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THE PRINCIPLES OF JESUS

APPLIED TO SOME QUESTIONS OF TO-DAY

By

ROBERT E. SPEER

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The Principles of Jesus

Introduction

MEN are no longer content with the conventional judgments about conduct that satisfied them a few years ago. It is a striking sight to see them turning instinctively to Jesus for light on their difficulties or to claim His authority in support of their solutions of the problems of life. "There is something touching," says Harnack, "in the anxiety which every one shows to rediscover himself with his own point of view and his own circle of interest, in this Jesus Christ, or at least to get a share in Him. It is the perennial repetition of the spectacle which was seen in the 'Gnostic' movement even as early as the second century, and which takes the form of a struggle on the part of every conceivable tendency of thought for the possession of Jesus Christ." There is a striking testimony here to the abiding authority of Jesus. "He would approve of our course," those say who are sure. "What would

He do if He were here?" others ask who are in doubt.

Jesus Christ is the revelation of right in life. Whatever He approves is right. Whatever He condemns is wrong. But what would He approve if He were here to-day, and what would He condemn? It is possible to err in either of two ways in answering this question. (1) Some attempt to apply with rigid literalness the exact sayings of Christ to present conditions. "Sell all that you have," "Lay not up treasure on the earth," "Give to him that asketh of thee," "Lend,"—these sayings and others are treated as legal prescriptions, to be mechanically obeyed. But this view is impossible and un-Christlike. It is impossible. None of its advocates sells all that he has. Tolstoy does not. It is un-Christlike. Jesus did not come to establish a new legislation in place of the Mosaic code. He came to displace legalism by the spirit of a true life, to supplant prescription by principle. He refused to tell all things to His disciples as a pure legalist would have done, or to issue minute instructions concerning their conduct. "The Spirit will come," He said. "He will guide you." (2) On the other side men err in so refining away the teaching of Jesus in ethical sublimates that nothing solid and stable is left. Jesus established no organization, they say. He laid no hard constraints upon men. He broke up the

enslavements of the past whether of opinion or of ritual. He lives now not as the teacher of a doctrine or the founder of an institution, but as an influence, an inspiration, an evidence of what we may be if we will be brave enough to be free. But Jesus was not just this. He came to give men power to live a new and eternal life, it is true. But the new life was to be the eternal life lived in time before entering upon eternity. And He revealed in Himself the objective standards and principles of the eternal life thus abiding in time.

Following in Jesus' steps accordingly is not wearing the sort of clothes which He wore. Neither is it merely the possession of a sweet feeling towards all men irrespective of the moral life. It is the application to conduct to-day under its changed conditions of the principles which found expression in the life and teaching of Jesus nineteen hundred years ago, but which, because they are principles, are not local, transient and personal, but universal and abiding.

The purpose of these studies will be to seek in the life of Christ for some of those principles which should guide our lives. These principles found one application in His life. He lived in His own age and country, and He fitted Himself to His time and the people among whom He moved. We live in another age, and the methods and problems of our life are different; but

the same principles which guided Him are to guide us. He washed His disciples' feet, for example, and told them, "Ye also ought to wash one another's feet." Now that teaches us, not that we should preserve the ancient custom of foot-washing, but that the principle of humility and service should rule us now as it ruled Him then.

The true way to answer the question, What would Jesus do now in my place? is to study the principles of Jesus' life and teaching. Only so shall we be able intelligently to strive to do whatever He would like to have us do. And we could not undertake any Bible-study more fundamental and necessary than this. Nor could any be sweeter or more helpful. For all Bible-study is valuable just in proportion as it shows us the face of Jesus. That study is most directly helpful which leads us to look straight at Him whom Luther called "the Proper Man," who was the revelation of the Father's will for every man. What Jesus was, the Father would have each of us be. What Jesus did, the Father would have each of us do.

These studies are presented in this form for the use of individual Christians in their own study of the Gospels and their own guidance of their lives, and also for groups or classes which desire to examine the applications of Christ's teaching and example to the conditions of our present life. It would be helpful if ministers and other teachers in their

midweek prayer meetings, or on Sunday evenings would take up such a course of study as is suggested here and strive to lead their people to bridge the chasm that has too often separated our lives from our ideals, our deeds from our dreams.

At any rate we need to be recalled, as these studies attempt to recall us, again and again, from the shifting opinions of men to the solid judgments of Jesus, from their uncertainty to His authority. To whom else shall we go? He has the words of eternal life.

I

JESUS AND THE FATHER

THE place to begin such a course of studies is in Jesus' relations to the Father. In these were the primary and ruling principles of His life.

1. The heart of Jesus conceived God in His Fatherly relationship rather than in His creative power or His omnipotent dignity. In speaking to Him Jesus constantly addressed Him as Father (Matt. 11 : 25; John 11 : 41; 17 : 5; Matt. 26 : 39, 42; Luke 23 : 34, 46). There is no record of His ever having addressed God by such titles as "O Almighty God," or "Infinite and Eternal One." His speech drew God very near. Christian life takes a great deal of its tone from its fashion of conceiving God. Is He to us primarily the great and holy One who inhabiteth eternity, or is He the dear Father God, whom our hearts call Abba, the child's first phrasing of its father's name? He was this to Jesus.

2. Jesus' familiar address to God could never incline by a hair's breadth to irreverence. In His most solemn prayer He called God "O righteous Father," "O holy Father" (John 17 : 11, 25).

3. Jesus openly avowed the complete subordination of His life and will to the Father (John

6 : 38 ; 8 : 29). And this was not only a fervent longing of His consecrated heart. It was an actual accomplishment. In His life He declared men saw the Father (John 14 : 9) ; in His doctrine the Father was speaking (John 14 : 10) ; in His working, God was at work and responsible for all (John 5 : 19 ; Luke 8 : 39).

4. Jesus' identification with the Father was stated by our Lord in terms so comprehensive as to cover all of His life. Look up each of the following passages, and frame from them a statement of the scope of this identification (John 8 : 42 ; 5 : 23 ; 8 : 28 ; 12 : 49 ; Matt. 11 : 27 ; John 14 : 7 ; 10 : 30). And see how many times in the fifth, sixth, seventh, and eighth chapters of John alone Jesus refers to Himself as one "sent," a man on a mission. That was what He was. Are we to be otherwise? (John 20 : 21.)

5. The two great principles underlying all this were the principles of fellowship and obedience. Indeed, perfect fellowship means that self-surrender which is obedience. To know God as Father is to know and to do His will and be close to Him. The Jews complained of Jesus on this account, because He "called God His own Father, making Himself equal with God" (John 5 : 17, 18).

What Jesus was to the Father, the Father would have me be. What the Father was to Jesus, the Father would in all possible measure be to me.

II

JESUS AND PRAYER

How did Jesus maintain the sense of the Father's nearness and feed the life of love and devotion? By prayer.

1. He often dealt with the subject of prayer in His teaching. (1) He set forth the conditions of true and efficient prayer in detail and explicitness. Purity of heart was essential, He said, for that vision of God without which prayer would be flat and impotent (Matt. 5 : 8). John Bunyan felt this deeply, and it was his sense of it which shaped all that he wrote. "Forasmuch," he says in *Grace Abounding* "as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless also they left this wicked world behind them; for there was only room for body and soul, but not for body and soul and sin." Jesus taught that prayer was not a place where willful impurity could obtrude. Restitution and reparation for wrong-doing (Matt. 5 : 23, 24); forgiveness of heart (Matt. 6 : 12–15); faith (Matt. 17 : 20); unity

of desire with others (Matt. 18 : 19, 20) ; honest longing (Luke 11 : 5–8) ; sincere humility (Luke 18 : 9–14),—these were conditions of such true prayer as He knew the Father was waiting to answer.

(2) He suggested some of the things for which men should pray,—our enemies (Matt. 5 : 43–48) ; laborers for the harvest (Matt. 9 : 37, 38) ; against temptation (Matt. 26 : 41) ; but He left room for us to ask for whatsoever we may rightly desire and can ask for in faith (Matt. 21 : 22), and in His name (John 14 : 13, 14).

(3) As to the manner and spirit of prayer He encouraged simplicity (Matt. 6 : 7, 8) ; secrecy (Matt. 7 : 5, 6) ; constancy (Luke 18 : 1) ; vigilance (Matt. 26 : 41).

(4) And He held out great encouragements (Matt. 7 : 7, 8) ; the assurance that God's love exceeds an earthly father's (Matt. 7 : 9, 11) ; that Jesus Himself will join in our prayers (Matt. 18 : 19, 20 ; John 16 : 23, 24) ; that our Father knows our wants already and loves us (Matt. 6 : 8).

2. And what Jesus taught about prayer He exemplified in His life.

(1) It was a life marked by prayer as one of its most real and natural experiences. There was nothing forced or artificial about Jesus' prayer life. The Father was very near to Him, and He just talked to Him. He thanked the Father quite openly for His present help and goodness

in common things (Matt. 15 : 36 ; Luke 9 : 16) ; and the deep gratitude of His soul in great and strange things was expressed in the same open, unhesitating way (Matt. 11 : 25, 26 ; John 12 : 27). Jesus was never ashamed of God, nor hesitated to confess Him openly.

(2) The loneliness of Jesus showed itself in the loneliness of His prayer. But His love of the Father showed itself in His eagerness to be alone with Him. He began His days with God, and so He continued and ended them.

> "When first thy eyes unveil, give thy soul leave
> To do the like ; our bodies but forerun
> The spirit's duty. True hearts spread and heave
> Unto their God as flowers do to the sun.
> Give Him thy first thoughts, then ; so shalt thou keep
> Him company all day and in Him sleep."

Study for our understanding of Jesus' time habits in prayer (Mark 1 : 35 ; 6 : 45–47 ; Luke 6 : 12) ; and of His place habits (John 18 : 2 ; Luke 5 : 16 ; 6 : 12).

(3) If He bade men to pray always and not to faint, that was what He did Himself. He prepared for the great events of His life by prayer (Matt. 14 : 23–33 ; Luke 6 : 12, 13 ; 9 : 18–20). He knew, as Mazzini has said, that "the morrow of victory is more perilous than its eve" ; and He followed the great events of His life by prayer (Matt. 14 : 23 ; Mark 1 : 32, 35 ;

Luke 3 : 22). He was praying each time He heard from home (Luke 3 : 22 ; Matt. 17 : 5 ; John 12 : 28 ; Luke 22 : 43).

(4) Prayer was His very breath, unselfish prayer (Luke 22 : 32) ; forgiving prayer (Luke 23 : 34) ; earnest prayer (Luke 22 ; 44) ; submissive prayer (Matt. 11 : 26 ; 26 : 39–54).

If there ever was a man who did not need to pray, it was Jesus. What did He lack for which He needed to ask? Was not the Father always with Him? If He needed to pray, much more do we. The characteristics of His prayer life as we have found them must be the characteristics of ours.

III

JESUS AND THE WILL OF GOD

THE ruling principle in the life of Jesus, both in its prayer and in its service, was the will of God. He conditioned His prayers upon the Father's will (Luke 22 : 42), and He declared that He never did anything but the will of His Father (John 5 : 30). He found the truest relationships in life, not in the mere ties of flesh and blood, but in common devotion to God's will (Mark 3 : 35). In doing that will was His meat and drink, so that He could even forego other nourishment while some noble ministry sustained Him (John 4 : 34).

He taught His disciples to love it. They were to pray not so much for a million details, as simply that the will of God might be done on earth as in heaven (Matt. 6 : 10). Those were to enter into His kingdom who did the will of His Father (Matt. 7 : 21). He pointed out that this will was a will of most eager love (Matt. 18 : 14), and not hard and exclusive (1 Tim. 2 : 4). At the same time He taught that there would be no maudlin confusion of moral distinctions, and that God could not deal with those

who rebelled against His will as He would with those who loved it (Luke 12 : 47).

How good the will of God is as Jesus taught it appears in His hopeful assurance of the will of God to care for His own. In the divine will lay a guaranty of absolute safety for those who were truly Christ's own (John 6 : 39).

> "Hidden in the hollow of His blessèd hand,
> Not a foe can follow, not a traitor stand."

But who may be Christ's own? Is that a place open to any one? "This is the will of My Father," said Jesus, "that every one that beholdeth the Son, and believeth on Him, should have eternal life" (John 6 : 40). The will of God opens its rest and safety to every man who has eyes for Christ. But is not the ability to see Christ with the beholding eye, the eye that sees through Him to the Father's heart, a power denied to some? Jesus answers this doubt. He declares that the matter turns on the individual will. Whoever wills to do God's will, he shall be able to understand Jesus' teaching, to "behold" Him as the open way to the Father, and the peace and strength of His noble will (John 7 : 17).

This was the preaching and practice of Jesus about the will of God.

1. It delivered Him from all fear. Nothing can intimidate God's will or the man who is set

in it. "Fear not," said Jesus (Luke 12: 7, 32).

2. It brought Him perfect steadiness of life and composure of heart. There is no fitfulness or vacillation in God's will. Jesus, doing it, never changed His plans, or modified His doctrine, or altered His project. He was and did at the end what He had been and done from the beginning (John 8: 25). And nothing could move the calm of His reposeful rest in the will of God. In the very torments of His trial He was the majestic and steadfast figure, and Roman governors seemed fretful and tawdry beside Him (John 18: 33–38; 19: 9–12). The will of God lifted Jesus above "our feverish ways."

3. It gave Him the power of God. God does His will through the man who does God's will (Matt. 9: 6, 8; Luke 4: 32; John 10: 18; 17: 2; Matt. 28: 18).

As Jesus did the will of God, we are to do it.

1. And it is to be with us, not only submission to power above our own, but also partnership in power greater than our own. Doing the will of God is not synonymous merely with resignation. It is the note of the life of aggressive and resistless achievement (Rom. 12: 2; Eph. 6: 6; Col. 4: 12; 1 Pet. 2: 15; Heb. 13: 21).

2. It will be with us a deliverance from sin. The will of God is against all sin and uncleanness (1 Thess. 4: 3; Heb. 10: 10).

3. It will glorify life into personal partnership

with the living God. Right becomes His living will, not an impersonal thing (Col. 1 : 9; Phil. 2 : 13).

4. It will open to us the secret of accomplishing prayer (1 John 5 : 14).

5. And make us sharers in the abiding eternity of God (1 John 2 : 17).

IV

JESUS AND HUMAN SOCIETY

THE holy men of the Middle Ages deemed the deepest knowledge of God incompatible with a free life among men. They withdrew, accordingly, from the movements of the world, and in cloister, cell, and cave sought the holy life. "The greatest saints," says good Thomas à Kempis, "avoided the society of men when they could conveniently, and did rather choose to live to God in secret"; and he quotes the saying of Seneca, "As often as I have been among men, I returned home less a man than I was before."

Each of us knows the significance of this shrinking from human life. Sometimes it comes from our perverted conception of holiness as a contemplation of God sought for itself, and not as a preparation for the service of man. Sometimes it comes from selfishness and the indolent preference for work in worship rather than worship in work. Sometimes it comes from the uncomfortable inability to carry our pure ideals and spiritual thoughts into the world of men without a half-pharisaical sense of separation from them, or from a sheer incapacity to move easily in the atmosphere of human society.

How did Jesus act? He said that He was never separated from the sense of the Father's presence, and we know that He could not forget the highest and best. Was He able to move about easily among men, or did He care to do so?

1. He assuredly mingled in the ways of men. He went to a wedding with His disciples (John 2 : 1–11). He attended feasts. Where? He provided feasts. When? He knew the human ways of men, the homely habits of the household (Matt. 13 : 33; Luke 15 : 8–10; 14 : 34, 35). He understood human character, and He loved to watch it and to help it (Luke 9 : 47; 11 : 17; Mark 2 : 8; John 2 : 24, 25). His parables show how complete was His touch with life (Luke 14 : 15–24; 15 : 11–32; 16 : 1–8; 18 : 1–5). He was no recluse lost in mystical raptures. The incarnation meant to Christ His entrance, not only into our flesh, but also into our life, into our social relationships, into all our human struggle and discipline. The Christian, accordingly, will live where Christ lived, and where He told the Father He intended to leave His disciples, in the world (John 17 : 11, 15).

2. But, while Jesus lived among men and moved in their society, He was not afraid of their judgment. He did not surrender Himself to all their traditions and social conventions. In so far as they were harmless and innocent, He found no fault with them; but, when they were false or in-

sincere or hateful, He openly affronted them in the line of His duty. He singled out a publican, invited him to be one of His companions, and went to his house to feast with a large number of other publicans. The great people remonstrated angrily (Luke 5 : 29, 30). He refused to hold Himself aloof from helpful contact with the poor and outcasts, and He was criticised for that (Luke 15 : 1, 2). For His sociability the Pharisees called Him a glutton and a winebibber (Luke 7 : 34); and for His democracy, the friend of publicans and sinners (Matt. 11 : 19). Jesus did not lower His standards to human society.

3. Though He stooped to the neediest, He bore Himself so as to command the respect of the highest; and once He rebuked in the most humiliating, though the most kindly, way a man who invited Him to be his guest, but showed his own unworthiness in his discourteous treatment of Jesus (Luke 7 : 36–50). Jesus bore Himself even among men whose standards He utterly disapproved with a strange dignity that forbade disrespect.

4. Nor did His association with men ever compromise Him either with Himself or with others. No breath of slander ever touched His character. What was the worst that His enemies could say against Him? (Luke 23 : 2; Mark 14 : 56–59.) And He never forgot Himself among the ways of men.

5. Society was to Jesus a place for finding others, not for losing Himself. He was never submerged in it. His personality was never stultified by it. He did not seek it for excitement or for the concealment of Himself from His duty or His conscience. It was simply a field of service. He went out among men for men's sake. The Master came among men, as He said, to seek and to save the lost (Luke 19 : 10). Society so conceived is the only place for the Master's disciple.

V

JESUS AND SIN

JESUS left His disciples in the world, but not of it. They were to serve it, but not to be soiled with its sin. With sin He made no terms, and for it He had no quarter. But the world is a world of sin. How did Jesus bear Himself towards it? and how did He propose to deal with it in Himself and in the world?

1. There was none of it in Him. He was the only man who ever lived in the world of whom this could be said. He knew no sin (2 Cor. 5 : 21). He was tempted, of course. Otherwise He could not have known us, or been one with us; but He never even for one moment slipped into sin (Heb. 4 : 15). He challenged the Jews to discover it in Him. To be sure, this was only a challenge to men, and therefore an appeal to human judgment; but it implied the claim of sinlessness (John 8 : 46). Can you find a flaw or defect in Christ?

2. He declared that He had come to strike its chains from men. The word translated "forgive" in the Gospels means literally "to send away," "to let off." "The Son of man hath

power to send away sin" (Luke 5 : 24). Make a list of the instances where Jesus thus forgives sin, loosening its hold on men and women. Just how Jesus was to do this for all men in all time He did not fully explain. Paul explains in the sixth chapter of the Epistle to the Romans. But to do this always for all was the purpose of His coming (Matt. 1 : 21). And for this He died (1 Cor. 15 : 3; Heb. 9 : 28; 1 Pet. 2 : 24; 1 John 1 : 7). He hated sin, and was its implacable foe.

3. There is a lesson for life here. Sin is not a thing to be dallied with. It is neither sufficient nor safe to take a mere negative attitude towards it. Loathe it. Jesus was a noble hater. How He dealt with sin when it approached His own soul is shown in the accounts of the temptation. Which Gospels contain an account of the temptation? Tell from memory in which chapters of these Gospels the account appears and the order and character of Christ's temptations.

4. Jesus deemed sin a slavery. "Every one that committeth sin is the bond-servant of sin" (John 8 : 34). And slavery was a thing Jesus abhorred. His gospel was a deliverance (Luke 4 : 18). His truth was to set men free (John 8 : 32–36). All contraction of life (John 10 : 10), all stifling of its larger liberties and comprehensions and upreachings (John 4 : 14; 7 : 37), were repugnant to Jesus. And sin meant just these

things. It cut men off from range after range of life by making them insensible towards it (John 9 : 41 ; 8 : 24). And it bound them. Virtue and purity and truth do not bind men. They are wings. There is in goodness none of that throttling sense of imprisonment, of weighing down, which is the very essence of sin. Jesus lived in the heavens while He walked on earth. And He would not fasten Himself to earth by sin. He would have us also pure. Find all the appeals He made to this effect.

5. This appears clearly in Jesus' teaching as to the real essence of sin. When the Holy Spirit should come, He said, He would convict the world of sin, "because they believe not on Me" (John 16 : 9). Sin is want of perception, of completeness of life, of adaptation to our divinely intended environment, of connection with our true relationship. Sin is imperfectness, partiality of being. Jesus came to be the completer and fulfiller of life, to reinstate our life in God (John 5 : 24, 26, 40). Sin is the denial of Him, the refusal to take Him. Unbelief in Christ is the great sin. What does this signify as to Christ's divinity ?

6. But sin is not a matter of our slavery and loss only. It is an affront to God. The soul that has been touched with the consciousness of it is sensible of a burden of guilt which only God can lift, because its essense is offense against

Him. The people felt this (Mark 2 : 7 ; Luke 5 : 21). But Jesus said He had power to discharge men of this burden (Matt. 9 : 6 ; Luke 5 : 24). What does this signify as to Christ's divinity ?

7. Sin is not a sickness merely, or a disease. It is a wicked thing, wrong and vile. It is God's gifts gone astray in their use. The New Testament word for it is "missing the mark." That was what Jesus did not do. That was what He came to forgive us for doing, and to prevent us from doing again. It would be well for men if they thought of it now and acted toward it as Jesus did.

VI

JESUS AND STANDARDS

1. JESUS did not attempt to issue a code of laws to guide human conduct. He put men in possession of great moral principles which they would have to apply themselves. He did not outline, for example, the duties of Christians to one another in the Church. He specified some of them,—what, for example?—but only a few. His "new commandment" contained a principle which would solve all (John 13: 34, 35).

2. It might seem from Jesus' teaching that He was not doing this, but rather dealing with points of application of principle to practice, He was so practical and illustrative (Matt. 5: 39–42). But He taught in this way in order to make people understand, and the illustrations He used were themselves such as to make some principle perfectly clear. They set up standards (Mark 9: 33; Matt. 5: 34, 37; 6: 16; Mark 7: 15; Luke 9: 60).

3. And these standards were absolute, the more boldly absolute because Jesus intentionally framed His teaching in direct opposition to the casuistical method of the scribes. They ex-

plained the law by applying it to special cases, and by quibbling and fine distinctions showed how far a man could go in violating the spirit of the command without violating its letter. Jesus explained by application also; only He chose sharp and exacting cases, and by declaring that the principle held in these showed that it held everywhere. He cut off escapes and pretexts, and taught that standards are standards.

4. Men say: "I think this course is right. My conscience does not reprove me. Therefore it is right for me." Nonsense. Jesus told His disciples that some day men would kill them conscientiously and for God's sake (John 16 : 2). He pointed out that there is such a thing as moral color-blindness (Matt. 6 : 23). He did not accuse the teachers of Israel of dishonesty, but He said they were wrong. They had taught conscientiously, but they had not set out His principles (Matt. 5 : 33, 34, 38, 39, 43, 44).

5. Jesus was, then, the teacher of absolute principles. He made no comparisons, no abatements for human lust or weakness. Perfection was His standard (Matt. 5 : 48). He had attained it (John 8 : 29). He demanded it. We are to be His disciples in this. Right is to be right. Thinking it right or thinking it wrong does not make a thing right or wrong. It is right or wrong irrespective of our thought about it. To know whether it is right or wrong, drag

it into Jesus' presence, and see how He looks at it and how it looks before Him. "Look out for number one" is an accredited human maxim. But what words of Christ can you find, and what acts of Christ, that utterly condemn it?

6. Jesus set up an absolute standard of truth. Find all His allusions to lies. If Satan is the father of lies, how can any lie be justifiable? Jesus did not make truthfulness depend upon its profitableness or its loss. Men must be true and speak the truth regardless of consequences.

7. Jesus set up an absolute standard of unselfishness. This was His own spirit (Mark 10 : 45 ; Luke 22 : 27). The incarnation was the great self-emptying (Phil. 2 : 7). The kingdom with its service of God and man was to be above home, friends, comfort, life (Luke 14 : 33 ; Matt. 19 : 29). He made no room for reservations.

8. Jesus set up an absolute standard of purity. He tolerated no uncleanness whatsoever. The inner chambers of imagery and desire must be pure (Mark 7 : 15). A hand or an eye, outer or inner sin, must be sacrificed to the claims of the kingdom of heaven (Matt. 5 : 29, 30).

9. Jesus set up an absolute standard of love (John 13 : 34). Neither dirt (Luke 16 : 20), nor poverty (Luke 14 : 13), nor social inferiority (Luke 7 : 39), were annulments of the law of love. He Himself loved to the limit (John 13 : 1), and with no abatements. The law of

love makes it impossible to say: "I don't like those people. I can't love them."

10. Jesus Himself was the standard He set up. He was unchangeable. He had been before Abraham (John 8: 58). He would be forever (Heb. 13: 8). The absolute Teacher was the absolute lesson. It is a great thing in this day of wavering, of quibbling by moral evasions and straddles, to have a faith and a faithful Master who cannot be moved.

VII

JESUS AND TEMPTATION

MEN often refuse to take help from the example of Jesus in the matter of sin because they say, or, if they do not say, they feel, that Jesus was not really tempted to sin. He was able not to sin, they think; yet "able not to sin" is one thing, "not able to sin" is another thing. It is certain that Jesus was tempted, and that therefore the ability to sin must have been a part of our weak nature which He took on in the incarnation. But He brought with Him into our human life the ability not to sin, and left that here in humanity when He went away.

1. Jesus was tempted. Nothing is clearer than this. The writer of the Epistle to the Hebrews is unqualified in his declaration of Jesus' capacity to be our high priest primarily on this account (Heb. 2: 18). And in the Synoptic Gospels we have the record of a great temptation that came to Him at the outset of His ministry.

2. Jesus was tempted in real ways, "in all points like as we are." Where are those words found? Do you believe them? What so far appealed to Him as to constitute a real temptation in the wilderness we are told. What did the

devil present to Him there? Can you find any resemblance between those three temptations and the three of which John speaks in 1 John 2: 16? Our temptations come to us in those three channels. Think back over the past day, and honestly examine the temptations that have come to you in these three ways. What were Christ's temptations as He worked out His mission? (Matt. 16: 1; 19: 3; 22: 18, 35; John 8: 6.)

3. Jesus did not seek temptation. He told Satan it was wrong for men to tempt God (Matt. 4: 7). It is also wrong for men to tempt themselves. They were to pray to escape it (Matt. 6: 13; Luke 22: 40). They were to watch and pray to avoid it (Matt. 26: 41). Nothing in Jesus' life justified the view that men are to go recklessly into temptation or are to seek it for themselves. There are men who think that no one can denounce sin who does not know it from personal observation and experience. Such men look for it, tempt themselves with it sometimes, and sometimes yield to the temptation. If they recover themselves, they are in the right position, as they think, to warn others. The reformed sinner has a power, undoubtedly. But Jesus had a greater one. When did He show Himself the complete master of men in speech? in moral power? in purity? The might of innocence will always be greater than the might of the experience of sin.

4. But Jesus did not flee from temptation that lay in the path of duty. He had to go to Jerusalem; and He went, though it involved the triumphal entry, and another appeal to Him to usurp temporal power and rule, the very temptation with which Satan had assailed Him. We have no right to go out of our way to meet temptation, or to go out of God's way for us to escape it.

5. And Jesus conquered all His temptations. His rebuke of Simon shows how completely He was conqueror over that particular temptation. No man need ever yield to his temptations. What Jesus did he may do (1 Cor. 10: 13; James 1: 2, 12; 2 Peter 2: 9). Temptation is powerless against a man unless there is a traitor within the man who opens the gates. There was no such traitor in Christ (John 14: 30).

Why did the evangelist call Satan "the tempter"? (Matt. 4: 3.) If he is the tempter, what right has any man to play into his hands by walking into temptation?

What were the temptations of the disciples? They were the men, as Jesus said, who "have continued with Me in My temptations" (Luke 22: 28). But they had their own. What were they? Peter's? Thomas's? Judas's? Alas! neither they nor we have met ours "without sin," but He met His "without sin" that He might take care of our sin (Heb. 2: 17, 18), and be able to deliver us when we are tempted.

VIII

JESUS AND POLITICS

THE political situation of a citizen of the Jewish state in Jesus' day was peculiar. The organization of Judaism contemplated its independence. The days of its dreariest darkness had been the times of captivity. And now its liberties were forever gone. Syria was one of the provinces of the Roman empire. The Jewish people were allowed, however, to retain considerable autonomy. They had their own king, Herod; but they had also their governor from Rome, Pontius Pilate. From the account of the trial and death of Christ what can you learn of the relations of Herod and Pilate, and the powers they represented?

The situation was not satisfactory to the Jews. The great body of them followed the Pharisees who were patriots, longing for the independence of Israel, hating the dominion of Rome, but enemies of the Herodian dynasty (Josephus, Antiquities xvii. 3, 4). A smaller faction was composed of the Herodians who supported the family of Herod, and, as some hold, were favorable to Rome, or, as others maintain, were antagonistic to Rome, and supported the Herodian dynasty as the last hope

of retaining for the Jews a fragment of national government. The whole nation was full of discussion and debate, of longing for the liberties that had gone by forever, and yet were even now near at hand, if men would but see it, in a fuller and more real sense in the Messiah.

Into this great tangle of politics Jesus came. To make His position more difficult, He was not only a Jewish citizen and a Roman subject, but also the Messiah whom the Jews were expecting as the promised king in Herod's place, and their deliverer from Rome. Furthermore, He was Himself the sovereign of all this paltry human strife, and might have lifted Himself loftily over it as Lord. What did He do, and what can we learn from Him as to what we should do?

1. He was a law-abiding man. He violated no ordinances of the state, whether the Jewish state or the Roman empire. All the testimony against Him at His ecclesiastical trial broke down (Mark 14: 56, 59). At His civil trial three charges were made (Luke 23: 2). The first was a deliberate falsehood. The last was if possible still less true. Pilate ignored them, and examined Jesus on the second, and found Him innocent (Luke 23: 4). Other charges collapsed also, and Pilate declared Jesus guiltless (John 18: 38; Matt. 27: 24). For three years Jesus lived a public life under the injustice of Judaism

and the tyranny of Rome, and no assault on His perfect probity could be sustained. Jesus was a good citizen.

2. He encouraged obedience to law, and repressed all disorder. The Pharisees and Herodians long sought to entrap Him (Mark 3 : 6; Luke 11 : 53, 54; John 7 : 32; 11 : 47, 57). At last they proposed the problem of taxation. Should a Jew pay taxes to Cæsar? (Matt. 22 : 17–21.) If He said, "Yes," He was not a patriot; if "No," He was a traitor. But Jesus answered, "Yes," yet prevented the Pharisees from availing themselves of His reply. He told men the truth without fear of consequences. Again He showed His wisdom by going off into the desert when the people were about to make of Him a secular leader, and start a political uprising (John 6 : 15). Jesus was not a revolutionary.

3. He declined to attempt to obtain by political methods what He knew could be accomplished only by spiritual forces. He was not a civil reformer. He was a redeemer of life. Redeemed life would express itself in purified government. Satan tempted Him to take the short cut,—seize power over men, then change character in men (Matt. 4 : 8). Jesus reversed the process. To have become the kind of a king the Galileans proposed in John 6 : 15 would have frustrated His mission. He sought in society and in politics what He sought in each man's life

(Matt. 12: 36; 23: 26; Luke 6: 45; John 10: 10). Jesus was a true reformer.

4. He laid the foundations of a true state. It must be remembered that there was no such thing as popular government then. There was no franchise. Government was from above down. Jesus set forth principles which have reversed this. And in such a state as ours each of us has duties far greater than belonged to citizens or subjects in Jesus' day. Then men endured because they had no power to cure. Now if things are wrong, we are accountable. Wrong we must set right. We are building the kingdom which Jesus began. It becomes more and more a great brotherhood of disciples, and we must act in it as Jesus taught His disciples to act in their brotherhood.

5. Some people think that Jesus' doctrine of non-resistance to evil makes it impossible for a Christian to resist wrong and evil in the state. But what He said about the rights of the weak, and His own conduct in caring for the needy, compel us to use now the machinery of government in which He and His disciples had no voice, but in which we have a voice, to accomplish the ends He enjoined. Seek out the teachings of Jesus on these points. And, if we are to be right in ourselves, we are to make right all we can.

