

Scanned
by the
Restoration
Library

What Jesus Taught

INTERSPERSED WITH

A Brief Word-Study

Together With the Customs and Traditions
of His Time

By CHARLES HEBER ROBERSON

One Time Instructor, Bible Chair, Church of Christ
at University of Texas

AUSTIN, TEXAS

1930



1930

FIRM FOUNDATION PUBLISHING HOUSE,
Austin, Texas.

Copyright, 1930, by
Firm Foundation Publishing House

Scanned
by the
Restoration
Library

TO

MY WIFE

KATHARINE MOYERS ROBERSON

**Whose Gentle Sympathy and Cheerful Disposition
Have Made Life's Pathway Brighter**

I DEDICATE THIS BOOK

In Gratitude and Affection

Scanned
by the
Restoration
Library

Preface

It has been constantly the purpose to set forth in a plain and orderly manner Jesus' teaching on every subject. The general reader has been kept ever in mind, and this has had much to do in selecting the form of the expression. Throughout the volume, a brief word-study has been introduced for the express purpose of making clearer what the Master taught. Comparisons and contrasts have been introduced to the end of obtaining a better and more comprehensive understanding and appreciation. The customs and traditions of Jesus' time that have a bearing on His teaching have been sought and included whenever and wherever they seemed to add to the import of His message.

Quotations are made from the American Standard Version, published by Thomas Nelson & Sons, New York, and grateful acknowledgement is made for permission to do so. The Authorized Version has been before the writer all the time for comparative purposes. The Twenty-Second American Edition of the Analytical Concordance to the Bible, by Robert Young, LL. D., the second edition of Concordance to the Greek Testament according to the texts of Westcott and Hort, Tischendorf and the English Revisers, edited by W. F. Moulton, M. A., D. D., and A. S. Geden, M. A., and the Student's edition of the New Testament in Greek, by Brooke Foss Westcott, D. D. and Fenton John Anthony Hort, D. D. have been studiously and diligently used both in making selection of topics and locating the many passages that are quoted and in giving their parallels. Also a Greek-English Lexicon of the New Testament, by Joseph Henry Thayer, D. D., corrected edition, has been the source of the definitions, though reference has been frequently made also to Greek-English Lexicon of the Classical Greek, by Liddell & Scott, Seventh Edition.

Various dictionaries of the Bible, namely, A Dictionary of the Bible, edited by William Smith, LL. D., in three volumes, published in 1863; The International Standard Bible Encyclo-

pedia, James Orr, M. A., D. D., General Editor, in five volumes, published in 1915; and a Dictionary of the Bible, dealing with its language, literature, and contents, edited by James Hastings, M. A., D. D., et al., in five volumes, published 1898-1904 have been widely and freely used. The New Eighth Edition, Revised and Enlarged, of a harmony of the Gospels, by John A. Broadus, D. D., LL. D., revised by Archibald Thomas Robertson, M. A., D. D., LL. D., published in 1903, has been of much aid. Much use has been made of the Ethics of Jesus, by Henry Churchill King, D. D., LL. D., re-issued, 1923; The Social Principles of Jesus, by Professor Walter Rauschenbusch, published in 1916; The Life and Teachings of Jesus, by Charles Foster Kent, Ph. D., Litt. D., published in 1913; Studies in the Parables of Jesus, by Halford E. Luccock, reprinted in 1924; A History of New Testament Times in Palestine, by Shailer Matthews, A. M., D. D., Revised Edition, published in 1924; The Social Teaching of Jesus, reprinted in 1917; Christianity and Social Science, by Charles A. Ellwood, Ph. D., LL. D., published in 1923; The Ethics of Jesus and Social Progress by Professor Charles S. Gardner, published in 1914; The Ethical Teaching of Jesus, by Ernest F. Scott, D. D., published in 1924; The Life and Teaching of Jesus, by Professor Edward Bosworth, published in 1924.

For the good of the cause, both the thought and the form of its expression have been freely appropriated. To give credit in each instance were too large a task, but indebtedness to all and any from whom anything has been drawn is acknowledged, and yet such can be only partial, for reading and study has extended through a period of many years and the influence of many writers may be found in the dress of the volume.

The compiler is very grateful to Brother F. L. Young, to whom honor is due for his broad knowledge of the English Bible and his godly and consecrated life, for his reading the manuscript as it was being prepared and for his kindly words of encouragement. Also, Brother G. H. P. Showalter whose extensive and profound knowledge of the Bible is generally recognized, and whose many years of publishing the Firm Foundation, qualifies him to be a judge of rare attainments, has read the manuscript, and my appreciation of his kindly and sympa-

thetic suggestions is hereby tendered. There is one whose faith in the Lord Jesus is a guiding star to all who know him and whose interest in world-wide evangelism is sincere and active that the compiler is under the deepest obligation for the financial aid that made possible the publication of this volume, and my deep gratitude is his.

The compiler has approached each subject with the sole purpose of learning what Jesus taught on that subject. He has sought to put aside all personal bias and to accept the facts as found regardless of any view he may have held previously. The assembling of the material for the book has been a veritable course in the gospels for him, and he sincerely entertains the hope that each one who may make use of the volume shall be as greatly benefitted in knowledge and in the strengthening of his faith as he has been. With an ardent hope and sincere prayer, he sends forth the volume, that men may come to know better, appreciate more surely, and to love more deeply Him who spake as never man spake.

CHARLES HEBER ROBERSON.

Austin, Texas, October, 1930

TABLE OF CONTENTS

	Page		Page
Ablution	1	Care	105
Abomination	4	Chance	108
Abraham's Bosom	8	Charity	108
Abstinence	9	Cheer	109
Accountability	13	Chest	110
Adoration	18	Chicken	111
Adultery	21	Chief Seats	111
Affliction	23	Child-Children	112
Agony	28	Children of God	113
Agreement	30	Choose	120
Almsgiving	31	Christ, The Exaltation	122
Angels	34	Christ, His Offices	126
Anointing	37	Christs, False	135
Antichrist	38	Church	136
Apostasy	39	Clean-Cleanse	137
Apostles	41	Cloak	139
Appear	43	Closet	140
Armor—Sword	44	Clothes, Rending of	140
Army	44	Cloud	141
Ascension	46	Coal	142
Ass	50	Cock	142
Atonement	52	Cold	143
Attitudes	57	Color	144
Authority	60	Colt-Foal	147
		Comforter	147
Banking	70	Comfortless	148
Banquet	72	Commandments	148
Baptism	73	Commandment, The New	150
Baptism of Fire	76	Commend	151
Baptism of the Holy Spirit	77	Commerce	152
Beggar-Begging	81	Communion	153
Blasphemy	83	Compassion	155
Blood	85	Compel	157
Body, Spiritual	87	Concupiscence	158
Branch	88	Condemn, Condemnation	158
Bread	90	Confession	161
Brethren of Jesus	93	Confirm	162
Brotherly Kindness	94	Cosider	163
Building	96	Conversion	163
Burial	97	Corban	165
		Corner-stone	167
Camel	100	Covenant The New	167
Candlestick	101	Covetousness	168
Canon of the Old Covenant	102	Crimes	169

	Page		Page
Cross	171	Evil One	249
Crown of Thorns	171	Evil-speaking	250
Cup	172	Exalt	250
Daily	173	Example	251
Danger	174	Excommunication	252
Darkness	175	Expedient	253
Dawn	175	Extortion	254
Day	176	Eye	255
Day Before The Sabbath	177	Faith	256
Day, Last	178	Faithless	256
Death	179	Family	257
Debt-Debtor	181	Father's House	258
Deceit-Deceive	183	Fear	258
Defilement	183	Fig-Tree	259
Demons	185	Fire	261
Disciple	189	Fishing-Fisher	261
Divorce	190	Flowers	262
Doctrine	194	Food	263
Door	196	Forgiveness	265
Doubt	196	Fox	266
Dreams	198	Fragments	267
Dress	198	Friendship	268
Drunkenness	200	Fulfill	268
Dust	201	Furnace	269
Duty	202	Gain	269
Dwell	203	Gehenna	270
Ear	203	Gesture	271
Earthly	205	Give	273
Education	205	Glad Tidings	274
Elders	208	Glorify	276
Elect-Election	209	Glory	278
Elijah	211	Gnash	280
End	212	Gnat	281
Endue	214	Goats	282
Endure	215	God	282
Enemy	216	Gods	285
Envy	217	Gold	285
Equal	218	Good, Chief	296
Eschatology	219	Goodness	297
Espousal	220	Gorgeous	298
Eternal	230	Gospel	298
Ethics	232	Grace	301
Eunuch	244	Grapes	303
Evil	245	Grass	304
Evil Eye	249	Great	304

	Page		Page
Greeting -----	305	Jairus -----	363
Grief -----	306	John the Baptist -----	364
Groan -----	307	Jonah -----	364
Guest -----	308	Jot -----	365
Guilt -----	308	Joy -----	366
Hades -----	310	Justice -----	369
Hair -----	311	Justification -----	371
Hallow -----	312	Keys -----	376
Hand -----	313	King, Jesus As -----	377
Hard-Hardness -----	314	Kingdom of God-Kingdom of	
Harlot -----	316	Heaven, The -----	386
Harvest -----	318	Kiss -----	389
Hate -----	319	Knock -----	390
Heal -----	321	Lamb of God -----	391
Heart -----	322	Lame -----	393
Heat -----	322	Lamp-Lampstand -----	394
Heavenly -----	323	Lasciviousness -----	395
Heavens, New (and Earth,		Latchet -----	396
New) -----	323	Laughter -----	396
Hem -----	324	Law -----	397
Herodians -----	325	Lawful -----	407
Hire-Hireling -----	326	Lawless -----	409
Holiness -----	327	Lawyers -----	410
Holy Spirit, The -----	329	Lazarus -----	411
Hope -----	338	Lazarus, the Beggar -----	412
Hospitality -----	338	Leaves -----	413
Hours of Prayer -----	340	Leaven -----	414
Household -----	341	Leg -----	415
Humility -----	342	Lend -----	416
Hunger -----	343	Leper-Leprosy -----	417
Husbandman -----	344	Lie -----	418
Hymn -----	344	Life -----	420
Hypocrisy-Hypocrite -----	345	Light -----	427
Idle -----	346	Lightning -----	430
Ignorance -----	347	Lips -----	431
Immortality -----	348	Locusts -----	431
Importunity -----	350	Lord's Day -----	432
Impossible -----	351	Lord's Prayer, The -----	432
Infirmity -----	352	Lord's Supper -----	434
Inheritance -----	352	Love -----	436
Iniquity -----	353	Lust -----	440
Inn -----	354	Maimed -----	441
Inspiration -----	355	Mammon -----	443
Intercession -----	360	Manifest -----	444
Interest -----	362		

	Page		Page
Manna	446	Palm (of the Hand)	512
Marketplace	446	Palm Tree	512
Marriage	448	Palsy	513
Meals	449	Parable	514
Measure	452	Paraclete	519
Mediation-Mediator	453	Paradise	520
Meekness	458	Parousia	521
Memorial	459	Passover	523
Mercy-Merciful	460	Patience	521
Messiah	461	Peace	523
Metre	468	Peacemaker	523
Mile	468	Perdition	524
Milestone	469	Perfect-Perfection	525
Millennium	470	Persecution	527
Miracle	472	Person	529
Mite	477	Person, His	540
Money-Changers	478	Pharisees	550
Mote	479	Phylactery	551
Mother	480	Physician	553
Mourn	481	Piece of Silver	553
Mustard	481	Pilate	555
Music, Instrumental	483	Pit	557
Myrrh	484	Plow	558
Mystery	484	Poor	559
Name	485	Praise	561
Nazarene	488	Prayer	563
Needle	490	Prayer, His	563
Neighbor	491	Providence	570
Nest	492	Punishment, Everlasting	572
New	493	Pure	575
Nicodemus	494	Purple	577
Night	496	Queen of Sheba	577
Oath	497	Quotation	578
Obedience	499	Raiment, Soft	584
Observation	501	Rain	584
Offense	501	Ransom	585
Oil	503	Reaping	586
Ointment	504	Reconciliation	587
Olivet	505	Redemption	587
Omnipotence	507	Regeneration	589
Omniscience	508	Remembrance	591
Only Begotten	509	Remission of Sins	591
Outer	510	Repentance	592
Pain	511	Respect of Persons	595
		Rest	596

