rebuke, is attributed to the Lord more in Luke than elsewhere. To investigate this is interesting, because we have not found him much in the mood of rebukes in this book. But we find, to begin with, that he rebukes the disciples only once. In Mark his rebuke of a disciple is addressed to Peter, when Peter had rebuked the Lord. But here he rebukes James and John, not for any impertinence towards himself, but because they wished to call fire from heaven to destroy those Samaritans who had not shown a hospitable disposition towards them. It might seem that the Samaritans deserved rebuke for their conduct. But Jesus

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fails to say anything in that direction and turns his rebuke against his nearest associates. The three men rebuked by Jesus are the three most honoured with his confidence, which put on them a special obligation to be better than they were. Their failure tends to justify such rebuke as they received.

The other instances of rebukes—aside from those addressed to demons and common to the three Gospels—are addressed to the forces of impersonal nature when imperilling man and to diseases as they injured or endangered human beings. Only from Luke do we learn that when he stilled the storm on the sea he rebuked the waves and the winds. Several times it is stated that he rebuked disease when he healed the sick. That is, the excessive rebuking in this Gospel signifies his sympathy with the imperilled and suffering as he acts for their relief and frequently against impersonal forces.

Having lingered so long finding the attitude and spirit of Jesus towards the people of all classes, let us pass on to a briefer consideration of their attitude and spirit towards him. Did they respond in kind to his approach?

3. The drawing of this democratic Jesus towards the people drew them to him and bound them to him. They come closer to him and hold him more tightly in Luke than anywhere else. Consider this in two elements, familiarity and helpful sympathy.

(a) Familiarity. Here is unusual popular familiarity with him, an absence not only of recoil from him but also of reticence towards him. The people press close to him and open their hearts to him, thus showing their

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understanding and appreciation of his good-will and adaptation to them. Observe six confirmations of this statement.

Introductory. Luke adds to the other writers about John the Baptist the aroused responsiveness of the people to his preaching. He alone tells how the various classes among his hearers inquired what they must do, and immediately following this he states, "And as the people were in expectation, and all men reasoned in their hearts concerning John whether possibly he was the Christ," he proceeded to tell of Jesus as his superior, for whom he was preparing the way. This turned the popular interest and inquiry towards Jesus and prepared the people to transfer to him the close approach which they were showing towards John.

The Sinning Woman. Revert for a moment to that woman who intruded into Simon's dining-room. We have thought of her as related to the interest of Jesus in the human rights of a fallen woman. Think of her now as an example of reverent familiarity. She assumed that even she need not fear to approach and even kiss the great prophet, that whatever other men might say and do, this man would think leniently and kindly and protect her.

A Father's Appeal. The father was that of the demoniac boy. Others tell that he prostrated himself before the Healer and asked for compassion, but Luke puts in his plea to the heart of the Healer in the clause, "He is my only child."

A Rude Interruption. Observe his treatment of a woman's interruption of his public teaching. It was when he was searching that generation as with a lighted

candle, in the use of the parable about the unclean spirit that having gone out of a man came back with seven others worse than himself, so that the man's last state was worse than the first. "As he said these things," a woman in the throng cried out, "Blessed the womb that bore thee and the breasts that thou did suck!" The best that can be said for this interruption perhaps is that it was at least not well timed. To get the full force of its extreme impropriety we need to understand the attitude of religious teachers among the Jews then towards women. And in every view of it the conspicuous things standing out are, that the woman felt that this teacher was so different from all the others that what she did was a safe thing to do; and that Jesus did not answer her with deprecatory silence or open rebuke, but with an instructive and cordial word, "Yes, rather, blessed are they who hear the word of God and keep it!" All things to all women.

The Blundering Man. Again we depend on Luke for the account of that man who held such estimate of ease of approach to Jesus with one's common affairs that he asked him to settle a family dispute about the property, to make one divide an inheritance. He made a mistake, of which he was kindly informed, but his mistaken confidence was grounded deeper than anywhere else in his conviction that the sympathy and help of this prophet were available in that field.

The Touching Multitude. The familiarity of confidence finds expression in the desire to touch Jesus. This desire reaches its most complete expression in Luke. Incidents of touching his garments or himself and desire to do so are given in three Gospels. The

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high tide in this particular comes about the time of the appointment of the Twelve. The differences in the three accounts are these: Matthew says that when great multitudes pressed on him to be healed of "all manner of sicknesses" he healed them, with nothing about touching; Mark says that those who had plagues sought to touch him; Luke expands the statement into this, "All the multitude sought to touch him."

The Crucified Robber. Our gratitude to Luke for inserting the conversation between Jesus and the penitent thief is perhaps usually in view of what the Lord said to the thief; but what the man who at first reviled finally said to the Lord may most interest us at this point, for it shows that that rough, bad man felt some strong, sweet influence flung around him in that wild hour, something telling him that the sufferer on the central cross not only was innocent but that he was benevolent, one to whom even a robber dying for his crimes might confidently appeal. He had no understanding of the theology of Jesus, presumably, but he had an understanding of his extraordinary humanity, or perhaps not an understanding, only an irresistible feeling, that this victim of injustice was to have some sort of a kingdom, as he had caught in what he had overheard; and therefore he entered on no explanation to him who understood, and no plea to him who needed none, for he said only, "Remember me, when thou comest in thy kingdom," and that was enough.

(b) Sympathy and Service. As Luke peculiarly shows the people going to Jesus for something, so also he shows them going to him with something. Their hearts and their hands answered in kind to his kindness as

they were able. Swiftly scan this procession of sympathizers and helpers.

(1) We might expect women to be first and here they are. As already mentioned, this writer reveals a company of them overlooked at this stage by all others, thus, "And it came to pass that he went about through cities and villages, preaching and bringing good news of the kingdom of God, and with him the twelve and certain women who had been healed of evil spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod's steward, and Suzanna, and many others who ministered to him of their substance." The meaning here is the answer of sympathy and service to sympathy and service. It seems to me that adequate recognition has not often, if ever, been given to this statement. These women were not peripatetic gossips, camp followers because they had nothing else to do. They were persons of character and means. They held a ministering relation to Jesus. This, for some of them certainly and all of them possibly, involved financial contribution to the campaign of the Lord and the apostles. As far as appears this kind of service was not done by any men, apostles or others, though the presumption, in the nature of the case, is that the common purse, which Judas carried, was made up from various sources. We are thinking now of the women under the item of human responsiveness in kind to the sympathy and helpfulness of Jesus. One of them is identified by name as having received a great favour at his hand and all of them had been the recipients of some favour in his gracious ministry. How they entered this service we do not know. Probably,

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though not certainly, they were not called to it, but came voluntarily and were accepted and approved in it because their motive and impulse were very pleasing to their Lord. Although we have no basis for positive statement, they seem not to have fallen out by the way, whatever its stress, for they were at the cross, where their names are repeated.

(2) One's friends show themselves when he is in trouble, and this aspect of our investigation hastens to the last days when, humanly speaking, Jesus needed his human friends. If we look in on that seething scene when the Pharisees sought to entrap him with the question about tribute to Cæsar, we can learn from other writers that they were astonished, held their peace, and went their way, but only from Luke the ultimate explanation of their discomfiture in the fact that "they were not able to take hold of his sayings before the people." His defense was not solitary, for the people stood with him, and the Pharisees understood that in dealing with him they were dealing with his friends, the people.

(3) Others state that Judas sought opportunity to deliver him conveniently without explaining the convenience, but Luke explains, "in the absence of the multitude." Others make evident that at this stage the rulers were afraid of the people, but Luke makes them more prominent than the others do in the apprehension of the rulers and more closely associated with Jesus.

(4) On the way to the crucifixion the other accounts give the impression that the prisoner was accompanied only by those in charge of him, who seized Simon, coming from the country, as the only or the most available man to carry the cross; but Luke totally transforms the

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scene, in these words, "And there followed him a great multitude of the people, and of women who bewailed and lamented him." He was now closely guarded by Rome and Rome was too strong for them, as well as always ready to smite without mercy the inception of rebellion, therefore their only privilege was to follow as they were permitted and lament. In this they were true along the sorrowful way. And "all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts." Other writers give no intimation of the sorrow of any one.

When Jesus wept at Lazarus' tomb, the beholders, mistaken as to the significance of his tears, said, "Behold how he loved him!" But without danger of any mistake we may say, as we see the signs of the sorrow of these sincere people, Behold how they loved him!

4. Testimony from the enemies of Jesus appears to the same effect as that from his friends concerning his lowliness and forbearance, though facing the other way. It is a law of cruel evil, which often is cowardly, that as goodness is meek and patient, the evil when aroused presses on it with more violence than when it is virile in resistance and stands in the impressiveness of its own self-assertion. This is because the cruelty disregards the meekness and patience while cowardice takes advantage of them. The experience of Jesus illustrates this.