6. Some people think that Jesus' declaration

that His kingdom was not of this world (John 18 : 36) deprives His disciples of duties that have to do with human government. But, if all who believe in an eternal kingdom hold aloof from their political duties, the state will be delivered to the very men who will prevent Christ from being its king and His principles its laws. All the duties He urged upon His disciples were present, human duties, and make men neighborly, good citizens of their communities, true members of society organized for order, which is the state (Matt. 18 : 15, 35 ; 19 : 17–21 ; Mark 9 : 42 ; 10 : 43–45 ; Luke 6 : 38 ; Luke 10 : 25–37).

7. The wretched qualities of the "politician" Jesus despised,—manipulation, compromise, the exaltation of expediency above principle. But no one ever has equalled Him in broad humanity, constructive achievement, noble management of men, and that use of sentimental and spiritual forces to strengthen, purify, and advance society which is the greatest political wisdom and power.

Would that each one of us might be in society as constructive and righteous and pure as Jesus, King of the unseen Kingdom, and therefore truest citizen of the seen.

IX

JESUS AND THE CHURCH

JUST as Jesus bore relations to two states did He bear relations to two Churches. One was the established Jewish Church. The other was the Christian Church which He was founding. The word "Church" occurs only three times in the Gospels, and each time referring to the body of Christ's disciples (Matt. 16: 18; 18: 17). Christ's Church was still a part of the Jewish Church, and it was some years before the breach finally came. After His ascension, the disciples continued to worship in the temple (Luke 24: 53; Acts 3: 1); and Paul was accustomed to go constantly to synagogues on his missionary journeys and preach there to Jews as himself one of them. Find all the instances of this.

Jesus trained the new Church within the old. His relations to the new Church during His earthly life were His personal relations to His disciples. His formal ecclesiastical relations were to the Jewish Church.

1. He grew up in it. Joseph and Mary were devout people (Matt. 1: 19; Luke 1: 46–55). They trained Him in love of the Church and the

Scriptures, and took Him at the age of twelve to Jerusalem (Luke 2 : 41–51), where in the temple He displayed His reverent and earnest interest in the institutions of His people. Jesus illustrates the beauty and strength of a life brought up from infancy in the Church of God.

2. He loved the buildings of the Church, and at Nazareth His custom for years had been to take part in the reading of the Scriptures in the public services of the Sabbath (Luke 4 : 16). Often during His ministry we read of His presence in the synagogue (Matt. 12 : 9; 13 : 54; Luke 4 : 33, 44; 6 : 6; 13 : 10; John 6 : 59). "I ever taught in synagogues," He told the high priest (John 18 : 20). "I sat daily in the temple teaching," He told the people who came to arrest Him (Matt. 26 : 55; Luke 19 : 45, 47; 20 : 1; 21 : 37; John 7 : 14; 8 : 20; 10 : 23). Jesus was often in the house of God. It was homelike and natural to Him.

3. He so loved the places of the Church's worship that He could not endure their misuse and pollution. He wanted no bartering in the sanctuary (John 2 : 14, 15; Mark 11 : 15, 16). And other abuses He opposed also,—display and pretension in worship (Matt. 6 : 1–6); formal repetitiousness (Matt. 6 : 7); all show of holiness for the eye of man (Matt. 6 : 18–20); the enslavement of tradition (Mark 7 : 1–8); the wretched sophistries by which men avoided obli-

gation while they preserved the show of piety (Mark 7 : 10–13); emphasis on externals rather than inner and vital things (Mark 7 : 18–23). The kind of a Church which Christ desires is described by Paul (Eph. 5 : 25–27). Jesus was against evil in the Church.

4. The Jewish Church set itself against Christ. The Pharisees and chief priests were His chief foes (Matt. 12 : 14; Mark 3 : 6; John 7 : 32; 9 : 22; Matt. 27 : 62). Study the attitude of the Pharisees towards Jesus, and then consider the noble love of Jesus for the institutions they so grossly misrepresented.

He respected the officers of the Church, though they showed themselves despicable. He submitted to arrest, and He made no resistance at His trial (John 18 : 5–8, 28; 19 : 17). And He upheld the institutions of the Church. He paid the temple tax for both Himself and Peter (Matt. 17 : 24–27). He bade the ten lepers go and show themselves to the priests (Luke 17 : 14), as He had told a leper earlier in His ministry to do, adding, "And offer for thy cleansing according as Moses commanded" (Luke 5 : 14). Jesus distinguished between the Church and the abuses that disfigured it, and did not let His love for the former suffer because of His aversion to the latter.

5. Jesus brought life into the Church. To be sure, the Church killed Him at last, but His

death was the means of abiding life. He spoke fresh and vital words to men who were sick unto death amid formal and meaningless terms (Luke 4: 22, 36; John 7: 46). He did mighty, quickening deeds, and He did not refrain from doing them even on the Sabbath and in the synagogue (Luke 4: 31–37; Mark 1: 21–34; 3: 1–6). It is easy for any institution to harden even to the extent of opposing the very objects of its establishment. That was what the Jewish Church was doing. Jesus accepted its opposition, but refused to be crushed by it. He continued to offer men life, and to welcome individuals who would accept it, and to yearn over His Church with motherlike love (John 1: 11, 12; 5: 40; Matt. 23: 37; Luke 19: 41, 42).

6. We are members of a better Church, Christ's own Church. She is not what she ought to be, but she is better than we are. She loves Christ. They are mistaken who think that she would not welcome Him back with eagerness, or who charge her with opposing Him or disobeying His word. We can be in our Church what Jesus tried to be in His, and we shall be cheered and welcomed and helped where He was antagonized and rejected and slain. What He tried to be and do in His Church, we are to try to be and do in ours.

X

JESUS AND HIS ENEMIES

It seems impossible that Jesus should have had enemies. He was so loving, so good, so unoffending. Yet He was soon disliked by many of His countrymen, and their dislike ripened into hatred and implacable enmity. It was aroused in Nazareth, His home, and even at the very outset of His ministry, by some pointed hints that the mercy of God was perhaps wider than the Jews had supposed. The very supposition filled the people with wrath, and they made an assault on Jesus (Luke 4 : 24–30). Shortly after, a proposal to forgive a man's sins aroused the indignant wrath of the Pharisees, and they denounced Him as a blasphemer, though He supported His offer of forgiveness by healing the man of his palsy (Luke 5 : 21). Then the conduct of Himself and His disciples in associating with the publicans irritated the Pharisees and scribes yet more (Luke 5 : 30); and this anger became uncontrollable when Jesus broke through their traditions about the Sabbath, and healed a man with a withered hand (Luke 6 : 7–11).

These were the beginnings. The end was His

death at the hands of these foes. They were the leaders of the people, the very men who should have recognized and welcomed the Messiah. Instead, they led the good-hearted common folk into a day's madness which slew the world's Saviour (John 8: 59; 10: 31, 39; 11: 47–57; 18: 3, 12, 28, 32, 40; 19: 7, 15, 16). The most loving man who ever lived, then, was hunted to death by His countrymen.

1. It appears, accordingly, that goodness is no guaranty that a man will have no foes. Jesus knew that He would be despised and rejected. Mr. Elbert Hubbard thinks that "the matter of martyrdom in the good old days gone was only a huge misunderstanding, and the tragic joke of it all lies in the fact that persecutor and martyr are cut from the same piece. Both were good men." It is true that the men who killed Jesus were very conscientious, but to be conscientious is not the same thing as being good. Truth and error are not identical, and because one man conscientiously serves error it does not follow that he is a good man and cut from the same piece as a man who conscientiously serves truth. The moral significance of enmity to Christ cannot be dissipated by Mr. Hubbard's foolish obliteration of objective moral realities. The Son of God was hated by Caiaphas, and those who are of the Son of God will be hated still by those who are of Caiaphas (1 John 3: 12, 13).

2. Jesus did not invite the enmity of men. He did not seek martyrdom, or the self-righteous satisfaction of persecution (John 7 : 1). He strove hard to dissuade His enemies from their evil purposes (John 8 : 37, 40). He avoided the publicity that would arouse trouble (John 6 : 15; 7 : 11; 11 : 9, 11; 12 : 36).

3. Yet He did not flee from His enemies (John 7 : 44; 11 : 7, 8). He had His own work to do, and He went resolutely forward with it in the face of opposition and in spite of His foes (John 7 : 25, 26). Even when they were openly plotting against Him and seeking to get Him into their power, He walked quite unconcernedly along His way (John 11 : 56, 57; 12 : 12). Jesus was not afraid of His enemies. He knew His work and what it would cost, and that nothing could be done to Him that would prevent His accomplishment of His duty. So He was quiet and still, and looked men in the eye while He waited for the clock, which He alone saw, to strike His hour (John 7 : 6, 7; 8 : 20; 13 : 1; 17 : 1).

4. He did not needlessly antagonize men, but He did fearlessly oppose them, and spoke the truth about them when it was His duty to do so (Luke 11 : 37–52). He warned the people against false prophets (Matt. 7 : 15). He condemned shallow moral judgments that opened the way for evil (Matt. 5 : 17–48). He reproved

hypocrisy (Matt. 7 : 5, 16), and insincerity (Matt. 11 : 18, 19). He spoke the truth to the Pharisees when they spoke falsehoods, hard (Matt. 12 : 22–37) or soft (Matt. 12 : 38–45), to Him. And, when the bitterness of His enemies went beyond all bounds, declared itself openly, and set in such hardened antagonism to Him that He could not do anything with it, He spoke bravely and plainly to the Pharisees and to the world of those qualities in them which were evil and wholly evil, and worthy only of the utter condemnation of the Son of man and of all true and sincere men (Matt 23; John 8 : 21–59). Jesus never said or did one bitter personal thing. He was attacking the terrible principles for which the Pharisees stood, and which were barring fast against men the gates of the kingdom of heaven.

There are dangers, but there is truth, in the counsel given by a Kansas lawyer to a graduating class in Columbus, O., several years ago. "When a man has proved himself a thorough-paced scoundrel, treat him like one, affront him, oppose him, risk something, risk all, to break down his influence, to terminate his career; do this, and you will feel a happiness inside you that is royal —and you will be one among a thousand."

5. If there are dangers in that course which need to be guarded against, there are fewer in the counsel of Jesus about our enemies. We are to love them (Matt. 5 : 44), and to do good to

them (Luke 6 : 27, 35 ; Rom. 12 : 20). That was the way Jesus treated His enemies. At the end He gently suggested to them to be just (John 18 : 19–24), hoping against hope to awaken in them the senses that slept ; and He refused to use any violence against them (John 18 : 10, 11 ; Matt. 26 : 53).

6. Through all His troubles, a poor man, forsaken at last by His friends, and standing alone with the whole power of the Jewish Church and state and the Roman empire thrown against Him, Jesus was the calm, dignified, heroic figure. Such a man, we should have thought, would have been crushed and humiliated. But who sees Caiaphas or Herod or Pilate? Ecce Homo ! All eyes are upon the Man ! Who of us can be as calm and true amid such disasters? Jesus was the conqueror though His foes stood triumphant over Him. Let us understand that no enemy can conquer a Christian—*except an enemy within the walls*.

Others than Christians have found out this truth. The old lama in Kipling's *Kim* taught it to the boy after he had been struck in the struggle over his chart and in anger, forgetting himself, had struck back again :

"A smoky lamp burned in a niche, but the full moonlight beat it down ; and by the mixed light, stooping above the food-bag and cups, Kim moved like a tall ghost.

"'Ai! But now I have let the blood cool, my head still beats and drums, and there is a cord round the back of my neck.'

"'No wonder. It was a strong blow. May he who dealt it ——'

"'But for my own passions there would have been no evil.'

"'What evil? Thou hast saved the Sahibs from death they deserved a hundred times.'

"'The lesson is not well learnt, chela.' The lama came to rest on a folded blanket, as Kim went forward with his evening routine. 'The blow was but a shadow upon a shadow. Evil in itself—my legs weary apace these latter days!—it met evil in me—anger, rage, and a lust to return evil. These wrought in my blood, woke tumult in my stomach, and dazzled my ears.' Here he drank scalding black tea ceremonially, taking the hot cup from Kim's hand. 'Had I been passionless, the evil blow would have done bodily evil—a scar, or a bruise—which is illusion. But my mind was not abstracted, for rushed in straightway a lust to let the Spiti men kill. In fighting that lust, my soul was torn and wrenched beyond a thousand blows. Not till I had repeated the Blessings (he meant the Buddhist Beatitudes) did I achieve calm. But the evil planted in me by that moment's carelessness works out to its end. Just is the Wheel, swerving not a hair! Learn the lesson, chela.'

"'It is too high for me,' Kim muttered. 'I am still all shaken. I am glad I hurt the man.'

"'I felt that sleeping upon thy knees, in the wood below. It disquieted me in my dreams—the evil in thy soul working through to mine. Yet on the other hand'—he loosed his rosary—'I have acquired merit by saving two lives—the lives of those that wronged me. Now I must see into the Cause of Things. The boat of my soul staggers.'

"'Sleep and be strong. That is wisest.' 'I meditate: there is a need greater than thou knowest.'

"Till the dawn, hour after hour, as the moonlight paled on the high peaks, and that which had been belted blackness on the sides of the far hills showed as tender green forest, the lama stared fixedly at the wall. From time to time he groaned."

Are any men enemies of me? Do I love them? Have I tried to win their love? Have I tried again? Have I refused ever to give up trying? Are they still my enemies? Then let me love them still. Are any men enemies of Christ, of truth, of purity, and of me because I fight for Christ and truth and purity? Still I must love even these, but their works I will oppose and accept what consequences follow, knowing that the time of evil is but short, and that Christ will

soon put all enemies under His feet and me upon the throne at His side (1 Cor. 15 : 25; Rev. 3 : 21.)

Though His enemies were many and strong Jesus was never dismayed, never overcome, never for a moment fearful. Our battle is not like His and we may not conquer so steadily but we may with a certain human advantage, thanks to His assistance, face our foes with the certainty of victory.

"To stand with defeat behind us, and to face Godward, knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory."

XI

JESUS AND FORGIVENESS

MISUNDERSTOOD and persecuted, hated by the very people He had come to help and to save, we might have expected that Jesus, if He had been only a man, would have hardened His heart, and, washing His hands of responsibility, have declared: "Once and again I have offered Myself and eternal life to you, and you have rejected Me and it. The day is now past. Once and again you have answered My love with hate. The time of forgiveness is gone." But that was not Jesus' way, for Himself or for His disciples.

1. He told men they must forgive. This was a part of the prayer He taught His disciples (Matt. 6 : 12; Luke 11 : 4). As they asked God for His forgiveness they must forgive men (Luke 6 : 37). "If ye forgive not men their trespasses," He said, "neither will your Father forgive your trespasses (Matt. 6 : 15). Later in His ministry He put this truth most forcibly in a parable (Matt. 18 : 21–35). The prayer and the life that are not filled with forgiveness cannot be acceptable to God (Mark 11 : 25).

2. He taught them that there was to be no

limit to forgiveness. "How often shall I forgive my brother?" asked Peter. "Seven times?" "Not seven times," Jesus answered, "but seventy times seven" (Matt. 18: 21, 22). That was equivalent to saying that there is no limit (Luke 17: 3, 4).

3. Jesus Himself, who bade us forgive sins against ourselves, forgave sin against God. This was one of the things that aroused the hostility of the Pharisees (Matt. 9: 2–7; Luke 7: 47–49). They charged before Pilate that He had broken their law by making Himself equal with God (John 19: 7; 10: 33). How could a man forgive sins? Jesus did it. That was part of the glad tidings of the gospel. The Pharisees had lost the freedom of faith and the deliverance of God. Jesus came to open the prisons that held men and to set them free. In Him God for His sake forgave men (Eph. 4: 32; Col. 3: 13).

4. And Jesus forgave sin and enmity against Himself also. He never demanded of His disciples what He did not do or give in His own case. His rule was, "Ye should do as I have done to you" (John 13: 15). He forgave Judas. Indeed, He had known from the beginning that Judas was to betray Him. Yet He had never betrayed Judas. The last night of all, not one of the other apostles knew what Judas was going to do. Did Jesus hope to save Judas? In any event, there was no bitterness in His heart towards

him (John 13 : 27). And how loving even still is the Saviour's manner when the traitor came with his kiss! "Friend, do that for which thou art come" (Matt. 26 : 50). He forgave His murderers, "Father forgive them" (Luke 23 : 34). He forgave Peter. Thrice he denied Him, but Jesus did not cast him off, and He brought him back in due time to His love (Mark 16 : 7; John 21 : 15–19).

5. But were there no bounds to forgiveness at all? In Luke 17 : 3, 4, the Lord said, "If thy brother repent, forgive him." Does He mean that if our brother does not repent we are not to forgive him? Surely not, and yet surely so. The word translated here "forgive" means literally to let off or to send away; and to let off or send away a trespass or sin necessitates a mutual desire to get rid of it. Jesus could not send out of a man's life a sin the man wanted to retain; and we cannot obliterate an offense that the offender will not let go. Our attitude can only be one of readiness to forgive on our part.

But will God forgive us for all sin and every sin if we repent? Are there no sins beyond the reach of His forgiveness? There is a saying of Christ on this point that has caused many sensitive souls great trouble (Matt. 12 : 31, 32; Mark 3 : 28–30; Luke 12 : 10). But Jesus is here saying only that, if men will not accept forgiveness, they cannot, of course, be given it. That is

what blasphemy against the Holy Spirit is—such a hardening of soul as makes the perception of spiritual things impossible. The callous heart loses all capacity of response. When men call Christ unclean, it is impossible that they shall accept from Him forgiveness for what is unclean. An unclean Christ could not forgive uncleanness. But so long as men have a ray of spiritual discernment in them Jesus will not give them up.

6. Jesus always forgave. He never asked forgiveness. Alone of all men He so lived that, though offended against, He never truly offended. Not one careless act, not one unjust or unkind word, not one slip or blunder or sin, marred His life and required apology and confession. With us how different life has been! We talk about forgiving, but we need to be forgiven. Jesus made plain that we are to ask for forgiveness as well as to grant it. Our worship of God is rendered worthless equally by unforgiveness and unrepentance (Matt. 5 : 23, 24). Are there any offenses in our lives never confessed? Are there some of God's children waiting to forgive us when we repent and go to them? The forgiving Saviour bids us to forgive and to seek forgiveness.

7. It is hard to do these things, both to forgive and to ask to be forgiven. Must we do it? When a man has broken up another's home, must he be forgiven? Is the hardest case we can imagine as hard as the case of Jesus' murderers?

He forgave them. Is it as hard as our case? God has forgiven us.

8. And, after all, the greatest joy is found in forgiveness (Rom. 4: 7). There is good cheer in forgiveness (Matt. 9: 2). And the more we feel that Jesus has forgiven in us, the warmer will be our gratitude and love (Luke 7: 41–43, 47). And in forgiving there is joy and gladness, too, and such a sense of sovereignty, of divine sonship, as makes the life great and jubilant. We are never so like God as when we are lifted up into His nature and enabled to forgive one another as God for Christ's sake has forgiven us (Eph. 4: 32). The royal joy of opposing sin is surpassed by the noble gladness of forgiving the sinner.

9. As our forgiveness is never to wear out, so Christ's never will. At the very end He wept over Jerusalem, and longed to have her turn unto Him (Matt. 23: 37, 38; Luke 19: 41–44). But did not what He said at these times, and His parable of the foolish virgins (Matt. 25: 1–13), indicate that there could come times when forgiveness would be denied to men? No, not that. The significance of that parable and of the Saviour's words over Jerusalem is this: If men do not repent, there will come a time when they will not want to repent. Jesus did not mean to have His parable forced to teach that God will not hear the cry of the penitent. It

summons men to watchfulness, and warns them against delay. O, but there is another word. "And the Spirit and the bride say, Come; and he that heareth, let him say, Come; and he that is athirst, let him come; he that will, let him take the water of life freely."

XII

JESUS AND ERROR

JESUS was surrounded with error,—of opinion, of feeling, of will. He met it in friend and foe. He Himself saw the full truth and did the whole will of God. This could not be said of any other man.

1. He met intellectual error. The Jews were bound by blunders of opinion. They had wrong conceptions of Sabbath-observance (Matt. 12 : 1–5, 10–12); of the place of ritual in life and religion (Matt. 23 : 23–26); of the Old Testament (Matt. 22 : 29); of the Messiah (Matt. 23 : 35, 39); of many of the duties and services of human life (Matt. 5 : 38–48).

2. He met emotional error. The Jew's conception of the peculiar relation of his race to God and of the inferiority of other races gave birth to the most wicked feelings of racial pride and of depreciation of others (John 4 : 9; 7 : 35). The crucifixion itself was secured by the priests playing upon the unreasoning emotions of the crowd (Matt. 27 : 20). In individuals also Jesus met erroneous emotional impulses, as in the woman who thought it would be fine to be Jesus' mother, but who had not begun to do the will of God (Luke 11 : 27, 28).

3. He met error in men's wills, a great deal of it. That is the seat of the worst error. He constantly pointed out to the Jews that they could not receive Him on this account. They did not want to learn (John 5 : 38–43). They were not in sympathy with God or eager to know the mind of God (John 6 : 43–45 ; 8 : 31, 32). This moral error was what Jesus so impressively warned the people against (Luke 11 : 33–36).

4. And error was not confined to strangers or enemies. He found it in His friends. There was a discouraging amount of it in His disciples. They were so slow to understand (Luke 9 : 43–45 ; John 11 : 12–15 ; 14 : 9 ; 16 : 18). And it was not error of understanding only. There were vanity and pride and selfishness in them. They quarrelled for first places (Luke 9 : 46–48). And they marred the holy peace and fellowship of their last night with Jesus before His death, by entering into controversy again on this very subject (Luke 22 : 24–27). Some of them at times acted in a way that called for His rebuke (Luke 9 : 51–55). What instance of this sort can you recall in the life of Simon? Repeated mistakes were made by the disciples after His resurrection. Enumerate them.

What attitude did Jesus take towards error? Did He always expose it and denounce it? Or did He treat it as of no consequence?

1. He was very patient and considerate, even

with those who were shown to be immovably set in error. He knew the heart of the Pharisees from the beginning (John 2 : 23–25), but it was not till the close of His ministry that He abandoned all hope of persuading them, and denounced without reservation their malignant spirit (Matt. 23).

2. Some errors He never corrected; for example, the objections to His Messiahship on the ground that He was born in Galilee, and that He was the son of Joseph (John 7 : 41, 52 ; Luke 4 : 22). Many other mistakes He did not correct. It was not part of His purpose. Sometimes, however, He took up a current view and criticised it, though it was only incidental (John 9 : 2, 3 ; Luke 13 : 1–5). Many main errors He openly and fearlessly challenged. Study the Sermon on the Mount with this in mind. He did not waste time in correcting inconsequential mistakes, and some great errors He passed by, but He attacked what lay in the path of His duty.

3. He never wavered or compromised in His corrections of error. Sometimes He spoke with gentle moderation (Luke 12 : 13–15) ; at other times with positive sharpness and denunciation, when the error was rank with dishonesty (Luke 11 : 42–44 ; 20 : 40, 44–47 ; John 8 : 43, 44).

4. When the error was honest, no one could be more considerate, even though the error should not have been entertained. Thomas

doubted the resurrection when he should have believed. It is interesting to note that, though he declared his unbelief on this vital point, the disciples held fast to Thomas. And Jesus held fast to him, and came to him. There was a sad reproach in His interview with Thomas, and Thomas found that he did not need what he said he must have in the way of evidence. Jesus reproved him, but it was a gentle reproof (John 20 : 24–29).

5. A favorite method of correcting error was the revelation of larger truth which lifted the mind and heart above the doubt or mistake. This was the course He pursued with the woman at Jacob's well (John 4 : 19–24). Indeed, sometimes Jesus purposely refrained from correcting error explicitly, because the people would not receive or respond to the higher truth (John 10 : 24–27). Much error is simply a matter of attitude and perspective, and Jesus corrected it by supplying these. A single great friendship, for example, coming into a life, sets right a score of difficulties which could scarcely have been dealt with one by one. Jesus worked on this principle (John 8 : 31–59).

6. Jesus never played with error or called it immaterial. The whole law was inviolate to Him (Matt. 5 : 17, 18). The Father, to whom each sparrow and hair of our heads is of consequence (Matt. 10 : 29), cannot regard principles or truth,

even though small in dimension, of no account. Error is error, wrong is wrong, whether little or big.

7. The great error and source of error is sin (John 16 : 8, 9). Jesus came to correct sin by destroying it, and with it the error which is its child (Rom. 6 : 6 ; 1 John 3 : 8). That is our mission, too. Would that we might be as wise about it as Jesus was !

XIII

JESUS AND UNBELIEF

THE dominant form of error which confronted Jesus was unbelief in Him. Of what did He regard such unbelief as consisting? What did He think of it? What was His view of unbelievers?

1. Belief with Jesus was an acceptance of Himself. He spoke of "believing on" Him (John 3: 18, 36; 6: 29, 35, 40; 9: 35). And this was the result of believing Him (John 5: 46; 14: 11). Whoever accepted His representations as true surrendered his life to Jesus, put his faith in Him and on Him. Unbelief was a refusal to accept Jesus' declarations (John 5: 47; 8: 45). And it was a refusal, naturally, in consequence thereof, to surrender life to Jesus and to identify one's self with Him (John 10: 26).

2. Unbelief did not appear to Jesus as an unimportant or inoffensive thing. It was death and present judgment (John 3: 18). It sprang from pride and the love of the honor of men (John 5: 44), from a profound want of spiritual understanding of Christ and sympathy with Him (John 10: 26, 27). He regarded it as sin (John 16: 9). He found it an insuperable obstacle in

the way of His work (Matt. 13: 58); a source of weakness and inefficiency (Matt. 17: 20). And He reproved it (Mark 16: 14).

3. In interpreting one of His parables for Peter He represented the unbelieving or unfaithful as outcasts (Luke 12: 46). The unbeliever was dead in Jesus' view, because disobedient to the call of life (John 3: 36; 6: 40, 47; 11: 25); and had nothing to face but a death in his sins, "for except ye believe that I am," said Jesus, "ye shall die in your sins" (John 8: 24).

4. The tragedy of Jesus' life and death was the product of man's unbelief. Man had talked a great deal about God, but he did not really believe in God. If he had believed in God, he would have believed in Jesus also. The deity of Jesus is a natural corollary of a theistic faith (John 14: 1). Not to believe in Jesus is an evidence of a want of a real belief in God. The man in whom the full sympathies of God are alive will recognize Jesus (John 5: 38). Likewise the Jews did not really believe Moses, or they would not have rejected Christ (John 5: 46, 47).

5. Unbelief does not seem to us to be the hideous thing it seemed to Jesus. We tolerate it lightly, and do not deem those men dead and condemned already who are blinded and slain by it. If we did, we should seek, as Jesus did, to persuade them to open their eyes and to live (John 5: 40).

6. Recognize the fact that unbelief in Jesus' view was an expression of distrust in Him. He did not distinguish between sympathy with His principles and sympathy with Himself to the extent of admitting that the latter was unnecessary if the former existed. He did say that whoever was not against Him was for Him (Luke 9 : 50); but He also said that whoever was not for Him was against Him (Luke 11 : 23). And He insisted that whoever truly sympathized with His principles must sympathize with Himself (John 14 : 24). Men now distinguish between the essential and the historic Christ, and are complacent towards denial of Christ's personal claims if men but admire His moral doctrine. But Jesus was His doctrine (John 14 : 6; 12 : 26, 32; 11 : 25; 5 : 40; 6 : 53–57). He drove the Jews to extremes in pressing this on them. They thought they believed in His truth. He showed them that they did not unless they believed in Him (John 8 : 31–42; 14 : 6, 7).

7. Shall we then refuse to associate with unbelievers? And how then could they be taught to believe? Jesus did not separate Himself. He went to the sick (Mark 2 : 17), and to the lost (Luke 19 : 10); and His disciples are to be salt (Matt. 5 : 13), and light (Matt. 5 : 14, 16; 6 : 23), for salvation and for guidance. Yet they were not to obliterate distinctions that are real. Love and sympathy with Jesus never led Him to

betray truth or play with principle. And in the early Church Paul forbade trifling with the solemn associations of life. Believers were to settle their difficulties among themselves (1 Cor. 6 : 6). They were not to marry or coalesce with unbelievers (2 Cor. 6 : 14, 15). They were to be a people of distinct characteristics, a new creation. Christ made them so. If they were merely like others, then Christ had not done His work in them. If we feel not quite comfortable or at home among those who do not believe, that is just as we should feel. So Christ felt till men came to God in Him. We shall be at home with them if we bring them home to HIM.

XIV

JESUS AND FRIENDSHIP

Did Jesus regard unbelievers as His enemies? Yes. Unbelief was a radical hostility to Him. Did He regard Himself as the enemy of unbelievers? No. It was for them that He accepted the limitations and sacrifices of the incarnation (Luke 19: 10; Mark 10: 45). In every way He showed His love of men, even though they wronged and rejected Him. But did He love all men as His friends, or did He have a general love for all mankind and a special friendship love for a few?

Jesus assuredly had His own friends, men who responded to His love, who received Him, and to whom accordingly He could speak as sons of God (John 1: 12), and His brothers and companions (John 13: 1, 23; Luke 22: 28). But the love which He lavished on all men was richer than the love which we spend on most of our friendships. He loved where no love summoned Him (Rom. 5: 7, 8). He gave Himself where men refused Him (Matt. 23: 37). He died for His foes (Rom. 5: 10; John 11: 49, 50). We may be sure His ideals of friendship must have been correspondingly high.

1. The same unselfishness that ruled Him elsewhere (Luke 6 : 27–35), ruled His friendships. He used His friendships as opportunities to give, not to get. Once when He sought help from His friends they failed Him. When was this? His relation to them was one of constant outflow of sympathy and helpfulness towards them. He was ready to give up Himself for their protection (John 18 : 8, 9). He willingly incurred grave personal danger for His friend Lazarus (John 11 : 2, 8). In His great prayer He made but one request for Himself (John 17 : 1, 5). His chief thought was for His friends. What requests did He make for them? And in the agony of His death His thoughts were of others, His persecutors (Luke 23 : 34), His fellow sufferers (Luke 23 : 43), and His mother (John 19 : 26, 27).

> "O self-denying love that thought alone
> For needs of others, never for its own!"

2. Jesus was born among the lowly; yet from the beginning men recognized His dignity and majesty (Luke 4 : 22; Mark 1 : 27, 28). He was free to choose His friends. Whom did He choose,—the mighty and the great? That was what he warned His disciples against (Luke 14 : 13). The good and noble? They had no need, He said (Matt. 9 : 11, 12). He chose without hesitation from the friendless. We do not do this unless we act in His spirit. We want

for our friends those of the same social grade and tastes with us. Cities and small towns have their social chasms, and low snobbery and high selfishness make us slaves. Jesus was free. He loved the lowly and unlovely (Matt. 11 : 19).

3. The love of the Eternal is an eternal love, and all true love is of the Eternal and is eternal (1 John 4 : 7–21). Jesus' friendships did not break. Men speak of broken friendships. Jesus never did. He knew that

> "Love is not love
> Which alters when it alteration finds,
> Or tends with the remover to remove.
> O no! It is an ever fixèd mark
> That looks on tempests and is never shaken."

If Jesus' friendships had been commercial affairs, it would have been different. But He loved for the loved one's sake, not for His own. And even traitors and deniers He still called His friends (Matt. 26 : 47–50 ; Mark 16 : 7). Do we do this?

4. Because Jesus sought in His friendships the good of His friends and no gain or advantage for Himself, He was fearless in dealing with those He loved (Mark 10 : 17–22 ; Luke 22 : 31–34). The great Friend who was love was also truth.

5. Could anybody who wished be a friend of Jesus? Is there a single instance of His having met any one with a rebuff? He pleaded with

people to come to Him (Matt. 11 : 28; 23 : 37; John 5 : 40). He rebuked the disciples for discouraging the little children (Mark 10 : 14). He told a parable the lesson of which was that He would compel men to come in if He could (Luke 14 : 23). Yes, there was a wideness in His friendship "like the wideness of the sea."

Blessed are they who in the school of the divine friendship have learned how to love, and blessed are they whom they love!

XV

JESUS AND MARRIAGE

KNOWING what friendship was and believing in it, Jesus held high views of that human relationship which is its most perfect expression. And these views He expressed without reservation. This is worthy of note, for, as Professor Peabody points out, "this is the only aspect of social life concerning which Jesus descends from the announcing of general principles to the further duty of prescribing specific legislation." In the matter of the political problems of the day Jesus dealt in general principles. He was not afraid (Luke 13 : 32), but "it was Christ's fixed resolution," says Professor Seeley, "to enter into no contest with the civil power." Accordingly He refused to speak in great detail of civil duties. But on the question of the marriage relation Jesus spoke fearlessly and unqualifiedly. He welcomed the questions of Pharisees (Matt. 19 : 3) and Sadducees (Matt. 22 : 23) on the subject, and answered them "with such force and clearness that 'when the multitudes heard it, they were astonished at His teaching' " (Matt. 22 : 33).