	Page		Page
Restoration	596	Spiritual Meat	667
Resurrection	598	Spit	667
Resurrection, His	600	Sponge	668
Retribution	601	Stature	668
Reverence	602	Steward	669
Reward	603	Storehouses	670
Riches	605	Strain	670
Righteousness	609	Strait	671
Robber	610	Stranger	671
Rust	611	Suffering	672
		Summer	673
Sabbath	612	Superscription	673
Sacrifice	614	Surname	674
Sadducees	616	Swaddling Clothes	674
Salt	617	Sweat	675
Salutation	618	Swine	676
Salvation	619	Sycamine	676
Sanctification	624	Sycamore	677
Sanhedrin	625	Synagogue	677
Satan	627		
Saviour	631	Tabernacle	679
Savor	631	Table	679
Sayest	632	Talent	680
Scorn	632	Tares	681
Scourge	633	Tax	681
Scribes	634	Teach-Teaching	683
Scripture	636	Temple	687
Seal	636	Temptation, His	689
Seasons	637	Ten Commandments, The	692
Self-Righteousness	638	Thief	694
Service	638	Thorns	695
Shadow of Death	639	Throne	696
Sheep	640	Time	696
Shewbread	641	Tithe	697
Sick-Sickness	641	Tittle	697
Siege	643	Tormentor	698
Sign	643	Trades	698
Sin	644	Tradition	699
Single Eye	649	Transfiguration	700
Sinner	649	Treasure-Treasury	701
Slander	650	Trespass	702
Son of God	651	Tribulation	703
Son of Man	657	Tribute	704
Sons of God	661	Truth	705
Soul	662		
Sparrow	664	Uncleanness	707
Spirit	665	Unquenchable	708

	Page		Page
Unwashed	700	Will-Volition	721
Usury	700	Wine-drinking	722
Vell	710	Wisdom of God	723
Vine	710	Withered	723
Vinegar	711	Witness	724
Violence	712	Wolf	724
Viper	713	Woman	725
Vows	713	Word	727
Wages	714	Works	728
War	715	World, Cosmological	729
Washing of Feet	716	World (General)	730
Way	717	Worship	731
Wealth	718	Wrath	733
Weather	719	Yea	734
Whale	720	Yoke	735
Wheat	720	Zacchaeus	736
Wickedness	720		

Scanned
by the
Restoration
Library

WHAT JESUS TAUGHT

Ablution

The rite of ablution for religious purification has been practiced in some form by all peoples in all lands. It was an outstanding characteristic of the ceremonial life of the Jews. It was observed also among the early Christians. Eusebius (HE, x, 4.40) tells of the places of assembly being supplied with basins of water, after the Jewish custom of providing the laver for the use of the priests. The Apostolic Constitutions (8:32) have the rule: "Let all the faithful..... when they rise from sleep, before they go to work, pray, after having washed themselves."

The attitude of Jesus toward ablution is significant. The way for explaining it is opened by the statement, "For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the traditions of the elders" (Mark 7:3). From Matt. 15:1-20 and Mark 7:1-23, we learn that when some of the strictest Pharisees and scribes who had come from Jerusalem had seen some of Jesus' disciples eat bread with unwashed hands, they asked him, "Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?" (Mark 7:5). "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt. 15:2).

The answer which Jesus gave was surprising and revolutionary in the highest degree to the Jews, even to his own disciples. Surely they understood from his

answer that ablution does not apply merely to hand-washing, but to the whole matter of clean and unclean food; this was to them one of the most vital parts of the law, as is evidenced in Acts 10:14, "But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean." The mass of the Jews, no less than the Pharisees, were scrupulous about ceremonial purity, but were careless of inward purity. Jesus taught that the outward things do not avail; it is the purity that is inward that enables one to grow into the higher values of life. No one need quibble over the instruction given in the words of the great teacher himself: "That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Mk. 7:20-23). "Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man" (Matt. 15:16-20). What a terrifying list of those things that drag a man down to hell! How careful ought men to be in avoiding all such and standing aloof from them! When shall the church cleanse herself from those who practice the things that defile? It is bad enough for any one claiming to be a Christian to

have such at his door; it is almost beyond the point of condoning when those who take to themselves the leadership of the Master's forces are guilty of such.

Jesus in his teaching on ablution, as in the Sermon on the Mount and with reference to the Sabbath, would lead the Jews into a deeper and truer significance of the law, and by so doing would prepare the way for setting aside not only the traditions of the elders that made void the commandments of God, but also, if need be, the prescribed ceremonies of the law, so that the law in its higher principles and meaning might be "fulfilled." He sets forth a principle that goes to the heart of true religion when he says: "Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,

But their heart is far from me.

But in vain do they worship me,

Teaching as their doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the tradition of men. Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and, he that speaketh evil of father or mother, let him die the death: but ye say, if a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do" (Mark 7:6-13). "Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother; and, He that speaketh evil of father or

mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying:

This people honoreth me with their lips;
 But their heart is far from me.
 But in vain do they worship me,
 Teaching as their doctrines the precepts of men."

—(Matt. 15:3-9)

Jesus teaches that it is vain (empty) worship to make a pretense of devotion to God, and to insist strenuously on the externals of his service, when at heart men do not love him, and make void the word of God for the sake of gratifying "the lust of the flesh." In our time, the effect and influence of the gospel is lessened when men who are guilty of the things named in that frightful catalog of evil things which He gave at the close of the discussion pretend to be thus and so and invade even the pulpit, yet at heart they are far from loving the church and are more concerned about worldly things and worldly pleasures than they are the cause of the Master. Conduct that carries with it even the suggestion of reproach should be strenuously avoided and more especially is this true if the one is known to be a preacher of the gospel.

Abomination

There are three distinct words in Hebrew which are rendered in the English Bible by "abomination" or "abominable things." Except the occurrences in Gen.

43:32; 46:34, they refer to the things or practices abhorrent to Jehovah, and opposed to the moral requirements of true religion. The Hebrew root of the word signifies "to be filthy," "to loathe," "to abhor," from which is derived "filthy," especially "idolatrous."

The chief interest in the subject for Christians grows out of the use of the term in the expression "abomination of desolation" used by Jesus, "But when ye see the abomination of desolation standing where he ought not, then let them that are in Judea flee unto the mountains" (Mark 13:14); "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place, then let them that are in Judea flee unto the mountains" (Matt. 24:15, 16). When Daniel wrote to describe an abomination disgusting to the sense of morality and decency and opposed to all righteousness so as to drive all away and leave its abode desolate, he chose the synonym which generally means "detestable thing," adding the qualification "that maketh desolate" (Dan. 11:31; 12:11). The New Testament equivalent is "detestable" that is, in a particular sense, "idolatrous."

After the invasion of the Assyrians and the Chaldeans, the Jews had no political independence. In the overthrow of the Chaldeans, the Persians controlled Judea, and after an interval of some two hundred years the control went to Alexander the Great. At the beginning of the Persian rule the Jews were permitted to organize anew both their religious and political commonwealth, thus establishing a state under the rulership of priests, for the high priest was both the religious ruler and the chief magistrate in so far as the prerogatives of the conquering king were not exer-

cised. A new significance to the law was given by Ezra by his having it read and enforcing vigorously the law of separation from the Gentiles. Legalism came to the forefront. The "scribes" concerned themselves with study and subtle interpretations of the Law, and the pious ones thought the highest moral excellence could be attained by strict observance of every precept. But there were those influenced by Hellenic culture who were in opposition and were inclined to a more "liberal" manner of living. So two opposing parties arose; the Hellenistic and the Chasidim or the Pious. The Hellenistic gradually came to dominate, and Judaea was rapidly becoming Hellenistic in its political, social and religious life. The "Pious" were growing less and less in number. Such was the situation when Antiochus Epiphanes set out to destroy the religion of the Jews by force.

Onias III was high priest and leader of the orthodox party in Judea when Antiochus Epiphanes came to the throne, and his own brother, Jason, was the leader of the Hellenistic party. Jason promised the king large sums of money for the transfer of the office of high priest from his brother, Onias III, to himself, and for other privileges, for granting these "to enroll the inhabitants of Jerusalem as citizens of Antioch" (2 Mac. 4:7-10). Antiochus readily agreed. Onias was removed and Jason was made high priest, and thenceforth the Hellenization of Judaea was pushed energetically. The Jewish party was not attacked, but the "legal institutions were set aside, and illegal practices were introduced" (2 Macc. 4:11).

Such was the state of affairs when Antiochus undertook the total eradication of the Jewish religion and

the establishment of Greek polytheism in its stead. The observance of all Jewish laws, particularly those relating to the Sabbath and to circumcision, were forbidden under pain of death. All sacrifices had to be offered to pagan deities. The edict was enforced everywhere by emissaries of the crown. Once a month search was made and whoever had secreted a copy of the Law or had observed the covenant of circumcision was put to death (1 Macc. 1:37-50). "Now the fifteenth day of Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the Testament, or if any consented to the Law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God" (1 Macc. 1:54-59). This is evidently the "abomination of desolation." Jesus applies the phrase to what was to take place at the advance of the Romans against Jerusalem. He bids those who should behold the "abomination of desolation" to flee to the mountains. It is probably true that the expression "abomination of desolation..... standing in the holy place" refers to the advance of the Roman army into the city and the temple, carrying standards which bore images of the Roman gods and were the objects of pagan worship.

Abraham's Bosom

This expression occurs only in the narrative of the rich man and Lazarus: "And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23), and denotes the place of repose to which Lazarus was carried after his death. Doubtless the figure is founded on the custom of a guest reclining on the breast of his neighbor at a feast, as John leaned on the breast of Jesus at supper (Jno. 21:20). "There was at the table in Jesus' bosom one of his disciples, whom Jesus loved" (Jno. 13:23), or it may teach the intimate and close relation to the Father. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared" (Jno. 1:18), which is made possible for all men through Jesus' teaching revealing the Father.

The Jewish teachers divided the state after death, Sheol, into a place for the righteous and a place for the wicked; but it does not seem quite clear that the figure as used by Jesus wholly corresponds with the idea. In the narrative "Abraham's bosom" is not spoken of as in "Hades," but on the contrary seems to be distinguished from it (Luke 16:23) as a place of blessedness by itself, where Abraham receives, as a feast, the truly faithful into the closest intimacy. Perhaps, the expression may be regarded as equivalent to paradise, "Today shalt thou be with me in paradise" (Luke 23:43). At any rate it does not seem that

Jesus intended in this narrative to give us any topographical information about the realm of the dead, but rather that there is a distinct place of abode for the righteous and the wicked respectively. Since Hades is antithetical to "Abraham's bosom" and exclusive, Jesus does not teach here that the saved are in Hades after death, for the expression concerning the rich man, "And in Hades he lifted up his eyes, being in torments" leads one to associate Hades as such with pain and punishment.

Abstinence

From remote antiquity among most ancient peoples abstinence is found as a form of asceticism. In its extreme form it calls upon men to suppress their physical wants, rather than to subordinate them in the interest of a higher purpose. It is rather self-discipline which consists in the renunciation, wholly or partly, of the enjoyments of the flesh for the purpose of cultivating the life of the spirit. At this time abstinence from food will be discussed chiefly. With this limitation, abstinence may be public or private, partial or entire. Also there are varying degrees of strictness in its observance as there are many different kinds of ascetics.

But we are more vitally concerned with the question, "What attitude did Jesus take toward fasting, or asceticism?" Both the practice and the teaching of Jesus will be used to find the answer.

Clement of Alexander accounted Jesus, "the Founder and Example of the ascetic life" (Stromata, III, 6). By unduly emphasizing his fast of "forty days" (Matt.