We look in again, necessarily through Luke's eyes, on the Lord's first declaration of himself as the fulfillment of Messianic prophecy, in order to observe the responses to his proclamation of the acceptable year of the Lord. When he had stated the facts, well known to them, of the

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wider flow of the divine goodness in the helpful miracles of Elijah and Elisha, "they were filled with wrath," and that wrath took no more account of the dignity than of the goodness of the young teacher, for they promptly seized him and dragged him out of the synagogue and the town, that they might kill him by casting him headlong from a neighboring bluff. Not only does no one else relate this, but it has no duplicate till after his surrender in Gethsemane. And when the crisis is reached in this incident Luke gives no intimation of how he escaped, no hint of any extraordinary control over his assailants. He says only that he passed through their midst and went away. From other Gospels we can borrow a distinct suggestion of how he protected himself, but not from this one.

After the healing of the withered hand and the rebukeful discourse following (in which Mark says that he looked on them with anger) they took counsel to destroy him, and Luke adds that they "were filled with madness." His language indicates more than a cool, crafty hatred, which would fill the measure of the other accounts, and reveals a scowling, storming hatred.

When he spoke of the stone rejected by the builders that would scatter as dust him on whom it might fall, all say that they sought to lay hands on him, but Luke adds, "in that very hour," thus startling the scene with a flash of precipitation in the aggressiveness of their hostility.

In the account of the mocking at the first appearance before the Sanhedrin, Matthew and Mark give fuller particulars of the abuse heaped on him, seeming so far to contradict or modify our claim of the contrast between

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these writers ; but Luke states, as the others do not, "and many other things they spoke against him, reviling him."

Of the appearance before Pilate it may be noted that only Luke records that it was the whole company of them that rose up and brought him to Pilate, indicating the unanimous and unhesitating eagerness of the rulers. When they had appeared before Pilate, John says that the Governor asked what their accusation was, when they made the colourless reply that they would not have brought him there if he had not been an evil doer ; but Luke has it that they "began to accuse him," apparently without waiting for any question from Pilate, declaring that they had found him perverting the nation and forbidding to give tribute to Cæsar. Only Luke then reports that after the examination by Pilate he said to the Jews that he found no fault in Jesus, at which they were the more urgent, saying, "He stirs up the people, teaching throughout all Judea, and beginning from Galilee even to this place." With the aid of this record, one can easily imagine their manner. Then when Jesus had been brought back from Herod and Pilate made his second appeal to the Jews, others say that at first the scribes only stirred up the rabble to ask the release of Barabbas, with no indication of violence of manner, but Luke, "They cried out all together, Away with this man!" As Pilate persisted the other writers tell of the violent demands of the Jews but even then Luke runs ahead of Matthew and Mark, though not of John, reporting them as reiterating, "Crucify, crucify!" He alone reminds us that for the third time Pilate raised the question, "Why, what evil has he done?" and affirmed

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at the last that he found no cause of death in him. Altogether this stormy scene is much more stormy in Luke than elsewhere, both in the insistent uproar of the Jews and the explanation of it as found in Pilate's persistent plea for Jesus as a harmless man.

Herod had desired to see Jesus in the hope of witnessing some miracle done by him. This desire was probably one largely or wholly of idle curiosity. Those who told Jesus that Herod wished to kill him probably lied. At least Jesus knew better and when he called Herod a fox he did not speak unadvisedly. These considerations open the way to understanding what occurred when at last, by order of Pilate, Jesus stood a prisoner before Herod. The ruler was glad of his opportunity now come, which he used to ask many things. But his prisoner did not answer him. Here is the only place where Luke seems to attribute to the Lord that defiant or contemptuous dignity or reserve that refused to reply to the questions of the authorities, or, we may almost say, any one else. Before Herod he was resolutely silent and all the many questions of the fox fell dead. This peculiarity explains the character of Herod as understood by his prisoner. Herod was a buffoon and Jesus knew it; therefore to the questions of flippant curiosity even this kindly and accommodating man deigned no reply. What resulted? That Herod tortured him? No. But it is expressly said, as it is not said of any other ruler, Jewish or Roman, that Herod personally led his soldiers in mocking Jesus, arraying him in gorgeous apparel, and then sending him back to Pilate in that condition. Luke shows that the Jews, who had followed to Herod's court, "stood vehemently accusing him"; but neither

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this nor the silence of Jesus had any other effect on the king than to suggest that it was an amusing situation from which he might extract some entertainment for his soldiers and himself. Luke here gives us the scene most conspicuous in all our Lord's life for contempt and derision pure and simple from men. Jesus nowhere else was so degraded in the conception and conduct of men as before Herod ; and only Luke makes any record of that humiliation.

5. We have said that Jesus in Luke is distinguished by suffering in his human relations and experiences. Observe some evidences of this, especially from the ingratitude, insinuations, and assaults of men and demons. He was not indifferent to the evils which we have seen accumulating on him especially in the third Gospel ; on the contrary this presentation is as surely significant in its recognition of the suffering as the wrong. The law that sensitiveness is equally afferent and efferent, that he who feels for others must in like manner feel from others, wrought in Jesus. To this let us turn.

In the temptation the peculiarities of Luke are these : that the fast was total, for he ate nothing during the forty days ; that Satan did not desist until he had completed every temptation ; that when he did leave, it was in his expectation only for a season, with suggestion of speedy return on the same mission ; and that the ministry of angels is not recognized. These items impart to that trial a heavier aspect, positively and negatively, immediately and prospectively, than that given by the other accounts.

Only here do we learn the theme of the conversation between Jesus and the heavenly visitors at the transfigura-

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tion. They talked about his departure soon to occur at Jerusalem, probably including all the experiences of those last days of supreme suffering. This indicates, or proves, that that extraordinary interview was touched, or charged, with anticipations of those most doleful days and his outreaching after higher than earthly help in relation to them. If this interpretation is correct it bears into that supernal glory a strain of sorrow not elsewhere suggested, revealing Jesus as the man of sorrows even in his brightest hour on earth. And if these considerations occupied him there, presumably they did often or always; for it was in close connection with the transfiguration that he began definitely to open the prospect of his approaching death to the Twelve and that finally he turned from it towards the cross.

When his enemies charged that he cast out demons by Beelzebub and he argued against the charge, Luke adds to the others this clause, "Because you say that I cast out demons by Beelzebub." That has a very human sound. It is what any honourable and sensitive man might inject into his argument because he was stung by the insinuation; as if he was contesting their slur because he felt its unfairness, and so felt it that he must express his feeling. To be accused of doing his good deeds at the instigation and by the power of the Satan whose works he had come to destroy, this grieved him deeply, so deeply that he showed his grief to others, even his slanderers.

Only Luke makes him say, "I have a baptism to be baptized with and how am I straitened till it be accomplished." Straitened is sometimes translated pained. It enfolds the figure of being crushed like grapes in the

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press. He does not say, "how I will be," when the crisis comes, but "how I am." It is as if he said, I have an overwhelming suffering that will reach its culmination in the future but I so bear daily the anticipation and the elements of it that I am afflicted continually till it shall have been passed.

And what a strain of tender regret, plaintive acceptance of the inevitable shame and sorrow, is in that prefatory sentence which Luke attributes to him in connection with his abandonment of Jerusalem, "For it cannot be that a prophet perish out of Jerusalem!" This saying is a sigh, deep and tender, unlike what Matthew places here.

Or hear him when one of the lepers who had been healed returned giving thanks and glorifying God, and he a Samaritan! He said, "Were there not ten cleansed, but where are the nine? Were none found to give glory to God save this stranger?" The ingratitude of the nine cut him to the heart so that the sorrowful inquiry sprang spontaneously to his lips, and beyond that he had nothing to say except to kindly dismiss the "stranger."

Only Luke informs us of the angel strengthening him in the Garden, though none at the temptation; because, we venture to think, he could live through the one but not the other without angelic aid; for this thought is encouraged by Luke's assurance that he was in an agony, prayed more earnestly, while his sweat became as great drops of blood falling to the ground. These things are not mentioned by any other, and how much they add to the deadly intensity of that hour's anguish.

And what a bitter, half-suppressed cry of a wounded spirit was in that question with which Luke alone makes

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him meet Judas just after the anguish, "Judas, do you betray the Son of Man with a kiss?" Observe that he puts no hint of animosity or antagonism or scorn into the term by which he addresses the traitor but uses the old familiar name; and that he does not say "me" but the "Son of Man." It was the voice of noble fidelity, hurt but not hateful, protesting indeed but in the gentlest way against mean treachery, however hopelessly, because it must express itself.