1. Jesus did not teach that it was the duty of

all to marry. He Himself never did so. Some men were not intended to marry, He taught, "physical reasons of temperament or of heredity" fitly prohibiting it. In other cases men may be called to sacrifice the privilege of the married life for the sake of service which will not permit it (Matt. 19: 12). Was not this the case with Paul?

2. But, when men did marry, Jesus taught that they entered into a real union of life. "For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh. So that they are no more twain, but one flesh" (Matt. 19: 5, 6). The word "flesh, in Hebrew thought," says Professor Bruce, "represents the entire man, and the ideal unity of marriage covers the whole nature. It is a unity of soul as well as of body; of sympathy, interest, purpose." Most assuredly it is this or it is mere bestiality. In a true union the natures merge and interpenetrate.

> "As saffron tingeth flesh, blood, bones, and all."

What the Christian view is may be seen in Eph. 5: 25–33. Paul admits that the mystery is great, but it is glorious.

3. This union was in its principle and possibility so vital that Jesus said it could not be broken. "Whosoever shall put away his wife,

and marry another, committeth adultery against her" (Mark 10 : 11). That is Christ's absolute prohibition of divorce. He had taken up this subject in the Sermon on the Mount, declaring this same doctrine with one qualification (Matt. 5 : 32). Men may not like this doctrine; they may call it terrible; civil laws may allow divorce for many causes; but this is Jesus' view. He regarded marriage as an indissoluble union.

4. Jesus' doctrine of marriage obliterates every pretext for polygamy. One husband belongs to one wife. Even a look or longing cast on another woman by a man Jesus denounced as adultery committed already in his heart (Matt. 5 : 27–30). A son could as well have two mothers as a husband two wives in Jesus' view. The relationship is of the same vital, organic kind (Matt. 19 : 4–8). The arguments by which some scholars have attempted to prove the toleration of polygamy in the early Church have annulled themselves by proving on the same principles of interpretation the existence of polyandry.

5. Jesus' view of marriage contemplated it, not as an indulgence, but as a discipline. There are some people who rebel at this, and will not attempt to learn its lessons of considerateness and forgiveness so long as "it is easier to be divorced than to be good." But love in marriage and out of it is an exercise, not of caprice, but of the will.

6. We cannot believe that Jesus' doctrine of

marriage limited it to the physical life. Such union of soul as well as body must survive the death of the body. Jesus' words in Matt. 22 : 30 and Luke 20 : 34–36 do not imply "the abolition of all the higher spiritual qualities" of a union of life here. If character is eternal, this living coalescing of character must be also. We have a right to prefer Browning's interpretation of Jesus' words :

"Marriage on earth seems such a counterfeit,
Mere imitation of the inimitable ;
In heaven we have the real and true and sure ;
'Tis there they neither marry nor are given
In marriage, but are as the angels ; right,
O how right that is, how like Jesus Christ
To say that ! Marriage making for the earth,
With gold so much,—birth, power, repute so much,
Or beauty, youth so much, in lack of these !
Be as the angels, rather, who, apart,
Know themselves into one, are found at length
Married, but marry never, no, nor give
In marriage ; they are man and wife at once
When the true time is ; here we have to wait.
Not so long, neither !"

XVI

JESUS AND THE FAMILY

JESUS' view of marriage was of course vitally related to His view of the family. He was a member of a race in which the family had been a great institution, and Jesus made a yet nobler place for it in His Church. "His entire theology may be described as a transfiguration of the family. God is a Father, man is His child; and from the Father to the child there is conveyed the precious message of paternal love."

1. Here, then, in what Jesus showed of the Father's heart in God, and in the loving home life He revealed in the Godhead is a great sanction of the family life. He ever spoke to God and of God as Father in a real filial way (John 2 : 16; 5 : 17; 10 : 15, 17; 11 : 41; 12 : 27, 28). He gave His disciples glimpses of the intimacy of their relationship as Father and Son (John 5 : 35; 5 : 20, 26; 6 : 57; 8 : 28, 38; 17 : 5). Like a human child He said He followed His Father's ways as He had seen them (John 5 : 19). He spoke to them of heaven as His Father's house (John 14 : 2). Every family in heaven and earth takes name and beauty from His divine fatherhood (Eph. 3 : 15).

2. Jesus was constantly lending the support of His favor to family love (Luke 9 : 42), and the social life of men. He went with His disciples to a wedding (John 2 : 1–11). He responded to appeals based on paternal love (John 4 : 49); on motherly anxiety (Luke 7 : 11–15). He took thought for the feelings of parents always (Luke 8 : 51). He represented the first impulse of the prodigal when he came to himself as a longing for home, "I will arise and go to my father," and He drew a picture of the eager, forgiving love of the father's heart (Luke 15 : 18). Though homeless Himself for much of His public life (Luke 9 : 58), He never depreciated the importance or propriety of home life, and He found rest during the last week in the family circle at Bethany, while with almost His last breath on the cross He made provision for His mother, "And that disciple took her unto his own home" (John 19 : 27 ; 20 : 10). He believed in homes, though He was a homeless man (Mark 5 : 19). He said that the shepherd went out for his sheep and brought it *home*, where he called in his neighbors to rejoice (Luke 15 : 6). In all these ways Jesus showed His approval of our home life, and, as Dr. R. E. Thompson says, "His elevation of patience and forgiveness to the rank of primary virtues in the kingdom gave a new law of life to the Christian household."

3. Though Jesus' work later led Him out to

be a wanderer, He grew up in a Jewish home, one of the best types of the homes of the godly poor. He was indeed taunted with the poverty of His home and the lowliness of His surroundings (Matt. 13 : 55 ; John 7 : 48–52 ; 1 : 46). He never said a word in recognition of such sneers. They were beneath contempt. And, though Joseph was not His father, there is no evidence that He ever said so or tried to escape from the relations in which in the eyes of the world His life had been set. In the home He was all that a child should be (Luke 2 : 40, 51, 52). But His conduct there showed that there are two limits to a son's obedience. Jesus set His Father's business above His parents' authority (Luke 2 : 48, 49), and His duty to God above His responsibility to His mother (Mark 3 : 20, 21, 31–35).

It must have been terrible to Jesus to think of this, and it is significant that He chose the rupture of family relationships as the most dreadful illustration of what havoc would be wrought by men's refusal to receive Him and in Him the solidifying and ennobling of all true human relationships (Matt. 10 : 36).

4. Love in the home was necessary to love out of the home. John presses this truth remorselessly in his Epistle (1 John 2 : 9 ; 3 : 14 ; 4 : 20, 21). How full Jesus' teaching is of appeals to love and perfect confidence in the family ! (Matt. 5 : 22, 24 ; 7 : 3–5 ; 18 : 15, 21, 35 ; Luke

12 : 13 ; 17 : 3). "It is useless," says the author of *Ecce Homo*, "to tell a man to love all mankind if he never loved any individual of mankind, and only knows by report what love is. It should be recognized that family affection in some form is the almost indispensable root of Christianity."

5. Jesus had His own family sorrow (John 7 : 5). But it turned in the end to a joy (1 Cor. 9 : 5). And what He and His brethren lost for a little while was our gain. It brought forth the assurance of a new and blessed family relationship in which each of us may be to Christ what His own family failed to be to Him (Mark 3 : 35).

XVII

JESUS AND WOMAN

In interpreting the gospel to the world Paul said that in it there was neither male nor female. Privilege was common, and no line of distinction separated the sexes as participants in the grace of God. And Paul correctly interpreted Christ in this. He never suggested or recognized any inferiority of woman. He constantly assumed her equality.

1. He treated women as He treated men. He talked with them (John 4 : 27 ; Luke 10 : 38). Not to speak of the position of woman elsewhere, among the Jews talking with a woman was contrary to the custom of the doctors. They declared that it was "better that the words of the law should be burned than delivered to women." But Jesus made them His friends (Luke 10 : 38 ; John 11 : 5). He answered their questions (John 4 : 9–11), and exclamations (Luke 11 : 27), and sympathy (Luke 23 : 28). "He gave scope for woman's powers in His every command." He healed women (Luke 8 : 2) ; He praised their faith (Matt. 15 : 28) ; and He included them in the beneficence of His loving thought and provision (Matt. 15 : 38).

2. The teaching of Jesus, as Paul said, was so broadly and really human that divisions of sex disappear in it (Gal. 3 : 28). Jesus simply taught the truth to human hearts, and it vindicated itself as the truth in revealing the unity of our hearts. "Christ raised woman to her rightful place as man's equal, not by decreeing that her subjection should cease, but by declaring God to men in His true character, and by making our relation to God one of affection as well as of love. . . . He presented the gospel as at once so masculine in its strength and so feminine in its tenderness that the equality of the two sexes in the highest matters must be recognized at once, and woman's worth in all lesser would obtain recognition sooner or later." Pick out at random any ten commands of Christ, and see whether they do not apply equally to men and women, and assume their equality.

3. Jesus was most tender and kind to women. He constantly helped them in need (Luke 13 : 11). He invariably spoke generously of them, and never used a woman as illustrative of other than noble qualities (Luke 18 : 1–8). How often did He use men as illustrative of qualities that were not noble? He commended a woman's loving service of God (Luke 21 : 1–4); praised one woman's lavish display of affection (Mark 14 : 3); and another's simple-hearted trust and kindness (Luke 7 : 37–50); and lifted another's thought above her household cares (John 11 : 21–27).

4. Women answered Jesus' noble treatment of them (Mark 14: 3; Luke 7: 36–50). They followed Him (Luke 23: 49). They ministered to Him of their substance (Luke 8: 2, 3). No woman said unkind words about Him; none betrayed or denied Him (Luke 11: 27; 23: 27). They stood last at His cross (John 19: 25; Luke 23: 49). They came first to His sepulchre (Luke 23: 55; 24: 1), and they were the first witnesses of the resurrection (John 20: 1–17), and His first heralds (John 20: 18; Luke 24: 10). "The only bad women of the gospel story," says Dr. R. E. Thompson, "are the two who never came within the touch of His influence, Herodias and her daughter." Make a list of all the women of the Gospels, and think of their relation to Jesus.

5. Jesus did not regard woman as under a different code of morals from man. Sin that men pardon in a man and condemn in a woman, Jesus condemned in man and woman. He dealt with sinful women. He never dealt with them in derogation of the highest moral standards. He forgave sin, but He did not condone it. His call for purity bound all to holiness (John 8: 1–11).

6. The teaching and example of Jesus were as far removed from a weak indulgence as from a hard tyranny in this matter. He did not recognize that woman as woman has a right to be silly and selfish, any more than He recognized that man as man has a right to be domineering and

superior. The ideal of the Beatitudes fits both, and both are under the law of service as disciples of Him who came not to be ministered unto, but to minister (Mark 10: 45).

XVIII

JESUS AND CHILDREN

JESUS had been a child. He is the only founder of a religion whose religion concerns itself with its founder's childhood. So far as we know, He Himself never referred to His birth and boyhood, though two of the Gospels preserve the story of it (Matt. 1, 2; Luke 1, 2). But He was a child all His days, and His religion is the exaltation of the spirit of the child.

1. How much He thought of children is indicated in this very fact. Men must return to their childhood to become members of His kingdom (Matt. 18: 3; Mark 10: 15). The spirit of His kingdom was the spirit of the child (Matt. 18: 4).

2. He dearly loved little children, and they drew near to Him with instinctive confidence. And their mothers trustfully brought them to Him (Matt. 18: 2; 19: 13). When His disciples discouraged this, He rebuked them (Mark. 10: 13, 14). Men appealed to Him without fear for their children (Mark 5: 23), and mothers knew His rebuffs were meant to be borne down when they pleaded for children they loved (Mark 7: 24–30).

3. He constantly thought of the children.

He knew the father love that could not withhold good gifts from the child (Matt. 7 : 11). One of the horrors of the cruelty of unbelief would be this, He said, that it would lead the father to deliver up his child to death, and children to rise up against parents and put them to death (Matt. 10:21; Mark 13 : 12). One of the supremest tests of faith would be the willingness to put Christ above child (Matt. 19: 29). And one of its supreme rewards would be a joyous increase of children's love and gladness (Mark 10 : 30). Children came into His parables (Luke 7 : 32; 11 : 7). And, when the Jews accepted the responsibility of His blood for themselves and for their children (Matt. 27 : 25), Jesus answered them by bidding those who wept for Him to weep rather for themselves and for their children (Luke 23 : 28). The awfulness of the day of judgment fast coming down on Jerusalem would lie in the dreadful suffering it would bring on the little child and those who loved Him (Luke 23 : 29; 19 : 44).

4. In His doctrine of His kingdom He identified Himself with little children. He met a dispute for preeminence among His disciples by taking a little child in His arms, and saying, "Whosoever shall receive one of such little children in My name receiveth me" (Mark 9 : 33–37; Matt. 18 : 5). An offense against a "little one," child or disciple, was intolerable (Matt. 18 : 6, 10, 14; Luke 17 : 2).

5. He regarded His disciples as children (Matt. 18: 1–14). He had the sweet faculty of merging companionship into the noble and simple confidence of children's friendship. He addressed His disciples as "children" (Mark 10: 24), and "little flock" (Luke 12: 32), and "boys" (John 21: 5). And He longed to make Jerusalem's children His own, and shelter them cozily as a hen gathers her little ones under her wings (Matt. 23: 37; Luke 13: 34). On His last evening with His disciples, before His betrayal, after Judas had gone out, and when the time for the final words of tender counsel and love had come, He began, "Little children," a word so tender that it occurs elsewhere in the New Testament only in one of the most entreating and passionate appeals of Paul (Gal. 4: 19), and in the First Epistle of John, where it seems like an echo of the last evening when the Lord's lips spoke, "My dear little children" (1 John 2: 1, 12, 28; 3: 7, 18; 4: 4; 5: 21). On this same evening He told them that He could not go and leave them orphans. He would come back to them (John 14: 18).

6. There has always been, and will always be, under heathen religions real parental love, but only Christianity makes a place for the child, and that place the chief place. Jesus, as Dr. Stalker says, "lifted childhood up, and set it in the midst. If the patter of little feet on the stairs

and the sound of little voices in the house are music to us, and, if the pressure of little fingers and the touches of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ."

7. But, if we owe this to Christ, we owe Him something more. We do Him wrong when we hurt a little child. We deny Him love when we are cold to a little child. The Saviour who was here and went away is here now in each one of His little folk, and whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall not lose his reward, and his reward will be the smile of God's "holy child Jesus" (Matt. 10: 42; Acts 4: 27, 30, A. V.).

XIX

JESUS AND PRIVATE PROPERTY

Did Jesus believe that it was wrong to own anything? The radical social and economic reformers of our day deny the right of private ownership. They deny it in land, in property, even in the family life. And some of them appeal to the teaching and example of Jesus for their justification. "When Jesus says, 'Lay not up for yourselves treasures upon earth,'" declares Naumann, "He shows Himself on ethical grounds a radical opponent of all accumulation of wealth." Is this true? Are all the people who have laid up a little in savings-banks, and all the farmers who own their own farms, and, even more, all the capitalists, doing what Jesus condemned?

1. Jesus nowhere condemned private property. When He said, "Lay not up for yourselves treasures upon the earth" (Matt. 6: 19), He did not do so, nor did He when He said to the young ruler, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me" (Luke 18: 22). In each of these cases He was appealing to men to forego doing what He did not deny they had the right

to do. He was pressing a moral choice on the personal will, not establishing an economic law.

2. On the other hand, He repeatedly recognized the rights of private property. How could the young ruler be advised to sell what modern extremists deny that he rightly owned? When Jesus enjoined charity, it was in terms that recognized property rights. "Sell that ye have, and give alms" (Luke 12: 33). He commands giving (Matt. 5: 42; Luke 6: 30). But how can we give what is not ours? The disciples owned boats and nets, and returned to them after Jesus' death (John 21: 3ff.). Peter owned a house, and entertained Jesus in it (Matt. 8: 14). Zacchæus welcomed the Saviour to his home, and received no rebuke from Jesus for offering merely to restore all that he had unjustly taken, instead of giving all away (Luke 19: 2–9). Others who had property were loved and praised by Jesus, and no word of censure escaped Him (Matt. 8: 10; Luke 8: 3; John 12: 1–5). And many of Jesus' parables deal with the uses of money without indicating a single reproof of its possession (Matt. 25: 14–30; Luke 19: 13–27; 16: 1–13; 12: 16–21). Study in the Epistles of Paul the constant recognition of the rights of private ownership (2 Cor. 9: 7; 1 Tim. 6: 18; 1 Cor. 13: 3; Phil. 4: 18; 1 Cor. 16: 1–4; 2 Cor. 8, 9); and both in the Acts and in the Epistles the evidence of the presence in the Church of many who had pos-

sessions (Acts 8: 27; 13: 7; 17: 34; 18: 8; 16: 14, 40; 12: 12; Rom. 16: 23). The early Church did not require communism (Acts 5: 4).

3. Jesus both recognized the right of private ownership and gave directions for the exercise of the right. What we have is to be used for the poor (Luke 18: 22), and with genuine lowliness (Matt. 6: 3). But it may be used also to give expression to the excesses of love in our hearts (Matt. 26: 6–13). The justification of our Christmas giving is in this story. Since Jesus' day a thousand ways have been opened by the very working of His Spirit in the world for the right use of possessions, for human good.

4. Some people have been perplexed because Jesus seems to condemn possessions, while at the same time recognizing them. They feel the teaching we have just considered, but they hear Jesus saying, "Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple" (Luke 14: 33; Matt. 19: 29; Luke 5: 11). But only by renouncing all can we hold towards all that attitude of full superiority which is essential to our use of our possessions after the spirit of Christ. We give up all, and we then are where we can be trusted to keep all and use it for men and Jesus. We escape the peril of possessions by renouncing them. Whereupon Jesus commits them to us as trusts to be administered for Him. We have what we have, not as prop-

erty of our own, but as property of His to be guarded and used as His and not ours (Matt. 24: 45, 50; 25: 14–30; Luke 16: 1–8; 12: 42).

5. Property and person are on the same basis. I am my own, yet I am not my own (1 Cor. 6: 19).

"Our wills are ours to make them Thine."

My property is mine, yet it is not mine. I am steward and trustee of Christ, and to Him must give account (1 Cor. 4: 1, 2; Luke 16: 2, 11; Rom. 14: 12; Luke 19: 11–27).

XX

JESUS AND RICHES

1. WHILE Jesus recognized the right of private property, and said nothing that makes possessions illegal, He perceived and pointed out the dangers of riches. "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10: 23.) When the astonished disciples asked, "Who then can be saved?" He answered not by qualifying the peril of wealth, but by declaring that God was able even to save a rich man. The danger lay in the power of money to gather affection and to absorb trust, thus displacing God (Mark 10: 24). So he warned men against its accumulation as a treasure on earth (Matt. 6: 19), and assured them that it was impossible to serve it and God also (Matt. 6: 24).

2. Another danger of riches, which conceals their true influence, is their deceitfulness (Matt. 13: 22). Men think they do not love money, or that they can serve both mammon and God; but Jesus declares that this is the very evil of wealth, and that it is very hard for men with money to enter or even to want to enter the kingdom (Luke 18: 24). Money is hardening in its influence

also. It often makes men suspicious, checks their sympathies, and separates its holders from human need. The cases where it does not do this bring the other cases into sharper prominence. It is not strange that Jesus declared that the lot of the rich was woful (Luke 6 : 24), and the lot of the poor blessed in comparison (Luke 6 : 20). This was the keen lesson of the parable of Dives and Lazarus (Luke 16 : 19–31). In riches and poverty in themselves there is no moral quality. It is in their influence and inevitable tendency.

3. Jesus warned men against the restive desire to have more (Luke 12 : 13–15). "Take heed, and keep yourselves from all covetousness." The desire to be rich is useless, for a man's life does not consist in the things that he has (Luke 12 : 15). It is foolish, for these things cannot be taken with one. They are things, and not real possessions. A man will die from the very midst of them (Luke 12 : 16–20). Our real possessions are what go into our character or being, and so abide with us everlastingly. In enumerating in one place the sins of the inner life, Jesus set covetousness with thefts, wickedness, and deceit (Mark 7 : 22, cf. Rom. 1 : 29; 1 Cor. 6 : 10; Eph. 5 : 3, 5; Col. 3 : 5; 1 Thess. 2 : 5). In Heb. 13 : 5 the Greek word for covetousness is different from the word used elsewhere. It means not "the desire for money," but "the love of silver."

4. This evil effect of money Jesus bitterly ex-

perienced. The Pharisees loved money, and scoffed at Him and His teaching of singularity and fidelity (Luke 16: 14). Judas sold Him for money (Matt. 26: 14–16; Mark 14: 11).

5. Yet Jesus did not denounce money as iniquitous. He had a treasurer in His company (John 12: 6; 13: 29). He spoke much of the necessity of recognizing money and our possessions as trusts from God (Matt. 25: 14–30; Luke 19: 11–27). He sought for fidelity in men, whether with their abilities or with their material possessions. This was necessary to their being intrusted with more (Luke 16: 11).

6. After all, gold and silver were trifles. As ends they were beneath the contempt of Jesus. As means they were useful (John 13: 29), but there were more useful things. Jesus had no money of His own (Matt. 22: 19; 17: 24–27). But who has done as much for the world as He has done? Spiritual wealth is worth more to its possessor and to the world than material wealth. The latter is necessary. In our modern society large capital is required for many things, and no wrong attaches to its honest accumulation. It is full of peril, however, to its possessor and to society (Luke 18: 18–25). To heap it up is folly in the man who is not also rich towards God (Luke 12: 21). And it is, after all, not true wealth (Luke 16: 11).

7. Two curses of wealth, as Jesus showed, are

its tendency to distract trust from God to things (Matt. 6: 19–34; Rev. 3: 17, 18), and its deprivation of its possessor of the privilege of sacrifice (Luke 21: 1–4; Mark 12: 41–44). They have wrong ambitions who haste to be rich. Agur was a man of wiser heart, and he prayed, "Give me neither poverty nor riches; feed me with food convenient for me." But do you know who Agur was, and where that prayer is recorded? Find that out, and, what is infinitely more than that, learn to compose your heart to trust the living God, who gives us richly all things to enjoy, and be rich in Him.

XXI

JESUS AND POVERTY

1. JESUS Himself was a poor man. He lived in a tradesman's humble home (Matt. 13 : 55), and worked as a tradesman, at a carpenter's bench (Mark 6 : 3). After He entered upon His ministry, He was homeless, and spoke of this when He told a would-be disciple what he must expect (Luke 9 : 58). As we have seen, He had little or no money of His own (Matt. 22 : 19; 17 : 24–27). When He died, instead of having an estate to leave behind Him, He was able to make but one bequest,—his mother to John (John 19 : 26, 27), and the soldiers who superintended His execution drew lots for His single robe (Luke 23 : 34). Yet it is possible to exaggerate the significance of all this. While we should call Jesus poor, He was doubtless not counted among the victims of poverty in His day (John 13 : 29). He did not so esteem Himself (Matt. 26 : 11; Luke 4 : 18). There were times when He was hungry (Luke 4 : 2; Matt. 21 : 18; Mark 11 : 12), but He and His companions seem not to have been in any real need (Matt. 27 : 55; Luke 8 : 3). The emphasis He laid on voluntary sacrifice or abstemiousness (Matt. 16 : 24; Mark

10: 28, 29), indicates that it was not necessary for His immediate companions to be poor (John 12: 3); indeed, we know that some of them were not (Mark 1: 20; 14: 3; Luke 14: 13).

2. Yet the heart of man has not erred in thinking of Jesus as allied to the poor rather than to the rich, and so in a unique sense the friend and helper of the poor. He associated with the poor. He preached to them (Matt. 11: 5; Luke 4: 18). He made room for them in the Kingdom (Luke 14: 21). The disciples easily misunderstood His last words to Judas as a command to give some alms to the poor, showing both that Jesus and His disciples were not themselves counted as among the poor, and that He often thought of them (John 13: 29). He sympathized with them in their suffering and want (Luke 16: 20, 21). He was quick to see what was noble in them (Luke 21: 3). The Sanhedrin sneered at Him because none of the great had believed on Him, but only the common herd (John 7: 47–49), and with all human want He declared He was one (Matt. 25: 35–45).

3. But, though thus loving the poor and refusing to lend Himself to the recognition of any class line against them, He equally refused to encourage any organization of class feeling against the ruler and the rich. The restless elements of Oriental society have always been ready to follow any demagogue who would lead the lower class

against the higher. Jesus steadfastly refused to allow any class hatred or any political rebellion (John 6: 15). He encouraged good feeling on both sides. Under his influence Zacchæus experienced a great warmth of heart towards the poor (Luke 19: 8), and in all His parables He taught the duty of the subordination of servants, their just regard of their master's rights, and their duty to be content and faithful. Find illustrations of this.

4. Jesus deemed the spiritual perils of poverty less than the spiritual perils of wealth. He knew that each had its perils. There is a pride of poverty as well as a pride of wealth, and a self-trustful Godlessness is possible in each. In wealth there is the capacity of great human service, but it is not greater than the power of personal service in the poor; while the lowliness and sense of need of the poor are the very spirit of the Kingdom (Matt. 5: 3; Luke 6: 20).

5. Jesus' attempt was to show men that life is independent of possessions, that character is not dependent upon things. Any wise man would give all that he had for his life (Matt. 16: 26; 10: 28). Abundant property did not make him rich (Luke 12: 21), and its absence did not make him poor (Luke 12: 15). A man with nothing was a man (Mark 10: 46–52; John 9: 8, 35–39); and food, raiment, and shelter were enough for the outer necessities (Matt. 6: 19–34; 1 Tim.

6: 8). Anything that men want beyond this, they want wrongly if they seek it for themselves (Jer. 45: 5). The other real necessities of life are inner. Books and travel Jesus would surely not condemn, but He would demand that they should be used for the development of character and so for human service, and not for mere personal pleasure or amusement or diversion.

6. Jesus proposed no economic scheme for the abolition of poverty. He said that men had the poor with them always (Mark 14: 7; John 12: 8). He did show that the best and eternal things are not forbidden to the poor, that rather the kingdom of heaven is truly theirs, and that their lot is blessed; and that only as the rich become truly poor can they obtain that blessing. For in the matter of the wealth that abides no rich man can have more than every poor man may have, and the peril of his wealth is that it makes it too possible that he may have less. There is a world of wisdom in the epitaph inscribed on the tombstone of David Livingstone's parents,—

"To show the Resting-Place of
Neil Livingstone,
and Agnes Hunter, his wife,
And to express the thankfulness to God
of their children
John, David, Janet, Charles, and Agnes
for poor and pious parents."

Mark that "and." It is of the kingdom of heaven. The world would have written "but." "Cursed are the poor" is its cry. "Blessed," says Christ.

XXII

JESUS AND GIVING TO MAN

JESUS is the great fountain of philanthropy and charity. "Every society," says an English writer, "upon arriving at a certain stage of civilization, finds it positively necessary for its own sake . . . to provide that no person . . . shall perish for want of the bare necessities of existence." This is not Christ's giving, but it is significant that even this is not found in the world save where Christ's influence prevails. Jesus taught a law of care for the needy which has revolutionized the world. The immense works of the ancients in stone are surpassed by the immense works of Christians in charity. As Lecky says, "Christianity for the first time made charity a rudimentary virtue."

1. Jesus expressly commanded giving for the needs of the poor. In the Sermon on the Mount He began it. "Give to him that asketh of thee" (Matt. 5: 42). "Give, and it shall be given unto you" (Luke 6: 38). He laid this as the testing duty upon the rich young ruler, who had kept all the commandments, as he thought, but who broke in failure over the one, "Give to the poor" (Matt. 19: 21; Luke 18: 22).

2. Yet the terms in which Jesus speaks of such giving indicate that He assumed it to be a natural thing. He does not praise the virtue of simple almsgiving. He more often spoke of its abuse. As Professor Peabody says, "Praiseworthy as Jesus assumes the habit of almsgiving to be, His allusions to it are in many instances not in terms of commendation, but in terms of solemn warning. He observes the abuse, the ostentation, the commercialism, of much which passes as charity" (Matt. 6: 1–4). Giving money was an easy thing and an obvious duty, so easy and obvious that many did it whose manner of doing it showed the act to be destitute of spiritual charity. Giving money to the poor is not necessarily charity. It may be cowardice, or it may be indolence, or it may be selfishness.

3. The real giving was of one's self with the gifts. This was what made the example of the good Samaritan so worthy (Luke 10: 30–36). He did not give the poor victim any money. He gave him personal attention. The money he gave to the innkeeper for him. This is the familiar lesson of the familiar lines of Lowell.

> "Not what we give, but what we share,
> For the gift without the giver is bare;
> Who giveth himself with his alms, feeds three,
> Himself, his hungry neighbor, and Me."

And it is significant that the picture of the

Samaritan makes no mention of any alms given to the poor, but only of service rendered that required personal knowledge of the need and intelligent adaptation of the supply. Indeed, there is no record of Jesus' having given alms. He met need and want daily, but He gave more than gold or copper. When might He have given alms and stopped with that, but instead gave sympathy and healing?

4. Jesus rebuked in unmistakable terms the spirit of oppression of the poor; the Pharisees who devoured widows' houses and for a pretense made long prayers (Matt. 23: 14; Mark 12: 40; Luke 20: 27), and their spirit of extortion (Matt. 23: 25). But He also rebuked openly the spirit of externalism, which does not know the joy and beauty of real sacrifice and consecration in giving (Luke 11: 39–42, R. V.).

5. Jesus' parables indicate as admirable in His sight a generous open-heartedness in the dealing of man with man. Dives should not have left Lazarus to hunger for his crumbs (Luke 16: 20ff.). The friend surely should not have been reluctant to rise and give the asked-for loaves (Luke 11: 5–8). He appeals to the certain beneficence of father to son as proof of the good will of God to us (Luke 11: 13). And He urges on His disciples to give freely and be generous, as they had received freely and generously (Matt. 10: 8).

6. Jesus' teaching as to giving to man is not demoralizing. Men sometimes think it is. "We can't give money to every man," they say. "It wouldn't be just to society." But Jesus did not say, "Give money." He said, "Give to every man." What right have we to confine His words to money? He did not give money right and left. He gave Himself without stint. We can do that, and it will be the salvation, and not the ruin, of society for us to do it. Furthermore, He did not always give alms when they were asked (John 9: 1–12), or mere pity when pity was asked (Matt. 9: 27). He went back of the cries of these needy souls, and gave more than money or compassion. He was here not to give a pittance of temporary material help. He was here to create men, and His giving was to that end. Ours also must be. When money will make man, we must give it; when it will mar man, we must withhold it. Our giving will aim at the same end at which "the highest ambition of the beneficent" will aim, as Mr. Spencer says, "to have a share, even though an utterly unappreciable and unknown share, in the making of man."

XXIII

JESUS AND GIVING TO GOD

1. JESUS nowhere enjoins upon Christians the duty of giving the tithe, or indeed any specific rule of giving. Did He thereby mean to abrogate for His disciples the duty of giving one-tenth of their income to God, and to free them from all law in the matter? Yes and no. He presented the same principles in the realm of giving to God that He pressed in the realm of living with God and of serving God. He did not come to destroy the law, but to fulfill it. He did not tell men not to murder or steal, but no one who follows Him can do either of these. The life and love of Christ, and the love of which Christ is the source in men, will constrain them to fulfill the law. And so in giving He issued no legal rule. That course was contrary to His whole method, and would have surely made of the gospel a second law. He planted in men the vital principles of Christianity, and they led men to do all that the law required and vastly more. In saying nothing about the requirement of the tithe and emphasizing the gift of the whole life to God He claimed far more than men had been content to render under the Old Testament.

2. In giving according to statute the Jews had gone into bondage, as in the rest of the law. If God got a tenth, the rest belonged to themselves, to use according to their will. Their punctilious exactness in giving God His little share, and then for the rest indulging in all injustice and unrighteousness, Jesus was quick to see and denounce (Matt. 23: 33; Luke 11: 42). And He sharply illustrated the self-righteousness which such slavish giving begat (Luke 18: 12). Jesus did not propose to ensnare His disciples in the toils of legalism.

3. But He did not mean by His avoidance of explicit directions to open up a way for the evasion of duty. We might as well reason that, because Jesus did not command us not to lie, therefore we are free to lie, as to hold that, because Jesus did not require a tithe, therefore we are free not to give it. Perhaps some are, but not because Jesus did not explicitly command it. His doctrine was that all that we have we hold in trust from God, and must render account of all to Him. Where did He teach this? And all that we have we are to give to Him. That is what He means by commanding us to forsake all. We are to forsake all as belonging to us, and to leave all for Him and to Him. Then He can trust us to use what is regarded as no longer ours but His (Luke 14: 33; Matt. 19: 27; 16: 24; Luke 16: 13; Matt. 10: 37; Luke 14; 26).