4:2), his abstinence from marriage, and his voluntary poverty, "The Son of man hath not where to lay his head" (Matt. 8:20; Luke 9:58), some men have concluded that "Jesus' way of perfection" was through complete renunciation of the things of the present. But a more thorough study of his life enables one to reach a different conclusion. To be sure his life stands out in sharp contrast both to the life of the Pharisees and to that of John the Baptist. Jesus did not avoid the social amenities of life. He honored a marriage feast with his presence. "There was a marriage in Cana of Galilee;.....and Jesus also was bidden, and his disciples, to the marriage" (Jno. 2:1, 2), and contributed to the joyousness of the occasion; he accepted the hospitality of the rich; "Zacchaeus, make haste, and come down; for today I must abide at thy house" (Luke 19:5), and "he was rich" (Luke 19:2), and the poor, "And while he was in Bethany in the house of Simon the leper" (Matt. 26:6); Mark 14:3), "Jesus..... came to Bethany, where Lazarus was..... So they made him a supper there: and Martha served" (Jno. 12:1, 2); permitted a pound of precious liquid nard to be poured over his feet (Jno. 12:3) and "a sinner;.....brought an alabaster cruse of ointment..... kissed his feet, and anointed them with the ointment" (Luke 7:37, 38); manifested tender love to children, "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God" (Mark. 10: 13, 14); and certainly enjoyed the home life in that little home

in Bethany. Jesus stands forth in the gospels "as the living type and embodiment of self-denial," yet it is difficult to find any characteristic in his life that marks him an ascetic. Indeed his manner of living was so far removed from asceticism as to bring upon him the reproach, "a gluttonous man and a wine bibber" (Matt. 11:19; Luke 7:34).

From first to last, the teaching of Jesus overflows with the spirit of self-denial. "If any man would come after me, let him deny himself" is the recurring refrain in the Synoptists. His categorical imperative is, "But seek ye first his kingdom" (Matt. 6:33); "Yet seek ye his kingdom" (Luke 12:31). This is to him the summation of all desires and strivings, and all things which do not contribute to attaining it must be suppressed; it is "a treasure hidden in a field" (Matt. 13:44), the "pearl of great price" (Matt. 13:46), the "treasure in heaven" (Matt. 19:21; Mark 10:21), and everything that keeps one out of it must be held in abeyance, whether it be to "bury my father" (Matt. 8:21; Luke 9:59), to give up the nearest and dearest kinsman (Luke 14:26), to give up pleasures and habits that endanger purity and goodness (Matt. 5:29, 30; Mark 9:43-47), to forego the gaining of earthly things (Matt 16:24ff; Mark 8:34ff; Luke 9:23ff). Indeed, Jesus said, "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Luke 14:33). In short, if there is any gratification of the desires that detract one from the performance of his duties as a citizen of the kingdom, such must be suppressed, if he would be a disciples of Jesus. Abstinence from any particular good is justified "If it cause thee to stumble."

There are but two instances in which Jesus referred to fasting: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret; and thy Father, who seeth in secret, shall recompense thee" (Matt. 6:16-18); and, "Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then they will fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved" (Matt. 9:14-17 and parallels Mark 2:18-22; Luke 5:33-39).

In the first, voluntary fasting is referred to as a conventional form of worship, and Jesus warns against making it the occasion of a parade of piety. Any kind of worship for show is empty and worthless. Fasting is sanctioned by Jesus here only as it is a genuine expression of a devout and earnest and contrite heart. In the second, in reply to the question of the disciples of John and the Pharisees, Jesus refuses to enjoin fasting. Since fasting is a recognized sign of mourning, it would be inconsistent with the joy of the "sons

of the bridechamber, as long as the bridegroom is with them." Yet he adds, in view of the true cause for fasting, that "the days will come, when the bridegroom shall be taken away from them," then the outward expressions of mourning will be appropriate. Jesus sanctions fasting without enjoining it, and his teaching on the question may be summed up in one word—subordination.

Harnack has said: "Asceticism has no place in the gospel at all; what it asks is that we should struggle against Mammon, against care, against selfishness; what it demands and is engages is love—the love that serves and is self-sacrificing; and whoever encumbers Jesus' message with any other kind of asceticism fails to understand it" (What is Christianity? 88). It is also interesting to note this quotation from the Oxyrhynchus fragment which was discovered in 1897, "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God." "Fasting" in this expression is clearly metaphorical, yet we can not mistake the idea given therein. It reminds one of Paul's statements, "Be not fashioned according to this world" (Rom. 12:2), and that solemn admonition, "Abstain from every form of evil" (1 Thess. 5:22).

Accountability

This is an important topic. The human mind has been haunted for generations by what is called the guilt of Adam's first sin. All must recognize the solidarity of the human family, and the most optimistic can not deny the inheritance of evil. Yet there is great diversity of opinion as to the relation of the in-

dividual to the legacy of evil; some strongly protesting against the idea that the individual can have any personal responsibility for a sin so far in the past, while others maintain that the woes inherited by all can only be explained in a world governed by a God of justice by asserting that the guilt of all must precede their woes. The most weighty statement on the question in the Old Covenant occurs in Ezekiel, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (18:2), which seems to be a way of saying that the responsibility of children is lightened, if not abolished, through their connection with their parents. But Jehovah said, "Ye shall not have occasion any more to use this proverb in Israel, all souls are mine.....: the soul that sinneth, it shall die" (Ezek. 18:3, 4). Even so, yet in our time, in many minds responsibility is enfeebled through the control over character and destiny ascribed to heredity and environment.

With this before us, let us learn what Jesus taught on the subject. This passage is in point: "And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him they commit much, of him they will ask the more" (Luke 12: 47, 48). As the child grows from infancy to maturity there is a gradual development in accountability, likewise, in the race, as knowledge grows from less to more does its responsibility increase. In the light of the gospel teaching men are far more accountable for their conduct than they were in the earlier stages of

mental and spiritual development. This does not put a premium on ignorance, nor is it correct to say that the more of moral sensitiveness there is, the greater is the guilt, for it is obvious to all that moral sensitiveness may be lost through persistent disregard of conscience, which would seem to say that the way to diminish guilt is to silence the voice of conscience. Surely there is a recognized distinction between the responsibility of a conscience that has never been enlightened and that of one which, having once been enlightened but through neglect or recklessness, has lost the goodness once enjoyed: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

Jesus teaches that a man's accountability is in direct proportion to his ability and his opportunity. The greater powers one has acquired and the larger field of service that is his, increase his obligation both to men and to God. Different abilities are recognized or else He would have given the same number of talents to each man. Each one was given a responsibility according to his ability and he was expected to make full use of his power to do. No more is required of a man than he has the ability to do, and too, with each demand made upon men in the gospel, there is also given the ability to meet it. It is tragical to see men with five talents doing no more than men who have two talents. All such are failing to meet the full measure

of their accountability just as much so as the poor fellow who buries his talent. Condemnation stands out before all of us who do not do our best in all things which our loving Father has intrusted to us. In Jesus' teaching, man's personal accountability and responsibility stands in equal value with the great postulates of resurrection, judgment and immortality. His teaching is especially connected with accountability because He is the judge of mankind, and through his numerous references to the last judgment, he sets forth principles upon which the conscience will then be tried, and by which, through any reasoning of which man is capable, it ought to be tried now. The parable of talents (Matt. 25:14-30) to which reference is made above is highly significant; but it is the grand picture of the last judgement (Mat. 25:31-46) that has most powerfully influenced the minds of men.

The wonderful apostle to the Gentiles guided by the Holy Spirit gives a summary of the general teaching on accountability: "So then each one of us shall give account of himself to God" (Rom. 14:12). This firmly puts in our minds the belief in the existence of the Supreme ruler of the universe, whose will is revealed to guide us, and also that man possess knowledge and free will. Though it is expressly stated, "Where there is no law, neither is there transgression" (Rom. 4:15), and lest this might seem to exclude from accountability those to whom the Law of Moses was not given, it is also recorded: "For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified; (for

when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ" (Rom. 2:12-16), so that all are "without excuse" (Rom. 1:20). This is a profound discussion on the subject of accountability, and is exactly the teaching of the Master on the subject. Let it be impressed upon our hearts that the responsibility of each of us is individual and personal, for by this the high and permanent qualities of character are formed by which we portray the deeper significance of being "my brother's keeper." No teacher has realized so completely as the great teacher that a perfect society can not be made out of imperfect individuals, so he begins with the individual and through him leads on to the masses. Quicken the ideas of direct, personal, individual responsibility and accountability; and some of the strongest and longest moral levers moving upon the fulcrum of doing the will of God will be in action to elevate men to higher planes of conduct and righteous living, which will make them happier now in this life and enable them to anticipate with calm and sweet assurance the everlasting joyfulness of a life right in the present and continued in a glorified existence with all that is good, pure and holy for ever and ever. So be it.

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justi-

fied, and by thy words thou shalt be condemned” (Mat. 12:36, 37); and the Spirit saith through John, “And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works” (Rev. 20:12, 13); “Behold, I come quickly; and my reward is with me, to render to each man according as his work is” (Rev. 22:12); “I Jesus have sent mine angel to testify unto you these things for the churches” (Rev. 22:16).

Adoration

This term does not occur in the English version of the Bible, yet it represents aspects of worship which are prominent. It is an intense admiration which comes into its highest form in reverence and worship, and finds its highest expression in religion.

While in the true scriptural sense the Supreme Being alone is the adequate object of worship, for He only is worthy of the complete homage of man’s soul, yet there are instances of adoration in the respect paid to created beings, for example, the woman of Teko falling on her face to do obeisance to David (2 Sam. 14:4); and the king’s servants bowing down to do reverence to Haman (Esther 3:2). Also instances are given of the homage paid to the august objects of nature, however, all such reverence of material objects is condemned as idolatry throughout the Old Covenant. Further,

instances are recorded of adoration practiced in the presence of the angels; when an angel of God appeared, men fell before him in reverence and awe (Gen. 18:2; 19:1; Num. 22:31; Judges 13:20; Luke 24:4, 5), yet such is not to be regarded as worshipping the creature rather than the Creator, for the angel must not be regarded as having a distinct character of his own but as being the manifestation of God. The highest form of reverence is directed immediately to God himself. In the Old Covenant, the teaching reached the high-water mark in that wonderful group of Psalms ninety-five to one hundred (95-100); in the New Covenant, the most rapturous expressions of adoration occur in Revelation, where the vision of God calls forth a chorus of thrice-holy praise (4:8-11; 7:11, 12), and here God and the Redeemer-Lamb are closely associated.

Now we come to the question of direct concern to us in these studies: How far is Jesus regarded as an object of worship in the New Testament, seeing that adoration is befitting only to God? While Jesus lived among men in person, oftentimes was he the object of worship: "And they came into the house and saw the young child with Mary, his mother; and fell down and worshipped him" (Matt. 2:11); "And behold, there came to him a leper and worshipped him" (Matt. 8:2); "Behold, there came a ruler, and worshipped him" (Matt. 9:18); "And they that were in the boat worshipped him, saying, of a truth thou art the Son of God" (Matt. 14:33); "But she came and worshipped him, saying, Lord help me" (Matt. 15:25); "Then came to him the mother of the sons of Zebedee with her sons, worshipping him" (Matt. 20:20); "And they came and took hold of his feet, and worshipped him" (Matt. 28:

9) ; “And when they saw him, they worshipped him” (Matt. 28:17) ; “And when he saw Jesus from afar, he ran and worshipped him” (Mark 5:6) ; “And he worshipped him” (John 9:38). Surely these examples imply a consciousness, on the part of those who showed this respect to Jesus, of his extraordinary superiority, for the same homage was refused by Peter, when offered to him by Cornelius, on the ground that he himself also was a man (Acts 10:25, 26), and even by the angel before whom John prostrated himself, saying, “Worship God” (Rev. 22: 8, 9). Yet we find no place where Jesus repudiated such tokens of respect. However, whatever may be said about him during his personal ministry on this earth, we are sure that after his ascension, Jesus became to the church the object of adoration as Divine, and the homage paid to him is indistinguishable in character from that paid to the Father. In many passages, and indeed by the whole tone of Acts and the Epistles, do we see this set forth in such manner as to leave no room for a reasonable doubt. This adoration reaches the pinnacle in, “And they sing a new song, saying:

Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.