Three Gospels report the protest to the arresters against coming out against him as if he were a robber. Matthew and Mark have him explain his yielding to them as for the sake of the fulfillment of Scripture; but Luke, omitting the reference to the Scripture, has him say in explanation, what comes from the deeper consciousness of him, "But this is your hour and the power of darkness!" All the free and gracious way he had come, in other Gospels, his habit has been to say, "My hour," but now to his foes, "Your hour," and the profound significance in their hour is that it is the power of darkness. Who can penetrate that darkness as it fell on the soul of the suffering Son of Man?

Following him into the Hebrew court we come again on a very human scene in which the heart of Jesus, quivering under the smiting, reveals itself again. He was asked to tell if he were the Christ. His reply was not the silence of disdain or any argument or, at first, compliance with their proposal; but a protest out of the weary and wounded soul, plaintive in his appreciation of the cruelty and craft before him, "If I tell you, you will not believe; and if I ask you will not answer." And then he answered them!

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Finally, hear that sad word with which he closes his address to his sympathizing friends on the way to the cross. He was lamenting for their sake the coming disasters when men would call on the hills to cover them, and he asks, "If they do these things in a green tree, what shall be done in a dry?" For he was bearing their load of the future along with his of the present, all enveloped in darkness.

"Deep in our hearts let us record
The deeper sorrows of our Lord."

IV

JOHN

THE contrast, in a general view of it, between the other Gospels and the fourth, is understood by readers usually. It leads the consideration more away from the field of comparison between it and any one of them. Over against them as a unit, it stands different much in materials and more in the tone playing through the materials. With the question of its authorship we have nothing to do directly; but we go on the assumption that the previously prevailing understanding, that he was the apostle John, is correct.

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It might perhaps be natural to expect the most distinct of all the delineations of our Lord at the hand of John, in consequence of the peculiar intimacy and likeness between them, both natural and spiritual, which is usually recognized. But this expectation would be destined to disappointment, for the reverse is true. The Lord in the fourth Gospel is the most inscrutable of them all. To some this may not be an acceptable statement. If any group of average Christians were asked to name their favourite book of the Bible, probably a large majority of them would reply, "The Gospel of John." This fondness for John is not altogether explicable; though probably the explanation is largely in the fact that we think

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we understand it better than we do. We lay hold of its superficial characteristics, its simplicity of simile, serenity of temper, gentleness of manner, and impression of the spiritual and celestial—this latter being aided in its effect on us by our belief in the deity of Jesus and our devotion to him as divine.

But closer acquaintance starts questions and develops difficulties. The more we know of him here the less we may be sure what we know of him. He does unexpected things abruptly and says extraordinary things surprisingly until we are in wonder what he will say or do next and in doubt what his last saying or doing means. He becomes a man in a mist—the man of the mist. A cloud envelops him and in it he ever evades us. We think we have found him and lo, we have missed him ; and we are not sure whether we miscalculated or he moved. He seems in this portrait of him to duplicate more or less all the elements of all the others, and yet he is like none of them nor like all of them. There is in him here a curious combination of communicativeness and reticence, directness and evasion, calmness and intensity, sympathy and indifference. He is continually teaching and yet often concealing ; speaking straight to men and yet so speaking that they do not understand him, and when they ask for explanation, evading it ; calm as a summer evening and yet consumed with zeal ; intimating more than seraphic sympathy and yet holding himself aloof from all. Here is the dignity of Matthew without its haughtiness, the energy of Mark without its restlessness, kindness akin to that of Luke without its dependence or sympathy or service. No one fears this man and yet no one presumes to be familiar with him.

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And as we look the cloud about him thickens, and yet it is only a gauze ; it expands, and yet always leaves him near ; and it seems to emanate from himself, for the impression grows on us that he is master of all conditions and seems all these contradictory things because he chooses to.

If we are thoughtless and indisposed to the exploration of mysteries, we will soon give him up, saying perhaps that he is very peculiar. If we cannot be content with that, we may select some element in him, ignoring others, and then he will be this or that to us as we ourselves are this or that. But if we are comprehensive and persistent, he will fill all our measure and overflow it ; and time will come when we will stand near in sympathy but distant in reverence, persuaded that here is on every account a profoundly extraordinary person, who while he all around touches others, all around overtops them,—although we are not exactly clear where or how or how much.

And yet if we are gifted or guided to get at him, to stand within the cloud enclosing him, we shall find that it is spiritual and he supernatural ; that the solution of the peculiar mysteries in him may be found, must be found, in the spiritual and the supernatural of him ; and that there is a point of view, or a quality of view, from which or in which all his elements agree ; whereupon the confusing cloud resolves itself into a harmonious halo, and we begin to understand the consistent inconsistency of Thomas in that weird night when he covered all his challenge and question with his eager but reverent exclamation, “ My Lord and my God ! ”

To recur to the problem of the popularity of this Gospel : Is it not much in the subtle mystery of its presenta-

tion of the Lord? For human sympathy level to human apprehension, Mark more than equals it and Luke far surpasses it, but in the one there is not much mystery and in the other almost none. In Luke comparatively you know the man quite fully at a glance and the mysterious is at the minimum. But mystery coupled with sufficient simplicity to disclose somewhat of itself—and so disclose it as to make it seem nearer the whole than it is—is quite attractive to us very prying but not very penetrating mortals. We are apt to feel that we understand any great thinker more than we do if he so greets us as to impress us that he thinks us capable of understanding him, greets us pleasantly but not patronizingly, cordially but not condescendingly. And I apprehend that there is something in this towards the explanation of the general attractiveness of this book, because it is the most profound and exalted in human language.

To the renewed soul of course its spiritual strength and sweetness constitute an attraction, especially in connection with the simplicity of its style, that must be given large place in this consideration; for beneath and above all else the divine life is a bond of life and fellowship that does not stop to consider common consistency. Love glories over logic. And here is the love of the spiritual life in abundant measure and asserting itself appreciably through all and over all. But the spirituality of this Jesus is more possible than actual earthward. Jesus in Luke discloses spirituality as a practical power more than here; for here the spiritual Christ may be likened to an insulated battery, insulated below and with both its poles above. This Jesus is in heaven while he is on earth. He walks the earth like other men but seems to breathe, as others do

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not, an unearthly atmosphere. In the presence of his high and holy discourse we do not think to inquire the height of his form or the colour of his eyes—he is so aerial, ethereal, celestial. If we ask him any question it will be about salvation, heaven, the Father; for the atmosphere of the man assures us that lower questions than these he does not care to consider. And yet if we should so blunder as to ask them, he will probably answer, beginning on our level without a frown and ending on his level with a smile. But it is not sure that we shall understand him, and possibly we may feel that he does not intend to be understood.

The Jesus of John is in heaven while he is on earth. And those who have been touched a little with his life see in him an ideal, a fascinating ideal, that however exalted is still in sight of their own aspirations, if not attainments; that ideal holds the attention, steadies the purpose, stirs the heart; and all the real in it becomes more influential, all the practical more available, because of its union with the sacred ideal. In the contemplation of this Jesus we are lifted towards the skies, a little more out of ourselves than elsewhere, by the very bond of the inscrutable that touches the loftier moods of our fancy and wakes in us a hope and a purpose, that while they might die without this vision, must live because of it. There is in the new birth a new touch given to the artist, the poet, the aspiring fancy, the spirit of the upward eye, not wholly lacking in any human soul; and it may be that the Christ of this Gospel takes on special attractiveness just because the cloud of mystery here embracing him brings its own peculiar appeal with special sweetness of subtle power to those finer faculties that respond to

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the touch of the mystical, as they are stirred towards the celestial and spiritual by the influx of the Holy Spirit.

However these things may be, this man is an enigma. His calmness, benignity, gentleness, are interlocked with such intense judgments and utterances so scathing—not in invective, for he uses none, not in anger or any passion, for he shows none, but in their substance and spirit—that men rage like wild beasts at the things he says so calmly that it would seem he does not understand that any one is annoyed, much less maddened ; and he pauses complacently or moves on deliberately, with an indifference to the fury around him that argues either an insane recklessness or an extraordinary consciousness of invincible defenses. At the same time he so speaks that one may be disposed to think that he seeks to cause disturbance, and so acts that perhaps his restraint may be demanded by the public safety ; except that to attribute destructive, injurious purposes to one of such superhuman sweetness of temper and gentleness of benefaction, lays suspicion on the sanity of him who does it.

And as our acquaintance penetrates into the interior of his experience, following him towards the end, a new paradox asserts itself. He is unlike the ordinary person not only at the outset, but as he moves on a reversal of the common course seems to arise in him ; for he who at first lives far away draws nigh at the end ; and where others relax their hold on the temporal in order to grasp the eternal, he comparatively reverses the process, giving his thought to worldly things more as he is about to leave the world.