4. All the life and possessions of the Christian are to be in God (Matt. 6 : 24, 19, 20). If when the call of God comes to us we are acting as if all these were our own, that call requires us to pass them over to Him, and henceforth to recognize them as His.

5. Giving to God's children is giving to God. With the Jew, his gifts to God went to the support of the temple and its worship. But we have discovered other temples besides the buildings in which we worship God. Every human life is intended to be a temple in which God dwells (1 Cor. 3 : 16, 17; 6 : 19). And what we give to the hungry and naked and needy among men, we give to Christ in men (Matt. 25 : 34, 40).

6. The sound balance of Jesus' teaching is discernible here. He taught that men cannot evade giving to God by discharging mere secular duties. There are men who say that paying their taxes is giving, and employing labor is giving. "Render to Cæsar the things that are Cæsar's," said Jesus, "but also to God the things that are God's" (Matt. 22 : 21). On the other hand, He taught that men cannot evade human obligation by pious dedication. The Jews resorted to that contemptible trick. They devoted their money to God, and thus escaped parental claim upon it (Mark 7 : 11). Corban is "a Hebrew word, meaning that which is brought as an offering. Whatever might be required by a parent is re-

fused on the ground that it has a prior and more sacred destination. The son might either make such reservation previously, or at the time when he observed that his parent was about to ask for any article, in either case involving himself in a sin peculiarly hateful to God."

7. Jesus' view of noble giving is shown in His commendation of the poor widow (Luke 21 : 1–4). She was in utter destitution, and she gave all she had, two of the smallest coins, as small an offering as was allowed. According to that law two pennies would to-day be the smallest offering. Jesus' promise to the poor woman rested on His measurement of acts by their quality, not their quantity. It is not the amount we give to God that He notices; it is the amount we keep back. Only He who knows both can know the character of our giving and the spirit of it.

8. And is there, then, no helpful rule? Certainly there is. Paul sets it forth (1 Cor. 16 : 2). We are to give as God prospers us, a tithe or more than a tithe, perhaps ten tithes; and we must be very sure that we can show everything to God and endure His judgment, whatever we give, whether a tithe, or more or less. But above all we are to remember three things: (1) To give as God has given to us (Matt. 10 : 8); (2) That it is more blessed to give than to receive (Acts 20 : 35); and (3) That no giving can suffice that does not begin with and include

ourselves. That is part of the inscription on "Chinese" Gordon's monument in St. Paul's,—

"Major-Gen. Charles George Gordon, C. B.,
who at all times
and everywhere gave his strength
to the weak,
his substance to the poor,
his sympathy to the suffering,
his heart to God."

It is for this sort of giving that Paul commends the Macedonian Christians (2 Cor. 8 : 5). Have we practiced it?

XXIV

JESUS AND THE ORGANIZATION OF SOCIETY

1. As has been already pointed out, Jesus was not a reformer in the modern political or social sense of the word. He spoke little about the existing organization of society. He assumed it as the setting of human life. His emphasis was rather on what was personal and spiritual. "My kingdom is not of this world" (John 18 : 36, 37). "The kingdom of God is within you" (Luke 17 : 21). Jesus was engaged in setting forth the principles which should govern men under all forms of social organization, rather than in applying those principles to any one form. If He had done the latter, men in other lands and times would have evaded the weight of obligation His teaching imposed. How unlike the conditions of His time are the conditions of ours! He lived in a simple agricultural land; we in a complicated industrial time. We should feel His doctrine irrelevant if it were not universal and eternal rather than local and temporary.

2. Often, indeed, Jesus refused to be entangled in the questions that constituted the social and political problem of His day (Matt. 22 :

15–22; 17: 24–27; Luke 12: 13–21). His method was different. To represent Him as a social reformer is erroneous. His gospel has wrought enormous social changes, but they have been gradual, as Schmidt and Lecky have pointed out, and often rather the indirect than the direct results of Christianity. "I cannot help but feel," says R. J. Campbell, "that the tendency to preach Christianity as a social gospel only is not justified by the practice of our Lord and His apostles." He preached a gospel of personal religion, and the social consequences, while inevitable and important, have yet been only consequences, not the substance of the message. "Who made me a judge or a divider over you?" asked Jesus, referring to this very matter of social duty and relationship.

3. Jesus teaches that men must be free. He means not so much that they must be free from control of other men, as from the slavery in which they entangle themselves. He knew that most men are possessed by their possessions. Yet, with His unfailing moderation of mind, He does not denounce the organization of society that allows men to possess things. Buying and selling, labor and employing labor (Matt. 20: 6), civil and even military duty (Matt. 9: 9; 8: 5, 13), fidelity in secular trust (Luke 16: 11; Matt. 25: 16, 17),—all these are recognized by Jesus and receive not one word of blame. Christian-

ity, in Jesus' view, consisted not in abolishing all the secular intercourse and occupations of life, but in filling them all with religion, and doing all things, not as unto men, but as unto God.

4. But can men do righteousness and walk with God under every social order? A certain school of teachers holds that they cannot, and that our own organization of society is such that these things are impossible. "Civilization," says one of these teachers, "denies to man the right to live a guiltless life. Whatever I do, whichever way I turn, I can neither feed myself nor clothe my family, nor take any part in public affairs as a citizen, nor speak the truth as I conceive it, without being stained with the blood of my brothers and sisters." That is not true. There is more justice and liberty and equality now than ever in the world, vastly more than in Jesus' day; yet there was none of this wild ranting in Jesus' teaching, or in Paul's.

5. It is perfectly true that society is not yet what Jesus would have it, and that in His own day it was horribly unlike what Jesus would have had it. He referred sometimes to the absolute contradiction between its standards and His. He did this once when He set forth one of the laws of His society, which, yet unfulfilled, but surely to be fulfilled, is to make of human life a far sweeter thing and the world a more blessed place (Matt. 20: 26, 27; John 13: 14). He told a

parable, also, which set forth principles of economics radically different from those which prevailed then and prevail now. The laborer who had worked one hour because he could not get work until the eleventh hour of the day was to receive the same wages as the man who had toiled all the day (Matt. 20: 9). These were the first utterances of the true but yet unrecognized law, "From each according to his ability, to each according to his need." Every man should give to society all he is able, and receive from society all he needs. How that principle is to become operative, no economist can tell. No statutes or mere education can make it so. Jesus' method was to redeem personal character so that each man will serve according to his ability, believing that, when that result is attained, men will see a way to attain the other.

6. Jesus taught personal religion, it is true; but personal religion consisted of two things, a new life with God, and a new life with men. What was Jesus' conception of a man's duties to his fellow-men? What did He teach Christian men that they owed other men in their contact with them, in business, in the state, or in social intercourse? Make a list of these duties. When you have done this, you will be able to appreciate the force of Professor Peabody's words, "If any revolution in the industrial order is to overthrow the existing economic system, the new order must

depend for its eminence on the principles of the teaching of Jesus; but, if the principles of the teaching of Jesus should come to control the existing economic system, a revolution in the industrial order would seem to be unnecessary."

XXV

JESUS AND WAR

1. MANY arguments in defense of war may be at once set aside, such as the failure of Jesus to condemn it or His failure to require soldiers who believed in Him to abandon the profession. The same style of argument would support slavery. Jesus did not condemn that or require masters to release their slaves. On the other hand, some objections to war may be set aside with equal brevity; such as that war is forbidden by the commandment, "Thou shalt not kill," when other provisions of the same law command the killing of men for certain offenses, or that Jesus is called "Prince of Peace," when elsewhere the imagery of war is constantly used, "In righteousness He doth judge and make war."

2. It is true, as the Friends maintain, that Jesus came "to inculcate such principles of conduct and to establish such relations between God and men that unbrotherly conduct should cease"; but to contend further, as some do, that "His words in Matt. 5 : 38–48 lay down a principle of love to all and violence to none, whether fellow-countrymen or foreigner, which leaves no place

for war," is to adopt the principle upon which the communist finds in Jesus' teaching a denial of the rights of private property; the antinomian, the abrogation of moral law; and the believer in "divine healing," the assertion of the abolition of disease. Jesus does enjoin brotherly love and long-suffering, but He does not thereby mean to secure to injustice a perfectly free field when it has power to work its will. The position of some opponents of war reduces itself to this, that bad men may resist bad men, but good men may not. Jesus did not teach this view.

3. "War," as Captain Mahan says, "is the employment of force for the attainment of an object or for the prevention of an injury." If the object be wrong, of course the employment of force is wrong. But is it wrong if the object be right? If so, in what does the wrong consist? in the use of physical force, or in the death of men consequent thereon? There is nothing intrinsically wrong in the former. All work is done in this way. God is resisting men thus constantly. Jesus silenced tempests and restrained wild men, and Paul "fought with wild beasts." The fact that God manages physical force by His will does not alter the fact that He does wrong if it is intrinsically wrong to accomplish ends with force. Does the wrong consist in the deaths that follow in the train of war? God Himself is constantly taking human life, and He has authorized man to

take life. No, war cannot be wrong because it uses force or results in death.

4. War as war is not unjustifiable in our world. It would be if waged for selfish ends, but in Jesus' words, "Resist not evil," there is no warrant for a man, as Captain Mahan says, "to surrender the rights of another, still less if he is the trustee of those rights. This applies with double emphasis to rulers and to nations; for these, in this matter, have no personal rights. They are guardians, trustees, and as such are bound to do their best, even to the use of force, if need be, for the rightful interest of their wards. Personally, I go farther, and maintain that the possession of power is a talent committed in trust, for which account will be exacted; and that, under some circumstances, an obligation to repress evil external to its borders rests upon a nation as responsibility for the slums rests upon the rich quarters of a city. In this respect I call to witness Armenia, Crete, and Cuba, without, however, presuming to judge the consciences of the nations who witnessed without intervention the sufferings of the first two."

5. It is true that Jesus said, "Put up again thy sword into its place" (Matt. 26: 52); "They that take the sword shall perish with the sword" (Matt. 26: 52); "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight" (John 18: 36). But

He was submitting Himself to death for the good of man and the salvation of the world. Where our death will secure great ends we must be willing to die gladly; but, where our death or acts of injustice against us secure no good end, injure those who commit them, and involve innocent sufferers whose interests are held in trust, we are not justified in taking the easy course of tame submission. Moreover, Jesus told His disciples at the end to take, as they went forth, the full equipment of a traveller in a hostile country,—wallet, purse, and sword. Were they to use the wallet and purse, and carry the sword merely for amusement? or was it to be for intimidation? If the latter, does not the right to equip for war imply the right to go to war?

6. But the main question is this: Is non-interference with wrong or resistance thereto more Christian? The use of force and the consequence thereof are minor questions. The Christian Church in the first century was not called, and never as a Church has been called, to go to war; but nations and ordered governments, whether then or now, are to do justice and to prevent wrong. Paul said this was the divine purpose of government in the case of Rome (Rom. 13: 4). It is not possible that God should intend a heathen government to prevent evil, but Christian governments to permit it.

XXVI

JESUS AND NONRESISTANCE

1. JESUS Himself accepted the reproaches and injustice of men. When people threatened to stone Him or to maltreat Him, He made no resistance. He simply went away (Luke 4: 29, 30; John 8: 59; 10: 39). He reproved His disciples for using violence in defending Him at the time of His arrest (Matt. 26: 52). He Himself refrained from making use of the terrible power at His command to annihilate His enemies (Matt. 26: 53, 54). At His trial He endured insult and wrong unmurmuringly (Matt. 26: 67; Mark 14: 65; Matt. 27: 30); and went to His death without resistance or complaint (John 19: 17); "He was oppressed, yet He opened not His mouth" (Isa. 53: 7). "Consider Him that hath endured such gainsaying of sinners" (Heb. 12: 3).

2. And Jesus bade His disciples to display the same spirit. He reproved James and John for proposing to take vengeance on some inhospitable Samaritan villages (Luke 9: 54, 55). He plainly said in the Sermon on the Mount, a sermon addressed not to His disciples especially, however,

but to the people, "Resist not him that is evil, but whosoever smiteth thee on the right cheek, turn to him the other also. And whosoever shall compel thee to go one mile, go with him twain" (Matt. 5 : 39, 41). In sending out the apostles He warned them of hostility to be met, and said, "When they persecute you in this city, flee into the next" (Matt. 10 : 23). Before His death He foretold the sufferings of His people. They would be delivered up to judgment ; even killed ; but they were to accept all in the spirit of self-sacrifice and meekness which had characterized Him.

3. Now, did Jesus mean all these instructions to be interpreted in a literalistic spirit? Is He enacting laws here or suggesting principles? First, it would be strange to find Him doing here what elsewhere He deprecates. He came to supplant legal enactment by the free principles of life and love. We may be sure that here He is not violating His method. Secondly, consider His own example. He was smitten on the cheek before the high priest. Jesus did not offer the other cheek. To have done so would not have been a display of love. It would have been a temptation to the evil man who smote Him to repeat his horrible offense. And often Jesus avoided death. When the people would stone Him, He disappeared (John 8 : 59 ; 10 : 39). Instead of submitting to the will of evil men,

He escaped it, "because His hour was not yet come."

4. Jesus was not formulating a fixed rule. The gospel "is no system of positive enactments," as Milman says; "it is the establishment of certain principles, the enforcement of certain definitions, the cultivation of a certain temper of mind, which the conscience (*i. e.*, the moral judgment) is to apply to the ever-varying exigencies of time and place." Jesus recognizes His right to do with His life what He pleased to do with it. "No one taketh it away from Me," He said, "but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10: 18). If it was right to escape from the murderous purposes of men, He escaped. If it had been right to summon His twelve legions of angels, He would have done so. When it was right to die quietly, He died without resistance. When outwardly He was called to submit and when not He determined in the light of each situation. We must do the same.

5. The real significance of Jesus' teaching appears when we understand Him. He was not a lawgiver, He said (Luke 12: 14). He was Lord of life. And, as Trench says, if He is legislating at all, He "is legislating here for the inward spirit of man. The offering of the other cheek may be done outwardly, but only inwardly can it be always right; being, as it is, the meek-

ness of the spirit under wrong, the preparedness of heart to bear as much as has been already inflicted or more, if so any good may come to the injurious person. But Christian love and prudence are in each case to decide whether it is also a precept for the outward conduct. It may be so; it will be so often; for instance, if thou thinkest that thy offending brother will be won by thy Christian patience, and his evil overcome by thy exhibition of thy good, then it will be thy duty, if he has done thee one wrong, to lay thyself open for a second. But if thou countest that his evil will grow with impunity, that he will strengthen himself in his sin, and therefore in his misery, through thy forbearance, then it is thy duty to turn to him thy love on its severer side, to repress the outcomings of his evil, though it will be the same love that dictates this line of conduct or the other. The commands are to stand fast forevermore in all their breadth and fullness; their only limitation is this, that love and the Spirit of God are in each case to be their interpreters, to apply them to the emergent necessity. When this love and this spirit are wanting, the precept *must* be interpreted wrongly. God dealt with men by law and by gospel, and the same love was in each, as the law punished and the gospel forgave, each for the bringing about an end beyond itself; and the same end, even the righteousness of the sinner, though they sought it by ways so different. So

will there be counterparts to both in the wise, loving conduct of a Christian man towards his offending brother. The everlasting rule is, that thou render good for thy brother's evil; the shape in which thou shalt render it, love shall prescribe."

XXVII

JESUS AND RIGHTS

1. BLACKSTONE divides rights into two classes, absolute and relative. Woolsey proposes seven classes, natural, social, political, jural, etc. Jesus suggested a radically different division; namely, rights which we have no right to surrender, and rights which we have a right to waive. Thus, regarding the payment of the temple tax, He said to Peter, "What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers? and when he said, From strangers, Jesus said unto him, Therefore the sons are free. But——" (Matt. 17: 25–27). He had a right to decline to pay that tax. He had a right to waive this right, "lest we cause them to stumble."

2. The idea of right or authority was a prominent one in Jesus' teaching. "The Son of man hath authority on earth to forgive sins" (Matt. 9: 6); and He declared solemnly at the end, "All authority hath been given unto Me in heaven and on earth" (Matt. 28: 18). He had authority over all flesh, even before He met and conquered death (John 17: 2). He was not one

who felt Himself an outcast devoid of the dignity of great rights. He was the Son of the Father, and the Father had made Him master of all human life (John 13 : 13 ; Matt. 25 : 31, 32 ; 7 : 21 ; John 5 : 22–27).

3. And some of Jesus' rights He could not waive. He could not waive the right of self-direction of His life. "No one taketh it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again" (John 10 : 18). And so with the rights of spiritual freedom (John 10 : 38, 39) ; of His self-declaration (John 8 : 54–59) ; of consistent self-direction (Matt. 8 : 32, 33) ; His right of just treatment before a court (John 18 : 19–23), —all these were rights Jesus declined to ignore or abandon. He claimed the right to reign over all human wills (John 7 : 17 ; 14 : 15 ; 15 : 14), and to minister to all dead souls (John 5 : 40), and all weary hearts (Matt. 11 : 28, 29).

4. But other rights Jesus did freely waive. The incarnation in itself was a great surrender of rights. The Saviour emptied Himself and counted His right to be equal with God as a prize not to be jealously retained (Phil. 2 : 1–8). He went without the comforts of a home (Luke 9 : 58). He submitted Himself to ignominy and shame, to betrayal (Matt. 26 : 24 ; 17 : 22 ; 20 : 18), and to the pitiful death on the cross (Heb. 12 : 2). He surrendered everything to

His enemies (John 18 : 1–11). He informed Pilate that he was mistaken in thinking that he had power over Him. Jesus simply submitted to him (John 19 : 11). Jesus had the right to avoid all this, but the noble glory of His redemption was that He brought it to us of grace, giving Himself to sacrifice by His own will. He made the most Godlike use of His right to remain in the calm of God in heaven. He gave it up. This was of the essence of His rights. As Woolsey says: "Rights may be waived. The very nature of a right implies that the subject of it decides whether he shall waive it or not," and George Macdonald rightly declares that "the grandest thing in having rights is that, being your rights, you can give them up."

5. There can be no sacrifice when there are no rights. The greatest sacrifice is the self-abasement of those who have most rights. If I have no authorities, I cannot waive any. Jesus was loved by the Father because He gave up what was His to give up or to keep (John 10 : 17).

6. And likewise the possession of rights is no evidence that we are to use them. They may have been given us, not to use, but to waive. "It can never be too often repeated in this age," says Professor Woolsey, "that duty is higher than freedom; that, when a man has a power or prerogative, the first question to ask is, 'How and in what spirit is it my duty to use my power or

prerogative?' What law can I lay down for myself so that my powers shall not be a source of evil to me and to others?" You have paid your fare in a crowded street-car, and have a seat. A tired woman with a baby gets on. You have a right to keep your seat, and you have a right to surrender that right. You may think you have a right to drink. And you may by your example be leading another man to drink who has not your strength of will, and who will be sure to end in shipwreck. You have a higher right to refuse to drink wine while the world stands. Our duties are made up of our higher rights, our rights to abandon our rights. The Apostle Paul had learned this, and every little man or little woman who thinks the strong thing is to assert all possible authority, and to waive no slightest right, will learn a great deal from his kingly example (2 Thess. 3 : 9; 1 Cor. 9 : 4–27).

The duty to cause no stumbling was greater in Jesus' view than the right of exemption from the temple tax. Duties are always greater than rights. In the highest sense rights are rights only when they are duties.

XXVIII

JESUS AND LAW

1. JESUS respected law. The charges made against Him on the ground that He was a law-breaker broke down (John 18 : 33, 38 ; Luke 23 : 2). He was careful to say nothing that weakened the stability of civil government (Mark 12 : 14–17). He was equally jealous of the right recognition of the true principles of the law of His nation (Matt. 5 : 17, 18). He often appealed to it (Matt. 12 : 5 ; John 8 : 17 ; 10 : 34). He found in it a great weight of glorious teaching (Matt. 7 : 12 ; 22 : 36, 40). And what He objected to in the Pharisees was their omission of these great principles of the law and their absorption in trifling details (Matt. 23 : 23). He expected men to obey the law (Matt. 8 : 4 ; 5 : 19).

2. Jesus enacted law. This is not a wholly reliable statement, but it conveys a truth. Jesus came, as has been emphasized in these studies, not to issue rules, but to implant life. His laws are not mechanical orders. They are the outworking of an indwelling principle. But He clearly defined the way in which His spirit of life in men would express itself. He issued the

great commandment of love (John 13 : 34; 15 : 12). He bore to men God's commandment of life (John 12 : 50). The great commission charged His disciples with teaching men everywhere to observe His commandments (Matt. 28 : 20). And He made obedience the great test of love and friendship for Him (John 14 : 15; 15 : 14). Our specific duties are not less but more clear because Jesus was the giver of a living principle rather than of formal legal requirements. He did not tell men what service they were to do for one another. He did tell them that they were to live to serve one another (Luke 22 : 26, 27).

3. But did Jesus mean that we are always to obey law when it constrains us, but never to avail ourselves of any constraint it may lay upon others to our interest? Would He approve of lawsuits, for example? We have no direct word from Him on the subject. He declined to act as a judge between a man and his brother in the matter of their inheritance (Luke 12 : 14). He warned men against the risk of getting into the courts. He was referring apparently to the case of a debtor and his creditor, and advising the former to settle out of court (Matt. 5 : 25, 26; cf. Luke 12 : 58, 59). But Jesus speaks no word of disrespect or contempt for established legal procedure, although He cites in one of His parables the illustration of an unjust judge (Luke 18 : 2, 6).

He speaks of the day when His apostles shall themselves be elevated to judge the twelve tribes of Israel (Luke 22 : 30).

4. The Apostle Paul dealt with the question of litigation in one of his epistles to the Corinthians (1 Cor. 6 : 1–11). "He held that Christians should not sue one another before heathen tribunals. If difficulties arise, let appeal be made to Christian arbitration. But, better still, let litigation be disarmed by submitting to wrong. As for doing wrong, that could not be thought of in Christians. Paul closes this passage, as others, with an appeal to the lofty moral status of Christians, and the way such questions as had arisen at Corinth should be impossible on the plane on which Christians moved (1 Cor. 6 : 1–11). The great changes which Christianity has produced, having woven itself into sentiment and institutions and affected jurisprudence, however much our laws may still be Roman rather than Christian, have altered the circumstances of Christians; but there are still many who walk literally according to Paul's injunction. This was one of Robert Carter's principles. 'He had the best of all dispositions,' his daughter writes, 'naturally a quick temper, under perfect control. He had his own strong convictions on important subjects, and was not afraid to express them when necessary; but he had a large charity for other people's convictions, and the petty affairs which

many people quarrel over were to him trifles, unworthy of a thought. "Why do ye not rather suffer wrong?" was a text often on his lips. . . . Another point upon which he was very decided was that he would never engage in a lawsuit. He preferred to suffer wrong rather than violate his peace-loving principles. Again and again he was placed where other men would have gone to law, but he held to his principle, and was never a loser by it in the end, and sometimes he was a great gainer.' That was the spirit of Paul, too; yet, as a citizen of the Roman empire, he had his duties as well as his rights, and he objected to irregular procedure which affronted the rights of citizenship (Acts 16: 37; 22: 25), and was not loath to appeal his case to the court of Cæsar, when, as Agrippa said, 'he might have been set at liberty if he had not appealed'" (Acts 26: 32).

5. Montaigne in his essay on "How one ought to govern his will," speaks his mind on the matter of lawsuits. "How often have I done myself an apparent injustice, to avoid the danger I should fall into by receiving the same, happily worse, from the judges, after a world of troubles and of foul and vile practices, more enemies to my natural disposition than fire or torment. As much as we may, and it may be more than we may, we should abhor brabbling and lawing; for it is not only an ingenious part, but sometimes profitable also at some times to yield a little of

our right. . . . As a pure maiden from quarrels, I have without important offense, either passive or active, lingered out a long life and never heard worse than mine own name. A rare grace of heaven."

6. What Jesus taught was respect for truth and justice, and the necessity of the spirit of unselfishness and love. He debarred all malice and self-seeking. But His condemnation of selfishness and evil spirit are not to be interpreted as exemption from the duty to suppress injustice and wrong. We are not to be zealous for ourselves, but we are to be zealous for truth and righteousness; and, when it is necessary in order to secure these to use the established institutions of justice, the teaching of Jesus confirms and does not destroy that responsibility.

XXIX

JESUS AND CHARACTER

1. JESUS was always overflowing in His teachings. As He set forth some central truth, a blaze of light fell from Him on a host of related truths. In the parable of the Good Shepherd He drops in a sentence His profound judgment as to the supremacy of character. "The hireling fleeth," He says, "because he is an hireling" (John 10: 13). He does not say, "The hireling is an hireling because he fleeth." In Jesus' view a man does what he does because he is what he is. A liar lies because he is a liar. He might for the moment find it to his advantage to tell the truth, but he would not cease to be a liar. And Jesus lays all the emphasis on the inner character, not on the outward act that expresses the inward character.

2. Jesus abhorred externalism. The Pharisees were past masters at that business. Form and ceremony were everything with them. Jesus poured denunciation on the falsehood of this view. When the Pharisees and scribes found fault with His free disregard of their lustrations and petty rules, and even His disciples failed to

grasp His thought, He said plainly to Peter, "The things which proceed out of the mouth come forth out of the heart, and they defile the man, but to eat with unwashed hands defileth not the man" (Matt. 15 : 18, 20). Slavishly observing certain childish rules could affect character injuriously, but neglecting such rules could not degrade it. Such rules, as Jesus said, rather expressed the mean and quibbling character within that created it.

3. Of course Jesus never denied that our acts do influence our character. He laid constant emphasis on the will and what the will can do. If we will to do Christ's will, we shall be influenced in our opinions (John 7 : 17). If we will to love, we shall become loving (John 13 : 34, 35 ; 14 : 15 ; 15 : 10). Whether we like to serve or not, we are to will to serve, and the disposition of service will in due time be begotten in us (Luke 22 : 24, 27). But the very will to do these things is itself an indication of character, either as we have attained it, or as we long to attain it (John 15 : 14). The publican was the confessed sinner, but he had a better character than the Pharisee (Luke 18 : 9–14). And the kingdom of heaven opened for publicans and harlots before the scribes and Pharisees because, though the conduct of the latter had been more exemplary, the character of the former was truer, because it opened to Christ for the full cleansing it needed,

as the Pharisee's character did not (Matt. 21 : 31, 32).

4. Jesus fixed His gaze on the inner life. "Character," in His view, in the words of Mr. Moody's favorite quotation, "is what a man is in the dark." Sin did not consist, He taught, in outer act alone. "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5 : 27, 28). Men concern themselves with what appears on the surface of life. Jesus pierced home to its core. Search out all the instances of His reading the inner thoughts of men, and find the declaration of the evangelist that He thoroughly understood the inner life of man.

5. With Jesus the great question regarding a man was not, What does he do? but, What is he? He appealed constantly to men on the basis of His own character, and clearly intimated that the evidences of His works were inferior to this (John 14 : 11). He declared that He Himself was eternal character (John 8 : 58). It was in such terms that God had described Himself to Moses,—"I am." He was character (Ex. 3 : 14). And so Jesus sought for character in others. Be the children of your Father (Matt. 5 : 45). Be ye ready men (Matt. 24 : 44). Be children of light (John 12 : 36). Discipleship was a matter

of character, of being (John 15 : 8). And so Jesus bade Thomas, not to believe, but to be a believing man, to lay aside the character of distrust and pessimism and acquire the character of faith (John 20 : 27).

6. Character is the fundamental thing. Even men ask of one another, not, "Does the man do right?" but, "Is he all right?" That is what interests God. What am I? Back of all that men see, Jesus is looking for truth and holiness in our inward part. Does He find them?

XXX

JESUS AND DUTY

1. A NOBLE sense of iron duty marked the life of Christ. His life began with it. "I must be about My Father's business" (Luke 2 : 49). When men suggested a localization of His work at the beginning of His ministry, He felt it again. "I must preach the gospel to the other cities also" (Luke 4 : 43). His whole life was a splendid fulfillment of duty.

"I must work the works of Him that sent Me" (John 9 : 4). He saw duty in His death and in the manner of it, and joyfully yielded Himself that duty might be fully met (John 3 : 14; 12 : 34), refusing all evasion (Matt. 16 : 21; Mark 8 : 33; Luke 17 : 25; 24 : 7, 44). And He rested in the secure knowledge that duty also would call Him from the grave into which it led Him (John 20 : 9; Luke 24 : 26).

2. And Jesus taught duty to others. The living Father sought through Him men who would discharge the duty of spiritual worship (John 4 : 24). He taught that men ought always to pray and not to faint (Luke 18 : 1). He did not depreciate small things, but He said they

ought not to prevent the doing of larger duty (Matt. 23 : 23). And in many of His parables He held up to praise the men who were faithful in duty, and to reproach those who were remiss (Matt. 25 : 14, 30). Mention the other parables teaching the duty of faithfulness. And Jesus told His disciples that His own example of lowliness constituted a new and unassailable ground for the duty of humility and service (John 13 : 14).

3. Jesus did not set duty against love and make comparisons. We are constantly doing this. "No hint of duty to constrain my feet." Doubtless what we mean is right enough, but it is unwise to imply any conflict between the sense of duty and other senses. Duty-doing is the expression of love. "Ye are my friends," says Jesus, "if ye do the things which I command you" (John 15 : 14). "If ye love Me, ye will keep My commandments" (John 14 : 15). Some good Christians reproach themselves because they do not feel loving, who yet are doing with conscious fidelity the duty assigned by God. But what better test of love can there be than this? Jesus said Himself that no amount of verbal protestation could atone for a failure to do duty. The kingdom was open, He said, not to those who say, "Lord, Lord," but to those who do the will of the Father (Matt. 7 : 21). It is better to do our duty without emotion than to have emotion and fail in duty. Duty-doing will

beget in due time all right feeling, but mere feeling does not issue necessarily in true duty-doing (John 14: 21–24).

4. At the same time, Jesus did not teach that mere external performances of acts exhausted our measure of obligation. The exact fulfillment of the definite measure of our outward duty Jesus said was what was to be normally expected from a man. "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (Luke 17: 10). In the business world it is something more than duty that is expected. "You must do what you are employed to do," said a "successful" business man, Mr. Charles M. Schwab, in a talk to boys, "a little better than anybody else does it. Everybody is expected to do his duty, but the boy who has done his duty and a little more than his duty is the boy who is going to succeed in this world." True Christians will never ask, "How little can I do and still do my duty?" but, "How much can I overspread and exceed my duty?"

5. If men sometimes err by foolishly depreciating duty in comparison with love, they err also in exalting simple duty-doing as if it were a strange and exceptional thing. Among the soldiers praised or recommended for promotion by British officers in South Africa was a man who "worked hard and in a conscientious manner,"

and another who "walked a long distance when greatly fatigued"; and in our own wars innumerable instances of the same sort have occurred. If a man does his duty, he is singled out for some special reward. True duty-doers ask no such reward. They do their duty for the sake of doing their duty. This is the true spirit of life, and none ever displayed it so gloriously as Jesus (John 5 : 41–44).

XXXI

JESUS AND LOVE

1. In Jesus' view, the spring of all life and duty is love. God's plan of salvation for men was born of love (John 3 : 16). Jesus' own love for men was proved by His readiness to lay down His life for them (John 15 : 13). And the evidence and power and sweetness of discipleship are all to be found in love (John 13 : 35; 14 : 15, 21, 23).

2. Between Jesus and the Father we are shown in the gospel the beautiful relations of perfect love. He kept the Father's commandments and abode in His love (John 15 : 10). The Father loved Him and trusted Him perfectly, which is love's way (John 3 : 35). He explains why the Father loves Him so (John 10 : 17). He was anxious that the world might know how He loved the Father (John 14 : 31). And He rested in the confident assurance that nothing could disturb a love that had lasted from before the foundation of the world (John 17 : 24).

3. And this divine love existing between the Father and the Son became through Jesus the possession of man. We are to abide in Christ's

love as He abides in God's love (John 15 : 10). But, more than this, Jesus loved us even as the Father loved Him (John 15 : 9). And the Father loves us even as He loves Jesus (John 17 : 23). The very love wherewith the Father loved the Son may be in us, and Jesus prayed that it might be (John 17 : 26). If we keep Christ's words, we have His own promise that the Father will love us, and will come to us with Christ and make His abode with us (John 14 : 23).

4. It was the most natural thing in the world, accordingly, that Jesus' teachings should lay primary emphasis on loving. He bade men love their enemies (Matt. 5 : 44). He summarized the whole Old Testament law in one commandment of love (Matt. 22 : 37, 39). And He began the intimate talk of the last evening of His life with what He called a new commandment to His disciples, "That ye love one another, even as I have loved you, that ye also love one another" (John 13 : 34).