And I saw, and I heard a voice of many angels around about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice:

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying:

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever.

And the four living creatures said, Amen. And the elders fell down and worshipped" (Rev. 5:9-14). In this passage the Redeemer-Lamb is the subject of this adoring praise of the angelic hosts. The hymn of adoration in the fourth chapter of Revelation is addressed to the Lord God Almighty, the Creator; and in the passage quoted, the address is to the Lamb on the basis of his redeeming work. So in the closing book of the New Covenant, the praise of him "who sitteth on the throne," and that of "the Lamb" flows together in one ecstatic symphony.

Adultery

Sexual intercourse of a man, whether married or unmarried, with a married woman is designated as adultery in the Bible. It is categorically prohibited by the seventh commandment (Ex. 20:14). The penalty is death for both guilty parties (Lev. 20:10). The manner of death is not specified, but the rabbis state that it was by strangulation. However, in Jesus' time, the manner of death was interpreted to mean stoning: "Now in the law Moses commanded us to stone such" (Jno. 8:5), yet in this particular case, it may have

been a virgin betrothed unto a husband (see Deut. 22: 23, 24), where it is provided that such a person with her paramour shall be stoned to death and in contrast we point out the preceding verse (vs. 22), where a woman married to a husband is mentioned and the manner of death is not specified.

The guilty persons became amenable to the death penalty only when they were taken, "in the very act" (Jno. 8:4), and in case of being under suspicion merely by the husband, the law required the woman to submit to an ordeal (see Num. 5:11-30). The rabbis speak of the difficulty of obtaining direct legal evidence. The prophets and teachers in Israel from first to last looked upon adultery as a heinous crime, and discountenance all manner of illicit intercourse and all manner of unchastity in man and woman. The phrases "harlotry," "commit harlotry" denotes in the Bible, breach of wedlock on the part of the woman, and the teachers made a clear distinction on the legal side between adultery and fornication. In the Palestinian Talmud we read that the eye and the heart are the two intermediaries of sin, and that a sinful thought is as wicked as a sinful act. And likewise Jesus, who came "not to destroy, but to fulfill" (Matt. 5:17), makes the seventh commandment explicit when he declares, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

Jesus portrays a fine scorn for them who are ready judicially to condemn though they themselves be not free from sin: "He that is without sin among you, let him first cast a stone at her" (Jno. 8:7). The inviolability of the home-life must be maintained, if need be by the death penalty, yet Jesus bade the woman,

“go thy way; from henceforth sin no more” (Jno. 8: 11), but he does not condone the sin, but rather gave the woman a chance to work out her own salvation. The leading teachers in Jesus’ day gave expression to a wide variety of opinion regarding the grounds upon which a husband might divorce his wife. Hillel and his school allowed any trivial reason as a ground for divorce; Shammai held to stricter views and allowed on the ground of adultery alone. Jesus affirmed the stricter view: “But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery” (Matt. 5:32; 19:9).

Affliction

There are no fewer than eleven (11) Hebrew words in the Old Covenant and three (3) Greek words in the New Covenant which represent the idea expressed by the term “Affliction.” It is that which tends to cause bodily pain or mental distress or the state of being in pain or trouble. As to individuals, it refers to sickness, poverty, oppression of the poor by the rich and perverted justice; as to the nation, and this occupies a large place in the Old Covenant, it includes all calamities such as war, invasion, conquest by foreign peoples, and exile. In the New Covenant, it arises out of the antagonism of the Jews to the Christian religion, and its general form is persecution.

The Hebrew mind attributed everything, including afflictions, directly to God: “I form the light, and create darkness; I make peace, and create evil; I am Jehovah,

that doeth all these things" (Isa. 45:7). However, now and then we find traces which seem to attribute evil to other forces: In the case of Saul's mental affliction, it is attributed to "an evil spirit" which is said to be from Jehovah (1 Sam. 16:14), and the fall of Ahab is said by the prophet to be due to a "lying spirit" which enticed Ahab to his doom, in obedience to God's command (1 Kings 22:20-22). In the days during Jesus' time, physical and mental maladies were thought to be due to evil spirits whose prince was Beelzebub: "There was in their synagogue a man with an unclean spirit; and he cried out, saying, what have wo to do with thee, Jesus thou Nazarene? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him" (Mark 1:23-25); "And the scribes that came down from Jerusalem said, He hath Beelzebub and, By the prince of demons casteth he out the demons. And he called them unto him. and said unto them in parables, How can Satan cast out Satan?" (Mark 3:22, 23); "There met him out of the tombs a man with an unclean spirit..... For he said unto him, Come forth, thou unclean spirit, out of the man" (Mark 5:2-8); "There was brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb man spake..... But the Pharisees said, By the prince of demons casteth he out demons (Matt. 9:32-34); "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out" (Matt. 10:1) etc. Jesus gave his assent to this belief in the case of "a woman that had a spirit of infirmity eighteen years" (Luke 13:11) in his answer to his critic, the ruler of

the synagogue; "Ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?" (Luke 13:16).

The Hebrews, in general, regarded all affliction as punitive or retributive. To them every misfortune was a proof of sin on the part of the sufferer. Yet it is also to be observed that it is sometimes apparent the affliction is probational, that is, to test the character or faith of the sufferer, and to those who could meet the test, affliction had a disciplinary value. But all this bears directly upon the affliction of the unrighteous; and the mystery of the affliction of the godly looms as a great problem. Herein is found the lofty idea of vicarious and redemptive suffering, which is doubtless the greatest single idea that has fastened itself in human thinking. The classical passage to which the Old Covenant climbs is that of the suffering servant (Isaiah 52:13; 53:12), whose suffering is vicarious, redemptive and expiatory—a remarkable setting forth of the doctrine of atonement in the Christian economy.

In the main, the teaching in the New Covenant makes no new contribution, but rather deepens the points of view already expressed. The law of retribution is recognized in the New Covenant, but Jesus repudiates the popular idea of an invariable connection between misfortune and moral evil: "And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, neither did this man sin, nor his parents: but that the works of God should be made manifest in him" (Jno. 9:2, 3). Jesus' teaching clears man's perspec-

tive of the idea that God's relation to man is merely retributive: "For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45). On account of the hostile reaction of the evil world, the followers of Jesus would suffer tribulation: "Blessed are they that have been persecuted for righteousness' sake" (Matt. 5:10); "Behold, I send you forth as sheep in the midst of wolvesfor they will deliver you up to councils, and in their synagogues they will scourge you;.....And ye shall be hated of all men for my name's sake" (Matt. 10:16-22); "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you" (Jno. 15:18-20). Hence in the teaching of our Lord, affliction has other than a purely punitive purpose; for the testing or probational by which the spurious may be separated from the genuine seems obvious, and surely the disciplinary value of affliction, calculated to purify and train the character, is of no small importance. And lastly, vicarious and redemptive suffering has a far deeper significance in the New Covenant than in the Old Covenant and finds complete realization and fulfillment in the person of the Lord Jesus Christ. The suffering of the Master has a unique place in the divine purpose, and yet in some sense the followers of Jesus partake of his suffering, and "fill up.....that which is lacking of the afflictions of Christ"

(Col. 1:24). Indeed, it is very clear to my thought along this line that we have here a flood of light on the deep problem of human affliction. The cross of our Lord furnishes the key to the meaning of suffering and sorrow as the greatest of all forces of redemption in the universe.

Jesus has not left his followers without words of consolation and exhortation to encourage them in their afflictions: "And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you" (Jno. 16:22), a thought which culminates in immortality. And the Christian is able to fortify himself in affliction if he shall remember that his affliction is light and momentary as compared with the "more exceeding and eternal weight of glory" (2 Cor. 4:17; cf. Rom. 8:18), and the words of our Lord himself, "Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matt. 5:12). And in view of his second coming he encourages to patience: "And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately" (Luke 21:9). Jesus is the supreme example of patient endurance in suffering and he calmly encourages all those who are his, "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33). Above all he teaches men to take refuge in the supreme blessedness of fellowship with God, and to trust his love by which each faithful disciple may enter into that deep

peace that can not be disturbed by the trials and difficulties that hurl themselves across man's pathway in his journey across the continent of life.

Agony

This term occurs only one time in the New Covenant: "And being in an agony he prayed more earnestly" (Luke 22:44), and describes the climax of the intense suffering of our Lord in the garden at Gethsemane. The root idea of the word is the struggle and pain of the most severe kind of contest or conflict. The gospel records of Jesus' suffering (Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46, and Hebrews 5:7, 8) indicate that it was threefold.

Jesus' suffering was physical. We are told that the pain in his body was so intense that "his sweat became as it were great drops of blood falling down upon the ground" (Luke 22:44), and Paul tells us that he offered up prayers and supplications "with strong crying and tears" (Heb. 5:7). So great was the struggle and so distressed was He that "there appeared unto him an angel from heaven, strengthening him" (Luke 22:43).

The crisis of Jesus' career in his redemptive work came in Gethsemane. The moral qualities of his atoning work were met there voluntarily and sensibly. Language fails to provide an adequate vehicle to convey the stress of his mental anguish. "My soul is exceeding sorrowful, even unto death" (Matt. 26:38; Mk. 14:34); "And being in an agony he prayed more earnestly.....saying, Father, if thou be willing, remove this cup from me" (Luke 22:41, 42; Matt. 26:39; Mark 14:36). The mental keenness of Jesus'

vision of the moral guiltiness of men and the unfaltering determination to take "this cup" and bear the sins of the world indicate the depths of his sorrow and the anguish of the conflict. How greatly significant is it that the word "agony" occurs but once in all the Bible. This solitary word describes a solitary experience. Only Jesus compassed the whole range of sorrow and pain, anguish and agony, and a calm meditative study of his struggle enables us to understand better the words of Paul, "Him who knew no sin he made to be sin on our behalf" (2 Cor. 5:21).

It was supremely in the realm of the spirit that Jesus' agony was most acutely felt. The enormity of sin in its effect of separating a soul from God was fathomed by our suffering Lord in his overwhelming sorrow. It surely seems to me that the anguish of Gethsemane surpassed the torture of Calvary. The filial spirit of Jesus burdened with the guilt of men felt keenly and acutely what isolation from the Father means. This terrible, even though momentary seclusion from the Father's face was the "cup" which he prayed might pass from him, and the "agony" of his soul, experienced again on the cross, when he felt that God had forsaken him. There is no teaching regarding the atonement that can do justice to the threefold anguish of Jesus in Gethsemane and on Calvary that does not include the substitutionary element in his voluntary sacrifice, as stated by the prophet: "Jehovah hath laid on him the iniquity of us all" (Isa. 53:6); and by his apostles "who was delivered up for our trespasses" (Rom. 4:25); and, "who his own self bare our sins" (1 Peter 2:24).

Agreement

Our word "agree" is translated from the Greek word "Sumphoneo," which primarily means, "to come to mutual understanding." In this sense it is used in, "And when he had agreed with the laborers" (Matt. 20:22), and "for the Jews had agreed already" (Jno. 9:22), and "the new will not agree with the old" (Luke 5:36), and "didst not thou agree with me for a shilling?" (Matt. 20:13).

The use of the term in this passage, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt. 18:19), makes it of especial interest to us. From it we get the word symphony, and to it we trace our ideas of full, complete, harmonious blending, and therefore of complete agreement. The Father and two human beings are introduced, and all three are in perfect agreement on the subject or purpose under consideration. It is an inner unity produced by following the leadings of the Father in all things to do his will, and thus the "two" will be in agreement with the Father. Of course then will follow the blessing promised, "it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20).

Jesus teaches us the supreme value of unity in aim and purpose, and when the will of each of us can be brought into submission unto the Father, we shall enjoy a prosperity in our religious life that is not even

vaguely realized today. How joyful, how uplifting to have the Lord Jesus "in the midst!"