Eccentricity and Elevation. These words as well as

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any two available express our conception in this portraiture. By the first is meant both conduct and utterance ; by the second, superiority of character, particularly in its spirituality. (If the first word vexes our reverence, let us label it "tentative" and go on.) The eccentricity becomes more and more absorbed and concealed in the elevation, until in the larger and higher view, the largest and highest, the eccentricities, which were but the expressions of earthly embarrassments, are lost in celestial sublimity, and with the angels we bring forth the royal diadem to crown him Lord of all.

Before moving on, however, let us quote a few words from Tholuck, alike for their truth and their beauty. He says, "This Gospel speaks a language to which no parallel whatever is to be found in the whole compass of literature ; such childlike simplicity with such contemplative profundity ; such life with such deep rest ; such sadness and such serenity ; and above all such a breadth of love."

THE PROOF

The first five chapters of John consist of materials nowhere else presented. We turn our attention to this body of record to observe not only how it runs aside from all others but above them. This is done without pausing long anywhere or attempting any very close analysis. As to the first we are prevented alike by the limits of space and the profundity of the revelation, for here we are dealing with terms plunging us at once into depths from which there is no speedy and satisfactory escape after we have begun to discuss them ; and as to the second, the analysis, the inexplicably peculiar and the impenetrably profound are so interwoven that we

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cannot well get them apart. Our effort can only be an essay. Can we take up this Gospel to try to understand this Jesus, with what the other Gospels say entirely emptied out of our minds?

The prelude to this book introduces our Lord under a new name, the Word, and proceeds, without any hint of anything extraordinary in the statement, to inform us that the Word was God, the Creator. This genealogy, if it may be so called, is eternal and this deity absolute, for he is the life and the light, living on and shining on whether understood or not. If the announcement has any sympathy with our difficulties in understanding it, it does not show them. It only proceeds to calmly tell us that if we are to understand we must experience a supernatural birth, of God, and that for the right as well as the power to be so new born we are dependent on this Word, who it states became flesh and dwelt among us so that we beheld his glory as of "an only begotten from a Father"; but how he became flesh is a mystery unsolved, as is the other mystery of how we, destitute of grace and truth, are to secure them or the heavenly birth on which they depend, except that somehow we must get into contact with this supreme and sacred Word; so that having come so far we are discouraged by the demands, if we can understand them, and blinded by the glory, if we are capable of seeing it, and venture towards a fuller acquaintance with a deepening sense of awe, hesitation, and uncertainty. As we listen we next hear the voice of John the Baptist declaring this Word to be the Son of God and the Lamb of God that takes away the sin of the world. This is indeed a reassuring statement if we can get hold of it practically, but in proportion as we understand sin

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we shall be burdened with questions about how this is to be done ; and as John proceeds with observations concerning baptism in the Holy Spirit, our problems multiply ; until we feel that we would like to come down from this sublime plane and see the man, if indeed we dare to see him. So we join the two disciples inquiring of Jesus where he lives, and hear his first words in the invitation to come and see. This sounds as if this exalted being were not wholly inaccessible to men, and following on with lighter hearts, we are yet more relieved when he hails as an Israelite without guile the Nathanael who had just now questioned him. This sounds as if the noble Nazarene were humble in his sympathies ; but there is in him an aspect of solemnity, an eye so far away in its look, that when he next speaks to say that he saw Nathanael under the fig tree, as if that which seems miraculous to Nathanael is only commonplace to him, we find our impulses of familiarity arrested till he speaks again ; and Nathanael, who has come closer to him, is evidently profoundly impressed, for he calls Jesus Son of God and King of Israel. And then we step back two or three steps as the Son of God says, " Verily, verily." No other Gospel contains these words thus repeated. They are the vehicle of a solemn emphasis, and the solemnity is as searching as Sinai. " Verily, verily, I say unto you, Ye shall see the heavens opened and the angels of God ascending and descending on the Son of Man." Now we have something to think about, but our thinking is of no value because we cannot understand it, and he stops right there. He calls himself Son of Man, but he is Son of God, which is a mystery. He says the angels of God will ascend and descend on him, but we do not know

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when or what it means or why he should say anything about it unless he explains it, but he does not explain it. He has said it with great solemnity, as becomes one who sees beyond mortal vision, and now his solemnity abides upon him in settled silence. We have an impression that he does not explain further because we could not understand, but why he should say this much that we cannot understand passes our comprehension.

Here now in this first chapter we have found God, who is the Word of God and therefore speaks to us, and he calls himself the Son of Man, who indeed receives us kindly when we follow him up, but who does not seek us ; and who compliments Nathanael on his sincerity, which he seems to comprehend at a glance ; but when Nathanael is impressed by his supernatural sight and calls him Son of God, he accepts the designation with apparent indifference, and proceeds to talk about the open heavens and the angels as subordinate to himself ; and finally when he gets where we are absorbed with interest, he stops—and no one ventures to ask him to go on.

Opening the second chapter we meet the first miracle. What is its crowning characteristic? Creation. It is the most distinctively creative of all his miracles, this first one ; as it is the occasion of his assertion of his own authority and retirement into his own isolation. He comes with his disciples, a half dozen or more now, to a wedding feast where his mother has preceded him, and where the contracting parties may be his kindred in the flesh. Much has been said about his coming here to perform his first miracle as indicative of his sympathy with the social life of the common people. But we get little or no such impression until we import into this ac-

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count impressions received in other Gospels, and that is just what we are now trying not to do. There is no sign here of his participation in the feast, or having any fellowship with it until the miracle comes. It is brought about by the failure of the wine. His mother, of whom we now hear for the first time, states the dilemma to him with request implied that he relieve it. His reply is respectful but searching and separating. It means, "Madam, there is nothing in common between you and me; you do not understand me; I am no longer subject to your influence. I am moving on my own time and plans, with which you are not acquainted, and my hour has not come." Is that a refusal to assist? Why, yes, apparently, if any other man says it, but coming from this man we really do not know. His mother anticipates something, for she directs the servants to do what he says; but she says nothing more to him; in relation to him she seems to have accepted the place of a servant herself; and all the processes of her understanding and feeling are concealed from us. Then comes the miracle. The ruler of the feast is not consulted—no one is consulted. The servants are commanded, and the jars are filled with water, and when the water is drawn out it is wine, of such superior quality as to evoke the wonder and admiration of the ruler, but he knows nothing of how it came. What was the process? There was not any process or movement or word, only will, and instantaneously the product of the whole process of the vine is duplicated or ignored, and water is wine. And next, what is this miracle for? To help the friends out of a dilemma? To show the Lord's sympathy with their embarrassment? To provide more wine for those who per-

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haps had had all that was good for them? "This first miracle Jesus did and manifested his own glory, and his disciples believed on him." The manifestation of the "glory of himself" was the purpose. What was this glory of himself? The glory of the Creator. The first miracle here is the echo and evidence of the first introduction here. And his disciples believed on him. They had believed before but this lifted their faith to a higher plane. The meaning then of this first miracle, nowhere else mentioned, is the emphasis of his incomprehensibility to all human beings, including his mother, the manifestation of his divine glory, and the confirmation and exaltation of the faith of his disciples. When he arrives it is an humble scene but when he departs it is glorified with his own glory. That and that alone is what he came there for and that alone is all he leaves there for the adequate reading of this record.

Note the expression "my hour." In other Gospels he says that there is an hour of the Father in the future which he does not know, and that there is the hour of his enemies; but in John none of these; on the contrary his hour that no other knows, here mentioned for the first time, to be repeated several times in this Gospel, and always the ruling consideration on which all else depends.

Soon he is in Jerusalem and cleanses the temple. The temple cleansing related by others was later than this but like it except in two particulars, the driving out of the cattle and the protest against merchandise in that place. Consider these things. He made a lash of small cords with which he drove out the sheep and oxen, not the traders; such a whip would have no effect on them, for

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whom his eye would have been much more moving ; but the animals, as easily started by the sight of a light lash as a heavy one, and he probably did not strike with it at all. There is no fury, not even in overturning the tables, and no blow in this scene. Instead are command and indignation. Against what is the indignation directed ? This is the second point of difference from the others. In them it is that the temple was made a den of thieves ; the protest being against dishonesty and extortion ; here it is that the temple is made a place of trade, the protest being against the secularizing of the sacred house of God. This indignation is not of morality but of spirituality. Here is the spiritual man who sees all things from heaven, in which he dwells while on earth. Accordingly in this instance his conduct reminded his disciples of the Scripture, "Zeal for thy house consumes me." This indicates that his manner was intense, but not that it was violent against others, for he himself was consumed, not others by him.

In consequence of this interference the Jews inquired for a sign in evidence of his authority. Did he say that he would not give any sign, or that he had given many and they might have their choice ? No. He seems to recognize the legitimacy of this demand, but chooses to answer it totally out of the range of their comprehension, and in a way that he certainly knew would mislead them into thinking him absurd or trifling, if they judged him by his words alone. For he said, "Destroy this temple and in three days I will build it again." They could understand that to mean only the Jewish temple, unless he should explain it, but he did not explain it ; he knew perfectly that he had answered them without answering

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them; and that if any other effect beyond confusion were produced in them, it would naturally be one of distrust or contempt for him as a conceited sinner or a demented saint.