5. But can love be commanded? Is it possible to love upon order? Some say, "No." "Brethren, I will tell you plainly," said Maurice, "I find far greater difficulty in this commandment than in all of the rest of the discourse. . . . If it is a mere precept written in a book, it is the cruelest precept that was ever uttered. Men say so when they are honest. They say:

Tell me to do anything but this. We will give, if it is necessary, ten thousand rivers of oil, the first-born of our body for the sin of our soul. But do not tell us to love. That we can do in obedience to no statute, from dread of no punishment! Even so, if God demands that we should bring this offering to Him, or perish, we must perish." But this view of Maurice's rests with some upon a wrong conception of love. It is not a matter of temperament, of taste, of emotion. It is a matter of will. It does not require lovableness in the object of love. It requires simply the will to love in us. To be sure, it is hard, and therefore God did not leave it a mere statute. Jesus' own words imply that we are to love others in this supreme way by virtue of His love. "I have loved you to the end that ye love one another," or "into loving one another." Maurice adds this thought: "But if God says, 'My name and nature is love: My Son has manifested My name and nature to you; you are created in Him; you are created to obey Him; you need not resist Him; His spirit is with you that you may do His will as He has done Mine,' then the precept is not cruel, but blessed and divine."

6. It is our duty to love. We cannot will to have emotions, but we can will to love. Love is the habit of unselfishness, of tenderness, of ministry rooted in the will and resting there on the solidities of duty. And such love as this is the

ultimate and conclusive test. It is also the irresistible power of Christianity. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13: 35). "He that loveth not knoweth not God, for God is love" (1 John 4: 8).

XXXII

JESUS AND WORK

1. JESUS was a worker. He began His life as a tradesman, earning His living at a carpenter's bench (Mark 6: 3). Later He left His trade to become a teacher, but He was a worker still. The very divinity of His nature expressed itself in work. "My father worketh, and I work" (John 5: 17). A mighty constraint rested upon Him in this. "I must work the works of Him that sent me while it is day; for the night cometh, when no man can work" (John 9: 4). And work was nourishment to Him. "My meat is to do the will of Him that sent Me, and to finish His work" (John 4: 34).

2. Jesus appealed constantly to His works, their number and character, as evidence of the truth of His claims (John 5: 36; 10:25, 37, 38; 14: 11). He said that He had done many works and good ones (John 10: 32); works such as no other man had ever done (John 15: 24); works also not of His own, but obviously God's (John 9: 3; 10: 25, 37). And this work did make a profound impression (Matt. 11: 2, 20). People asked, "Whence hath this man these mighty

works?" and they blasphemously attributed His power to the presence of evil power in His life (Matt. 13: 54). Others praised God for the mighty works they saw Him do (Luke 19: 37).

3. Jesus enjoined upon His disciples the spirit of untiring work. Men wondered at it in Him. He was so pressed as to take no time to eat (Mark 3: 20, 21). The zeal of His Father's house ate Him up (John 2: 17). And He summoned others to like activity. The world's attention should be attracted to their good works, and thus to the working God who inspired them (Matt. 5: 16). Work done for self-advertisement He despised (Matt. 23: 3, 5). His parables are parables of activity. "Son," says the father, "go work to-day in my vineyard" (Matt. 21: 28). To every man the householder, who was like the King of the kingdom, left his own personal work (Mark 13: 34). If Jesus had a work of God to do, so also have we (John 17: 18; 20: 21. And, if no one else could do His work for Him, so no one else can do ours for us. And as truly as Jesus could, may we expect help from God in doing not our work, but His work apportioned to us (John 14: 10).

4. When the Jews asked Jesus what work they should do in order to work God's work, He replied, "This is the work of God, that ye believe" (John 6: 28, 29). There is profound and elementary truth here. To believe on Jesus Christ

is the essential preliminary to any true work for God. If we refuse to do this first, we can acquire no competence to do other work. But, beginning here as Jesus said, there is no limit that can be set. "He that believeth on Me, the works that I do shall he do also" (John 14: 12). Christians are intended to be doers of the word, not hearers or believers only (Jas. 1: 23, 25). The Greek word for "doer" is the one from which our word "poet" is derived. It means a maker, a performer, a man who accomplishes things. That is what every Christian is to do.

5. And Jesus finished His work (John 17: 4). We never do that. We do not complete what we begin. We fail before we reach the end. What we do is roughly and imperfectly done. As Leonard Huxley says of his father, "Though he carried about with him, as does every man of his caliber and experience, a heavy load of fragments of inquiry begun but never finished, and a heavy load of ideas for promising investigations never so much as even touched, though his love of science and belief in it might never have wavered, though he never doubted the value of the results which further research would bring to him, there was something working within him which made his hand when turned to anatomical science so heavy that he could not lift it." But Jesus finished the work which was given Him to do. He said so, and His words express with a sublime

candor the feeling of a perfectly pure conscience. "He does not perceive in His life at this supreme moment either any evil committed or even any good omitted," says Godet. "The duty of every hour has been perfectly fulfilled." None of us can speak thus.

XXXIII

JESUS AND THE TEACHING OF TRUTH

1. JESUS began His ministry as a teacher, and a teacher He was all His life. This was one of the names most frequently applied to Him. Take any one of the Gospels and observe the passages wherein Jesus is called teacher (Luke 6 : 40; 7 : 40; 8 : 49; 9 : 38; 10 : 25; 11 : 45; 12 : 13; 18 : 18; 19 : 39; 20 : 21, 28, 39; 21 : 7; 22 : 11). In each case the Greek word translated "master" in these passages means "teacher." Jesus called Himself by the same name, "Ye call Me teacher and Lord, and ye say well, for so I am" (John 13 : 13). And the followers of Jesus were called disciples or learners. In the Gospel of Matthew alone the word occurs at least seventy times. Jesus was supremely a teacher. Prominent Jews who were unprepared to recognize Him as the Messiah were at once ready to acknowledge His rare qualities as a teacher (John 3 : 2; Mark 12 : 14).

2. Jesus is nowhere called a preacher, yet He did preach as well as teach, "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt.

4 : 23 ; 11 : 1). Four different words are used in the Gospels for "preaching," and all are translated by the same English word. The word used in Luke 9 : 60, meaning "to tell thoroughly," is used only there in the Gospels. Another word, meaning to "tell good news," is used in Matt. 11 : 5 ; Luke 1 : 19 ; 2 : 10 ; 3 : 18 ; 4 : 18, 43 ; 7 : 22 ; 8 : 1 ; 9 : 6 ; 16 : 16 ; 20 : 1. The word used elsewhere with one exception, and more frequently than the others, means to "cry or proclaim as a herald." The one exception is Mark 2 : 2, where the simple word for teaching is translated "preaching," though elsewhere it is usually translated "say" or "speak." In the main, the preaching of Jesus was just the dignified conversation of a teacher.

3. Jesus certainly did speak to the people and to the disciples in connected discourses, but His preaching was in the main pedagogical. He taught the people (Mark 1 : 21, 22 ; 2 : 13 ; 4 : 1, 2 ; 6 : 2, 6, 30, 34 ; 9 : 31 ; 10 : 1 ; 11 : 17 ; 12 : 35). Teaching is described as His regular custom (Mark 10 : 1). And He said Himself to those who came to arrest Him, "I was daily with you in the temple teaching" (Mark 14 : 49). And to the high priest, "I ever taught in the synagogue and in the temple" (John 18 : 20). He constantly submitted to question and interruption. Notice this in His last discourses (John 13 : 36 ; 14 : 5, 8, 22 ; 16 : 17, 18). Notice it

in the discourse which followed the miracle of the feeding of the five thousand (John 6 : 28, 30, 34, 41, 42, 52, 60), and in the discourse in John 8.

4. The teaching of Jesus was full of life and reality. He stood among men, and spoke to them in the terms of their common thought and surroundings, catching up present suggestions of spiritual truths. What prompted, for example, the figures used in Matt. 5 : 14; John 3 : 8; 4 : 34, 35; 6 : 35; 7 : 37, 38; 8 : 12; 15 : 1–7? And notice how He constantly makes use of common incidents to draw from them or rest upon them some new teaching.

5. Now, the method of Jesus, which was a good method in His day, is a good method still. There is a place for formal, connected, uninterrupted statement of Christian truth; but it is a small place in comparison with that for colloquial teaching, where the teacher asks questions to make sure that the pupil will understand and where the pupil asks questions to make sure that he may be understood. Of course, the set and uninterrupted discourse is easier, but it is less valuable. Most of it is forgotten. The average hearer cannot take it in or carry it away. Men and women are needed who will learn the method of Jesus and use it. This was what the early Church did, and this is what missionaries do now. All wise preachers in China working among the

people outside of the Church know that Jesus did as He did because He knew human hearts. As a successful missionary, Dr. Gibson, of Swatow, writes: "The missionary, when not himself engaged in speaking, can use his time profitably in watching the audience, marking down individuals who may seem to be interested, and taking mental note of questions that may be put, or objections that may be raised. . . . A question that is sincerely put is always to be welcomed. It shows interest, and helps the speaker in adapting what he says to the mind of his audience." It would enliven many sermons if we did what fresh Chinese audiences do—namely, speak out and ask the preacher questions. But the lesson from Jesus' method of teaching is for each one of us this,—to go out ourselves and use it with men. We shall learn almost as much as we shall teach. We are to make our common, daily conversation a presentation of Christ to men in Jesus' own simple way.

XXXIV

JESUS AND HUMAN SPEECH

1. WHAT has been said of Jesus as a teacher shows how constantly He was talking. He was a great doer, and He condemned severely those whose words were not accredited by their works (Matt. 7 : 21 ; Luke 6 : 46) ; but He was also always talking with people (Luke 24 : 19 ; Matt. 12 : 46 ; Mark 6 : 50 ; Luke 24 : 32 ; John 4 : 27). At the end He told His disciples a change was coming, and that He would not talk much with them (John 14 : 30).

2. He talked of what was worthy and profitable. There is no record of trivial conversation. He was always grave and serious, though sympathetic and kindly. At feasts He turned the talk to useful themes (Luke 11 : 37–40). He spoke of the things that He knew about (John 3 : 11) ; of the things of His own nature (John 3 : 34). His very words, He said, were spirit and life (John 6 : 63). They were not words of self-seeking or self-interest (John 7 : 18). He spoke what He had seen with God (John 8 : 38), and what God gave Him to speak (John 8 : 28 ; 12 : 49, 50 ; 14 : 10). Even His enemies testified that no man had ever spoken as Jesus did (John 7 : 46).

3. But no one ever kept such silences as Jesus kept. He declined to say one word in reply to the perjurers before the Sanhedrin (Matt. 26 : 62, 63). Before Pilate He answered nothing to the accusation of the chief priests (Mark 15 : 3–5). He refused to open His lips before the murderer of John the Baptist, the immoral Herod (Luke 23 : 8–11). Yet again He gave Pilate not a word of answer when Pilate, vacillating and cowardly, seeking some loophole of escape, took Him into the palace for the third time (John 19 : 7–9). To have spoken at these times would have been waste and weakness, and the strong Son of God, as a lamb before his shearers is dumb, so opened not His mouth. And throughout His whole ministry Jesus was obliged to be silent as well as to speak. He told His disciples, to whom He could speak most freely, that there was much that He could say, but would not, simply because no one was ready for it (John 16 : 12). Meditate upon the things that Jesus might have said, but did not, in the way of revelation, of the origin of evil, of the relation of human freedom to divine sovereignty, of the future life, and in the way of rebuke, of Judas's treachery, of Peter's denial, of Philip's slowness, of Thomas's scepticism, of the disciples' ambitions and quarrelsomeness, of the blindness of the people, of the wickedness of sin.

4. Knowing so well the right use of speech,

Jesus gave His disciples explicit directions. Their great business was to be to talk to men about Him (Luke 9 : 2 ; Mark 16 : 15 ; John 15 : 27). What they had learned from Him privately they were to publish abroad (Matt. 10 : 27). And in speaking they were to expect real help from the Holy Spirit (Matt. 10 : 20). They were not to presume in this matter, however ; for every idle word men were to give account in the judgment (Matt. 12 : 36). For all shame at Christ's words they were to receive shame (Mark 8 : 38). All their own words were to be made public (Luke 12 : 3) ; and by their words men were in the judgment to be justified or condemned (Matt. 12 : 37). And some words can never be forgiven (Luke 12 : 10).

5. There was nothing arbitrary in this. Jesus taught that the words of men are but expressions of their characters. For a time, of course, a man might conceal his true character, and speak words which were not sincere, but at the last the real man within will betray himself in his words (Luke 6 : 45). An earthy character will issue in the conversation of a man of the earth (John 3 : 31 ; 7 : 18). On the other hand, the attestation of the Holy Spirit when He came would be His unceasing conversation about Christ (John 16 : 13).

6. Would we feel comfortable if Christ should overhear our talk? Of course, He does overhear,

but we persuade ourselves that He does not, because we do not see Him. Do we use the words we would use in His presence? The apostles found it necessary to warn the early Christians often in this matter (Eph. 4: 31; 1 Pet. 2: 1; Jas. 4: 11; Tit. 3: 2); and we need these warnings quite as much. Our conversation is so often frivolous or unkind or even worse. Flattery, so sternly condemned in the Bible (cite the passages), gossip, tattling (1 Tim. 5: 13), exaggeration, flippancy, garrulity, uncleanness, evil suggestiveness, falsehood, are a few of the many sins of speech of which we are guilty. Humor and pleasantry and praise are right and worthy things; but we have no right to let them become coarse, common, or fulsome. Speak as you would speak in the hearing of Jesus. "Use no word in conversation that you would be ashamed of in print," said Wendell Philips. Change the last three words of this quotation to "to have Jesus hear."

The power of speech is one of God's greatest gifts. It is meant for noble use. The example of Jesus reveals to us what is noble use of speech.

XXXV

JESUS AND DISEASE

1. JESUS healed sickness and disease. This was part of His ministry. He went about the cities and villages "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness" (Matt. 9: 35; Mark 1: 34; Matt. 4: 23, 24). This undoubtedly drew many of those who came to Him. They came both to hear and to be healed of their diseases (Luke 5: 15; 6: 17). And friends carried their sick to Him (Matt. 14: 35). Make a list of all the diseases which Jesus healed.

2. Jesus recognized the fact of disease. He did not tell people that sickness is unreal and imaginary. He spoke of it in just the same way in which He spoke of the sea, or of the synagogue, or of food, or of a flock of sheep, or of any other fact. "Woman," He said, "thou art loosed from thine infirmity" (Luke 13: 12). He accepted the fact of the sickness of Lazarus, and spoke of it with full recognition of its reality (John 11: 4). He sent His disciples to preach the kingdom, and to heal the sick, and to cleanse

the lepers (Matt. 10 : 7, 8). If the kingdom was not imaginary, neither were the sickness and the leprosy. The disciples never gained from Jesus the idea that disease is purely a matter of mental notion, to be denied and never spoken of. "A certain man was sick, named Lazarus," says John, who would surely have been struck with the idea of the nothingness and non-existence of disease (John 11 : 1). "A certain centurion's servant was sick," says Luke (Luke 7 : 2). And, speaking of a future judgment of life, Jesus says that He will consider then everything done to needy souls as done to Him. "I was sick, and ye visited Me" (Matt. 25 : 36; cf. 9 : 12).

3. He sympathized deeply with the sufferings of men, and not one word of His supports the error that because evil is not truth it is "untrue, and, if untrue, unreal"; that evil is a lie, and therefore "nothing and the father of nothingness." Jesus came to destroy not nothingness, but something terribly real. And so coming He entered really into our human life and shared its pains. He was touched with the feeling, not of our nothingnesses, but of our weaknesses (Heb. 4 : 15). He "took our infirmities and bore our sicknesses" (Matt. 8 : 17). But it does not follow that Jesus abolished disease. There are those who admit its reality, but believe that Jesus destroyed it for those who will have faith in Him, not as Saviour from their sins only, but also as

Healer from their sicknesses. Jesus undoubtedly made His life available for us, and that life is to penetrate and fill all of our life; but, first, Jesus holds out no more promise of healing sickness without our cooperation than of saving us without it. Our wills and our constant effort are demanded by Him (John 5 : 40; 8 : 12). And, secondly, He does not promise to deliver from bodily disease at all. He did deliver many from it, and He bade His disciples to heal, but there is no universal promise of physical healing (cf. Phil. 2 : 26, 27; 3 : 21; 2 Tim. 4 : 20).

4. Jesus can heal as miraculously to-day as ever, and may do so. But not even when He was here did He refrain from the use of means in the miracles. He fed the multitudes with loaves and fishes which were provided (Matt. 14 : 17, 19; 15 : 34–36). It was His blessing that did it, but He used the loaves and fishes. He could walk on the sea, but He was accustomed to take a boat (Mark 3 : 9; Matt. 8 : 23; 9 : 1; 14 : 13; 15 : 39). It is a small matter, but He constantly used His hands in healing, touching people, lifting them up (Luke 4 : 40; Mark 5 : 41; 6 : 5; John 9 : 6). Jesus lived a normal life, using His bodily powers and recognizing the divine significance of the provision of faculties for use and of means adapted to the accomplishment of ends. But some say that disease is abnormal, and that in dealing with it means are to be dispensed with,

although, of course, means must be used in other things, such as the use of food for strength. But disease is no more abnormal than accident.

5. We are prone to make too much of our bodies, and we draw too sharp a line between God's activity in the orderly processes of nature and His more vivid working as if by special intervention. It is distorting the gospel to make it a magical panacea for disease. It is misleading to regard a miraculous healing as any more the work of God than the slow and regular knitting of a broken bone. It is God at work in each case. He makes the sun to rise and set daily, and His power is as really at work there as it was when He wrought a miracle for Joshua in the valley of Aijalon. We do not honor God when we insist upon His working for us in some special way that we define. We honor Him best when we do all we can by the use of means and the use of faith to accomplish the ends that we believe will be pleasing to Him and useful to Him in His kingdom.

XXXVI

JESUS AND DEATH

1. THOSE who deny the fact of sickness cannot deny the fact of death. And those who affirm that sickness is due to lack of faith, and that if we would claim Christ as our health we should be well, shrink from going on to the logical conclusion and seeking to escape from death by faith. Death will not respect any delusion. It is the stern and unavoidable fact at the end of human life. Jesus accepted it as part of the order of the world into which He came. "Lazarus is dead," He said simply. (Matt. 10: 21; 16: 28; John 6: 49, 58; 11: 4, 14; Mark 12: 25; Luke 16: 31).

2. Sharing our human lot, Jesus shared our mortality. Very early in His ministry He began to prepare His disciples for His death (John 2: 22). And they expected Him to die (John 11: 16). It was His many strange hints about His death that they did not understand, and also how if He died He would be able to do what they expected of Him (Luke 9: 22; 17: 25; John 12: 33; 18: 32; Luke 24: 21). Their perplexities were resolved in due time, but not

before they had stood aghast before the cross, though afar off, and seen that life quenched and the body taken down and laid in a grave (John 19 : 31–42).

3. But Jesus was not afraid of death. He stood calmly before angry crowds who took up stones to stone Him, and asked them quietly, "Many good works have I showed you from the Father; for which of those works do ye stone Me?" (John 10 : 32.) He was the most composed person present at the time of His arrest, and was obliged Himself to reassure His frightened captors (John 18 : 1–8). He is the one dignified and restful figure in the surging scenes of His trial and death. Some, however, see in the agony in Gethsemane a temporary weakening on the part of Jesus and a reluctance to die. But Jesus in the garden was shrinking from the thought, not of death on the cross, but of death before the cross. The strain through which He was passing was so great that He almost feared He would break under it, and He cried to God to save Him from death, and was heard (Heb. 5 : 7). When death came, as He had all through His ministry anticipated it, He met it trustfully, comforting others (Luke 23 : 43; John 19 : 27), and bidding the women of Jerusalem not to weep for Him (Luke 23 : 28). He was going into His Father's arms (Luke 23 : 46).

4. Jesus was the Lord of death. He raised

the dead (Matt. 11 : 5). And He appealed to this as Messianic evidence. He raised the daughter of the ruler of the synagogue (Luke 8 : 49–56), the son of the widow of Nain (Luke 7 : 14, 15), and Lazarus (John 11). He broke the chains of death for Himself. It was not possible for Him to be holden of it (Acts 2 : 24). Through death He brought to nought him that had the power of death, that is, the devil, that He might deliver all them who through fear of death were all their lifetime subject to bondage (Heb. 2 : 14, 15). And the evidence of the resurrection is significant evidence. Indeed, we cannot but believe that the resurrection must have followed Jesus' death. "It is said," says Godet, "that such a fact would overthrow the laws of nature. But what if it were, on the contrary, the law of nature when thoroughly understood which required this fact? Death is the wages of sin. If Jesus lived here below as innocent and pure, if He lived in God and *of God*, as He Himself says in John 6 : 57, life must be the crown of this unique Conqueror. No doubt He may have given Himself up voluntarily to death to fulfill the law which condemns sinful humanity, but might not this state of death, affecting a nature perfectly sound morally and physically, meet in it exceptional forces capable of reacting victoriously against all the powers of dissolution? As necessarily as a life of sin ends in death, so necessarily

does perfect holiness end in life, and consequently, if there has been death, in resurrection. Natural law, therefore, far from being contrary to this fact, is the thing which requires it." And because Christ rose we shall rise also (John 14: 19; 2 Cor. 13: 4).

5. And Jesus never encouraged either fear or terror at death. He spoke of it as a sleep (Matt. 9: 24; John 11: 11).

"Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!
Is sleep a thing you dread? Yet sleeping you are dead
Till you awake and rise, here or beyond the skies."

We forget the example and bearing and teaching and spirit of Jesus when we wail and mourn as those that have no hope. We have nothing to fear in death. It is the gateway to what is greater. "I have a desire to depart and to be there," said Paul.

XXXVII

JESUS AND HEAVEN

1. JESUS frequently spoke of heaven. The language that He used forbids the idea that heaven is merely a state of mind. He uses the term to describe the natural heavens (Matt. 5 : 18; 24 : 35; Mark 13 : 25; 14 : 62; Luke 17 : 24), but for the most part His use is spiritual, referring to the place where God's home is and where God's true children are to be, and whose principles are to be accepted by men.

2. Heaven is God's place. "Your Father which is in heaven," says Jesus (Matt. 5 : 16, 45; 6 : 1, 9; 7 : 11, 21; 10 : 32, 33; 12 : 50; 16 : 17; 18 : 10, 14, 19). It is God's throne (Matt. 5 : 34), and He is Lord of heaven and earth (Matt. 11 : 25). And there the angels of the children do ever behold the face of the Father (Matt. 18 : 10).

3. It was from heaven that Jesus came. "I came down from heaven," He said (John 6 : 38). He was able to make revelation to men of that knowledge which no man can climb to heaven to gain because that knowledge was His by immediate vision. He had come out from it (John

3 : 12, 13). Out of heaven the true bread of life was given by the Father, and Jesus was that bread (John 6 : 33, 41, 50, 51). And somewhere into the heavens Jesus went (Luke 24 : 51; Acts 1 : 9–11).

4. The kingdom which Jesus was striving to establish among men He called the kingdom of heaven or the kingdom of God. He meant by this many things, but chiefly human life made subject to those principles which prevail in heaven. "Thy kingdom come," He taught His disciples to pray, "Thy will be done, as in heaven, so on earth" (Matt. 6 : 10). Make a list of all the passages in which the two phrases "the kingdom of heaven" and "the kingdom of God" occur. The kingdom, said Jesus, belongs already to the poor in spirit and to those who endure persecution for righteousness' sake (Matt. 5 : 3, 10). Greatness and littleness in the kingdom are matters of obedience to the King's commands (Matt. 5 : 19), and of the spirit of ministry (Luke 22 : 24–27), and humility (Matt. 18 : 1–10). To be true children of the King of the kingdom of heaven, we must love our enemies with the wideness of His love (Matt. 5 : 45). To enter this kingdom, we must do the will of Jesus' Father (Matt. 7 : 21). It was Jesus who brought His kingdom near men (Matt. 4 : 17; 10 : 7). To be little in this kingdom is to be greater than the greatest of men (Matt. 11 : 11). The

spirit of a little child is the real spirit of heaven (Matt. 18 : 3; 19 : 14). The selfishness of riches and their chilling, narrowing influence are almost insuperable barriers in the way of entrance to the kingdom (Matt. 19 : 23–26). There are many strange things about Jesus' kingdom of heaven and its relation to our human life, but Jesus Himself is willing to make these mysteries clear (Matt. 13 : 11). And they are made clear to those who by a law of the kingdom see disproportionately clearer the more they see (Matt. 13 : 12).

5. Jesus was fond of speaking parables about the kingdom of heaven. Make a list of these parables, and study them. There are seven of them in the thirteenth chapter of Matthew. And Jesus resorts to parables beginning, "The kingdom of heaven is likened unto ——" to teach that spirit of forgiveness which is heavenly, and which therefore must be brought down to the earth (Matt. 18 : 23–35), that free-handed, impartial love which characterizes the Head of the kingdom (Matt. 20 : 1–14), and His urgent and universal, though righteous, mercy (Matt. 22 : 2–14), and to summon us to watchful care, lest coming suddenly the King should find us sleeping (Matt. 25 : 1–13).

6. Heaven is evidently represented in Jesus' teaching as a place or sphere (Matt. 6 : 20; 28 : 18; Luke 15 : 7). But how else could it have been represented? We have to conceive

things in terms of space and time, and Jesus had no way of revealing truth to us save under our human forms of thought and terms of speech. That is the prophet's work, to make known the infinite in the terms of space and the eternal in the terms of time. But doubtless when we break free from this limited life of ours and step out into the life of freedom beyond, we shall know of heaven what now we can neither know nor conceive.

7. And it is blessed to know that heaven is the life into which we go out of this life, for "certainly," as Wendt says, "Jesus regarded the kingdom of God as being *also* a future and heavenly one" (Matt. 7 : 20, 21 ; 16 : 19). Our names are there (Luke 10 : 20). And that is our Father's house (John 14 : 2). That is enough for us to know of heaven.

"There on the throne the Lamb once slain is seated,
The Shepherd's joy upon His holy face;
While countless hosts, their warfare all completed,
In circling bands lift ceaseless songs of praise.

"O sorrowing souls, beneath earth's burden bending,
Lift up your eyes to yonder city fair;
And through your tears let praise be still ascending
For rest and home and loved ones waiting there."

XXXVIII

JESUS AND HELL

1. THERE is a spirit of hell as truly as a spirit of heaven. Jesus did not more certainly exemplify the latter in His dealings with men than men illustrated the former in their dealings with Jesus. He told the Pharisees that their conduct marked them as the children of hell (Matt. 23 : 15); and once, when the malignancy and unbelief of the Jews was especially stubborn and bitter, He called them plainly the children of the devil (John 8 : 44). Their lies and lying unreliability of character proclaimed their parentage. The spirit of hell was in them.

2. There are two different words translated "hell" in the New Testament. One is the word meaning literally "the unseen world," or the place of departed spirits. Jesus uses it three times, but each time with more significance to it than merely "unseen world." Once He uses it as synonymous with the deepest degradation (Matt. 11 : 23). Here, says Bruce, "the reference is not to the future world, but to the judgment-day of Israel, in which Capernaum would be involved. The prophetic eye of Jesus sees

Capernaum in ruins as it afterwards saw the beautiful temple demolished." Again Jesus uses it in Matt. 16 : 18, meaning that "the prison of the dead shall have no power to retain the members of Christ's Church." And again in Luke 16 : 23 Jesus speaks of Hades, but applying the term to that part of the unseen world where departed spirits wait, as Trench says, "in painful restraint . . . reserved to the judgment of the great day,"—Paradise, where Lazarus was, where Jesus and the thief were on the very day of the crucifixion (Luke 23 : 43), being one part of that unseen place, and Hades, where Dives was, the other, the first a foretaste of heaven, and the latter a foretaste of hell. This would seem to be the natural meaning of Jesus' words.

3. The other word translated "hell" is "Gehenna." Gehenna was the valley of Hinnom, a gully in which the rubbish and garbage of Jerusalem were burned. It was the place of refuse and destruction. It is a terribly meaningful term. That is what hell is, and Jesus warns men against it. Some sins are to be feared and shunned because they lead thither (Matt. 5 : 22). They lead thither because they are of the spirit of that place, and those who commit them show that that is their place; and to their own place they go, as Judas went (Acts 1 : 25). The one whom we are to fear is not the man who can kill our bodies, but He who can bring us to Gehenna and destroy

us there,—God, say some commentators; the tempter, say others (Matt. 10 : 28). But, however we may come to it, it is a dreadful place, and we would do well to sacrifice a hand or a foot or an eye to save ourselves from it, which is Jesus' vivid way of saying that the inner life must be purged from all hellish tastes and dispositions (Mark 9 : 43, 45, 47).

4. "The everlasting fire" is one of Jesus' own expressions. Does He mean "everlasting" and does He mean "fire"? He certainly does not mean material fire. Men long ago perceived that, but He does mean something of which our word "fire" is the best metaphor, something utterly destructive of evil and impurity. As for "everlasting," as Dean Mansel said, "The metaphysical discussion as to the distinction between time and eternity, whether the latter is to be regarded with Aristotle, as duration without limit, or, with Plato and many Christian writers after him, as a mode of existence out of all duration and succession, is a question insoluble by us, and irrelevant to passages like the present, which speaks not of the absolute nature of God, but of finite existence, which cannot be dissociated from duration and succession." Jesus was obliged to speak in terms of time. What those terms signify in the life that is beyond this, where there is no time, we shall not understand until we get there.

5. But we know that there are truth and

falsehood, heaven and hell. They are with us now, and they are ahead of us; and some people as they look over the world, find it easier to believe in the latter than the former. As Browning says in "Time's Revenges," —

> "There may be heaven;
> There must be hell."

But we who believe in Jesus know that there are both good and evil, and we will follow Him to the land where the pure of heart gather, where, —

> "Beyond our sight a city foursquare lieth
> Above the clouds, the fogs, and mists of earth;
> And none but souls that Jesus purifieth
> Can see its walls or hear its holy mirth."

XXXIX

JESUS AND VERACITY

1. JESUS said that He was the truth (John 14: 6). He declared that He spoke the truth (John 16: 7). He came to bear witness to the truth (John 18: 37). The Spirit that He promised to send after He was gone would be, He said, the Spirit of truth (John 14: 17; 15: 26; 16: 13). He described Himself to the Jews as "a man that hath told you the truth" (John 8: 40). And even His enemies declared their conviction of His veracity and conscientiousness (Matt. 22: 16). If they at other times denounced Him as untruthful, He answered with unequivocal assertion of His truthfulness (John 8: 14, 16, 26). To truth Jesus gave the first place.

2. Jesus did not err in this. The first place does not belong to love or mercy or pity. It belongs to truth. All truth is of God, and whoever has hold of even a bit of truth holds a line that leads soon or late to Him. He is God of truth, true God. "O Lord God of truth," the Psalmist calls Him (Ps. 31: 5). And as we see the truth and speak it we draw near Him. "God Him-

self is truth," said Milton in *Areopagitica*, "in propagating which, as men display a greater integrity and zeal, they approach nearer to the similitude of God and possess a greater portion of His love."

3. The truth in Jesus' view was both a thing to be told and a thing to be done. "He that doeth the truth," He said, "cometh to the light" (John 3 : 21). Likewise the Bible speaks of doing or making lies (Rev. 21 : 27). A man can lie by his life as well as by his lips, and he can do a true act and win a true character as well as tell the truth with his tongue.

4. The truth in the large sense and simple truth-telling have in them a wonderful ennobling power. "Sanctify them through Thy truth," prayed Jesus (John 17 : 17). To live in the great truths of Christ is to touch life with the glory of Christ. And to tell the truth when it is hard is to bring into character new strength and power. Jesus was doing this constantly. He told Simon his protestations of loyalty were utterly worthless (John 13 : 36-38). He called his expostulations against Jesus' steadfastness in duty by their right name, Satanic (Matt. 16 : 23). He laid His touch gently but unhesitatingly on the selfishness of the hearts of His disciples (John 16 : 5, 6). Such truth-telling is the very fountain of strength. Try it. Tell the plain truth in kindness, but in Puritan severity of

veracity the next time it is your duty to do it, and see how exhilarating it is. Drop social lies and be true. Being true is not being boorish or rude or discourteous; but it is refusing to parade in the devil's livery of lies.

5. Some people say that telling the truth alienates. No, it is falsehood that alienates from the truth. The reason people hold aloof from Jesus is found here. They are not of the truth. They are kin to what is not true, and they do not hear Christ's voice (John 18 : 37 ; 8 : 40, 44, 45). The truth stands serene and steadfast. Those are the losers whose unveracity of life incapacitates them for appreciating it and alienates them from it.