Almsgiving

The foremost righteousness among the later Jews was almsgiving, hence often is "righteousness" used as meaning alms. This notion was well-nigh universal among the Jews in Jesus' day. This accounts for "alms" in the Authorized Text in Matt. 6:1, where the American Revised Version has "righteousness," "Take heed that ye do not your righteousness before men, to be seen of them." Almsgiving was regarded not only as a plain evidence of righteousness but also as an act of justice, a just debt owing to the needy.

Almsgiving seems to have had a chief place among the early Christians both in teaching and practice until the fourth century (Apos. Const. II. 36; Cyprian, De Opera and Eleemos, XIV). In later times many have failed to hold this important Christian duty and privilege at its true value: "Sell that which ye have, and give alms" (Luke 12:33); "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will be thy heart also.....No man can serve two masters:.....Ye cannot serve God and Mammon" (Matt. 6:19-24).

The teaching of Jesus on the subject is very important both as bearing on the Jewish ideas and practice,

and upon present day Christian day ideas and practice. His teaching on almsgiving appears most outstandingly in the Sermon on the Mount. Throughout his teaching in which he sets forth the requirements of his reign, there is admittedly a higher and more spiritual morality than that which was taught and practiced by the scribes and Pharisees: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). In this, also, he lays down the general principle embodied in, "Take heed that ye do not your righteousness before men, to be seen of them" (Matt. 6:1), and illustrates it by applying it to the three conventional forms of worship among the Jews at that time, namely: almsgiving (Matt. 6:2-4); prayer (Matt. 6:5-15); and fasting (Matt. 6:15-18). Jewish writers claim that these are "the three cardinal disciplines which the synagogue transmitted to the Christian church and the Mohammedan mosque."

In general, Jesus does not forbid publicity in performing good deeds, for such is often necessary and proper. What he does condemn is ostentatious publicity, for the purpose of attracting attention. Jesus teaches his followers, "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets" (Matt. 6:2). The phrase "sound not a trumpet" is a figurative expression which is common to many languages for self-parade, efforts to attract attention and win applause, and may be compared with our vulgar expression, "blowing your own horn." But it is the contrast that is presented by Jesus that is most significant: "But when thou doest alms, let not thy left hand know what

thy right hand doeth" (Matt. 6:3), that is, "so far from trumpeting your almsgiving before the public, do not let it even be known to yourself." Calvin well says that Jesus here "silently glances at a kind of folly which prevails everywhere among men, that they think they have lost their pains if there have not been many spectators of their virtues." There is often a kindly humor detected in Jesus' teaching, and on this subject it seems very plain that he said that if men do good deeds merely to have the praise of men that they obtain what they desire, yes, if that is your purpose, you get what you wish.

The words of Jesus concerning the "single" and the "evil" eye (Luke 11:34-36; Matt. 6:22, 23) gives us the cue to anticipate and appreciate the supreme lesson which Jesus taught on the subject of almsgiving: "That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee" (Matt. 6:4). It is quite remarkable that Jesus in his life among men never gave an alms nor did he ever ask one. Yet it is fascinatingly true that in all his relations to men he ever and always set forth basic principles which if put into practice will elevate men above the sordidness of material endeavors. He taught in a denunciation of the Pharisees, "But give for alms those things which are within" (Luke 11:41), and one has said that possibly Jesus' teaching here is "Give your hearts to almsgiving." If this be correct, how earnest, how thoughtful, how diligent ought each disciple of the Master to be in each and every effort to honor him and exalt him before men. For while he gave no alms according to the popular and wide-spread ideas of almsgiving, his whole life among men was one of generous benediction,

so much so that one, long after his return to the Father wrote his biography in these words, "Who went about doing good" (Acts 10:38).

Angels

In the Bible the term "angel" is applied to an order of heavenly beings whose business it is to act as God's messengers to men, and as agents who carry out his will. Both in the Hebrew, "Then Jezebel sent a messenger unto Elijah" (1 Kings 19:2), and in the Greek, "And when the messengers of John were departed" (Luke 7:24), the word is applied to human messengers. Generally in the Hebrew, it is used in the singular to denote a divine messenger, and in the plural for human messengers. In the New Covenant the word "aggelos" when it refers to a divine messenger, is frequently qualified by some expression which makes its use clear, for example, "the angels of heaven" (Matt. 24:36); "with the angel a multitude of the heavenly host" (Luke 2:13).

Throughout the entire Old Covenant the existence of angels is assumed. It is evident that they bore the human form, and could at times be mistaken for men: "Lo, three men stood over against him;" "and the men rose up from thence" (Gen. 18:2, 16); "some have entertained angels unawares" (Heb. 13:2). There is no hint or suggestion that they ever appeared in female form. In the New Covenant the same activities which characterize them in the Old Covenant are found. An angel appears three times in dreams to Joseph (Matt. 1:20; 2:13-19); an angel appears to Zacharias, and then to Mary in the annunciation (Luke 1); an angel an-

nounces to the shepherds the birth of Jesus, and is joined by a "multitude of the heavenly host praising God" (Luke 2:8-14); angels appear to strengthen Jesus after his temptation and during his agony in Gethsemane (Matt. 4:11; Luke 22:43); an angel rolls away the stone from the tomb of Jesus (Matt. 28:2); angels are seen by certain women (Luke 24:23); two angels are seen by Mary Magdalene (Jno. 20:12) etc. Once they appear in white, and are so dazzling in their appearance as to terrify the beholders, so they begin their message with the words, "Fear not:" "His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake and the angel answered and said Fear not ye" (Matt. 28:3-5).

Jesus accepted the main teachings of the Old Covenant about angels, as he also did the later Jewish belief in good and bad angels. He speaks of the "angels in heaven" (Matt. 22:30), and of "the devil and his angels" (Matt. 25:41). He teaches: the angels of God are holy, "when he cometh in the glory of his Father with the holy angels" (Mark 8:38); they have no sex or sensuous desires, "For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven" (Matt. 22:30); they have high intelligence, but do not know the time of his second coming, "But of that day and hour knoweth no one, not even the angels of heaven" (Matt. 24:36); they carried the soul of Lazarus to Abraham's bosom, "he was carried away by the angels into Abraham's bosom" (Luke 16:22); He could summon them to his aid if he so desired, "thinkest thou that I cannot beseech my Father, and he shall even now send me more than

twelve legions of angels?" (Matt. 26:53); they will accompany him at his second coming, "But when the Son of man shall come in his glory, and all the angels with him" (Matt. 25:31), and separate the righteous from the wicked, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire," (Matt. 13:41, 42), "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous" (Matt. 13:49); they watch with sympathetic interest the conduct of men and rejoice over the repentance of a sinner, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10); they will hear the Son of man confessing or denying those who have confessed or denied him before men, "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God" (Luke 12:8, 9); they are especially watchful over God's little ones, "For I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven" (Matt. 18:10); and, finally, their existence is implied in the second petition of the prayer he taught his disciples to pray, "Thy kingdom come, thy will be done, as in heaven, so on earth" (Matt. 6:10).

If the belief in angels is not indispensable to the belief of Christians, it has its place in the faith, and such belief is neither unnatural nor contrary to reason. There is no one who can deny that our Lord taught the existence, reality, and activity of angelic beings. Was

he in error because of human limitations? His whole life and teaching answer negatively, and this is set aside. Did he adjust his teaching to popular belief, knowing that what he said was not true? This imputes deliberate untruth to our Lord, and must be also set aside, for it would contravene the whole tenor of Jesus' purpose and mission to men. So we have left for us the guaranty of his words for the existence of angels, and for each loyal disciple that is enough and settles the question definitely and without reservation. We do not have the visible manifestation of angels today, for the simple reason their mediating work is finished. Jesus has founded the kingdom of the spirit, and God speaks to men today through the word of truth. The new and living way has been opened up by Jesus to us and by faith we may see the angels of God ascending and descending. Still they watch the actions of men and rejoice in their salvation; still they join in the praise and adoration of God; and still are they "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14).

. Anointing

This refers to a custom common among people of the East. It was practiced because of the relief from the effect of the sun that was experienced by rubbing the body with oil or grease. Later other reasons are found for the practice.

There was a widespread belief in the healing power of oil, and so persons were anointed for health, "And anointed with oil many that were sick, and healed them" (Mark 6:13). Often it was used as a mark of

hospitality, "My head with oil thou didst not anoint: but she hath anointed my feet with ointment" (Luke 7:46), the anointing the feet being rarer and the more striking way to show honor to a guest, "And kissed his feet, and anointed them with the ointment" (Luke 7:38); and Mary the sister of Lazarus, "anointed the Lord with ointment, and wiped his feet with her hair" (Jno. 11:2; 12:3). To abstain from the custom was a mark of mourning, "But thou, when thou fastest, anoint thy head" (Matt. 6:17). Also it was practiced in honor and respect after burial, "Mary Magdalene, and Mary bought spices, that they might come and anoint him" (Mark 16:1). Anoint is the translation of the Greek word "aleipho" in all these passages.

The word "chrio" is also translated "anoint," and in the metaphorical use has references strictly to the coming of the Holy Spirit upon the individual, "the Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor" (Luke 4:18, cf; Acts 4:27; 10:38). In this use, it is God who anoints, the thought being to appoint or qualify for a special dignity or privilege, and is applied to Jesus in, "We have found the Messiah (which is, being interpreted, Christ), (margin, anointed)" (Jno. 1:41).

Antichrist

This word occurs only in the epistles of John, but the idea which it conveys is found frequently in the Scripture.

In the Old Covenant, teaching concerning Christ was suggestive, not developed, and so it is with the doctrine of the anti-christ. There the idea is por-

trayed as an opponent to God rather than as an opponent to his anointed.

In the gospel records, the activity of Satan is regarded as especially directed against Jesus. In the temptation, the devil claims the right to dispose of "all the kingdoms of the world" (Matt. 4:1-10; Luke 4:1-13) and has his claim admitted. The temptation is a struggle between Christ and the Anti-Christ. In the parable of the wheat and the tares, he that sowed the good seed is the Son of man and he that sowed the tares is the Devil, "He that sowed the good seed is the Son of man;..... the tares are the sons of the evil one; and the enemy that sowed them is the devil" (Matt. 13:37-39). Jesus was deeply insulted in that his miracles should be ascribed to Satanic assistance, and taught clearly that to do so is a grievous sin, "Every sin and blasphemy shall be forgiven unto men; but blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12:31-32). And in this, "I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me" (Jno. 14:30), so we have taught clearly that it is the devil who arrays himself against the Lord Jesus Christ.

Apostasy

This term does not occur in the English Version of the Bible, but does occur twice in the Greek original: Paul was falsely accused of teaching the Jews apostasy

from Moses, "that thou teachest all the Jews who are among the Gentiles to forsake Moses" (Acts 21:21); and, "except the falling away come first, and the man of sin be revealed" (2 Thess. 2:3). Literally it means "a standing away from," that is, a "falling away, a withdrawal."

Jesus foretold that men would be defected from His service in a great apostasy from the Christian religion: "And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold. But he that endureth to the end, the same shall be saved" (Matt. 24:10-13).

Also Jesus gave some causes of apostasy. He mentions: persecution, "Then shall they deliver you up unto tribulation, and shall kill you.....And then shall many stumble" (Matt. 24:9, 10); false teachers, "False prophets shall arise, and shall lead many astray" (Matt. 24:11); temptation, "And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away" (Luke 8:13). In other parts of the New Covenant, worldliness (2 Tim. 4:4), defective knowledge of Christ (1 Jno. 2:19), moral lapse (Heb. 6:4-6), forsaking worship and spiritual living (Heb. 10:25-31), and, unbelief (Heb. 3:12) are mentioned as causes of falling away from the appointed way of salvation.

The oft-recurring sin of the "chosen people" was "forsaking Jehovah." It constituted the national peril of the life of the Jews. So wayward was the heart of Israel that Joshua found it necessary to re-

pledge the entire nation to a new fidelity to Jehovah and to their original covenant before they were permitted to enter the promised land (Josh. 24:1-28). Even so the hearts of the disciples of the Lord are in so many instances now turning away from the true way of life and hope that a warning is very appropriate. Defection from the faith may be either intellectual or moral and spiritual, so how earnest and how careful ought all Christians to be going about even the smallest details of life. Let us not waver or halt along the journey of life.