This chapter gives two more things suggestive. One is the statement that many believed on him when they saw the signs he did. But we have had in this book so far but one sign. This Jesus seems to attach very little importance to the sign. With him the significance is in the spiritual miraculous, not the material. The other thing is that Jesus did not trust himself to them—those believing on him in consequence of the signs—because he knew all men. And even when they professed discipleship, his knowledge restrained him from trusting them. Therefore he held himself aloof and walked alone. He does not confide in men because they are not worthy of it; therefore he envelops himself in his cloud of exclusiveness, which yet is not ungracious, and passes on.

The third chapter introduces Nicodemus. He came acknowledging that Jesus was a teacher from God, basing this acknowledgment on the miracles wrought by him. Here then this scholarly ruler of the Jews has also been impressed by the signs, as the people have; but we must remember again that we have not seen the signs; we hear of them indirectly through these people, but what they are we do not know, except that one of the water-wine and that was up in Galilee, while these that are making such deep and wide impression are in Jerusalem. However the talk with the ruler speaks for itself. In it Jesus opens deeper than Nicodemus or ourselves can see the mysteries of spiritual things. Our purpose to confine

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our attention to the portraiture restrains us from discussing this conversation. We observe only that, when the right interpretation is found, Jesus treats Nicodemus with all the consideration due to his office and his sincere, honourable character. His language neither involves nor implies discourtesy or disparagement. The surprise expressed at the inability of the ruler to understand some things is based on appreciation of his spiritual understanding generally, considering him as a learned and honourable teacher in Israel. In it all Jesus maintains his character of cordial dignity and reserve, with less of mysteriousness than usual so far in this book. The mystery here inheres in the subject rather than in the speaker.

The story of the Samaritan woman, in the fourth chapter, comes next. Access to her attention having been secured by the revelation of his insight into the secrets of her life, he proceeds to discourse on the highest theme of human thought, the spiritual nature of God and the resulting necessity of spiritual worship to please him. This lofty voice is lifted in a single ear, not of a Jewish rabbi, but of a Samaritan woman. She, like Nicodemus, has often been misrepresented by expositors. Jesus treated her as he did because she was an intelligent and sincere inquirer on a subject which he wished to open to the Samaritans, as he was able to do best through her mediation.

The remark to the disciples in this connection about the food of which they did not know was a riddle to them. They could not understand that exaltation of zeal lifting him above the care for physical food. When he spoke of the food of which they did not know they

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did not know what he spoke of, and he knew they did not and would not when he said it.

And now we are to witness a miracle of healing. No, not exactly that, for when the officer comes for him to go and heal his child Jesus answers sorrowfully, "Unless you see signs and wonders you will not believe." This sounds as if he intended to refuse to do anything; but on the earnest plea of the applicant, he simply said, "Go thy way; thy son lives," and over the distance of a day's journey his will works the result; and we have his first healing so far as reported in this Gospel. It opens the Lord's protest against sign seekers, and exhibits the gracious equanimity characteristic of him as portrayed by John.

In the fifth chapter he is back in Jerusalem and heals the infirm man at Bethesda. Here at last he shows some initiative interest in human affairs, for he asks this man if he wishes to be healed, and then heals him with the saying, "Take up thy bed and walk." Slowly this person of wisdom and power seems to be emerging from his customary cloud towards humanity, and, although he has not touched any human being yet, he has helped several, how many we can only guess. And as he comes he is met by hatred open and intense. Just here we are surprised by the statement that the Jews persecuted Jesus and sought the more to kill him. But we have not heard that they sought at all to kill him or persecuted him in any way. The impression deepens in us that we do not know much about him, that we are at the most only getting glimpses. We learn now that men are aroused against him, not only on account of his disregard for their notions about the Sabbath, but more because he

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makes himself equal with God, though his remark, which excites them so greatly, does not strike us seriously perhaps. We may expect that probably, on account of the intense bitterness towards him, he will be cautious and silent or get away ; but no, he proceeds to speak at length, with great plainness and supreme solemnity, on God's testimony to him, their ignorance of God and the Scriptures, and their worldliness as a barrier to the divine light in them. And we may wonder why they do not kill him. This is his first response to his persecuting enemies and it seems to be as calm and sorrowful as it is solemn and searching.

In the sixth chapter are two events that appear in other Gospels, the feeding of the five thousand and the walk on the water immediately afterwards. The first reveals three peculiarities in John. One is the omission of the thanksgiving over the food ; and really, come to think about it, nothing has been said of his praying so far in the account we are following. This account of the feeding presents as another peculiarity the testing of Philip. Others say that the disciples brought to the Master the problem of feeding the people, but this writer indicates that the Master raised that question. The third peculiarity is indeed very peculiar. John alone tells that Jesus directed the gathering of the fragments that nothing be lost. This is a new revelation of him, and begins to look as if there were some worldly wisdom or care in him after all. It is the first note of this kind and may give us a fresh feeling of human fellowship in this unworldly man ; or perhaps our satisfaction is neutralized by our astonishment that he is so economical. Unless some occult meaning lies in it, deeper than those around him saw, it is truly astounding.

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The fragments indeed ! What does this man, either as spiritual teacher or wonder worker in providing bread, what does he care about preserving some broken bits of food ! The only solution of this mystery, the only indication of his meaning in this economy, and it seems to be sufficient, appears later in this chapter. There he tells the people that Moses did not give their ancestors the bread from heaven of which he was speaking, in a conversation growing directly out of the bread miracle. He informs them that he has brought this bread to earth, that he himself is the bread, and that eternal life depends on feeding on him. The wonder wrought on the other side of the lake, in his understanding of it, was symbolical. Therefore the fragments from it were also symbolical ; and therefore the preservation of them set forth the sacred value of that true bread from heaven which he brought to men in himself and which can be had by men only as they appropriate him in themselves. He puts this so strongly that it caused the first murmuring against him among the people, according to John, and the beginning of their breaking away from him. Those disputations among them about him and what he says, first appearing here, continue to appear in five consecutive chapters, until his retirement into seclusion with the Twelve on the last day of his freedom.

But we hasten to the sublime scene of the walk on the water. Matthew and Mark say that he retired after the feeding of the five thousand in order to pray. John omits the praying again, but gives another reason. He went away because the people wanted to make him a king. What effect would the knowledge of that fact have on him ? Was he fleeing from a temptation of which he was

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afraid? Not unless we have totally misunderstood him so far. He hastens away, not to seek divine aid against the temptation of a human throne, but simply because he repudiates this crown. The suggestion of it repels him, and he is off under the impulse of the recoil of his heavenly mind from such a prospect, as soon as, according to other accounts, he had pushed the disciples into the sea; though of course any such statement of precipitancy on his part could hardly be expected in this record of imperturbable calm. In the fourth watch he came serenely passing along and hailed them toiling in rowing. And what did he say? "I am; fear not!" But did he not first say, "Be of good cheer"? Not in this account. That was a sympathetic call to natural courage, and his first thought, in this delineation of him, was other than that. The expression commonly translated "It is I," in this place is just the same as that rendered "I am" in the eighth chapter of this same book; and I believe with just the same thought, that of his own deity. In this miracle of supreme open mastery over the elements, he proclaims himself the Eternal, and on that he bases his call, "Be not afraid." In confirmation of this as the thought of this writer, notice his remaining peculiarity, which is that when Jesus stepped aboard they were immediately at land. The moment before he came they were helplessly struggling with the storm in the midst of the sea, but the moment after, they were at land, because he was the I AM with miracle mastery over wind and tide! Thus we see that where John touches the same scene here as the others, he reveals Jesus as not merely spurning the earthly crown but recoiling from it, and after retiring into the solitude, not to

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pray against the temptation of it, but presumably to gather in heavenly communion preparation for the next and exalted manifestation of himself to his disciples, he comes crowning himself with the heavenly crown, as the wearer of which he could have no fellowship with the other.

From this point we look down the line of John's record, without discovering that of any other, until the triumphal entry into Jerusalem. What we see can be only hurriedly hinted. The plot of the enemies, the surprise of the hearers, with their protests, discussions and withdrawals, and the rising tide of his celestial discourse, coupled with assertions of the emptiness of the rulers and of his own high claims, with the approval of the same by the Father, constitute the substance of what we see.