6. And the truth alone makes men free (John 8 : 32). Only the truth can be let alone. You can speak truth and leave it without fear. But a lie needs to be watched and revisited and covered over with a new lie here and another new one there. The liar's life is full of uncertainties and fears. But whoso tells the truth has no fear (Mark 12 : 14). He has nothing to conceal. The blaze of day brings no shameful disclosures of hidden things.

7. Jesus said that God did not want any worship in lies. The true worshipper must worship in truth, not in idolatry or pantheism or falsehood of whatsoever sort, whether of emotion or doctrine or ritual, but in truth (John 4 : 24). The

supreme thing is truth. A man may lose his life. That is a mere trifle. But a man may not lie. That is a betrayal of the Son of God who is true, and of God the Father of truth, who is against the father of lies and his children.

XL

JESUS AND FALSEHOOD

1. LET us come back again to Jesus' teaching about truth and falsehood. It is the fundamental question of morals and character. Believing in the truth, Jesus was against falsehood and lies. He knew no sterner name for the devil than "liar," and He proclaimed him to be the father of all lies (John 8 : 44). And He did not shrink from characterizing unmistakably the falsehood of character in those who rejected Him (John 8 : 45).

There are people who admire the truth, and who believe that men should tell the truth; but they think that circumstances might arise which would make a lie justifiable. In one of the sacred books of Hinduism, the *Mahabharata*, the god Krishna declares: "There is nothing higher than truth. Behold, however, truth as practiced is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable when falsehood would become truth and truth would become falsehood;" and he proceeds to name five kinds of falsehood, for example, when life is in danger, which are sinless. And some

Christians agree with Krishna in this. They speak of "lies of necessity," to save life, and for other ends. Even Dr. Charles Hodge says that there are emergencies where "the general obligation to speak the truth is merged or lost, for the time being, in the higher obligation," and that at such times it is right to lie.

It must be, then, that the child of God is in this emergency displaying the nature of God, his Father, and that God as well as the devil is a liar. But the very thought is blasphemy. Still, the logic is unanswerable. If it is impossible or wrong for God ever to lie, it is impossible or wrong for us ever to lie. And that was certainly Jesus' view. He asserted that the devil was the father of lies, and He did not make room for some lies which did not bear the stamp of the devil's paternity. Jesus was not the truth plus a little justifiable falsehood. He was the truth, and there was no darkness of lies in Him. And there is no more justification of lies in us than there was in Him.

2. If a lie could be found in Jesus' life, our confidence in Him would be at an end. There can be no trust in life when the justifiableness of lies is defended. It destroys friendship. How may I know when my friend who thinks lies sometimes justifiable may think that the circumstances have arisen which justify him in lying to me? I may think that he is bound in just these

circumstances to tell me the truth. He may think that they justify him in turning liar. And, when I have discovered this, my trust in him is gone. The only foundation of perfect human trust is perfect human trustworthiness, excluding as damnable and atrocious every lie. "Whatsoever convenience," said Tillotson, in his sermon on "Sincerity," "may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience thereof is perpetual, because it bringeth a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth nor trusted when perhaps he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood." And integrity means wholeness, entireness, uprightness, without exception or justification, absolute truthfulness without any side doors for lies. "I tell the truth," said Jesus (John 8 : 45).

3. But what is a lie? To lie is to do or say anything untrue with the intention to deceive. Jesus was never guilty of this. He was never guilty of deception of any sort. John 7 : 8 is no exception, nor is Luke 24 : 28. In the former case what He said was perfectly true, and in the latter He would certainly have passed on if the disciples had not invited Him in. He assures the disciples that they can trust Him (John 14 : 2). He would never deceive them.

And, as Dorner says, "The test for us is, whether we would ever imagine Christ acting in this way, either for the sake of others, or, which would be quite as justifiable, since self-love is a moral duty, for His own sake." But Jesus, on the other hand, spoke the truth in the plainest way when it cost Him disciples (Matt. 19 : 21 ; John 6 : 26, 60, 66); when it perplexed and pained His friends (Mark 8 : 31, 32; John 16 : 17); when it cost Him His own life (John 18 : 5, 8; Mark 14 : 62). No lies were white in His eyes.

4. And no lies ever are white. They are black with folly. As Nitzsch says, "The lie told from supposed necessity or to serve another is always, even in the most favorable circumstances, a sign either of a wisdom which is lacking in love and truth, or of a love which is lacking in wisdom." Or they are dark with selfishness and cowardice. For, as Martensen says: "A lie of exigency cannot occur with a personality that is found in possession of full courage, of perfect love and holiness, or of the enlightened, all-penetrating glance. . . . It is this that we see in Christ, in whose mouth no guile was found, in whom we find nothing that even remotely belongs to the category of the exigent lie" (1 Pet. 2 : 22, cf. 1 Pet. 3 : 10).

5. Of whatever distinctions we may make among lies, the Bible doctrine of future judgment seems to be ignorant. All liars, says the book of

Revelation, whatever the complexion of their lies, and with no reference to the stout arguments that some of them might make in justification of their lies, belong in one place, and it is not the place where those who spoke and did the truth look upon the face of the God of truth (Rev. 21 : 8).

If any one following these studies has confusion of mind on this fundamental question, let him get and study Dr. Trumbull's little book, *A Lie Never Justifiable.*

XLI

JESUS AND JUDGMENT

1. At first sight, the words of Jesus seem to forbid our forming judgments of one another's courses of action. "Judge not, that ye be not judged," says Jesus; "for with what judgment ye judge, ye shall be judged" (Matt. 7 : 1). And of Himself He says, "I judge no man" (John 8 : 15). "If any man hear My sayings, and keep them not, I judge him not, for I came not to judge the world" (John 12 : 47). In these sayings our Lord appears to forbid judgment on our part, and to forego it on His own. "Who made Me a judge?" He asks (Luke 12 : 14).

2. Yet He seems to contradict this view. He plainly asks Simon for his judgment upon two debtors whom He describes to him, and commends the judgment which Simon gave (Luke 7 : 43). He asked the multitude reproachfully, "Why even of yourselves judge ye not what is right?" (Luke 12 : 57.) He pronounces a woe upon the Pharisees because they "pass over judgment" (Luke 11 : 42). And He explicitly enjoins upon the multitude, "Judge righteous judgment" (John 7 : 24), while He Himself both

judged and declared that He judged. "For judgment I am come into this world" (John 9 : 39). "The Father hath committed all judgment unto the Son" (John 5 : 22). "As I hear, I judge, and My judgment is just" (John 5 : 30). "I have many things to judge concerning you" (John 8 : 26). "My judgment is righteous, because I seek not Mine own will" (John 5 : 30). And we see Jesus constantly judging and expressing judgments. He condemns the Pharisees. Where? He approves the poor widow (Luke 21 : 3, 4). He rebukes Peter (Matt. 16 : 23). He pronounces some courses of action good and beautiful, and others unworthy and despicable.

3. Indeed, judgment is unavoidable. Everything we do or refrain from doing, every word we speak or refrain from speaking, involves a judgment. We are obliged constantly to judge, and to form opinions, each one of which is a judgment. "We thus judge," says Paul, "that if one died for all, then were all dead" (2 Cor. 5 : 14). "Judge this, that no man put a stumbling-block in his brother's way" (Rom. 14 : 13). Our whole life is made up of judgments,—our tastes, our companions, our occupations, our aims. And Jesus Himself was and could not but be a judgment. He condemned by what He was, by the mere fact of His being what He was, all that was opposed to Him and unlike Him. It is true that He came not to judge, but to save (John

12 : 47). It is equally true that it was for judgment that He came (John 9 : 39). And His judgment was the world's salvation. To perceive and adopt that judgment is to be conformed to the image of God's Son (Rom. 8 : 29).

4. What, then, did Jesus mean when He forbade us to judge? "It is private, affected, needless, groundless, rash, and harsh censuring the persons or actions of our brethren," observes Barrow, "such as doth resemble not the acting of a lawful superior, of a needful witness, of a faithful friend, but of a judge acting without competent right, upon no good grounds, or in undue manner, which is here interdicted." Jesus did not mean to forbid the formation of those necessary judgments which determine our entire course of action in life and all our deeds and words and choices. His saying is not directed against any judgment of principles. Nor does it forbid all judgments of persons. For then how should we determine our friendships and life companionships and social duties? Nor does it forbid all unfavorable judgments of persons, or the utterance of them. "Ye offspring of vipers!" exclaimed John the Baptist (Matt. 3 : 7). "Scribes and Pharisees, hypocrites," cried Jesus, "ye are like unto whited sepulchres, ye serpents" (Matt. 23 : 27, 33). To see the truth often demands of us the formation of stern judgments, and to speak the truth requires their expression. One trouble

with life nowadays is that men and women do not form judgments which they ought to form, defined, resolute, and bring their conduct and the conduct of others into conformity to those judgments. What is dishonest and corrupt in politics should be judged such, and pronounced such, and fought as such.

5. But the warning of Jesus is a needed warning. With what judgment we judge we shall be judged (Matt. 7 : 2). Our judgment of others is itself the establishment of the principles by which we profess to believe that judgment may justly be rendered (Rom. 2 : 1, 3). And, furthermore, our judgment of one another is always in danger of want of charity or deliberation or responsibility (Rom. 14 : 3, 4, 10, 13; Jas. 4 : 11, 12; 1 Cor. 4 : 5).

Still, judgments we must form every day. We can form them safely if we fulfill the conditions laid down by Paul and by our Lord. "He that is spiritual judgeth all things" (1 Cor. 2 : 15). "My judgment is righteous, because I seek not Mine own will, but the will of Him that sent Me" (John 5 : 30).

XLII

JESUS AND FAITH

1. JESUS set a high estimate on faith. It always pleased Him to discover it (Matt. 8 : 10; 9 : 2). He attributes to it great power (Matt. 9 : 22; 15 : 28; Luke 17 : 19; 18 : 42). And, while He commended great faith where He found it, He yet deemed faith of any quantity, if of the right quality so mighty that He declared in reply to His disciples' request for enlarged faith, "If ye have faith as a grain of mustard-seed, ye would say unto this sycamine-tree, Be thou rooted up and be thou planted in the sea, and it would have obeyed you" (Luke 17 : 6; Matt. 21 : 21).

2. But what did Jesus mean by faith? He meant often just confidence in Himself. "He that believeth on Me hath everlasting life" (John 6 : 47). He summoned men to a complete surrender of themselves to Him, a complete acceptance of His word, and an absolute trust in His sufficient strength. "The faith of the gospel," said Dwight, "whatever may be its immediate object, is no other than confidence in the moral character of God, especially of the Redeemer." In its deepest and fullest sense, faith is believing

God and His Son Jesus Christ (2 Tim. 1 : 12; Jas. 2 : 23). In this sense of perfect trust Jesus was the supreme illustration of faith.

3. Jesus does not use faith or illustrate faith in the sense of being "the acceptation of something as true which is not known to be true." He had no faith of that character. Faith was a personal thing in His case, an intelligent and reasonable confidence in God which gave Him the absolute assurance of the truth of God's ways with Him. But faith was not the blind acceptance of things He did not know to be true. The confusion of men at this point arises from their assumption that there is only one kind of evidence or knowledge. We may know things to be true without physical evidence of their truth. Physical evidence cannot touch most of the things we value as the worthiest things in life. Belief is knowledge, but it is knowledge reached by personal acquaintance and trust (2 Tim. 1 : 12).

4. Whether we will *know* a person or not depends upon whether we *will* to know. And there is a place for the will in faith, because there is a place for the will in knowledge. As Romanes says, "Faith in its religious sense is distinguished not only from opinion (or belief founded on reason alone), in that it contains a spiritual element; it is further distinguished from belief founded on the affections, by needing an active cooperation of the will. Thus all parts of the human mind have to

be involved in faith,—intellect, emotions, will. We 'believe' in the theory of evolution on grounds of reason alone; we 'believe' in the affection of parents, children, etc., almost (or it may be exclusively) on what I have called spiritual grounds; *i. e.*, on grounds of spiritual experience; for this we need no exercise either of reason or of will. But no one can 'believe' in God, or *a fortiori* in Christ, without also a severe effort of the will. This I hold to be a matter of fact, whether or not there be a God or a Christ." Jesus knew this. He commanded men to believe because He knew that the will enters into faith (Mark 11 : 22, 24; 5 : 36). And constantly in His teaching He taught what whether men believed or not was a matter determined in their wills (John 3 : 12; 4 : 48; 5 : 38; 6 : 36; 8 : 46; 10 : 26). Because belief and unbelief are affairs of the will, as well as of the heart and mind, Jesus declares that judgment hangs upon them. The attitude that we take in our wills towards Christ determines for us the divine attitude (John 3 : 18, 36; 5 : 24; 6 : 35; 8 : 24).

5. The relation of faith to will explains its relation to service and achievement. It was the sight of Christ's power in nature that led the disciples to ask for an enlargement of their faith (Mark 11 : 20–25); and it was, Jesus said, because of little faith that the disciples were ineffective (Matt. 17 : 14–20). In its great sense,

faith is the absorption of life in a great personal service. As Mazzini says, "Faith requires an *aim* capable of embracing *life* as a whole, of concentrating all its manifestations, of directing its various modes of activity, or of repressing them all in favor of one alone. It requires an earnest, unalterable conviction that that aim will be realized; a profound belief in a mission, and the obligation to fulfill it; and the consciousness of a supreme power watching over the path of the faithful towards its accomplishment. These elements are indispensable to faith; and where any one of these is wanting we shall have sects, schools, political parties, but no faith, no constant hourly sacrifice for the sake of a great religious idea." In this noble sense Jesus was the great heart of faith.

6. Faith alone can meet mystery. Life is full of mystery—the mystery of pain, of love, of sorrow, of separation, of holiness, of sin, of life, of death. Mere intellectual opinion, or science, confined to its little space of physical knowledge, stands dumb and impotent before the mystery of life. But faith has faculties with which to pierce the deepest mystery (John 20: 8). The end of belief, as Jesus said, is that men "may know and understand," even the mystery of the incarnation itself (John 10: 37, 38).

7. Faith is sure, and yet it is not presumptuous. Jesus submitted His will to God,—"Not

Mine, but Thine" (Matt. 26 : 39); yet He said, "I know that Thou hearest Me always," and gave thanks publicly for the certain answer He expected to His prayer (John 11 : 41–44). And so we are to trust Him, leaving our wills in His hands, while at the same time we are to believe with certainty and assured hope (Mark 11 : 23, 24).

XLIII

JESUS AND TRUST

1. It would seem that faith should unquestionably imply trust. Unfortunately it does not. A man may accept the doctrine of Christianity, and believe in Christ, and yet be full of anxiety and worry and care. This is only one of many contradictory things in Christian experience. True faith, however, will issue in full trust. If we believe God, and have confidence in Him and His love, we must be calm and live at peace. "Being justified by faith," says Paul, "we have peace" (Rom. 5 : 1).

2. The life of Jesus was a life of perfect calm and trust. He was never worried or irritated. The prospect of death did not dismay Him (Matt. 20 : 18 ; John 12 : 32, 33). And He met the harder test of the petty trials of life. He endured the knowledge of Judas's treacherous heart without worry (Matt. 17 : 22 ; 26 : 21 ; John 6 : 64 ; 13 : 11). He was not filled with care over His disciples, though He knew their slowness (Mark 8 : 17 ; Luke 9 : 45 ; 18 : 34), and hardness of heart (Mark 16 : 14), and vacillation and weakness (John 6 : 61). He speaks quietly

of the prospect of evil (John 11 : 8–16). He told Pilate calmly that a greater will than his was shaping affairs (John 19 : 11). He forbade strife at His betrayal (Matt. 26 ; 52, 53 ; Luke 22 : 51), and accepted it with majestic composure (Luke 22 : 52, 23). He had nothing, yet felt no concern whatever over His plight (Luke 9 : 57–62). What suffering and shame were coming He long foresaw (Luke 9 : 44 ; John 2 : 19–22), and spoke of it calmly to His disciples, and accepted it without murmuring, rather with joy (Heb. 12 : 2).

3. He was completely free from any appearance of self-will or restlessness. There was no fitful haste to carry out some plan, no eagerness to overtake or to detain the hours. He did not fear that He would be too slow or late. He knew the times. "Mine hour is not yet come," He said once (John 2 : 4), and once, "My time is not yet come" (John 7 : 6), and again, "The hour is come," "Father, the hour is come" (John 17 : 1 ; cf. 4 : 21 ; 5 : 25 ; 7 : 30 ; 8 : 20 ; 13 : 1 ; 16 : 32). He reminded Himself that each hour had its duty for Him, and in that trust He quieted His heart (John 12 : 27).

4. And Jesus forbade worry and care and fear. He told the people to have no anxiety over their life, their food, their drink, their dress, their growth, their future (Matt. 6 : 25–34). Their Father knew what they needed. Could they not trust Him? He was not encouraging

indolence or carelessness. Trust in God does not mean blindness to God's simple laws. It is in close connection with a noble declaration of the grace of God and our inheritance of life that Paul exhorts Titus to see that "they which have believed in God may be careful to maintain good works" (Tit. 3 : 8). And again He says that "if any would not work, neither should he eat" (2 Thess. 3 : 10). Trust in God precludes worry. It enjoins work. And Jesus encouraged the hearts of men against fear (Luke 5 : 10; 8 : 50; 12 : 7; Matt. 8 : 26). Neither dark, nor danger, nor the future, nor the past, nor poverty, nor want, nor adversaries, nor death should be feared by those who trust Christ.

5. Faith, like trust, is throughout the New Testament associated with the glad and hopeful things. Faith is the substance of things hoped for (Heb. 11 : 1). It is sister to joy (1 Pet. 1 : 8), and hope (1 Pet. 1 : 21). It is the secret of victory over the world (1 John 5 : 5). It drives all shame and failure out of life, and fills it with confidence (1 Pet. 2 : 6; Heb. 10 : 22; Rom. 9 : 33). It begets patience and content (2 Thess. 1 : 4; Rev. 2 : 19; 13 : 10). It unlocks the future, and gives us perfect assurance as to our safety in it (2 Tim. 1 : 12). It speaks to us of rest. We who have believed do enter into rest (Heb. 4 : 3), for we have accepted the invitation of Him who can be trusted, who said, "Come unto Me all ye that

labor and are heavy laden, and I will give you rest" (Matt. 11 : 28). This is the lesson of the Keswick hymn :—

"Like a river, glorious,
Is God's perfect peace,
Over all victorious
In its bright increase;
Perfect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way.

"Hidden in the hollow
Of His blessed hand,
Never foe can follow,
Never traitor stand;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry,
Touch the spirit there.

"Every joy or trial
Falleth from above,
Traced upon our dial
By the Son of love.
We may trust Him fully,
All for us to do;
They who trust Him wholly
Find Him wholly true.

"Stayed upon Jehovah
Hearts are fully blessed,
Finding, as He promised,
Perfect peace and rest."

XLIV

JESUS AND SACRIFICE

1. THE idea of sacrifice is indissolubly associated with the idea of religion. But what do we mean by sacrifice? In our customary use of the word we mean either the material offerings made to God by His worshippers, as in the Old Testament days, or the loss and yielding up of personal interests involved in some offering made to Him. Almost never in the New Testament is the use of the word in this second significance to be found. It speaks of sacrifice in the former meaning (Mark 12 : 33; Luke 2 : 24; Acts 7 : 41, 42; 1 Cor. 10 : 18; Heb. 9 : 9; 10 : 1). Or it uses the great primary significance of it, which we too seldom remember; namely, the rendering up to God as sacred that which has not before been consecrated to Him (Rom. 12 : 1; Eph. 5 : 2; Phil. 4 : 18).

2. Sacrifice in Jesus' life was synonymous with this high self-dedication. He had come to do God's will (John 6 : 38). That was His meat (John 4 : 34). He yielded Himself utterly to the Father and His purpose (John 7 : 29; 17 : 4). His sacrifice was even a surrender in His own

case of what He accomplished for others (Mark 15 : 31). He did fulfill the Old Testament requirements, and complete and conclude all its ritual of material sacrifice for sin. He was our passover, sacrificed for us (1 Cor. 5 : 7). He offered one sacrifice for sin forever, and sat down on the right hand of God (Heb. 10 : 12–18). And then He made an end of sacrifice in that sense. There is no more offering for sin (Heb. 10 : 18). The sacrifice of the mass, the sacrificial character of the priesthood, any separate priest class at all, any material sacrificial notion in the communion, are all alien to the New Testament. The true sacrifice is a humble and a contrite spirit (Ps. 51 : 17). And Jesus often pressed this truth. When the Pharisees objected to His association with sinners, exalting social conventionality above moral service, He told them that God wanted sacrifice of the type of self-dedication, not pharisaical sacrificialism (Matt. 9 :13), and He made the same remark when the Pharisees objected to His disciples' plucking ears of corn on the Sabbath. It is the ever-present conflict between religion which exalts form and religion which exalts spirit.

3. The Christian idea of sacrifice or consecration, that is, the offering of our lives and our possessions in sacred devotion to God, is associated in our minds with painful self-denial. "It is a sad illustration," says Dr. Trumbull, "of the

perversion, if not of the degradation, of the human intellect and of the human character, which is supplied in the fact that self-sacrifice, self-devotedness to that which is sacred and holy, has actually come to be looked upon so generally as synonymous with self-denial. It is as though a man were to say explicitly: 'For me to be devoted to another in love or in friendship; for me to be devoted to my country, to the welfare of my fellow-beings, or even to my God, is contrary to all my instincts and impulses and conscious desires. I do not want to be devoted to any one or to anything outside of my immediate personal self. In order to have any sacred devotedness I must subject myself to a constant denial of the real longings of my lower and of my stronger self.'" In reality we truly fulfill ourselves and serve our lives only when we devote them in complete surrender to God (Matt. 16: 25; Mark 8: 35).

4. But assuredly we do rise into the higher life of true sacrifice in the sense of noble and sacred dedication of ourselves to God only by the suppression of what is low and base. If we turn to Christ, we turn from all that is hostile to Him. And in His teaching, when He was constantly appealing to men to sacrifice themselves in His sense of the word, He was also requiring of them some sacrifice in their sense of the word. Peter reminds Him of this (Mark 10: 28). Jesus called

men to set Himself and His service about their own lives (Luke 9: 24); above their homes (Luke 14: 26), above their occupations (Luke 5: 10, 27), above their possessions (Luke 14: 33), above their comfort and ease (Luke 9: 57–62). "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9: 23).

5. Sacrifice in the sense of self-denial lays the emphasis on what we leave behind; sacrifice in the sense of self-devotion, on what we move towards. And in this sense, as Dr. Trumbull says, "self-denial is hard. Self-sacrifice is easy. Self-denial is liable to be painful and bitter at the start. Self-sacrifice can be and ought to be—it is when it is hearty and genuine—delightsome and joyous from first to last." Jesus Himself said that the disciples who left men to follow Him should become fishers of men (Luke 5: 10). Whatever was abandoned here for Him would be given back a hundredfold with eternal life (Matt. 19: 29). If He asks men to deny themselves and forsake what they have, it is that they may come after Him and have all that He has (Luke 9: 23; John 12: 26). If we will devote ourselves to Christ, He will devote Himself to us. His sacrifice will meet and answer and overflow and crown ours.

6. It is only when we show Jesus that we esteem Him above all other possessions and

friends that we are in a position to be trusted with other possessions and friends. If we love them more than Christ, we have need that they should be taken away from us. When we have truly devoted them and ourselves to Christ, we can safely retain them, and both use and enjoy them with a new freedom and wealth. It is so always. When we are willing to give up, we can be trusted to keep. It is told of one of the Venns that "a medical friend, the late John Pearson, Esq., who frequently visited him in his last days, observed that the near prospect of dissolution so elated his mind with joy that it proved a stimulus to life. Upon one occasion Mr. Venn himself remarked some fatal appearances, exclaiming, 'Surely these are good symptoms!' Mr. Pearson replied, 'Sir, in this state of joyous excitement you cannot die.'"

XLV

JESUS AND THE HOLY SPIRIT

1. JESUS CHRIST was more than a man possessed and controlled by the Spirit of God. It is no adequate account of Him to say that His uniqueness is due to the unique way in which He opened Himself to the divine will and the absolute guidance of the divine Spirit. He Himself was divine. How the human and the divine mingled in Him, when the human realized the reality and meaning of the divine, what part the Holy Spirit played in His nature as God and man, we cannot know; and therefore it is not of importance that we should know. It is enough for us that, apart from any personal and distinct work which the Holy Spirit did in Him, the Spirit was to Him much that the Spirit may be and must be to us.

2. The Spirit of God descended on Jesus at His baptism (Matt. 3 : 16), and marked Him out to John the Baptist as the Son of God (John 1 : 33, 34). The Spirit led Jesus in His discipline (Luke 4 : 1), and the ministry of His life (Matt. 12 : 28; Luke 4 : 18). The Spirit added power to His service (Luke 4 : 14).

3. And Jesus planned that when He was gone the Spirit should take His place and do His work by leading His disciples more fully into His mind and teaching them His ways and enduing them with power. Yet even while He lived He pressed on their thought the necessary work of the Spirit of God. When they spoke before governors and kings, they were not to be affrighted or abashed. The Spirit of Christ's Father and their Father would speak in them (John 20 : 17; Matt. 10 : 20). Again He referred to the matter, connecting the gift of the Holy Spirit with the Father-nature of God, and assured His disciples that God was readier to give them the Spirit than they were to give gifts to their children (Luke 11 : 13). He laid upon Nicodemus the fundamental necessity of the new birth of the Spirit (John 3 : 5, 6, 8); and upon the woman of Sychar the equally fundamental necessity of worship in the Spirit (John 4 : 23, 24). And He described to her that rich life which springs from the cherished presence of the Holy Spirit in the soul. "The constant glow of sacred affections," writes Henry Venn, in reviewing his grandfather's correspondence, "and the ardent aspirations after perfect holiness and unclouded vision of God, which each successive letter exhibits, remind me perpetually of the promise of our Saviour, it 'shall be in him a well of water springing up into everlasting life'; that is, I conceive, the holy affections which the Spirit

excites in the soul shall be like the waters of a perennial spring, ever rising fresh and pure, and not to be checked or repressed by any superincumbent weight. In one view, such an example is discouraging; but, on the other hand, when a more intimate view shows us that these measures of grace were granted in a proportionable degree of diligence in the ordinary means of grace, and that he himself confessed that they were dependent upon his maintaining constant communion with God in prayer and meditation and study of the written Word, it becomes a spur to our sluggishness, and reminds us of the words, 'Ye have not, because ye ask not.'"

4. But it was after Jesus' departure that the Holy Spirit was to come in new measure. He had already given the Spirit to His disciples as His own, and therein given attestation also to His Messiahship (John 3 : 34); but, now that He is going in a new way, the Spirit is to come with new outpourings of abundant life and power. On the last day of the feast of tabernacles He had made the promise. Any man might be satisfied, He said, and also the fountain of exhaustless satisfaction to others. "This spake He of the Spirit, which they that believed on Him were to receive," explains John, "for the Spirit was not yet given; because Jesus was not yet glorified" (John 7 : 37–39). Then when Jesus was glorified the Spirit would come, "the Comforter,

the Holy Spirit, whom the Father will send in My name" (John 14:26). "I will pray the Father, and He shall give you another Comforter" (John 14:16). It was good for Jesus to leave. If He had not, the Comforter would not have come (John 16:7).

5. And the Holy Spirit has advantages over Jesus. Jesus was confined to one place. The Spirit is everywhere (John 14:16). Further,

He shall teach you all things.

He shall bring to your remembrance all that I said.

He shall bear witness of Me.

He will convict the world.

He shall guide you into all truth.

He shall not speak from Himself.

Whatsoever things He shall hear, these shall He speak.

He shall declare unto you things that are to come.

He shall glorify Me.

For He shall take of Mine, and shall declare it unto you (John 14:26; 15:26; 16:8, 13, 14).

The supreme work of the Spirit is the exaltation of Christ. The evidence of His presence is the preeminence of Christ. Neither eloquence nor miracle is as valid testimony to His indwelling as the testimony of a memory full of the things that He said, a life bearing witness to His power to save, and a heart tender with love for Him and for those He died to redeem.

6. After His resurrection Jesus held His disciples under the sense of the Spirit's nearness (John 20 : 22); and His farewell charge to them was that they should remain in Jerusalem until His promise was fulfilled (Luke 24: 49; Acts 1 : 8). The two great phrases which were last in their ears as He was taken from them were,—

The Power of the Holy Ghost.

The Uttermost Parts of the Earth.

What Christ joined together we may strive in vain to put asunder. The power that He promised is not the power to do our own will, or to imitate another's life, whether apostle or saint; it is the power to do our assigned part in the work of bearing witness to Jesus Christ to all mankind.

All teaching about the Holy Spirit that ignores or subordinates His relation to Christ, as the substance of all the Spirit's ministry, and to the world as the object of all the Spirit's toil, is alien to the teaching of Him in answer to whose prayers the Spirit of truth and testimony was given.

XLVI

JESUS AND THE BIBLE

1. THE roots of Jesus' work, the outlines of His mission, the lineaments of His character, the germs of His teaching, and the offers of God to men, which they had misused, misunderstood, and rejected, and which Jesus came to reaffirm, to clarify, and to urge on men, were all in the Old Testament. It is not surprising that Jesus studied it. It was His Father's message to the world, and it spoke of Him. Though He was but a poor village lad, working at a trade, He set Himself to learn the language in which the Old Testament was written, that He might read His Father's words as holy men and prophets spoke them. In the synagogue at Nazareth the roll of the prophecy of Isaiah was given to Him, and He read to the people as His custom was in the original Hebrew, and explained it to the people to whom it had become a dead language, as Latin has in Italy, Aramaic and Greek having taken the place of Hebrew with the Jew (Luke 4 : 16–27).

2. He mastered the Old Testament thoroughly, and His teaching is full of quotations from it and of appeals to it. He refers to the flood (Matt.

24 : 37–39); to Solomon's splendor (Matt. 6 : 29); to Moses' injunctions (Matt. 8 : 4); to the patriarchs (Matt. 8 : 11); to the fate of Sodom and Gomorrah (Matt. 10 : 15; 11 : 23, 24); to David's hunger and its satisfaction with the shewbread (Matt. 12 : 3–7); to the story of Jonah and Nineveh (Matt. 12 : 39–41). He adopts Isaiah's explanation of doubt and unbelief (Matt. 13 : 14, 15); and His condemnation of hypocrisy (Matt. 15 : 7–9); He explains the Mosaic permission of divorce (Matt. 19 : 8, 9); summarizes the Old Testament law (Matt. 19 : 18, 19; Mark 12 : 28–33); quotes Ps. 8 : 2; 110 : 1; 118 : 22; Isa. 8 : 14, 15; 53 : 12; Ex. 3 : 6; Zech. 13 : 7; and many other passages. Where does He quote the verses mentioned? Find ten other quotations.

3. But in a far more pervasive manner than this the Old Testament shaped the thoughts and acts of Jesus. His metaphors describing Himself are suggested by the Old Testament. Find the passages.

Some of His parables are amplifications of Old Testament metaphors or illustrations. Find proof of this. And even His miracles seem often to be but the development in visible form of Old Testament teachings and truths. Which ones?

His own life also was the full personal representation of the divine Old Testament ideals of character and service. This is the meaning of

the constant declaration, "that the Scripture might be fulfilled." Make a list of all these passages and of the Old Testament foretelling to which they refer.

4. Jesus reverenced the Old Testament. It was not to be superseded as worthless. It was to be completed (Luke 24 : 44; Mark 14 : 49). It was not to be broken (John 10 : 35).

Not a jot or tittle of it, or, as we should say, not the dot of an *i* or the cross of a *t* was to pass away till it was all fulfilled (Matt. 5 : 18). It was the book which testified of Him in all the speech and spirit of it (John 5 : 39). In the hour of temptation and in the work of life the final appeal was to its statements. It was enough for Jesus that it was written there; yet it was not enough. Satan quoted the Old Testament to Jesus. That was not enough. Jesus quoted it to Satan. That was enough. The Old Testament was true and final taken in God's meanings (Matt. 4 : 1–11). Jesus' quotations from it, accordingly, were sometimes pretty free, so as to bring out more clearly to His hearers its real divine significance.

5. Jesus Himself was a fountain of fresh ethical judgments, but He constantly appealed to the Old Testament as supplying the noblest moral principles. The Golden Rule He declared was simply the teaching of the law and the prophets (Matt. 7 : 12). Twice He quoted an Old Testa-

ment saying as embodying the vital principle of ethics and of life (Matt. 9 : 13; 12 : 7; Hos. 6 : 6). And the whole round of life's duty, love of God and man, He found in the Old Testament (Mark 12 : 28–34). The errors of men were due to their ignorance of it and of the God whom it revealed (Matt. 22 : 29).