Apostles ←

The first use of this term by Jesus was in connection with the mission on which he sent them in the early part of his ministry, "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. Now the names of the twelve apostles are these" (Matt. 10:1, 2); "And he appointed twelve, that they might be with him, and that he might send them forth to preach" (Mark 3:14), "And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught" (Mk. 6:30); "And when it was day, he called his disciples; and he chose from among them twelve, whom also he named apostles" (Luke 6:13), "And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick" (Luke 9:1, 2). From these accounts, we learn that our Lord chose "the twelve" and sent them

out on a particular mission, which is, however, typical and prophetic of the wider mission which was to be theirs.

Just before Jesus ascended, He commissioned them to a world-wide missionary service: "Go ye therefore, and make disciples of all the nations" (Matt. 28:19); "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15); "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria (Contrast Matt. 10:5), and unto the uttermost part of the earth," (Acts 1:8). They were apostles now, not merely because they were the Twelve, but because they were now sent forth by Jesus on a universal mission for the teaching and spread of the gospel. The call of the apostle to his task might come in a variety of ways. The twelve were called personally by Jesus to an apostolic task at the beginning of his earthly ministry, and after his resurrection this call was repeated, made permanent, and given a universal scope. The call of Matthias and that of Paul was different. The authority of the apostles was of a spiritual and personal kind. It was not official, and so could not be transmitted to others. There is no evidence that the apostles ever collectively exercised a separate and autocratic authority. When the question of the observance of the Mosaic ritual by gentile Christians arose at Antioch and was referred to Jerusalem, it was "the apostles and elders" who met to discuss it (Acts 15:2, 6, 22).

Appear

There are eight Hebrew words, the chief of which is "ra'ah"—"to be seen"—translated "appear." They are used mainly of God's self-revelations in person and in dreams and visions: "Jehovah appeared unto Abraham" (Gen. 12:7); to Moses (Ex. 3:2); to Solomon (1 Kings 3:5). In the gospel records the passive form of "horao," "to be seen" is used of angelic revelations and visions, as on the Mount of Transfiguration: "And behold, there appeared unto them Moses and Elijah talking with him" (Matt. 17:3); "And there appeared unto him (Zacharias) an angel of the Lord" (Luke 1:11); "The Lord is risen indeed, and hath appeared to Simon" (Luke 24:34). "Optano" is used in Acts 1:3 of Jesus' appearing after his suffering, "appearing unto them by the space of forty days," and "phainomai," "to shine" with the added thought to that expressed in "optano" of a resplendent revelation, as of the Bethlehem star, Herod called the wise-men to learn exactly "what time the star appeared" (Matt. 2:7). Also "phaneroo" is used exclusively of the post-resurrection appearances and the second coming of Jesus and of the setting of the judgment day: "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3:4); "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10); "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (1 Peter 5:4); "it is not ye made manifest what we shall

be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3:2), and six other passages in the Authorized Version.

Armor—Sword

The most frequently mentioned weapon, either defensive or offensive, that is mentioned in the Bible is the sword. The word "machairo" is employed in the gospel records in its natural sense: "Judas.....came, and with him a great multitude with swords and staves" (Matt. 26:47; Mark 14:43); "One of them.....drew his sword, and smote the servant of the high priest" (Matt. 26:51; Mark 14:47; Jno. 18:10); "I came not to send peace, but a sword" (Matt. 10:34); "Put up the sword into the sheath" (Jno. 18:11; Matt. 26:52) and eight other passages. The synonym, "rhomphaia" occurs in Luke 2:35, "yea and a sword shall pierce through thine own soul," in the gospels. It was the Thracian sword with a large blade, and the ancients classed it rather as a spear.

Army

The first soldiers about which we read in the New Covenant were Jewish and not Roman: "And the soldiers also asked him, saying, And we, what must we do?" (Luke 3:14); "And straightway the king sent forth a soldier of his guard, and commanded to bring his head" (Mark 6:27). We read that "Herod with his soldiers set him at naught, and mocked him" (Lk. 23:11), yet for the most part, it is the Roman army that comes before us in the gospel records.

The term "legion" was the word used to express a large number: "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" (Matt. 26:53); "And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many" (Mark 5:9, see verse 15; Luke 8:30). The Roman legion consisted of about 6000 men, and was familiar to the Jews.

Centurions have an honorable place in the gospel records: "There came unto him a centurion, (hekatonarchos) beseeching him, and saying, Lord my servant lieth in the house sick..... and the centurion answered said, Lord, I am not worthy that thou shouldest come under my roof..... And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee" (Matt. 8:5-13); "And a certain centurion's (hekatonarchos) servant was sick..... he heard concerning Jesus, he sent unto him elders of the Jews..... And they when they came to Jesus, besought him (Jesus) earnestly, saying, He is worthy" (Luke 7:2-9). At Jesus crucifixion the centurion is prominent: "And when the centurion (hekatonarchos) saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:47); the centurion (hekatonarchos), seeing the things that were done, said, Truly this was the Son of God" (Matt. 27:54); "And when the centurion (hekatonarchos)..... saw that he so gave up the ghost, he said, Truly this man was the Son of God..... And Pilate..... calling unto him the centurion (Kenturion), he asked him whether he had been any while dead. And when he learned it of the centurion (kenturion), he granted the corpse to Joseph" (Mark 15:39, 44, 45). Tacitus

tells us that it was customary for centurions to be intrusted with the execution of capital penalties.

“The Praetorium” was the residence of the Roman procurator at Jerusalem: “Then the soldiers of the governor took Jesus into the Praetorium, and gathered unto him the whole band” (Matt. 27:37; Mark 15:16).

In the parable of the marriage feast and the slighted invitation, of those who “made light” of the invitation and “treated shamefully” the servants who were sent to bid the people to the feast, Jesus says, “But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city” (Matt. 21:7). How dangerous it is to neglect the duties of life! What a warning to men to avail themselves of every opportunity!

Ascension ✓

The ascension is a great factor in the life of Jesus, and the view is not complete unless it is included. It is the consummation of the redemptive work of Jesus.

The gospel records afford many passages in which allusion is made to the ascension: “And behold, there talked with him two men, who were Moses and Elijah; who appeared in glory, and spake of his decease (departure, mg) which he was about to accomplish at Jerusalem” (Luke 9:30, 31); “And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem” (Luke 9:51); “What then if ye should behold the Son of man ascending where he was before?” (Jno. 6:62); “Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me” (Jno. 7:33); “And I, if I be lifted up from the earth, will

draw all men unto myself" (Jno. 12:32); "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (Jno. 14:12); "Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto my Father: for the Father is greater than I" (Jno. 14:28); "But now I go unto him that sent me; and none of you asketh me, Whither goest thou?" (Jno. 16:5); "Of righteousness, because I go unto the Father, and ye behold me no more" (Jno. 16:10); "Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, because I go to the Father" (Jno. 16:17); "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father" (Jno. 16:28); "Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God" (Jno. 20:17). All these passages show that the event was clearly in the mind of Jesus and fully anticipated by Him. Also the ascension is implied in the allusions to his coming to the earth on clouds of heaven: "And they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30); "Jesus saith unto him (the high priest), Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. 26:64).

The record of the event itself is thus stated: "So

then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God" (Mark 16:19), however, many scholars regard the record as given by Mark as ending at verse eight of this chapter; yet it is certain that Luke records the fact of the ascension, "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven" (Luke 24:51), even if the last six words are not authentic; but it is in Acts that we have the most definite statement, "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven" (Acts 1:9-11). There are many other passages in Acts in which the ascension is either mentioned or implied, and all of them assert the present life and activity of Jesus in heaven. The ascension is regarded as the point of contact between the gospel records and the epistles. The outpouring of the Holy Spirit was by the ascended Lord. His ascension is the culmination of his glorification after his resurrection and is necessary for his heavenly exaltation. The glory of Jesus is threefold: as the Son of God before the Incarnation, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Jno. 17:5); as God manifest in the flesh, "And the word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace

and truth" (Jno. 1:14); as the exalted Son of God after the resurrection and ascension, "Behooved it not the Christ to suffer these things, and to enter into his glory?" (Luke 24:26). The ascension meant much to Jesus, a fact that must not be overlooked, and having ascended into heaven, He is seated on the right hand of God, "Seek the things that are above, where Christ is, seated on the right hand of God" (Col. 3:1, cf.; Heb. 1:3; 8:1; 10:12).

The importance of the ascension for Christian consists chiefly in the fact that it was the introduction of our Lord's present life in heaven which means so much in the believer's life. The spiritual value of the event does not lie in the physical remoteness of Jesus, but in his spiritual nearness. His life above is the promise and guarantee of ours, for He said, "Because I live, ye shall live also" (Jno. 14:19). The ascension brings his redemptive work to its culmination, and marks the beginning of his high priesthood, and introduces the events for his becoming the head of the church, and his intercessory work between God and man which is probably the crowning point of his work in heaven. His very presence at the right hand of God pleads on behalf of his people. Also there is a close connection between the ascension and the descent of the Holy Spirit, "Being therefore by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (Acts 2:33). In connection with Jesus' ascension and his life in heaven we are able to understand better the force of "Lo, I am with you always" (Matt. 28:20), for "He ever liveth to make intercession for them" is without doubt the supreme

assurance to his church. Finally the ascension is connected with his coming again when he will gather to himself his own with joy, satisfaction and glory.

Then in view of Jesus' present life in heaven, having offered his own blood for the sins of men, sending the Holy Spirit, governing and guiding the church, interceding by his presence, sympathizing, helping and saving his people, ought we not to "draw near with a true heart in fullness of faith" (Heb. 10:22)? For it is through Jesus that we find peace, the assurance of access to, and the guaranty of our permanent fellowship with God. Indeed, it is true that the Christian religion is "the religion of free access to God," and in proportion as we draw near to Jesus and keep near to him, we shall realize the essential features of a strong, vigorous, growing, joyous Christian life.

Ass

The ass is and has always been one of the most common domestic animals. Generally, it is associated throughout the Bible with peaceful pursuits. Zechariah lived and prophesied in the early portion of the sixth century B. C., and his prophetic compositions are the most Messianic of all the visions and oracles of the Old Covenant. Thus he speaks of the Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass" (Zech. 9:19), which prophecy was fulfilled in Jesus' triumphal entry into Jerusalem: "Go into the village, that is over against you, and straightway ye shall find an ass tied,

and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

Tell ye the daughter of Zion,
Behold, thy king cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass,

And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee" (Matt. 21:2-11. See also Mark 11:2-10; Luke 19:30-38 and John 12:12-15).

Jesus' entry into Jerusalem is the most democratic procession that men have ever beheld. He entered riding, not upon a richly caparisoned horse, symbol of war and armies, but upon the lowly ass, ever the symbol of lowliness and humility. There was no pompous display, and the rich fullness of the spontaneity of the multitudes must impress one with the wonderful simplicity of it all. This event in Jesus' life teaches most impressively a marvelous principle which was always

manifested in his life and which must be an abiding one with each of his disciples. Let us pay him tribute of admiration and devotion by striving daily to emulate his life, and let us learn that the greatest adornment of character is humility.

Atonement

It is strangely true that the English word, atonement, does not correspond in its etymology with any Hebrew or Greek word which it translates. So a word-study will not determine the teaching on the subject. It is even more dangerous to make a study of the subject from the view-point of dogmatic theology, for we are more interested in learning of atonement, than we are of "the atonement." In the English the word occurs but one time in the Authorized Version, Rom. 5:11, and that is changed in the American Revised Version to "reconciliation."