When the people, surprised at finding him in Capernaum, ask when he came, he ignores their question and begins to expose them as seekers not for a sign now, but for loaves and fish. And from this he proceeds to the declaration of himself as the Bread of Life, mingling with this doctrine such high assertions of divine sovereignty as set them to murmuring in discontent and to contending concerning his teaching. To this he has only one answer, with heightened solemnity the reiteration of the distasteful teachings, so that many disciples also said soon that they were hard sayings and scattered from him. Then he asks the Twelve if they are going away too. This seems to have been asked not as an expression of anxiety, of which he had none, but as a challenge to them; for when Peter made his admirable reply, "To whom shall we go; thou hast the words of eternal life," Christ's answer was this astounding one, "Did I not choose you the Twelve, and one of you is a devil?"—astounding

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not because it was not true and well to be said at some time, but because it is hard for us to feel that that was a good time to say it, unless the purpose of it was to discourage them and cause them to go away. But his purpose was not to depress. It was to exalt by a strenuous challenge to the best in them.

After this the hatred of the Jews became so intense that Jesus remained in Galilee to avoid them—the only intimation, except slightly in another place, when he is said to have hid himself, that he took any precautionary notice of the purposes of his enemies. Soon his brothers wished him to go up to the feast of tabernacles with them and manifest himself to the world, because they themselves did not believe on him; but he dismissed them with a few remarks about the differences between them and him which may fairly have made their ears tingle, and then after they had gone he went. It was a stormy time in the temple. The end was drawing nigh. The heavens were open above him; and with the calmness of celestial courage and the directness of an urgent mission, but without an invective and with no sign of haste or agitation, he so spoke his searching and sublime message that most extraordinary effects were produced. The people did not discuss with him so much as they discussed him among themselves. Often and intense was their murmuring because of his sayings. This effect of his speech is recorded in no other Gospel. It seems that the multitude repeatedly broke into squads to debate and wrangle; he is a bad man, he is a good man; he has a demon, a demon cannot do what he does, a demon never leads a man to talk as he talks; this man is from Galilee, and Christ does not come from Galilee, but when Christ

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comes will he do more miracles than this man? From these intimations we might infer that the police had to bestir themselves to prevent a riot of the people among themselves about what he said. Meanwhile he continued to say right on and pay no heed to their uproar. Again and again they became so infuriated that they took up stones to stone him—another effect confined to this book. Once he hid himself and went away, but other times he seems to have treated their preparations for stoning with total indifference. But no stone was thrown, not because his enemies were afraid of him or of his friends, or for any discoverable reason except that unique one, his hour had not come. And under the shelter of “my hour” this man of destiny went his way and no one harmed him.

So did the murmuring of the people affect the authorities that they sent officers to arrest him, recognizing the evident fact that his talk was the focus of the excitement, and probably in response to requests for such action. This was on the last great day of the feast. Jesus was saying, “If any man thirst let him come to me and drink,” and discoursing of the Spirit that should be in his disciples as a river of living water. The officers stood among the murmuring multitude, how long does not appear, but they went back without him; and their explanation of their failure to bring him explains the situation. It was not that he resisted, or that they feared his friends, or that he escaped, or that he asked the privilege of finishing his address, or that he seemed to be harmless and would soon disappear if let alone; but only that never man spoke like this man. That is a remarkable report for officers to make who had failed to perform

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an obvious and apparently simple duty. What was his mastery over them? There seems no place for any answer except that it was spiritual; as he himself once said, his words were spirit, and those rude, resolute officers felt, what they perhaps did not try to explain, that they at once could, and could not take him. And possibly they had a vague but well grounded impression that so long as he was at liberty there could be no riot, because he had the crowd under his control; for while his enemies were clutching the stones and perhaps gnashing their teeth and glaring in rage, he was telling them that they were liars and children of the devil, with quiet mastery in striking contrast with their noisy passion; if he could say such things and they submit, his control would not fail; and any one could see that he would never be violent nor permit violence by others if he could prevent it.

Evidently the issue between Jesus on the one hand and the Jewish leaders and their sympathizers on the other, swells into high tide here. The temper of the latter seems to be quite obvious. They are incensed, excited, and trying to deter, if not destroy, him by methods legal and illegal. But what about his temper? Does it maintain itself, in that complacency, equanimity, kindness, that we have attributed to it? The provocation is great, but I scrutinize his language in vain to find evidence of failure to keep himself in hand. The things he says to them are essentially the same, in criticism, judgment, and condemnation as those in like situations in the other Gospels; but they differ in form impressively. Epithet and invective are totally absent. He does not call them hypocrites or vipers. He holds to his accustomed loftiness and serenity. When they tell him bluntly and furiously

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that he has a demon, as their explanation of some things he says, he replies that they are children of Satan and characterizes their father, accurately in fact but moderately in terms, and maintains that he speaks as he does in order to honour God, whom they have dishonoured by dishonouring him, God's special representative.

It was in these times that the man blind from birth was healed. And it was a notable healing, not only because it seems now to have been a long time since he has healed any one, in this record, but because of the peculiar circumstances and the extraordinary method of it. The disciples asked about the sin causing this blindness. Jesus replied that it did not result from the sin of the man or his parents, but that it had been produced or permitted that the works of God might be manifested. So he lifts the whole case to the level on which all along here he is speaking and from which he will not descend for any one, the level of the spiritual and the sovereign. Then he spat on the ground and having made clay of the spittle, he anointed the blind man's eyes and sent him thus doubly blinded to wash in the pool of Siloam. Now we may reverently ask, Who could have done a more absurd thing? If the eyes had been good the mud might have injured them, but it certainly could have no remedial effect instantly. And then the blind man was sent to find his own way apparently to the pool and wash in it, which might seem an excess of annoyance, if not unkindness, with no explanation but a whim. Is that all? Yes, that is all those people could see, or any one else on natural grounds. It is only when we lift the whole event into the realm of the spiritual, see this blindness as prepared for the revelation of God in

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Christ, that any reason comes into it. The man was not healed in order that he might see naturally, but that others might see spiritually. This Jesus is not doing anything on natural grounds. All things with him are spiritual. And this strange process, in every step of it, has its spiritual lesson. No other Gospel makes record of such process, seemingly so utterly without reason and destitute of common sense. Mark's account of the elaborate procedure over the blind man at Jericho comes nearest to it, but that had some adaptation to the result and carried the impression all through of a struggle for it, but here is no struggle. We repeat aptly now our previous remark, that the eccentricity of this Jesus is lost in the spirituality of him as we know more about him. In a world not blinded in spiritual things, those things on which he was discoursing at that time, he might heal a blind man, but never in that way. Is he insane naturally? No, but he is in a world that is insane spiritually.

This interpretation of the blindness and its benefaction finds confirmation in the course of the Lord's discourse in this connection. The ninth chapter closes with the final conversation between the healer and the healed and a curt reply to the Pharisees who inquired concerning their own blindness. The curtness, not harshness, seems to be justified by the fact that the Pharisees intruded a challenging, if not a sneering, question. After Jesus had done speaking to the healed man, he appears to have made a general remark intended for the motley congregation standing by, which provoked the critics to bring in their provoking question. The remark was that he had come for judgment, in order that the blind might see and those who saw might become blind. Then the

Pharisees put in their inquiry. It probably lacked candour but the reply to it certainly did not. Jesus said, "If you were blind you would have no sin; but now you say 'we see,' your sin remains." These are final words. They settle sorrowfully into the depths of destiny. They leave the Pharisees to their doom, boastful in their own light which is darkness. The tenth chapter opens in a comparatively, in a distinctively, new strain. Jesus presents himself as the Door and the Good Shepherd. This is the first step in a new course. So this healing of the blind man rises as a great division in the course of the Lord and a great divide in the spiritual landscape.

Although the teaching in the tenth chapter carries the tone throughout with which it begins in the similes of the door and the shepherd, it does not descend in substance from the high level and the mysterious strain previously characterizing it. It rather seems to rise more into the realm of the eternal councils and the sovereignty and mystery native to them. And similarly the effects previously produced by these themes are repeated. The uproar in the audience responsive to his calm goes full length in the action of taking stones to assail him and in the utterances of protest against his claims, until he for the first time parleys with "the Jews," who now have taken the place of the Pharisees, who went out finally from the presence of Jesus when he said, "your sin remains." This parleying is a token of the more intimate tone forecast in the door and the shepherd, and it takes the form of the question, "Why do you stone me?" At their reply that it was because his assumptions were blasphemous, he reasons with them, appealing

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to them to believe on him because of the works he does. And when they again sought to take him, "he went forth out of their hand," beyond the Jordan. There he remained until his return temporarily in order to restore the deceased Lazarus to life.