6. Jesus studied the Old Testament by verses, holding them in His memory, and quoting them in His conversation, in His spiritual crises (Matt. 4 : 1–11; Luke 23 : 46; cf. Ps. 31 : 5); in His controversies (Mark 12 : 18–27, 30–37; Matt. 21 : 42). He studied it by books and divisions (Luke 24 : 44); and He mastered it as a whole, so that it stretched in its vast range before His mind and revealed to Him its inner relations, its just perspectives, its particular and its general spirit (Luke 24 : 45, 46; Matt. 5 : 17–48). It nourished His own life, and with it He fed and guided other lives.

7. Jesus probably owned no Bible, as Stalker points out. The Bible existed then only in rolls, copied by hand, cumbersome and expensive. Jesus probably never had money enough to buy a set of these rolls, or even a few of them. Moreover, His Bible was only the Old Testament. Our Bible is immeasurably richer—Gospels and Epistles added to law and psalm and prophecy. Is it not shameful that with the power to own the whole Bible, and with a Bible so rich and perfect

in comparison with Christ's, we should treat it with such neglect? And this is stranger still when we remember that it is the Bible which testifies of Jesus and opens His life to our life and love (John 5 : 39).

XLVII

JESUS AND THE PLEASURES OF LIFE

1. WHAT was the attitude of Jesus towards the pleasures of life? That question necessitates another. What are the pleasures of life? Some mean by the phrase sensual gratification, or the indulgence of the appetites, or that which gratifies or pleases the senses. Jesus used the word in this meaning in Luke 8 : 14. Explaining the parable of the sower, He says: "That which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." This statement of Jesus we see attested about us every day. People put worldly pleasures in the place of God. Frivolous, light-minded, fond of superficial things, spending time and strength in things that merely please the senses or give a little passing physical pleasure, or serve to kill the time,—the theatre, cards, dancing, eating for the sake of eating, dress,—these people are choked so that they are undeveloped and bring no spiritual or worthy fruit to perfection.

2. But did Jesus mean to condemn thus all thought about our food and dress, and everything save what is serious, and all pleasure in life? No. He did condemn all excessive thought about food and dress, and all anxious care about such things (Matt. 6: 19–34). But He went to a marriage-feast with His disciples (John 2: 1, 2). He told His disciples what to do when they made feasts (Luke 14: 13); and He accepted invitations to other social festivities (Luke 5: 29; John 12: 2; Matt. 9: 11; Luke 13: 26). Indeed this was so regularly His custom that, criticising His associations, the Pharisees called Him "a gluttonous man and a wine-bibber" (Luke 5: 30; 7: 34). Yet He took no care for such things, and never went to them for the food and drink. He made them occasions for spiritual teaching (Luke 7: 36–50; 11: 37–40; 14: 1–14). He sought no physical indulgence, even neglected food (John 4: 31–34; Mark 3: 20, 21). That He was always personally careful in dress and appearance we may be sure, but Jesus did not seek or desire worldly pleasure, and as an exclusive end in itself He could never have approved it. The early Church perceived this (Tit. 3: 3; 2 Pet. 2: 13; 1 Tim. 5: 6; Jas. 5: 5). These last two verses, however, use words for pleasure signifying voluptuousness and luxury. All waste, extravagance, vulgar display, selfishness, prodigality, exclusiveness, are hostile to the spirit of

Jesus' life and teaching. He condemned all this (Luke 12 : 19–21).

3. Jesus' constant emphasis was on what is serious and enduring. He forbade men to be engrossed in the things of this present world (Matt. 6 : 19, 20 ; 13 : 22 ; Luke 16 : 13). Yet He perceived its beauty, and not a word of ascetic littleness or morbidness ever appeared in His teaching (Matt. 6 : 28, 29 ; Luke 15 : 11–32). He is glad, we may be sure, to have us go through life admiring the beauty that God has made in it, and accepting gladly the simple and sincerest joy and happiness of it (Matt. 18 ; 1–3 ; 6 : 16). He bids us accept its hardship and persecutions and pain when our duty leads through them, and to rejoice in these (Matt. 5 : 10–12 ; 10 : 34–39). But He also forbids all self-immolation (Matt. 10 : 23 ; 5 : 25, 41). Life will bring enough of solemnity and suffering without our needlessly increasing it.

4. As Jesus taught, there are other pleasures than these lower animal and sensual and æsthetic ones. Anything constitutes our pleasure, as Sedgwick says, that we like or prefer. Thus Jesus says, "It is your Father's good pleasure to give you the kingdom" (Luke 12 : 32). And Paul often speaks of the pleasure of God (Eph. 1 : 5, 9 ; Phil. 2 : 13 ; 2 Thess. 1 : 11), and our power to please Him (1 Thess. 2 : 4, 5 ; 4 : 1 ; Gal. 1 : 15 ; 1 Cor. 12 : 18 ; Col. 1 : 19). In

some of these passages the word translated "please" means "think well," or "choose." What I wish to do is what pleases me. And Jesus came to lift the whole set of life's tastes and desires to a new and higher plane of pleasure, to fill men with joy; but the joy not of sense, but of spirit, not of this world only, but of the world to come as well.

5. The only true pleasures of this life are the pleasures of the life above and beyond this,—the pleasures of love and sympathy and service and devotion and gladness of soul, and elevation of mind and union of life. Christ's message is so glorious because it includes all this (1 Tim. 4 : 8; 2 Tim. 1 : 1; 1 Cor. 3 : 21–23; Matt. 6 : 33), and has power even to take the hardships and pains of life and to transmute them into gladness and contentment (2 Cor. 12 : 10).

XLVIII

JESUS AND THE PURPOSE OF LIFE

WHAT Jesus did in His life is the best revelation of the purpose of life. What did He do? As Phillips Brooks said in his lecture on personal experience:—

"1. He forgave men's sins, and so set them free for a new life.

"2. He declared such a doctrine of humanity as made that new life seem to be the natural life of man.

"3. He put the power of that new life into men, and made them strong with a power which they knew was not their own.

"4. He comforted men for their sorrows with a positive consolation which made even their sorrows a source of strength.

"5. He glorified life, filling it with joy and making it seem a beautiful and noble thing to live.

"6. He adjusted men's relations to each other by making them have common love for Himself.

"7. He set unselfishness as the law of men's lives, making them first devoted to Him and then, for His sake, to one another.

"8. He made life *spiritual*, making the soul more than the body.

"9. He declared immortality to the soul, making it know itself stronger than death."

Read the Gospels to discover the evidence that Jesus did these things, and you will perceive afresh that in these things He revealed the real purposes of life.

1. It is to be a service of God (Matt. 6 : 24); in love (Mark 12 : 30); in holiness (Matt. 5 : 48).

2. It is to be a service of man (Matt. 10 : 28; Luke 22 : 26, 27); in love (Mark 12 : 31); in humility (Matt. 20 : 26).

But sin has wrecked the human spirit so that it does not care to render this service, and even refuses to see that this is the purpose of life. Sin keeps men from believing on Christ (John 16 : 9); and, not believing on Christ, they cannot perceive or accept that purpose of life which Jesus discloses as its real significance.

1. Jesus showed that the purpose of life is not selfish. He left heaven and the peace of God and its calm and love, to take on Him our flesh and to die for us in lowliness and shame (Phil. 2 : 1–8; Heb. 12 : 2). In His view the fundamental principle of a true life is not gain, but use. His declaration in plain words to this effect (Mark 10 : 45; Acts 20 : 35), was not clearer than the constant example of His life (John 13 : 1–15).

2. The purpose of life is not to prolong it and to preserve it. It is a common and radical error of our modern thinking that life is the supreme thing, and that its preservation justifies any course. A lie is better than death, men say.

But this was not Jesus' view. He had power to keep His life; yet He laid it down of Himself (John 10 : 18). Honor, truth, service, love—all these are better than life, and life must always be held of inferior value to these. Every course of action which first occupies itself in reckoning the cost in life, and then holds back from any sacrifice of life for principle, is alien to the spirit of Christ (Matt. 16 : 21–26).

3. The true purpose of life is serious and noble. It is not diversion or amusement. The very etymology of the words reveals the pitiable shame of finding the object of life in such things. The purpose of life does not consist in turning us aside from the main issues. It is not lust or evil or sport or money-getting. It is not found in things.

4. It is found in the companionship of Jesus, and of those who follow Jesus. In that company life finds its true significance. It is pure (Matt. 5 : 8; Jas. 1 : 27; 2 Tim. 2 : 22). It is free (John 8 : 31, 32). It is friendly (John 13 : 1; 15 : 13). It is strong (Eph. 6 : 10; 2 Tim. 2 : 1; 1 John 2 : 14; 1 Cor. 1 : 25). It is eternal (1 John 2 : 17). Jesus sets forth its character in His life—to do God's will (John 6 : 38; Heb. 10 : 7). He promises it full nourishment (John 6 : 51; 4 : 34). Metaphor upon metaphor sets forth its nature and privilege—"Ye are the light of the world" (Matt. 5 : 14); "Ye are the

salt of the earth" (Matt. 5 : 13); wells of living water will be in us (John 4 : 14); torrents of living water will flow from us (John 7 : 38). If we are willing to do the will of God, the secrets of the Highest and the Unseen will unfold for us, and the true purpose of life will unveil for us its hidden mystery (John 7 : 17). Following Jesus Christ in the purpose of His life, we shall not walk in darkness, but shall have the light of life (John 8 : 12), and shall but begin to live and work when life is done. "And he showed me the holy city. . . . And the throne of God and of the Lamb shall be therein; and His servants shall do Him service; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever" (Rev. 21 : 10; 22 : 3–5).

XLIX

JESUS AND THE CITY

1. From one point of view it may be said that Jesus knew nothing of cities. The so-called cities of His country were in our view merely towns. The place of His birth men called then "the city of David" (Luke 2 : 3, 11). We call it the "little town of Bethlehem." Even Jerusalem, the largest city of His country, could not have exceeded in population 200,000 souls. And the cities of Palestine were not only not cities in our sense in population, but in character they were just magnified villages as the cities of Asia are to this day, organized on a patriarchal plan or as a community of villages or trade interests, each guild constituting a sort of separate village life within the community. Our problems of industrial organization in the city, of municipal politics, of social discontent, of slum and saloon were not known in the cities of Israel. In short they were not cities in our view.

2. From another point of view Jesus knew practically nothing but city life. There was then as there is now in Asia practically no rural life in which the farmer lives alone, separate on his own

soil. The organization of society and the perils of isolation drove all into community life. And the metaphors of the New Testament, the body metaphors, the metaphor of the marriage union, bear testimony to the compactness of life into which the gospel came and to which it was to minister.

3. So, of necessity, the life and work of Jesus were set in cities, or what were cities to His people and land. He was city born (Luke 2 : 11), and city bred (Matt. 9 : 1 ; Luke 4 : 16). The city filled a large place in His teaching (Matt. 5 : 14, 35 ; 10 : 15 ; 12 : 25 ; Luke 18 : 2). He declared that His mission was to cities (Luke 4 : 43). And it was to the cities that He sent His disciples. He sent them, we read, two by two into all the cities to which He Himself designed to come (Luke 10 : 1). When persecuted in one city He bade them to flee, not to the country, but to another city (Matt. 10 : 23 ; cf. 10 : 11, 23 ; Luke 9 : 5). His own work took Him about teaching and preaching "in their cities" (Matt. 11 : 1 ; cf. 9 : 35 ; Luke 13 : 22 ; 4 : 29 ; John 4 : 39). And the cities were profoundly moved by Him. It was so at the beginning (Mark 1 : 33). And it was so at the end (Matt. 21 : 10). The last week of His life was spent upon the one great city of His nation. How strangely modern the description of His habit sounds ! "And every evening He went forth

out of the city" (Matt. 11 : 19). Yet His way was not the way of suburban life. Now men go into the city to get and take out. Then Jesus went out into the country to get and bring in. He spent Himself in and upon the city. And it was a city that crucified Him, while a city man buried Him in what was really a city sepulchre (Luke 23 : 51). Jesus loved the country, but He was a man of life and He lived and worked and died in the city.

4. But in spite of all this there are those who say that He spoke too much to the individual and that His message ignored, as Mill, in his essay on *Liberty*, complains that Christianity has done, public duties and virtues. It was a gospel for the unit, not for the community, men say. (1) But suppose it was. The fact that Jesus' message was addressed to men in the only way in which it could reach them in the first century is no evidence that it would have been addressed to men of the twentieth century in precisely the same form. Even if Jesus had spoken only of the individual then we may be sure, as Harnack says, "that if Jesus were with us to-day, He would side with those who are making great efforts to relieve the hard lot of the poor and procure them better conditions of life. The fallacious principle of the free play of forces, of the 'live and let live' principle:—a better name for it would be 'live and let die'—is entirely opposed to the

gospel." Jesus spoke to the needs of His time. If here to-day He would speak to our needs. (2) But what is the sense of erecting such an antagonism between a social and an individual gospel? The gospel that is to redeem society can do it only by redeeming the units of society. Community morality rests upon personal morality. And on the other hand individual effort can attain its goal only when the community life and atmosphere are what they should be. This is one reason why law should always be in advance of a great body of public opinion—to furnish ideal and sanction above the attainment of a large mass of men and thus aid personal effort. (3) And as a matter of fact Jesus did speak both to man and to men. He laid upon His disciples the duty of unselfishness, of social service. Self-development could come only through self-abandonment (Matt. 10: 39), and the end of life was use (Luke 22: 24–27). He continually defines the duties of life in terms not of personal privilege or possession or culture, but in terms of brotherly service and helpfulness (John 13: 34, 35). He spoke to men in their social relationships.

5. And thus at the outset Christianity laid hold upon the communities of men as well as upon individuals among men. The book of Acts contains expressions like these: "He preached the gospel to all the cities" (Acts 8: 40). "The whole city was gathered together to hear" (Acts

13: 44). "The city was filled with confusion" (Acts 19: 29). "The city was moved" (Acts 21: 30). And in every city the Holy Ghost was bearing His witness (Acts 20: 23). The abiding impress of the early dominance of Christianity over the city remains upon our language in the words "pagan" and "heathen." "The Church fixed itself first," says Trench, "in the seats and centres of intelligence, in the towns and cities of the Roman Empire; in them its earliest triumphs were won: while long after these had accepted the truth, heathen superstitions and idolatries lingered on in the obscure villages and hamlets; so that 'pagans' or villagers came to be applied to all the remaining votaries of the old and decayed superstition. . . . The Church of Christ planted itself first in the haunts of learning and intelligence . . . had its claims first recognized by them, and in the great cities of the world won first a complete triumph over all opposing powers."

6. And Jesus and the city belong together still. The city needs Him. It needs Him as the standard of its righteousness, to sharpen its moral judgments, to set up before it the right principles. The city has no right to take as its standard the appetites and ideas of European immigrants, the desires of the depraved or the truth-betraying tolerance of the easy going or the careless. Christ is its true standard. And He is the

redeemer of the city's life, the realization of His ideals in it. If the city needs Christ He also desires the city. He was filled with pity for its lost opportunities and for its comfortlessness. "O Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23: 37.) "And when He drew nigh, He saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong to peace! but now they are hid from thine eyes" (Luke 19: 41, 42). Jesus deemed the service of the city a privilege, and the last warning of the Bible holds out as its curse the withdrawal of the offender's share in the life and work of the Holy City (Rev. 22: 19).

7. These were among Jesus' last injunctions: "Go ye into the city" (Mark 14: 13). "Tarry ye in the city" (Luke 22: 49).

L

JESUS AND THE NATIONS

1. THE race to which Jesus belonged had developed "an intense sentiment of nationality." This displayed itself in many ways in the lifetime of Jesus. One argument advanced for suppressing Jesus was that if He were let alone "the Romans will come and take away our place and nation" (John 11 : 48). It was better accordingly, it was urged, to have Jesus sacrificed "that the whole nation perish not" (John 11 : 50). On the pleasanter side, the elders who interceded in behalf of the centurion at Capernaum, did so on the ground that He "loveth our nation" (Luke 7 : 5). Jesus was recognized as a member of their nation, sharer in its glories and high spirit.

2. But Jesus was not sharer in its narrowness and exclusivism. One of His earliest sermons gave great offense because He laid emphasis on the outreaching grace of God. Elijah, He pointed out, had been sent to none of the widows of Israel in the days of famine but to a Sidonian woman, and Elisha had cleansed no lepers of Israel but only Naaman, the Syrian. "And they

were all filled with wrath as they heard these things" (Luke 4: 25–29). The same spirit of nationalistic narrowness, from which Jesus was free, found expression in the sneer of the Jews at Jesus' declaration, "Ye shall seek Me and shall not find Me; and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find Him? Will He go unto the Dispersion among the Greeks, and teach the Greeks?" (John 7: 34, 35.) As though in contrast with this smallness of vision, John proceeds to relate the words of Jesus on the last, the great day of the Feast of Tabernacles, beginning, "If any man thirst, let him come unto Me and drink" (John 7: 37).

3. This contrast between the attitude of Jesus and the attitude of the Jews is sharply presented in their relations to the Samaritans. The Jews had no dealings with the Samaritans (John 4: 9), and when they would be especially bitter and contemptuous in their reference to Jesus they said to Him, "Thou art a Samaritan and hast a devil" (John 8: 48). The later tradition declared, "It is forbidden to eat bread or to drink wine with the Samaritans." But Jesus ignored and violated these restraints. "He went and entered into a village of the Samaritans" (Luke 9: 52). He sent His disciples into a Samaritan village to buy food and welcomed the people of the village

to faith and discipleship (John 4 : 39–42). And He deliberately gave to a Samaritan a place in one of His most exquisite parables above Levite and priest (Luke 10 : 33).

4. It was significant that the first people to recognize the universal mission of Jesus were Samaritans. "We know that this is indeed the Saviour of the world," they said (John 4 : 42). Yet in some sense, this sweep of the work of Jesus had been already perceived. The song of the angels suggested it (Luke 2 : 10, 14). Aged Simeon foresaw it. "Mine eyes have seen thy salvation," he said as the child Jesus lay in his arms,

> "Which Thou hast prepared before the face of all peoples
> A light for revelation to the Gentiles" (Luke 2 : 31, 32).

And John the Baptist hinted at it also: "The lamb of God which taketh away the sin of the world" (John 1 : 29). Thenceforward it was revealed with increasing clearness that Jesus was in the world for the world. He said, Himself, that the field was the world (Matt. 13 : 38). His disciples were the light of the world (Matt. 5 : 14), as He had come a light into the world (John 12 : 46), and was Himself the world's light (John 8 : 12). He called Himself the bread of God which had come down for the life of the world (John 6 : 33, 35).

5. Indeed, throughout, Jesus will admit no

narrower field of work and salvation for Himself than the world. There are apparently contradictory statements. "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24). "Go not into any way of the Gentiles and enter not into any city of the Samaritans" (Matt. 10: 5). Jesus had to make a beginning. His immediate mission was to Israel. The only way in which any larger mission could be made possible was by the discharge of this mission to the Jews. A salvation for all was to be wrought out in time and space and until the work was done the field was confined. But beyond all the immediate and preparatory work lay the universal reaches of a redemption for all mankind. Jesus was such a good Israelite in order that the mission of Israel might be fulfilled and there be henceforth neither Jew nor Greek. Accordingly the whole spirit and message of Jesus were universal. "God sent not His son into the world to condemn the world but that the world through Him might be saved" (John 3: 16, 17). He contemplated the conviction of the world (John 16: 8; 17: 21, 23), and the preaching of His gospel among all nations (Matt. 12: 14; 26: 13). And even before His coming He said the Father had intended the temple to be a place of prayer for all nations (Matt. 11: 17), while now all local limits were set aside and everywhere true worshippers were invited to come immediately to

the Father without temple and without priest (John 4 : 20–24).

6. Jesus told of a good Father over all (Matt. 5 : 45–48), of a light in Himself adequate for all guidance (John 8 : 12), of Himself as the only way to the Father (John 14 : 6), and as the truth and the life (John 14 : 6). In view of all this the nation in which He was could be the starting point only, not the goal. His gospel was a message for all men everywhere. His last commands, accordingly, did not create the missionary obligation. They merely expressed it (Matt. 28 : 19; Mark 16 : 15; Acts 1 : 8). If He had not uttered them the obligation would not have been diminished in the slightest degree. But having uttered them our duty has been made so clear that we can miss it only by missing Christ and His significance to our own hearts.

7. The two great ideas of nationality and universality have received sharper definition and emphasis in our day. Stubbs suggests that it was only upon the partitionment of Poland that the idea of nationality was forced upon the world. In Japan in our own day the question of the relation of nationality to humanity and of Christianity to a nation's life as affecting its regard for its own interests and universal interests has been one of the most openly discussed problems of Christianity. Christianity, some Japanese have held, is opposed to a nation's distinct interests

and is inconsistent with patriotism, for it erects certain universal moral standards above unquestioning devotion to the state. In Christian lands some people have felt the same antagonism and have boldly declared that the only patriotic motto is, "My country, right or wrong." "Our country!" said Stephen Decatur. "In her intercourse with foreign nations may she always be in the right; but our country right or wrong." What is the true position here? (1) Right is always right and wrong always wrong. Falsehood and theft are as immoral when a nation is the offender as when an individual lies or steals. "My country, when my country is right," is the only Christian principle. To be sure both sides may be wrong and a Christian be forced to choose between a less and a greater evil, but the great principle is that Christianity demands that it shall rule the intercourse of nations as well as of men. (2) The best and truest patriotism is the product of Christianity. It has been so historically. It ought in principle to be so. The love of God in Christ is the fountain head of reverence for the institutions of God in society and of these the state is one. There are but two others, the Church and the family, to be named with it. He will best serve and most eagerly die for his country who best serves and most truly lives for Jesus Christ.

LI

JESUS AND MORAL AND SOCIAL IDEALS

1. JESUS ever held perfection in view as the right end of life and of society. "Be ye perfect, as your Father in heaven is perfect" (Matt. 5 : 48) is the saying that embodies His ideal. The true end of discipleship is that the disciple be "perfected as his Master" (Luke 6 : 40), and the Master's desire for His disciples is that they "may be perfected into one" (John 17 : 23). This is the New Testament standard throughout, completeness, full attainment of the best (2 Cor. 7 : 1; James 2 : 22; 1 John 4 : 17, 18; Heb. 2 : 10; 5 : 9); thorough adjustment and adaptation (2 Cor. 13 : 11; Heb. 13 : 21; 1 Peter 5 : 10). And this ideal of perfection Jesus held not for His disciples only, but as the standard of all life and creation. He knew that unseen kingdom in which all things fulfill the law and end of their being and where there is perfect harmony and obedience, and He longed to see this unseen kingdom realized in the world. "(1) We know," says Professor Bosworth in *Studies in the Teaching of Jesus and His Apostles*, "that the earth is the scene of the growing kingdom (Matt.

13 : 38), but the teaching of Jesus regarding the place where the kingdom is to find its ultimate, glorious manifestation is not distinct. (2) Examine each of the following references to the coming of Jesus in the glory of His kingdom. See where it is that He appears, and note whether there is any indication as to where the kingdom will find place: Luke 17 : 20–37; 18 : 8; 21 : 25–28; Matt. 24 : 36–42. Consider the bearing of Matt. 6 : 10. (3) Some of the references cited above seem to indicate that the earth is to be the scene of the perfected kingdom. In John 14 : 2 a statement is found which seems to indicate some locality other than the earth. See also John 17 : 24. (4) The teaching of Jesus as recorded in the Gospels, which is all we have to consider here is, then, not explicit upon this point. Possibly taken as a whole it affords ground for saying that this earth is to be a part of the place where the perfected kingdom is to exist, but not the whole of it. Anticipate for a moment the apostolic view, found in Rev. 21 : 1–4; Rom. 8 : 19–23, that a transformed earth will be the scene of the kingdom."

2. The emphasis both of Jesus and the New Testament writers is not upon the place of the kingdom but upon its character. The kingdom was in the midst of men when Jesus was with them and within every man who had the spirit of a child (Matt. 4 : 17; 18 : 1–3; Mark 10 :

14, 15; 12: 34; Luke 10: 9, 11; 17: 21). It was not the kingdom as a locality, but the kingdom as a righteousness that men were to seek (Matt. 6: 33), and Paul indeed explicitly denies its material character. "The kingdom is not meat and drink, but righteousness, peace and joy in the Holy Ghost" (Rom. 14: 17).

3. Jesus' ideal of perfection for man and society prevents all conceit or lethargy of self-satisfaction. No man may say, "I have attained." Jesus' command is not a promise of easy attainment. It is a summons to an endless quest. "I count not myself to have apprehended," says Paul. "I have not attained, nor am I already perfected. I follow after" (Phil. 3: 12, 13). Yet he too enjoins upon his people, "Be perfect" (2 Cor. 13: 11). But "the perfect" are not men, as Dr. Bruce says, "with a conceit of perfection, but aspirants—men who seek to attain." And, likewise in society, we dare never say that we have reached the goal. We struggle towards justice and brotherhood.

4. Brotherhood is a modern word which men exalt as though it supplied what Christianity has failed to furnish. But if Christianity has failed to furnish it, it has been the fault not of the gospel but of the Church. Indeed the word itself is as old as the gospel. "Love the brotherhood" is one of the apostolic injunctions (1 Peter 2: 17; 3: 8; 1: 22). Indeed the most com-

mon term of address and description among the early Christians was "brothers." There are only two New Testament books where it does not occur, while in most of them it recurs again and again. Examine the Epistle of James, as an example (James 1: 2, 9, 16, 19; 2: 1, 5, 14, 15; 3: 1, 10, 12; 4: 11; 5: 7, 9, 10, 12, 19). And consider the solemn and uplifting declaration of John, who finds the evidence of life in love of one's brothers, who exalts the duty of laying down life for them, who calls hate of brothers simple murder and pronounces any want of love for one's brothers absolute proof of the falsehood of one's claims to love God (1 John 3: 14, 15, 16; 4: 20, 21). All that is now said about brotherhood as a social ideal is feeble in comparison with what Jesus and His disciples taught (John 13: 34, 35; 15: 13). "When all is said and done," said President Roosevelt in his first message to Congress, "the rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we strive. Each man must work for himself, and unless he so works, no outside help can avail him; but each man must remember also that he is his brother's keeper, and while no man who refuses to walk can be carried with advantage to himself or any one else, yet that each at times stumbles or halts, that each at times needs to have the helping hand outstretched to him." This is high

doctrine in modern economics and civics, but it was commonplace in the society which Jesus founded.

5. Jesus' ideals involve a just and pure and peaceable society. When they prevail there will be no oppression, no vice, no war. All these are terrible things and they will not exist in the kingdom. There will be no "excise question" then dividing good men, some in favor and others in hostility to the damnable evil of the saloon. All unclean personal habits will be banished also from the lives of men who seek to be perfect as their Father in heaven is perfect.

6. It will be well to point out again, however, that Jesus was not a political or social reformer. He "laid down," as Harnack says, "no social program for the suppression of poverty and distress, if by program we mean a set of definitely prescribed regulations. With economical conditions and contemporary circumstances He did not interfere. Had He become entangled in them; had He given laws which were ever so salutary for Palestine, what would have been gained by it? They would have served the needs of a day and to-morrow would have been antiquated: to the gospel they would have been a burden and a source of confusion. We must be careful not to exceed the limits set to such injunctions as 'give to him that asketh thee' and others of a similar kind. They must be under-

stood in connection with the time and the situation. They refer to the immediate wants of the applicant, which were satisfied with a piece of bread, a drink of water, an article of clothing to cover his nakedness. We must remember that in the gospel we are in the East and in circumstances which from an economical point of view are somewhat undeveloped. Jesus was no social reformer." The Sermon on the Mount was not a body of laws or prescriptive requirements. It was an illumination, a divine forth-setting of ultimate principles, stated extremely so as to cut off the possibility of evasion and dishonest compromise, but intended not as a code but as a spiritual call.

7. But though Jesus Himself spoke not for one time only but for all time and dealt thus with great principles rather than with limited legislation He meant His principles to be embodied practically in the ideas and requirements of each age: He does speak to the weary heart of the calm of Paradise, but His message is also for the world of present care and present duty. The Church has both words to deliver. As Dr. John Watson says:

"Two absolutely differently sermons, with not one point of contact save Christ, could be preached to-day by an individualist of the old school and a solidarist of the new, from the text, 'Come unto Me, all ye who labor and are heavy laden.' One would treat of a person's weary

conscience, the other of the multitude's weary life. The criticism on the former would be, 'Is he living in the present world?' on the latter, 'Does he believe that there is a world to come?' . . .

"It is right to say that the Church must labor to bring heaven here, but this heaven is long of coming, and meanwhile the Church must comfort the oppressed, the suffering, the beaten in this present battle, with the vision of the City of Rest, where is no more pain, neither crying, for the former things have passed away. A policy of sanitation is excellent, but it cannot replace the way of Salvation.

"Christ's minister must, at the same time, remember that he is the representative of the Carpenter of Nazareth, who had a very tender compassion for the proletariat, and by this spirit has led them all those years through the wilderness to the borders of the Promised Land, and that he is the legitimate successor of these Hebrew prophets, who were the champions of the poor and the uncompromising enemies of tyrannical wealth. It is not for him to stir up strife between classes, but to make peace, yet if in any critical conflict between the poor and the rich the minister of Jesus sides with the strongest, then hath he broken his commission, and forsaken his Master. If the Church of the Nazarene lift not up her voice on behalf of those who 'labor and are

heavy laden,' and is not a refuge for the poor and friendless, what good is she on the face of the earth?"

Christ's ideal is the kingdom of God and that kingdom is peace and joy for the individual heart, but it is also righteousness among men, and over all the earth.

LII

JESUS AND MORAL SANCTIONS

"A SANCTION," says Bentham, "is a source of obligatory powers or motives: that is, of pains and pleasures; which according as they are connected with such or such modes of conduct, operate, and indeed are the only things that can operate, as motives." In other words, roughly speaking, sanctions are the motives of moral actions. What sanctions did Jesus recognize and assume?

1. The great motive to which Jesus appealed among His disciples was love. He established a new law of love among them, "such," as Wendt says, "as had yet no sure basis in the Old Testament knowledge of God and as had not yet been recognized as belonging unconditionally to the righteousness commanded by God." "By this shall all men know that ye are My disciples if ye have love one to another" (John 13: 35). And He saw in love the supreme motive and source of obedience. "If a man love Me he will keep My word. . . . He that loveth Me not keepeth not My word" (John 14: 23, 24). "If ye love Me, ye will keep My commandments" (John 14: 15).

It was the existence of love in Peter's heart which Jesus challenged when He put him to his threefold test and tied the threefold assertion of love on Peter's part to the duty of service (John 20: 15–17). Love is the supreme Christian motive. We will serve God because we love Him and also because He loves us and we are won to love by His love (1 John 4: 19). And generally, not among Christians only, love is the most potent sanction of life (Matt. 5: 43, 44; 19: 19; 22: 37, 39). We will do good if our hearts are hearts of love, and that is practically the only real guarantee of good. Love is the fulfilling of all right law (Rom. 13: 8, 10).

2. But is there any place for fear? "I will warn you whom ye shall fear," said Jesus. "Fear Him, which after He hath killed hath power to cast into hell" (Luke 12: 5). This is Jesus' only direct mention of fear as a motive. To whom does He refer? "Surely he who tempts to unfaithfulness,—the god of this world," says Bruce. On the other hand the older commentators hold that it is God. Elsewhere, however, Jesus surely appeals to the certainty of future judgment as a warning (Luke 12: 8, 9). "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God, but he that denieth Me before men shall be denied before the angels of God" (cf. Luke 12: 46–48, 58, 59; 13: 24–30; 14:

34, 35; Mark 16: 15, 16). Is all this wrong? Ought the thought of future punishment and the fear of it to have no place in our minds? This was Huxley's view: "The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. . . . The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so—for experimental proof of the fact is within reach of us all—nay is before us all in our own lives, if we had but the eyes to see it.

"Not only then do I disbelieve in the need for compensation, but I believe that the seeking for rewards and punishments out of this life leads men to a ruinous ignorance of the fact that their inevitable rewards and punishments are here.

"If the expectation of hell hereafter can keep me from evil doing, surely *a fortiori* the certainty of hell now will do so? If a man could be firmly impressed with the belief that stealing damaged him as much as swallowing arsenic would do (and it does), would not the dissuasive force of that belief be greater than that of any beased on mere future expectations? . . .