Our ideas of the atonement of Jesus must be based upon the general teaching in the Bible, that is, in connection with the nature and character of God, his holiness, love, grace and mercy, and of the nature, disposition, sin and guilt of man. A basic doctrine of atonement is that God and man are ideally one in life and interests in so far as the true life of man may be brought in accord with the will of God. So it is assumed that God and man should be in harmonious relations at one. This is a dominant idea in the story of the prodigal son; man ought to be at home with God, at peace in the Father's house (Luke 15:11-32). Also this is the idea taught by Jesus in chapters fourteen to sixteen of the gospel record by John, particu-

larly expressed in, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one: I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (Jno. 17:20-23).

All symbols, doctrine and examples of atonement in the Old Covenant find their counterpart, fulfillment and explanation in the New Covenant in the blood of Jesus Christ, "for this is my blood of the Covenant, which is poured out for many unto remission of sins" (Matt. 26:28), with which comparison is made, "and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel" (Heb. 12:24). Whatever may be said about the question, and however much men may disagree, it is a fact that it is universally recognized that the New Covenant represents the atonement between God and men as accomplished through Jesus Christ, and also that Jesus and his apostles taught that his death is vitally connected with this atonement. Jesus teaches that He came to reveal the Father: "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (Jno. 14:9); to recover the lost, "For the Son of man came to seek and to save that which was lost" (Luke 10:10); life-giver "For the bread of God is that which cometh down out of heaven,

and giveth life unto the world" (Jno. 6:33), "I came that they may have life, and may have it abundantly" (Jno. 10:10); to reveal and set up His rule in the hearts of men, gathering to himself a few faithful followers through whom his work is to be perpetuated, "Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, some say John the Baptist; some, Elijah; and others Jeremiah, or one of the prophets. He saith 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 who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church" (Matt. 16:13-18); "Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and

know of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them" (Jno. 17:1-8); that salvation personal and social, is dependent upon his person, "No man can come to me, except the Father that sent me draw him:.... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live forever" (Jno. 6:44, 53-58), "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (Jno. 14:6).

Jesus does not give full teaching concerning his death, but he does connect clearly his suffering with the salvation he came to bring to men. He shows that he knew that the prophetic passage in Isaiah 52:13; 53:12, was realized in himself, "And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the
poor:
He hath sent me to proclaim release to the captives, ...
And recovering of sight to the blind,

To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, Today hath this scripture been fulfilled in your ears" (Luke 4:17-21). He gave himself a ransom for men, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28), "for this is my blood of the covenant, which is poured out for many unto the remission of sins" (Matt. 26:28). He knew he was no mere martyr, for he gave his life willingly and voluntarily, "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (Jno. 10:17, 18), in full accord with the purpose of God, "him, being delivered up by the determinate counsel and foreknowledge of God" (Acts 2:23), as the Redeemer of men by his being lifted up to draw all men to him, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die" (Jno. 12:30-33).

Each writer in the New Covenant makes Jesus the center of the teaching of the way of salvation, and his death is an essential element in his saving power.

Atonement originates with God who "was in Christ reconciling the world unto himself" (2 Cor. 5:19), and whose love gave Jesus to redeem sinful men, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16). The way of reconciliation has been revealed by angels, prophets, priests, and finally and ultimately by Jesus, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1, 2), "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). So in Jesus we do, indeed and in truth, "Behold, the Lamb of God, that taketh away the sin of the world" (Jno. 1:29), and One to guide each of us "into the way of peace" (Luke 1:79).

Attitudes

Custom is a large power in the life of any people. Customs change slowly, and it is very interesting to study the outward tokens of respect and honor which were current in Jesus' day. There are several Hebrew words used to describe the various attitudes taken by those who worshipped Jehovah, the most common of which are rendered, "to stand," "to bow," "to knee," or "fall on the face." It is difficult to distinguish clearly between these for often one passes imperceptibly into the other, and it is probable that several attitudes were taken by the worshipper while offering a prayer or petition.

In public worship, standing was a very common posture in the days that Jesus lived on this earth. Even

today, it is customary to stand while offering public prayers in the synagogues. Likewise, it is practiced by many Christians and there is no doubt that the custom has sanction. The allusions to standing while praying are many in the New Covenant, and suggest that such was the common posture. Jesus instructing His disciples how to pray, said, "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men" (Matt. 6:5). In this He does not instruct regarding posture, rather He takes standing as the usual attitude, and places censure upon the motive. Again, "And whensoever ye stand praying, forgive" (Mark 11:25), as also in the parable of the Pharisees and the Publican, "the Pharisee stood and prayed.....but the publican, standing afar off" (Luke 18:11-13). He recognizes the common posture for praying. We know that Jesus followed the custom of standing while reading the Scripture in the synagogue: "And he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read" (Luke 4:16), so we have impressed upon our minds that Jesus did not concern Himself about customs, but conformed to them as He found them. He was concerned about teaching men the high and correct principles of right living rather more than setting Himself to the task of changing this custom or that.

Also it is quite certain that kneeling was common. "And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean" (Mark 1:40); "And as he was going forth into the way, there ran one to

him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?" (Mark 10:17); "There came to him a man, kneeling to him, and saying, Lord, have mercy on my son" (Matt. 17:14f); and the example of Jesus Himself in that trying hour in Gethsemane, "And he was parted from them about a stone's cast; and he kneeled down and prayed" (Luke 22:41); and we learn that this same practice was observed by the early Christians, for we read of Stephen, "And he kneeled down, and cried with a loud voice, Lord, Lay not this sin to their charge" (Acts 7:60), and of Peter, "But Peter put them all forth, and kneeled down, and prayed" (Acts 9:40), and of Paul, "He kneeled down and prayed with them all" (Acts 20:36), and of those disciples at Tyre, "And they all, with wives and children, brought us on our way till we were out of the city; and kneeling down on the beach, we prayed, and bade each other farewell" (Acts 21:5).

In the Hebrew life, it is not always easy to determine the exact posture that is described as "bowing" or "kneeling," for this varied with the individual and the intensity of his prayer. There are instances in both the Old and the New Covenants of "falling on the face" because of fright, as for example the experience of the three disciples on the Mount of Transfiguration (Matt. 17:6), and that of those women who came first to Jesus' tomb (Luke 24:5).

Yet this posture was also a more intense way of expressing one's homage. The instances in the Old Covenant are many, and there are examples in the gospel records of this deep reverence being paid to Jesus. We are told that Jairus, "seeing him, he falleth at his feet" (Mark 5:22; Luke 8:41), and of the Syrophenician

woman that "having heard of him, came and fell down at his feet" (Mark 7:25); and of the ten lepers who were healed, the one who came and "fell upon his face at his feet, giving him thanks" (Luke 17:16), and of Mary, the sister of Lazarus, "when she came where Jesus was, and saw him, fell down at his feet" (Jno. 11:32). It is to be noted that Jesus never refused such homage, but accepted it as fitting and proper. Had He not realized that divine honor and worship belonged to Him, He would have refused as did Peter when Cornelius "fell down at his feet and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man" (Acts 10:25f), or as the angel said to John when he "fell down before his feet to worship him.....See thou do it not; for I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus" (Rev. 19:10).

Authority ↙

There are five Greek words in the New Covenant that are translated by words which express the general idea of power, dominion, authority. However, the word "exousia" alone expresses the idea of religious authority. This word is used of Jesus' teaching and works: "For he taught them as one having authority" (Matt. 7:29; Mark 1:22; Luke 4:32); "With authority he commandeth even the unclean spirits, and they obey him" (Mark 1:27; Luke 4:36); "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered

and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?..... And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things" (Matt. 21:23-27, and the parallels, Mark 11:28-33 and Luke 20:2-8); and to execute judgment, "And he gave him authority to execute judgment, because he is a son of man" (Jno. 5:27). This same Greek word, translated "power" in the Authorised Version, but generally "authority" in the American Revised Version, occurs: "But that ye may know that the Son of man hath authority on earth to forgive sins.....and glorified God, who had given such authority unto men" (Matt. 9:6, 8; Mark 2:10; Luke 5:24); and in John 10:18, where Jesus is talking about laying down His life, "I have power to lay it down, and I have power to take it again;" and also "Thou gavest him authority over all flesh" (Jno. 17:2); "All authority hath been given unto me in heaven and on earth" (Matt. 28:18; See Luke 12:5).

The same word is used of the twelve, "gave them power and authority over all demons, and to cure diseases" (Luke 9:1; Matt. 10:1; Mark 3:15; 6:7; Luke 10:19), and the exalted privilege, "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (Jno. 1:12); and in a few passages of civil authority, as of the centurion (Matt. 8:9; Luke 7:8); as of Pilate (Jno. 19:10f); as of magistrates (Luke 12:11; 20:20); as of Herod (Luke 23:7). See also Mark 13:34; Luke 19:17; and Matt. 20:25 and parallels, Mark 10:42 and

Luke 22:25. Also a few instances occur in which the word refers to the powers of evil, for which see Luke 4:6, 22:53. It should be noted, however, that in the passage Matthew 20:25-27, and its parallels, Mark 10:42-44 and Luke 22:25, 26, the civil type of authority is mentioned by Jesus to be repudiated as something that should not obtain within the religious community, yet the fact of authority, as determining human conduct in all realms, courses through the entire Bible and is a prominent teaching of Jesus. The idea is often expressed by many terms and phrases besides those which are translated "authority."

At the time that Jesus began to teach, all knowledge of God and all exercise of divine authority were mediated by the priests and the scribes, who claimed the Old Covenant as their guide and source. There is no record that Jesus ever discussed the right of the Jewish orders to be religious teachers; rather, He enjoined obedience to their teaching, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not" (Matt. 23:2f), nor did He question the authority of the Old Covenant for He says, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:17f). However, He did assert a new and superior authority in Himself in that He questioned the scribes' interpretation of the law, "But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for

ye enter not in yourselves, neither suffer ye them that are entering in to enter. [Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation (Compare Mark 12:40; Luke 20:47.) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves. Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor" (Matt. 23:13-16); and declared that certain teachings of the Law were to be supplemented by His own fuller teaching: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment..... 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..... It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement (see Matt. 19:7ff): but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress

.....Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, Swear not at all..... Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil..... Ye

have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies (Matt. 5:21-43). In thus extending the area of human obligation, Jesus was really fulfilling all that was in anticipation throughout the entire Old Covenant, for none of the Old Covenant writers claimed finality, but rather looked forward to a fuller revelation of God to man. This revelation finds completion in the New Covenant and Jesus taught that the anticipations of the Old Covenant found complete realization in Himself, and as such His teaching of the will of God is final and in the realm of religion and morals, He is the absolute authority.

Indeed, it is this characteristic note of authority that gives to Jesus' teaching an indescribable charm. There is no ostentation, no argument; only a quiet, calm, dignified setting forth of His authority that is unsurpassable. In contrast to the teaching of the scribes and Pharisees, with all their prestige of tradition, there is a distinct lack of authority, while the teaching of Jesus stands out distinctly because of His authority: "The multitudes were astonished at His teaching: for he taught them as one having authority, and not as their scribes" (Matt. 7:28f; Mark 1:21; Luke 4:32); "Never man so spake" (Jno. 7:46). Also His authority is very closely connected with His works, particularly so of those manifesting His power over the evil spirits whose influence was felt in the mental disorders of that afflicted people: "And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him" (Mark 1:27; Luke 4:36). Again

His authority stands unquestioned in His exercising the divine prerogative of forgiving sins: "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go into thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men" (Matt. 9:4-8; Mark 2:8-12; Luke 5:22-26). In this there is implied for Jesus an infallible moral judgment, and this is but another form of the statement, "For neither doth the Father judge any man, but he hath given all judgment unto the Son... and he gave him authority to execute judgment" (Jno. 5:22, 27).

Accordingly, Jesus possesses authority over life and salvation. The Father "gave Him authority over all flesh, that to all whom thou hast given him, he should give eternal life" (Jno. 17:2). Jesus' authority here begins with His power over His own life to give it in sacrifice for men, "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jno. 10:17, 18). It is through faith in him and obedience to His commands that men obtain salvation. Jesus gave the deepest test of love for Himself when He said, "If ye love me, ye will keep my commandments..... He that hath my commandments, and keepeth them, he it is that loveth

me..... If a man love me, he will keep my word” (Jno. 14:15, 21, 23). And if men refuse to acknowledge Him, He will deny them, “Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven” (Matt. 10:32f); and the call to men in that most thrilling passage, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy (useful), and my burden is light” (Matt. 11:28-30), expressed His consciousness of being different, and with authority over a new spiritual regime for humanity. And too, man’s relation to him determines man’s relation to the Father: “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me” (Matt. 10:40; Mark 9:37; Luke 9:48), for Jesus and the Father are one (Jno. 10:30).