With this event we pause only long enough to find what we may of the Christ's inner experience as a revelation of him. Here evidently is a cataclysm in the soul of Jesus, a break in the strange high calm of his self-poise and reserve. What is the nature of it? Jesus was agitated and groaned and wept. This weeping, unlike that in Luke, was subdued and silent. Why did he weep? Because of his natural love for Lazarus? So the Jews said, but what did they know about it? Why should his love for Lazarus induce tears at this time, unless because he was to be brought back to this life of suffering and sin? I can conceive of no other reason. The Lord understood that in a few moments Lazarus would be restored, and weeping on that ground would be exceedingly irrational, even if we could conceive of it without the restoration of the dead man, which is hardly possible, in Jesus as we have found him in this Gospel. Was it from sympathy with the sisters in their sorrow? That would have caused him rather to smile who knew that he was at once to take all their sorrow away. If it had occurred for that reason it would naturally have been when he met the sisters. But this is all an idle inquiry because it assumes that Jesus was a child in self-control. There is no natural explanation of his weeping even if it stood alone. But what of the accompanying groans? The word here is rendered "indignant" by some; he was indignant when he wept. The ground idea is rather

that of anger than sorrow. It occurs nowhere else in the Gospels. Now of what had he been speaking as he came to the tomb? The resurrection. What did he say just before the miracle? "I thank thee, Father, for the sake of the multitude standing around, that they may believe that thou didst send me." Jesus was soon himself to die rejected and in his own resurrection give the supreme testimony for all ages to his divine claims. And now face to face with the enemy, death, his spirit stirred against sin that causes death, for mankind as well as himself; and the agitation of his indignation as the champion of life against death, and of his sympathy with the spiritual loss and hope of the world, caused his groans and tears. All natural explanations are puerile. The natural man no more understands this agitation than he understands the clay on the blind eyes. A little later the same conflict finds expression in the discourse to the disciples on his impending death, in which he says, "Now is my soul troubled. Father, save me from this hour. Glorify thy name!" Then the Father spoke, and all the carnal people heard was—thunder! Or possibly an angel spoke to him. The raising of Lazarus roused the scribes and Pharisees to fresh activity against him and Jesus departed into the country.

The triumphal entry into Jerusalem is given in John, at which we might easily be a little surprised, but with less of both fullness and enthusiasm than elsewhere, in perfect accord with the spirit of this Lord. Here is simply the statement that the people took branches of palm trees and went out to meet him with shouts of welcome to him as king, but nothing of taking branches from the trees and fields and spreading them and their garments

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in the way ; and, much more for us now, no sign in act or word that the hero had any interest in the acclaim.

Of the time and the utterances between this and the last interview between him and the disciples, John gives but little ; and it all seems to hinge on the visit of some Greeks who sought to see him. The application of these Gentiles seems to have stirred the soul of the Lord mightily. It set his thoughts forward towards his future triumphs in the earth, and upon those sufferings through which his triumph was to come. His soul was troubled and he appealed to the Father to glorify his own name, in the suffering of the Son evidently, and the Father replied that he had and would again. The whole scene and the consequent discourse unite the inquiring world and the responsive Father in the troubled soul of Jesus.

Here ends his public life. The next event is in the seclusion of that immortal upper room, where John's memory lingered so long and tenderly. Before lifting the veil of that scene let us glance back to recall what we have found of material for this portraiture. We have found no human genealogy or birth, no youth, no temptation. This man has not touched a single human being nor has a single human being touched him. He has wrought only seven miracles—one of creation or production (ii. 1-11), one of multiplication (vi. 1-14), one of dominion (vi. 16-21), one of resurrection (xi. 1-46), and only three of healing (iv. 46-54 ; v. 2-9 ; ix. 6-7). All of these have involved blessings to humanity in physical needs, but four of them have declared, in his own exposition of them, exclusively his own glory and the revelation of God. In none of them has there been one expression distinctly of sympathy with human sorrow and

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suffering. That is, this man is so supernatural, so spiritual, so separated from the world and swept by celestial impulses, that he has lived strangely, almost awfully, aloof from all human experiences. At the same time, and in greater degree, he has been above demoniacal influences; for there has not been the slightest intimation of any struggle with evil, of earth or hell, in his own soul, on his own account; no demon has crossed his path in his whole career, and he has never lifted the first supplication for sympathy or help in any way to God, except just now, "Father, save me from this hour," and here he says that the answering voice was for the people and not for him. Likewise he has never intimated any dependence on humanity for anything except a drink of water. Moreover if we believe that he has communed with God at all after the manner of men, previous to the resurrection of Lazarus, just a few days back, we believe it on other grounds than any statement in this record. This man has been so in heaven while on earth that he has seemed incapable of entering into human experiences and sympathies, and heaven has been so in him that no evil suggestion has touched him. Therefore his whole thought and discourse have been of the holy and heavenly things. He has sorrowed, but his sorrow has been strictly spiritual, because of human blindness and deadness towards God. His speech has sounded insane and his actions seemed absurd, as the movements of an eagle bound to the earth are ungainly when it tries to soar to the skies. In keeping with all this he has never entered a synagogue but once, though a Jew, nor the temple for any purpose but to cleanse and teach; and as he has not found it necessary to be baptized to fulfill all righteousness or

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any righteousness, so he has shown no place in his religion for any assembly or ceremony, except that his disciples baptized; but repudiating both Jerusalem and Samaria, he has everywhere walked and talked with God as God walks and talks with himself! He has not experienced any transfiguration. That event, as recorded by others, expressed his communion with heaven through men and was a spectacular manifestation of his glory to the disciples for their assurance; but neither of these things belongs in this Gospel because here he is all the time in heaven, needing no creature-medium of communication, and the whole temper and manner of him are of that spirituality essentially incompatible with the spectacular. And he has lived all this extraordinary life, with its incessant and supreme separation from the ordinary life of men, so quietly and with such a fullness of something indescribable and indefinable about him making him seem of us after all, that we have read the story over and over again without realizing how utterly uncommon and unhuman it is.

It is not practicable to linger with that incomparable interview of the Lord with his disciples occupying chapters xiii.—xvi. of John. It is a perennial surprise to the most advanced Christian, and he continually reads it realizing that he does not comprehend it, not because there is any attempt on the part of the Master to mystify—for distinctly now that characteristic of his former speech has disappeared—but because the things said are so much out of the range of both human speech and understanding. To one who has entered a little into the mind of Christ there is something peculiarly pathetic in the undisguised care of the exalted Lord to bring his high thoughts

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and deep solicitudes for his lowly people within reach of their understanding.

The portal by which we enter that holy place is "his hour"; "knowing that his hour had come to depart out of the world, having loved his own who were in the world, he loved them to the end." This saying, so simple in form, so significant in spirit, becomes the keynote to all this matchless series of utterances. Soon the surprising, if not startling, scene of the washing of the feet occurs. What is it? It is a parable or symbol. The feet were not washed because they needed it, but because the disciples, then and forever, needed the lesson taught in that way. It was not a service but a symbolism of service. Next comes a new thing in the Lord's experience, the trouble of his spirit on account of the treason of Judas; and this is followed by the next new human touch in the scene, for as soon as the traitor was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in him," and from that moment his tongue was loosed to freely pour forth, as it seems it could not before, that wealth of tender solicitude and loving fellowship which continued till they went out to Gethsemane. This man now is becoming very much one of us; so much so that we hardly recognize him; he is feeling men and feeling for men as not before. That paradox which was mentioned earlier is unfolding, the paradox of becoming earthly or human as he is leaving the earth. On and on the conversation or discourse flows through three chapters. Its ruling words are love, peace, joy, truth, spirit, all blending in the unity of the divine life. They all relate to the spiritual life and hold every attention to the heavenly things. In direct statement and in sweet and

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simple simile the departing Lord binds his followers to himself as their own life with cords of steel encased in velvet, again and again.

And then he lifted his eyes to heaven and prayed for them and for all who should believe through their word, not for the world but for them as his and separated from the world as he is. This is the supreme prayer, the Lord's prayer, the lordly prayer, unique and complete from the outlook of his life. It contains one thought for himself and three for the disciples. The one relates to the union between the Father and himself, in the humiliation and the glory. The three for them are these: First, keeping while in the world. From what? Sin. Nothing about sickness or suffering or sorrow, only sin. Second, sanctification through the truth, not through ceremonies and churches and priests, not through losses and crosses, but the truth, the truth of the Word and the Spirit. Third, glorification, with himself at the last in the glory which he has with the Father. Under this ample and lofty canopy, serene and spiritual, he gathers his own to himself, as the vine gathers the branches to itself, and moves calmly but thrilling with the supernal pulse of his "hour" to Gethsemane. But before we quite leave this place forget not one thing, that in all this extended report of that upper room interview, at which the Lord's Supper was instituted, we have no hint of such institution. No ceremony here. This whole book is an absolute blank about the church and its ordinances and processes. From it we get no intimation that Jesus ever had a thought of the organization, order, or ceremonials of his kingdom as applicable to himself personally or as enjoined on his people. He said nothing to Nicodemus

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about baptism. This is in keeping with the isolated spirituality characteristic of him in this presentation. He stands away from these things as if he were an angel in heaven, apparently oblivious of human relations, conditions, and dependencies in the spiritual as well as the natural life. At the last, where he is gathering his people closer to himself than before, this closer contact is still strictly spiritual as evidenced and emphasized by this significant omission.