"Kicked into the world a boy without guide or training, or with worse than none, I confess to my shame that few men have drunk deeper of all

kinds of sin than I. Happily, my course was arrested in time—before I had earned absolute destruction—and for long years I have been slowly and painfully climbing, with many a fall, towards better things. And when I look back, what do I find to have been the agents of my redemption? The hope of immortality or of future reward? I can honestly say that for these fourteen years such a consideration has not entered my head."

The motive of fear plays no such part with us as it did with our fathers. But it has its place, even though a small one. As to allowing it in this present life but disallowing it as to the future, it can only be said that such a distinction is utterly unreasonable. If it is right for a man to remember that to-day's sin will bring its penalty to-morrow, it is right for him to remember that the same principle reaches on into the future life. Of course there is such a thing as craven and contemptible fear. But as a matter of fact few people will shun sin for fear of future punishment who do not also shun it on other and stronger grounds. But all men have both a right and a duty to consider the consequences of sin and of righteousness.

3. The great motive is found in the moral nobility of doing right for its own sake. Jesus declared that He did what He saw the Father doing and spoke of what He heard in His Father (John

5 : 19; 8 : 28, 38). He did right not through an acquired affection or through fear of consequence, but because of a complete moral unity with God. Right was His nature and His will expressed itself in perfect obedience (John 8 : 28, 29). He did not even weigh the relative claims of good and evil, and choose then to do right because it was right. That is high ground but it is higher to be above the possibility of such discussion and to do right as the inevitable and instinctive law.

4. But there is nothing that is not admirable in the attitude of one who must seek to discover duty, who does not see with great instinctive vision, but must ponder and decide after examination. Jesus believed in duty. When men did not see, He bade them go on in the way of duty and vision would come (John 7 : 17). If love would lead to the keeping of His commands, keeping His commands was itself the best evidence of love (John 14 : 15; 15 : 14). Duty-doing is a great first principle. It is the "way for dissolving any and all doubts" and it is a fountain of the holiest sanction of right.

5. Jesus believed in authority too. Our day has reacted from the excessive dogmatism of an earlier day but men in our day cannot escape from the clutch of authority. Admiration, imitation, sympathy are good, but they are not enough. Jesus Himself spoke and wrought with authority

(Matt. 7: 29; 21: 23, 24, 27; Mark 1: 27; John 5. 27). There is authority in the truth and there is authority in the living Truth. We take most of our knowledge upon trust, upon confidence in human authority. We cannot draw a rational line anywhere in our knowledge and decline to recognize authority upon one side and especially in our relations to God in Christ while we allow it upon the other. "Thus saith the Lord" is a phrase as worthy and rich as when it fell from the life of prophets who spoke in times long gone by, as they were moved by the Holy Ghost.

6. Faith provides the believing heart with sanctions of its own. Only, alas, all have not believing hearts. Have we?

"Upon the white sea sand
There sat a pilgrim band
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.
There were some who mourned their youth
With a most tender ruth,
For the brave hopes and memories ever green;
And one upon the West
Turned an eye that would not rest
For the fair hills whereon its joys had been.
Some talked of vanished gold,
Some of proud honors told,

Some spoke of friends who were their friends no more.
And one of a green grave
Far away beyond the wave,
While he sits here so lonely on the shore.
But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free:
'Sad losses ye have met,
But mine are sadder yet,
For the believing heart has gone from me.'
'Then alas!' those pilgrims said,
'For the living and the dead,
For life's deep shadows and the heavy cross,
For the wrecks of land and sea;
But, however it came to thee,
Thine, brother, is life's last and sorest loss,
For the believing heart has gone from thee—
Ah! the believing heart has gone from thee.'"

LIII

JESUS AND THE GOSPEL

1. WHAT is the gospel? Some reply, the human character of Jesus. He showed the kind of life that a man can live. So that henceforth all men might be able to meet defeat and discouragement with the confident word, "Well, I have fallen, but it is not necessary for men to fall. Jesus proved that. I shall try again." The acceptance of the gospel in this view, is simply the admiration and imitation of Jesus. There are only two difficulties in this view of the gospel. One is that it is not true. The other is that it is not practicable. Jesus did reveal the ideal life. He was the Son of Man, unveiling an illustration of what God would have each man be, but no man can lift himself into this redeemed character. The gospel is not the character of a dead man, loved and imitated by men of subsequent centuries. It is the power of the living Christ at work in human life reproducing itself. We assent to His working the transformation, but it is He who redeems and saves. "What we want," says Horace Bushnell, "is not to go hunting our poor nature through, that we may find what is slumber-

ing in us, waiting to be somehow waked. But the grand first thing, or chief concern for us is to be simply Christed all through, filled in every faculty and member with the Christly manifestation, in that manner to be so interwoven with Him as to cross fibre and to feel throughout the quickening contact of His personality; and then everything in us, no matter what, will be made the most of, because the corresponding Christly talent will be playing divinely upon it, and charging it with power from Himself" (John 3: 3; 5: 21; 6: 51; Matt. 11: 28; 28: 20). It may be said that there is very little of this idea in the Synoptic Gospels, that there Jesus talks only of the moral standards in which He believed and simply asked men to follow Him as any teacher was followed by his disciples. But Jesus says little in the Synoptic Gospels about His own character and the idea of the gospel presented there is not that of a personal imitation.

2. Exactly so, some reply. Jesus' idea of the gospel was not personal at all. It consisted of those doctrines of God as Father and men as sons of God and brothers one of another which constituted His discourses. His gospel in other words was not His work or His character but His message. The gospel and Jesus can be readily and entirely separated from each other. "The individual is called upon," as Harnack says, "to listen to the glad message of mercy and the

Fatherhood of God, and to make up his mind whether he will be on God's side and the Eternal's or on the side of the world and of time. *The gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son.* This is no paradox, nor on the other hand, is it 'rationalism,' but the simple expression of the fact as the evangelists give it. . . . The Christian religion is something simple and sublime; it means one thing and one thing only: eternal life in the midst of time, by the strength and under the eyes of God." In this view there was no Christological element in the gospel. It was simply a vigorous theism which conceived God in terms of dear and kindly Fatherhood. Of course this view of the nature of the gospel eliminates the Gospel of John as unreliable. That Gospel gives to the gospel an overwhelming Christological character. It begins with such an assertion. "The Word was God" (John 1 : 1). It knows no other sort of gospel. Jesus Himself is the gospel (John 3 : 16–18, 36; 4 : 25, 26; 5 : 18–47; 6 : 33–65; 7 : 37; 8 : 19–36, 58; 9 : 35–37; 10 : 7–18, 24–38; 11 : 25–27; 12 : 32–36; 14 : 15; 16 : 17). The fourth Gospel is only the constant and emphatic declaration of the Christology of the gospel. "He that receiveth Me, receiveth Him that sent me." "No man cometh unto the Father but by Me." "He that hath seen Me hath seen the Father." "I and the

Father are one." "I am the bread of life." "God sent the Son that the world should be saved through Him." These are characteristic statements from the fourth Gospel. No one can hold to its reliability and not believe that Christ is the gospel.

3. But the Synoptic Gospels also present the gospel to us as Christological. There as truly though not as fully as in John the gospel stands in Jesus, His person and His work, as truly as His message. "I came to fulfill" (Matt. 5: 17). "Many will say to Me in that day Lord, Lord, and then will I profess unto them, I never knew you, depart from Me" (Matt. 7: 23). "Jesus said unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. 16: 16, 17). "Where two or three are gathered together in My name there am I in the midst of them" (Matt. 18: 20). Observe the constant note of authority (Matt. 10: 23, 32, 34; 11: 19, 25, 28–30; 12: 6–8; 18: 10; 19: 23, 24). Study the assumption of power and dominion in the miracles (Matt. 8: 7; 9: 22, 28; 12: 13; 15: 28). And these words from Matthew are of exactly the same temper as the Christological declarations in John: "All things

have been delivered unto Me of My Father, and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. 11: 27).

4. Indeed so interknit are Jesus and His gospel that even Harnack does not consistently try to keep them separated. "No one had ever yet known the Father in the way in which Jesus knew Him, and to this knowledge of Him He draws other men's attention, and thereby does 'the many' an incomparable service. He leads them to God, not only by what He says, still more by what He is and does, and ultimately by what He suffers." And again, Jesus "knows Himself to be the Son called and instituted of God, and hence He can say: *My* God and *My* Father, and into this invocation He puts something which belongs to no one but Himself. . . . Jesus who preached humility and knowledge of self, nevertheless named Himself and Himself alone as *the Son of God*."

5. The supreme and essential fact about the gospel is its relation to Christ. All other religions are separable from their founders. They are book religions, or method religions or social religions, but Christianity is a personal religion. To remove its Christological element is radically to alter its character, to destroy the class in which it stands by itself, and to reduce it in kind to the

level of the other religions. It is also to rob it of its power. Its power consists in the eternal and divine personality who lives in it and in all who enter it by faith in Him. Its force lay in this that "it had a founder who Himself was what He taught" and its force to-day lies in this that He still is what He taught. And what He taught and teaches is not a doctrine only, but Himself, the life. Whoever obliterates the Christological element in the gospel simply prepares the way for pantheism, for the human heart needs the personal experience of God and if it is denied the joy of merging itself in God in Christ and still preserving personality, it will still seek the sense of a divine unity and will secure it at the expense of personality and responsibility, safeguarded to us by the historic doctrine of the Christian faith.

LIV

JESUS AND THE SUPERNATURAL

1. WHAT do we mean by natural and supernatural? "Nature," says Bushnell in *Nature and the Supernatural*, "is that world of substance, whose laws are laws of cause and effect, and whose events transpire, in orderly succession, under those laws; the supernatural is that range of substance, if any such there be, that acts upon the chain of cause and effect in nature from without the chain, producing, thus, results that by mere nature, could not come to pass. It is not said, be it observed, as is sometimes done, that the supernatural implies a suspension of the laws of nature, a causing them, for the time, not to be—that, perhaps, is never done—it is only said that we, as powers, not in the line of cause and effect, can set the causes in nature at work, in new combinations otherwise never occurring, and produce, by our action upon nature, results which she, as nature, could never produce by her own internal acting." It will be seen that Bushnell contends that we ourselves are supernatural. "The moment we begin to conceive ourselves rightly, we become ourselves supernatural. . . .

In ourselves we discover a tier of existences that are above nature, and in all their most ordinary actions, are doing their will upon it. The very idea of our personality is that of a being not under the law of cause and effect, a being supernatural." Most of our thought embraces man in the realm of the natural but it is not so, and a comprehension of the significance of human personality relieves the real difficulties which are felt regarding the supernatural. From Bushnell's point of view, of course Jesus was supernatural, but from the common point of view also He must be recognized as in a class above nature and man (John 5 : 26; 8 : 42).

2. Jesus did the supernatural. He worked miracles. That is the plain teaching of all the Gospels. We may set the miracles of the Gospels in their proper place and hold with Harnack that "it is not miracles that matter; the question on which everything turns is whether we are hopelessly yoked to an inexorable necessity, or whether God exists who rules and governs, and whose power to compel nature we can move by prayer and make a part of our experience." Or we can pare down the authority of the gospel stories and minimize the miraculous element in the life of Jesus, but even still the supernatural remains and cannot be excluded without doing violence to the history and the person. The resurrection is the only miracle that needs to be

validated. If that is established the principle of the others is established also. And why is that miracle difficult of belief? "There are three miracles in the development of nature," says Godet. "1. The appearance of matter. 2. The appearance of life in matter. 3. The appearance of the conscious and free will in the domain of life. There are three decisive miracles in the history of our Lord. 1. His coming in the flesh or His entrance into material existence. 2. The realization of life, of holy communion with God in this corporeal existence. 3. The elevation of this life to the liberty of the divine life by the resurrection and ascension. . . . It is said such a fact (as the resurrection) would overthrow the laws of nature. But what if it were, on the contrary, the law of nature when thoroughly understood which required this fact?" But even if natural law is transcended and not illustrated in the miracles of the Gospels, it does not follow that they were arbitrary and irruptive. God is great enough to work in His world and through His ordinary ways in it and through them to accomplish things out of its order and beyond its natural possibility. The miracles which Jesus wrought He represented as the orderly working of God revealing Himself after His nature (John 5: 17, 26, 36; 10:25, 32, 37).

3. Jesus' teaching was supernatural. His words were not a man's words. They were the

words of God (John 12: 49, 50; 17: 8; 14: 10; 8: 47). What He said was revelation, the unveiling of what otherwise we should not have known. It was not genius, or Semitic insight or great pedagogic skill. It was divine insight and unfolding. "The words that I speak unto you, they are spirit and they are life" (John 6: 63). "I speak that which I have seen with My Father" (John 8: 38).

4. Jesus was supernatural. The Gospels of Luke and Matthew represent His birth as miraculous (Luke 1:26–38; Matt. 1: 18–25). But if Jesus' birth had not been supernatural, it would not have affected necessarily the divinity of His life. If the Son of God could have a human mother, and yet be divine, He could have been divine even if He had had a human father. But the Gospels give Him a miraculous birth. And so throughout, Jesus reveals Himself as man and not man, and claims this for Himself (John 5: 17, 18, 23, 43; 6: 27, 45, 46, 57; 8: 19; 15: 1). Our own personality is supernatural. But Jesus' is above ours. He and the Father are one in a way singular and unique (John 10: 30). But this also is not irruptive and violent. "Even the coming of God in Christ," says Samuel Harris, "is not contrary to the fundamental constitution and laws of the universe, but rather the consummation of the continuous action of God immanent in the universe and ever

coming near to man in the courses of human history."

5. Jesus simply assumed the supernatural. He did not set about to prove it. He saw God and lived in Him. Take a concordance and read all the verses in which Jesus spoke of God and observe the calm and restful confidence,—never dreaming of a scepticism which questioned the being, the goodness, the righteousness, the power of God,—which marked Him,—the realization of the living presence of God in the world, the sense of man's dependence and subjection, and his privilege and duty of obedience and sonship. He came to open this God to us, to be to us the way to God and to show our hearts the heart of our Father God. This is the need of men to-day and the principle of Jesus most necessary to be applied to our present life.

Consider this contrast.

"I know that I am, in spite of myself," wrote Huxley to Kingsley, "exactly what the Christian world calls, and so far as I can see is justified in calling, atheist and infidel. I cannot see one shadow or tittle of evidence that the great unknown underlying the phenomena of the universe stands to us in the relation of a father—loves us and cares for us as Christianity asserts."

"I have had some delightful times and passages since I came here," wrote Bushnell to his wife, "such as I never had before. I never so

saw God, never had Him come so broadly, clearly out. He has not spoken to me but He has done what is more. There has been nothing debatable to speak for, but an infinite easiness and universal presentation to thought as it were by revelation. Nothing ever seemed so wholly inviting and so supreme to the mind. Had there been a strain for it, then it could not be. O my God! what a fact to know and to possess that He is! I have not seemed to compare Him with anything, and set Him in a higher value; but He has been the *all*, and the altogether, everywhere, lovely. There is nothing else to compete; there is nothing else in fact. It has been as if all the revelations, through good men, nature, Christ, had been now through, and their cargo unloaded, the capital meaning produced, and the God set forth in His own proper day,—the good, the true, the perfect, the all-holy and benignant. The question has not been whether I could somehow get nearer, but as if He had come out Himself just near enough and left me nothing but to stand still and see the salvation; no excitement, no stress, but an amazing beatific tranquillity. I never thought I could possess God so completely."

This is the difference between the man of blind eyes and the man of the vision of faith, knowing God in Christ who revealed the Father. These were His words, "Your Father knoweth what

ye have need of before ye ask Him" (Matt. 6: 8, 32). "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. 7: 11.) "The Father Himself loveth you" (John 16: 27). "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom" (Luke 12: 32).

The question is not, is Bushnell's view pleasanter than Huxley's; but which view is true? Jesus gives and is the answer, and whoever accepts His principles sees in the world with all its perplexities yet the certain evidence of the Father's love and at the end of life the calm and fellowship of the Father's house.

QUESTIONS FOR THE STUDY OF BIBLE CLASSES

I

JESUS AND THE FATHER

1. By what title did Jesus address God?
2. What adjectives did He use in connection with it?
3. What was Jesus' relation to the Father as He described it?
4. How complete was His identification with the Father?
5. What were the principles of His relationship to the Father?

II

JESUS AND PRAYER

1. What did Jesus describe as conditions of right prayer?
2. For what did Jesus bid us to pray?
3. What did He teach regarding the manner and spirit of prayer?
4. What promises and encouragements did He offer that prayer would be heard?
5. Make a list of the instances of prayer in Jesus' own life.
6. What was His habit as to solitary prayer?
7. How constantly did Jesus pray?
8. What were the characteristics of His prayers?
9. Why did Jesus pray?

III

JESUS AND THE WILL OF GOD

1. What was the ruling principle of Jesus' life?
2. What did He teach about God's will?
3. What did His submission to the will of God do for Jesus?
4. What will submission to the will of God do for us?
5. How may we find out the will of God?

IV

JESUS AND HUMAN SOCIETY

1. What was the attitude of Jesus towards human society?
2. To what feasts did He go?
3. In what parables does He show a knowledge of the social life of men?
4. What was His attitude towards human opinion of Himself?
5. Did He ever reprove any one for discourtesy?
6. How did Jesus use social intercourse?

V

JESUS AND SIN

1. Did Jesus ever sin?
2. What did He promise in the way of forgiveness of sin?
3. What was His attitude towards sin?
4. What did He call sin, and what did He mean by this?
5. What was sin in Jesus' view?
6. Is sin merely disease or erroneous opinion?

VI

JESUS AND STANDARDS

1. What duties did Jesus enjoin?
2. What standards did Jesus set up?
3. Were Jesus' standards absolute and immovable?
4. What was His standard of truth?
5. What was His standard of unselfishness?
6. What was His standard of purity?
7. What was His standard of love?
8. Did Jesus preach a standard or was He one?

VII

JESUS AND TEMPTATION

1. Could Jesus have sinned if He wanted to?
2. Was He really tempted?
3. How was He tempted?
4. What was His attitude towards temptation?
5. What was the issue of His temptations?
6. Who tempts men?
7. What were the temptations of the disciples?
8. Do we need to yield to temptation?

VIII

JESUS AND POLITICS

1. What was the political relation of the Jewish nation to Rome?
2. What was the political situation inside the nation?
3. What was Jesus' political status?
4. Did He violate any laws?
5. Did He sanction the violation of law?
6. What was His position regarding the Roman taxes?

7. Was He a political reformer?
8. If not, what was His method?
9. What are the political duties of Christians?

IX

JESUS AND THE CHURCH

1. What was Jesus' position ecclesiastically?
2. What was His religious training?
3. How did He feel towards the Church?
4. Did He attempt to remedy its abuses?
5. How did the Church treat Jesus?
6. What ought to be our attitude towards the Church?

X

JESUS AND HIS ENEMIES

1. Did Jesus have any enemies? Who were they?
2. What was the cause of their enmity?
3. Trace the growth of their hostility to Jesus.
4. Did Jesus provoke enmity?
5. How did He act towards His enemies?
6. How does He expect us to treat our enemies?
7. Where, after all, is the only enemy we need to fear?

XI

JESUS AND FORGIVENESS

1. What was Jesus' teaching about the duty of forgiveness?
2. Is there to be any limit?
3. How did Jesus act in this matter?
4. Did Jesus ever seek forgiveness?
5. What is the secret of the joy of forgiveness?
6. Will Christ never tire of forgiving?

XII

JESUS AND ERROR

1. What intellectual error did Jesus meet?
2. What emotional error did Jesus meet?
3. What error in men's wills did Jesus meet?
4. What errors did He meet among His friends?
5. What was His attitude towards error?
6. What errors did He correct?
7. What errors did He pass over?
8. Did He regard error as of little consequence?
9. What was His method of correction?
10. What is the great source of error?

XIII

JESUS AND UNBELIEF

1. What was "belief" in Jesus' view?
2. Did He regard unbelief as an unimportant thing?
3. What are the real character and end of unbelief?
4. What relation did belief in Christ sustain to belief in God, and vice versa?
5. Can belief in Jesus' teaching be divorced from belief in Him?
6. What should be our attitude towards unbelievers?

XIV

JESUS AND FRIENDSHIP

1. Did Jesus hate anybody?
2. Did He have friendships?
3. What was the fundamental principle of Jesus' friendships?
4. Who were His friends?
5. Is friendship eternal, or can it die?

6. Was Jesus' friendship consistent with reproof of His friend?
7. Can any one be a friend of Jesus?

XV

JESUS AND MARRIAGE

1. Wherein does Jesus' teaching as to marriage differ from His other social teaching?
2. Did He teach the duty of marriage?
3. What was His idea of the marriage union?
4. Did Jesus allow divorce?
5. Is Christianity consistent with polygamy?
6. Is marriage for this world only?

XVI

JESUS AND THE FAMILY

1. What does Jesus reveal of the family life of God?
2. What was Jesus' attitude towards the family?
3. What do we know of His own family life?
4. What does He set even above the family?
5. Study all of Jesus' teaching about love in the light of family duty.

XVII

JESUS AND WOMAN

1. How did Jesus treat women?
2. What place does she have in His teaching?
3. How did women treat Jesus?
4. Did He assume their equality with men?
5. Make a list of all the women of the Gospels and study their relations to Jesus.
6. What bad women appear in the Gospels? Did they know Jesus?

7. Did Jesus assume that men and women are on an equality or not?

8. Are the Beatitudes or Jesus' other teachings for either sex alone?

XVIII

JESUS AND CHILDREN

1. What do we know of the childhood of Jesus?

2. What was His teaching about the child spirit?

3. What relations had He with children?

4. What did He say about children?

5. How did He use the child idea and name in dealing with His disciples?

6. What is the difference between Christianity and the non-Christian religions as to the place and rights of the child?

XIX

JESUS AND PRIVATE PROPERTY

1. Did Jesus believe that it was wrong to own anything?

2. Did He condemn private property?

3. What did He teach about private ownership in His parables?

4. What were His instructions as to the use of property?

5. Cite passages illustrating the New Testament idea of stewardship.

XX

JESUS AND RICHES

1. Quote Jesus' warnings against the perils of wealth.

2. Did He discourage wealth?
3. How did Jesus suffer from the love of money in others?
4. Did He call money wicked?
5. What and where is the prayer of Agur?

XXI

JESUS AND POVERTY

1. How poor was Jesus?
2. What were His relations to the poor?
3. Did He recognize or tolerate class lines?
4. Is poverty or wealth the more dangerous?
5. What was Jesus' teaching about the place of possessions in life?

XXII

JESUS AND GIVING TO MAN

1. Is philanthropy necessary?
2. What were Jesus' injunctions about giving?
3. What does the Parable of the Good Samaritan teach regarding giving to the needy?
4. What did Jesus say about the oppression of the poor?
5. What discriminations in the practice of giving and the care of the poor are evident in Jesus' teaching and in the life of the early Church?

XXIII

JESUS AND GIVING TO GOD

1. What is the bearing of Christianity on tithe-giving?
2. Where did Jesus teach that all we have is in trust from God?
3. How can we give to God?

4. What is the meaning of Jesus' reference to "Corban"?
5. What is the Christian rule of giving?

XXIV

JESUS AND THE ORGANIZATION OF SOCIETY

1. Did Jesus teach social doctrines?
2. Was He a social reformer?
3. Was He satisfied with the existing social order?
4. Is the social order Christian now?
5. What should we do to change it?
6. What social duties did Jesus inculcate?

XXV

JESUS AND WAR

1. Does the commandment "Thou shalt not kill" forbid war?
2. Is war always unjustifiable, so that no nation dare enter upon it even in self-defense?
3. Is it wrong to use force to suppress wrong?
4. Did Jesus always accept injustice?
5. Can Christian nations now do what the Christian Church as such should not do?

XXVI

JESUS AND NONRESISTANCE

1. When did Jesus quietly submit to evil and wrong?
2. What duty in this matter did He teach His disciples?
3. Did Jesus smitten on one cheek, turn the other?
4. Did Jesus ever resist injustice?
5. What was the character of Jesus' "legislation" in such matters?

XXVII

JESUS AND RIGHTS

1. Did Jesus ever waive the exercise of His rights?
2. Did He ever entertain the idea of authority?
3. Did He refuse to waive any of His rights?
4. What is the relation of rights to sacrifice?
5. What is the relation of rights to duty?

XXVIII

JESUS AND LAW

1. How did Jesus declare His respect for law?
2. What sort of law did Jesus promulgate?
3. Would Jesus ever approve of lawsuits?
4. What was Paul's doctrine as to litigation among Christians?
5. Is a distinction to be drawn between the use of law for self and its use for others?

XXIX

JESUS AND CHARACTER

1. Do our acts spring from character, or does character spring from acts?
2. Which did Jesus emphasize more, character or conduct?
3. What are the relations between the inner and the outer life?
4. Cite instances of Jesus' insight into the inner life.

XXX

JESUS AND DUTY

1. Did Jesus say "I must"?
2. Did He mean that He felt bound by duty?

3. How did Jesus teach the duty of duty?
4. What is the relation of duty and love?
5. Is it every man's duty to do more than his duty?

XXXI

JESUS AND LOVE

1. What in Jesus' view is the fundamental thing?
2. Describe the relation of love between God and Jesus?
3. What relation of love may exist between God and us?
4. What is the teaching of Jesus about loving?
5. Can love be commanded?

XXXII

JESUS AND WORK

1. What were the example and teaching of Jesus about work?
2. What opposite views were taken of His works?
3. Ought men to work irrespective of the ease and payment of it?
4. What works are we to do?
5. What is it to "finish" one's work? Can we do it?

XXXIII

JESUS AND THE TEACHING OF TRUTH

1. By what different titles was Jesus addressed?
2. What was the character of Jesus' preaching?

3. Study in the Gospel of Mark all the references to Jesus' teaching.

4. Where was Jesus accustomed to teach?

5. Cite instances of His use of questions and His answers of questions from others.

6. What parables and metaphors did Jesus use to support and illuminate His teaching?

XXXIV

JESUS AND HUMAN SPEECH

1. Describe some of Jesus' conversations. What were their characteristics?

2. What did Jesus talk about?

3. Did He know the common things of life, or was He lost in high spiritual things?

4. When did Jesus decline to speak? What questions did He decline to answer?

5. What commands and principles did Jesus give governing human speech?

6. Find all the New Testament warnings and injunctions regarding conversation.

XXXV

JESUS AND DISEASE

1. Cite instances where Jesus healed sickness and disease.

2. Did He really heal or did He merely destroy the imagination of disease in those who had no disease?

3. Does faith in Christ involve a belief in the unreality and non-existence of evil and sickness?

4. Does faith in Christ require the disuse of means?

5. Did Jesus ever use means?

XXXVI

JESUS AND DEATH

1. Did Jesus regard death as real or illusory?
2. Did Jesus die? What did He say about His death?
3. What was His attitude towards death?
4. Did He conquer death in others? When?
5. What presumption is there in favor of Jesus' resurrection, and what evidence is there for it?
6. When did He speak of death as sleep? What did He mean?

XXXVII

JESUS AND HEAVEN

1. Make a list of Jesus' references to heaven.
2. What is heaven's relation to God?
3. What was heaven's relation to Jesus?
4. What is the kingdom of heaven? What are its laws and principles?
5. Relate all of Jesus' parables about the kingdom of heaven.
6. Is heaven a place?
7. Is all our heaven here and now?

XXXVIII

JESUS AND HELL

1. What different words did Jesus use for "hell"?
2. What is Hades?
3. What is Gehenna?
4. What did Jesus mean by "everlasting" in the phrases "everlasting life," "everlasting fire"?
5. Is future reward or future punishment easier to conceive?

XXXIX

JESUS AND VERACITY

1. What did Jesus say about truth and His relation to it?
2. Which should hold the first place, truth or love or mercy?
3. Can truth be done or only spoken?
4. What is the influence of absolute veracity upon character and life?
5. How does the truth make men free?
6. What is worship in spirit and truth?

XL

JESUS AND FALSEHOOD

1. Did Jesus' teaching leave room for a belief in the justifiability of a lie?
2. Is a lie ever justifiable?
3. Cite instances of Jesus' truthfulness when it was hard to tell the truth.
4. What is a lie?
5. What does the book of Revelation teach about liars?

XLI

JESUS AND JUDGMENT

1. What did Jesus say against our judging one another and about His own judgment of men?
2. What did He say about the necessity of judgment?
3. What did He mean by forbidding judgments?
4. What is the right spirit for such judgments as we must form?

XLII

JESUS AND FAITH

1. What was Jesus' estimate of the value and place of faith?
2. What did He mean by faith?
3. What is the relation of the will to faith?
4. What is the relation of faith to service?
5. What is the relation of faith to opinion?
6. How sure may faith be?

XLIII

JESUS AND TRUST

1. Is trust the consequence of faith? Should it be?
2. Was Jesus always calm and restful?
3. Was He ever worried or hurried?
4. What did He teach regarding anxiety and care?
5. What are the fruits of faith in life?

XLIV

JESUS AND SACRIFICE

1. What is the meaning of "sacrifice" in the New Testament sense?
2. Describe in Jesus' own words the character and extent of His self-dedication to God and the work of God.
3. What did Jesus teach about sacrifice in the Old Testament sense?
4. What is the relation of self-denial to sacrifice?
5. What does Jesus demand that we shall give up?
6. What are the results and rewards of sacrifice?

XLV

JESUS AND THE HOLY SPIRIT

1. Was Jesus more than a good man controlled by the Spirit of God?
2. What were the relations of Jesus and the Holy Spirit?
3. What was the Holy Spirit to do for and to be to believers?
4. What are the relations of the Holy Spirit to Jesus to-day?
5. What are the relations of the Holy Spirit to the work of missions?

XLVI

JESUS AND THE BIBLE

1. Did Jesus know the Old Testament? Give evidence.
2. Make a list of His direct quotations from it.
3. Make a list of His allusions to it.
4. When did He use it in His own spiritual life?
5. Did He regard its value as temporary or enduring?
6. What can be inferred from the example of Jesus as to our study of the Bible?

XLVII

JESUS AND THE PLEASURES OF LIFE

1. What are the pleasures of life in our view?
2. What were they in Jesus' view?
3. What was His attitude towards social intercourse?
4. What is the relation of the Gospel to asceticism?
5. Does the Gospel forbid pleasure or suppress joy?

XLVIII

JESUS AND THE PURPOSE OF LIFE

1. What did Jesus seek to do with His life?
2. What did He deem the real purpose of life?
3. How did He condemn selfishness?
4. Is the purpose of life its prolongation to old age?
5. What does Jesus offer men in this matter?
6. What are the privileges of the Christian life?

XLIX

JESUS AND THE CITY

1. What did Jesus know of city life?
2. What mention did He make of cities in His teaching and instruction?
3. Was His message a message for individuals, or was it a social message?
4. How did Jesus feel towards Jerusalem?
5. Illustrate the early spread of Christianity among the cities.

L

JESUS AND THE NATIONS

1. What was the spirit of the Jewish nation towards other nations?
2. Was Jesus a narrow nationalist in His feelings, or did His thought embrace others than Jews?
3. What was Jesus' attitude, contrasted with the attitude of the Jews towards the Samaritans?
4. Cite the universal elements in Jesus' teaching and the evidence of a world-interest and purpose.
5. Is Christianity consistent with patriotism?

LI

JESUS AND MORAL AND SOCIAL IDEALS

1. What was Jesus' standard for personal life?
2. What was the goal He contemplated for society?
3. Is the kingdom of Heaven a place or an order?
4. How is the idea of perfection related to humility?
5. Outline the New Testament teaching about human brotherhood.
6. Is the gospel for the present world, or a preparation for the world to come, or both?

LII

JESUS AND MORAL SANCTIONS

1. What place did Jesus assign to love as a motive in life?
2. Is there any place among Christian motives for fear?
3. What is the highest motive?
4. What are the relations of duty doing and love?
5. Is there any place for authority?
6. What sanctions does faith supply?

LIII

JESUS AND THE GOSPEL

1. What is the gospel?
2. Is it the example of Jesus?
3. Is it the teaching of Jesus?
4. Can it be disassociated from Jesus?
5. Is the Christological conception of the Gospel confined to the Gospel of John?
6. Wherein does the power of the Gospel reside?

LIV

JESUS AND THE SUPERNATURAL

1. What do we mean by "natural" and "supernatural"?
2. Is man supernatural?
3. What did Jesus do that was supernatural?
4. Was His teaching supernatural?
5. Was Jesus supernatural? In what sense?
6. Is there any real difficulty in the way of faith in the supernatural?

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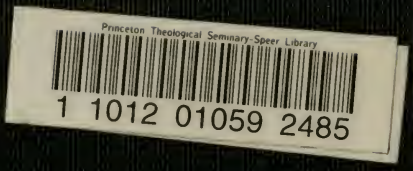
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