In the Garden—we cannot now say of Gloom, but of Glory—he stands. He does not kneel nor pray nor agonize. In the place of all these is that one calm word, “The cup that the Father has given me, shall I not drink it?” Erect and unmoved he stands while his spirit rests in God. It is the triumph of celestial fellowship. He is in heaven and heaven is in him, not only as a comforting presence but also as a conquering power, for the other peculiarity of this Gospel here is that when he announced himself to those in search for him they went backward and fell to the ground. All the other Gospels make him fall to the ground; this makes his enemies fall while he stands, and that at the simple announcement of himself. What kind of power smote those hard men? It was not intellectual or oratorical, for there was no argument or appeal. The power was spiritual, the final revelation of God in him, the same that had restrained the clutchers of stones from hurling them many times and the officers from arresting him at least once, now coming to its last manifestation of this kind before he surrenders himself, and as a token unmistakable of the voluntariness of his surrender to the powers that crucified him. Accepting the cup, bitter as it was, that his Father had given him,

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without a quiver or a moan, and, with the simple confession of himself, smiting with paralysis the forces sent against him, this mystical man stands in the Garden of Glory, the most mysterious master of destiny, and departs from it superb in spiritual supremacy.

John alone relates the appearance of Jesus before Annas. It is a picture of calm dignity. When questioned concerning his teaching, the Lord referred the inquirer to those who had heard him as being competent to give an unprejudiced report of his sayings; and when one of the officers struck him for such reply to the High Priest, the only response elicited was, "If I spoke evil, testify of the evil, but if well, why dost thou beat me?"

The trial before Pilate John gives quite fully. His peculiarities are these. First, the saying that Christ's kingdom was not of this world, but that he was King of Truth; the last endeavour of Pilate to accomplish his relief, when he brought him forth saying to the Jews, "Behold the man," followed by Pilate's question, "Whence art thou?" to which Jesus did not reply; and then the Governor asked, "Speakest not thou to me? Knowest thou not that I have power to release thee and power to crucify thee?" To this question, bearing both warning and hope to any ordinary prisoner, the final, characteristic answer was made, "Thou wouldst have no power against me except it were given thee from above; therefore he that delivered me to thee has the greater sin." Is this contempt, or disdain, or indifference, or pity towards Pilate's power? Whatever it may be, the pivot of it is "the greater sin." The prisoner's mind was not on his own suffering, but on the sin that caused it.

Matthew, Mark and Luke leave the impression that

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Simon bore the cross of Jesus all the way to the crucifixion, or at least do not state that he himself bore it at all; but John says that "he went forth bearing the cross for himself." Here is a revelation of reserve physical strength, of which we get no intimation in this connection from any other source. It gives the impression that he bore the cross all the way. When we recall the exhausting experiences of the preceding day and night, this seems extraordinary, unless there was a miraculous inflow of aid from higher sources, which would not be surprising for this man.

On the cross Jesus spoke seven words. Matthew and Mark unite in giving one of them; Luke gives three; and John three. The peculiar thing is that those in John are the most human and temporal of them all. He gives no intimation of any spiritual struggle or any thought towards the Father. His three words are, "Behold thy son—thy mother," "I thirst," "It is finished." The only intimation in these utterances that his mind was on the divine side of things is the statement that the reference to the thirst was in order that the Scriptures might be fulfilled. Superficially this all may seem very strange, but is there not a deeper view that clears the cloud away? Those who have neglected the spiritual interests during life are apt to emphasize them at its close, if caring anything for them, while those who have been most absorbed in them throughout life, to the neglect of higher things, are apt, resting in the faith familiar to them, to set their temporal houses in order when reminded that the last opportunity for doing so has come. The application of this common experience of spiritual people to Jesus at the close as well

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as along the way is legitimate and at least partly accounts for this peculiarity. Remember that on this cross there is no spiritual struggle manifest; all that seems to have been between the last return to Bethany and the departure of Judas from the upper room, except a foregleam at the tomb of Lazarus, a little earlier. All through these last hours this Jesus is anchored in the port of spiritual calm. He suffers physically enough to remind him of such things as he mentions, and he attends to them without mentioning others. He does not address God at all on the cross, but remember that peculiarly such silence has been his characteristic all the way, and that prayer in the lower sense of asking something is almost totally foreign to him, because the fullness of fellowship in which he was able to say that the Father heard him always rendered supplication superfluous. The cross in John is the cross of calmness and triumph amid physical suffering, as the garden in John is the same, and in this calmness the departing Lord found his natural thirst in fulfillment of Scripture, and attended to that filial duty to which one less devoted to spiritual things might have given attention earlier.

In his risen body Jesus in John reveals a reserve and yearning blended that is transcendently touching. Here we have the account of the checking of Mary when she would have embraced his feet, in the words, "Touch me not for I have not yet ascended to my Father." Although we may not be able to satisfactorily interpret these words, they are evidently a restraint from contact with him (which Matthew says he allowed after his resurrection) but the associated words are so considerate that the restraint evinces noth-

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ing of indifference to her desire or herself. The apparent readiness of Jesus to have Thomas touch him seems to conflict with this, but perhaps only seems, for he probably gave the privilege to Thomas knowing that it would not be used; and the bearing of the Lord towards that troubled but sincere soul was inexpressibly gracious. It should be noticed that John makes prominent the benediction of "peace" in the interviews of the risen life. Luke reports this once, John several times, including that mentioned by Luke. And, in keeping with all going before, John alone records the breathing on them of the Holy Spirit with the authority to remit sins, and the prophecy of blessings for those who not having seen yet have believed.

In the last scene given by John, and which is given by no other, all the elements distinguishing this portraiture come to the front. The disciples were fishing. The Lord appeared, called them children, directed them where to find fish, invited them to eat, though he himself did not eat, and then entered on that familiar conversation—which was also a revelation—with Peter about love. He began by asking Peter for the spiritual love, and when the humiliated disciple could not venture to avow that kind, but substituted the natural, Jesus condescended to his level, and there unfolded his concern for the sheep and lambs about to be left to the shepherding of Peter and his associates. And at last when Peter's inquisitiveness concerning the future of John got the better of his judgment, if not of his loyalty, the Lord dismissed his inquiry with one of those confusing responses of the old style which set the brethren to wondering and discussing what it meant. And so

THE PORTRAITURE OF JESUS

the Lord is left walking in this mixed manifestation of himself beside the Galilean sea ; and the writer adds that many other signs were done by him, not written here, but these are written that those believing might have life in his name

I compare the Jesus of Matthew to the morning sun in a cloudless sky, rising in supernal splendour to drive away all darkness ; the Jesus of Mark to the afternoon tempest, shouting through the air and uprooting the oak ; the Jesus of Luke to the rainbow, set by the retiring sun along the track of the retreating storm, in gentle brilliance and softened splendour ; the Jesus of John to the open heaven of a perfect day that, while it may cast grotesque shadows on earth and even transform the desert into mirage, is ever in itself lucid, limpid, living, the light and the life of the world.

We might attempt to impress our apprehension of the Jesus of the Gospels more deeply on ourselves by quoting some delineations of illustrious men by masters of the pen, as that of John Hampden by Macauley or that of George Washington by Bancroft, as I have done, only to realize that such pictures are partial, and the characters they portray are of our common clay whose defects are so near the surface that we can easily uncover them.

But the personality of Jesus Christ is unique in its easy mastery of both the judgment and conscience of mankind. The more closely it is scrutinized and the longer it is held under scrutiny, the more universal and unre-served becomes the verdict of all classes of scrutinizers that it baffles criticism, not only comparatively but posi-

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tively. And it is as we gather these diverse and sometimes apparently contradictory portraiture into one that the result charms and awes us, as well by the quality of its symmetry as the quantity of its substance. There is a possible view of the Gospels giving a result in this portraiture like that of a piece of tapestry seen on the wrong side, in which it appears fine in material indeed but tangled and incomplete ; but there is another view like that of the tapestry on the right side, in which all inequalities and disorders disappear in the blended beauties of perfect combinations and order unalloyed. There is a possible view of the Gospels the effect of which is like that of the primal colours bunched into a daub by an unskilled hand, but there is another whose effect is that of the same colours blended by the master hand of the Creator of all artists in the rainbow of a silent but speaking summer evening—the rainbow whose extremities touch the earth without being soiled and whose arch kisses the sky unabashed, and throughout whose ample circuit reigns that untarnished symmetry beneath which the earth is glad without fear and above which immaculate Heaven abides unmarred and immovable.

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