When the authorities, the chief priests and elders, for the religious teaching which was current in Jesus’ day, asked Him to tell by what authority He taught, He did not answer directly, but told them by the parables of the vineyard: “But what think ye? A man had two sons; and he came to the first and said, Son, go work today in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father? They say, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the

kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruit drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come let us kill him, and take his inheritance" (Matt. 21:28-38; Mark 12:1-7; Luke 20:9-14). All the prophets and teachers who had come from God before Jesus were servants, but He is the Son. In the fourth record of the gospel, His authority is definitely founded upon His Sonship: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may

honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man" (Jno. 5:19-27); likewise, Paul predicates His authority upon his humbling Himself even unto death, yea, "the death of the cross," (Phil. 2:5-11).

In his ascended state, "all authority.....in heaven and on earth" (Matt 28:18) hath been given unto him. His authority extends over the moral realm, the universe, and His church, for God hath set Him, "Far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21; compare Col. 2:10; 1 Peter 3:22; 1 Cor. 15:24; Rev. 12:10). Nor was His authority limited to His earthly life, but by His resurrection and exaltation He continually lives, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20); and, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Because of His being exalted, greater works than those done during His earthly ministry will be done in His church, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works

than these shall he do; because I go unto the Father" (Jno. 14:12), which works are achieved by His sending the Paraclete, "And I will pray the Father, and he shall give you another comforter, that he may be with you forever" (Jno. 14:16). The Paraclete is the Holy Spirit who was sent to teach His "chosen vessels," "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (Jno. 14:26). Jesus while living in the flesh 'did not completely reveal Himself to His disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth" (Jno. 16:12f). Neither should the Paraclete be separated, nor be distinct from Him in His exalted and glorified life, "I will not leave you desolate: I come unto you. . . . Ye heard how I said to you, I go away, and I come unto you" (Jno. 14:18, 28). So in these items is the authority of Jesus made complete and permanent, even though his work, his teaching, his character, as facts outside of men, only partially ruled the spirits of men while He lived, "Have I been so long time with you, and dost thou not know me, Philip?" (Jno. 14:9), yet in the day of the Spirit's revelation, "Ye shall know that I am in my Father, and ye in me, and I in you" (Jno. 14:20). Thus by His spiritual presence in His church, He enters into her whole life, dwells in and controls her and determines every step in her growth. His authority in the up-building and growth of truth and right in His church is founded on his consciousness of being the Son of God and, as such, of His moral perfection.

Let all men acknowledge His authority and crown Him Lord of their lives in every relationship sustained now in this life and in those in anticipation in the future life. By so doing we may each understand more fully the wonderful statement of one of the early disciples of Jesus, "I can do all things in him that strengtheneth me" (Phil. 4:13).

Banking

In the strict sense, the taking of money on deposit and lending it out on interest is of comparatively recent origin. The Law of Moses forbade the Jews to charge each other interest, "If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him interest" (Ex. 22:25); "Thou shalt not lend upon interest to thy brother; interest of money, interest of victuals, interest of anything that is lent upon interest" (Deut. 23:19). However, they were permitted to lend on interest to Gentiles, "Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest" (Deut. 23:10). But this law was often disregarded or evaded, "And I likewise, my brethren and my servants, do lend them money and grain. I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundred part of the money, and of the grain, the new wine, and oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them" (Neh. 5:10-12).

No small part of the business of the Hebrews money-

changer in Jesus' time was the exchanging of foreign money and even the money of the country of non-Phoenician standards for the shekels and half-shekels, these later coins being accepted only as payment of the temple tax. Inasmuch as none but Jewish coins could be put in the treasury of the temple, the people thought it proper to permit the "money-changers" to set up their tables in the outer court of the temple, but the rate of exchange grew to be exorbitant and many of the poor were sorely oppressed, so Jesus drove them out, "and overthrew the tables of the money-changers . . . and he saith unto them, It is written, my house shall be called a house of prayer: but ye make it a den of robbers" (Matt. 21:12f; Mark 11:15, 17; Jno. 2:15f).

Jesus said to the slothful servant who hid the talent intrusted to him, "thou oughtest therefore to have put my money to the bankers (trapezitees) and at my coming I should have received back mine own with interest" (Matt. 25:27); and to the servant who had one pound intrusted to him and laid it up in a napkin, "then wherefore gavest thou not my money into the bank (trapeza), and I at my coming should have required it with interest" (Luke 19:23). These passages from the parable of the talents and the parable of the pounds indicate the recognition of Jesus of the custom and propriety of lending out money on interest. Jesus upbraids the "slothful servant" who did not put the talent or the pound given him to the "bankers" or "bank" who, it is implied, would have kept it safe and paid interest on it, and directs that what he had failed to use be taken and given to him who had used his trust rightly.

Banquet

The ancient Hebrews were fond of social feasting and in Jesus' day had acquired from contact with the Greeks and Romans luxurious habits that often carried them to excess in their social feasts.

Observing the existing customs and abuses, Jesus taught His disciples to invite the poor, the maimed, the lame, and the blind: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind, and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just" (Luke 14:12-14). The word "feast" in this passage is from the Greek "doche" which is derived from a word meaning "to receive," and is about equivalent to our use of the term "reception." It occurs also in Luke 5:29, "Levi made him a great feast in his house." Generally it was the custom to invite the rich and the influential but Jesus places disapproval upon the custom, and asks a consideration of the needy and helpless.

Usually these feasts were made at the house of the host to specially invited guests, "And Jesus also was bidden, and his disciples, to the marriage" (Jno. 2:2); and, "when one of them that sat at meat with him heard these things" (Luke 14:15), but a great deal more freedom was accorded to the uninvited than is granted in our day. Everywhere the custom of reclining at meals was in fashion in Jesus' day. Ordinarily, banquets were part of weddings, and both

Jesus and His disciples were bidden to one in Cana of Galilee and accepted, and wine-drinking was a part of the feast, "And when the wine failed, the mother of Jesus saith unto him, They have no wine" (Jno. 2:3), and the "banquet" which Levi gave was in Jesus' honor (Luke 5:29). There were places of honor at the table. Jesus in exposing Pharisaism said in warning against the scribes and Pharisees' conduct that they "love the chief place at feasts" (Matt. 23:6; Mark 12:39; Luke 20:46), in which passages, feast is the translation of "eipnon," that is, "supper." Thus Jesus taught again that abiding principle of true Christian conduct—humility.

Baptism

"In those days cometh John the Baptist, preaching in the wilderness of Judea..... Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; and they were baptized of him in the river Jordan..... Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:1, 5f, 13-17; Mark 1:4f, 9-11; Luke 3:3, 21f).

In coming to John to be baptized, Jesus admitted that John was His true forerunner and appointed by God for that purpose. Therefore it was a fulfilling of all righteousness to receive baptism at the hands of John. Probably, we shall have a better idea of the expression, "For thus it becometh us to fulfill all righteousness," if we associate it with the expression used by Peter, "not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God" (1 Peter 3:21). At any rate, Jesus by his example places the stamp of approval upon baptism, as also did the Father in acknowledging Jesus as His Son at the time that He was baptized. It is well for men to ponder this idea: Since the first declaration by God that Jesus is His Son was on the occasion of His being baptized, should not men be very careful and hesitant to assume a recognition of God as His sons before they submit to baptism?

John records, "And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.....When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples)" (Jno. 3:26; 4:1f). This shows clearly by practice that Jesus recognized the divine origin of baptism, even if the practice was indirect.

Jesus used the term in a metaphorical sense like our expression, "immersed in cares" or "plunged in grief:" "Are ye able to be baptized with the baptism that I am baptized with?.....and with the baptism that

I am baptized withal shall ye be baptized" (Mark 10:38f; Matt. 20:22f a. v.); "But I have a baptism to be baptized with; and how I am straitened till it be accomplished" (Luke 12:50). Surely no one may mistake how overwhelmed was Jesus by the burden of the world's redemption, and how He yearned for its consummation.

Then just before Jesus ascended to the Father, He gave the Great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19); "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved" (Mark 16:15f). The record in Matthew follows a most sublime affirmation (All authority hath been given unto me), of the victory won through His resurrection. The full import of Jesus teaching on baptism and the importance He attached to it dawns upon the conscience of men when it is observed that with it is attached the name of Father, Son and Holy Spirit. Where else are these three names brought together? Search diligently, and I think you will find them so closely connected only with beginnings. Truly does baptism mark the beginning of a new life "hid with Christ in God" (Col. 3:3). And the Marcan record unequivocally states, "He that believeth and is baptized shall be saved." Surely one may not be so vain as to doubt or question the words of Jesus when He gives this world-wide commission and thereby predicates the universality of the Christian religion. It is better to accept the teaching of the Master than it is to follow some biased notion

or opinion of some theologian. He commands men to be baptized and promises salvation to the baptized believer.

Baptism of Fire

John the Baptist said of Jesus, "He shall baptize you in the Holy Spirit and in fire" (Matt. 3:11; Luke 3:16). Some urge that the copulative conjunction in the expression, "in the Holy Spirit and in fire," requires that the baptism of "Spirit" and of "fire" should be regarded as one and the same thing, and that violence is done to the construction to make the baptism of "fire" refer to the fire of judgment. But the context surely implies the idea that the baptism of "fire" is a threat to be fulfilled at the judgment.

Also, it must be borne in mind that the statement is accredited to John the Baptist. Undoubtedly, Jesus is the administrator, whether they be separate or one. Jesus said, "I will pray the Father, and he shall give you another Comforter" (Jno. 14:16); "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (Jno. 16:7); "When he, the Spirit of truth, is come, he shall guide you into all truth" (Jno. 16:13). Obviously, this is that mentioned in, "Behold, I send forth the promise of my Father upon you" (Luke 24:49), And just before Jesus' ascension He said, "Wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:4f). Hence it is quite clear that since the "baptism in the Holy Spirit" is connected both with the "promise of the Father" and the baptism of John, that Jesus, by omit-

ting "in fire" in Acts 1:5 makes a distinction between the two actions. And too, it is interesting to recall that John the Baptist said of himself and Jesus, "He must increase, but I must decrease" (Jno. 3:30).

Therefore, it is likely that the passages under consideration teach that Jesus' work is both cleansing and destructive. The "you" addressed is generic, and includes both those who would believe on Jesus and those who would refuse to believe. Jesus' work as Messiah or Christ affects all men: some will be "born anew" through the gospel "preached.....by the Holy Spirit sent forth from heaven" (1 Peter 1:12); others will be destroyed through the fire of punishment. The context both in Matthew and Luke favors this view. In both of them the destructive energy of Jesus is coupled with His saving power, and too, in very positive terms: "He will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. 3:12; Luke 3:17).

Baptism of the Holy Spirit

The passages in the gospel records in which the predictions of the "Baptism of the Holy Spirit" occur are as follows: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and in fire" (Matt. 3:11); "I baptized you in water: but he shall baptize you in the Holy Spirit" (Mark 1:8); "I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in

fire" (Luke 3:16); "And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whosoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit" (Jno. 1:33); "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (Jno 7: 37ff). These are the specific references in the four records of the gospel to the baptism of the Holy Spirit. Of the five passages cited, the last one gives the word of Jesus, and all the others, the word of John the Baptist.

In Acts of Apostles, Luke makes direct reference to the promised baptism of the Holy Spirit. Just before Jesus ascended, He contrasted the baptism in water of John with the baptism of the Holy Spirit which the disciples were to receive "not many days hence": "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5); and predicted the power of witnessing for Himself as the result of baptism in the Holy Spirit; "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses etc." (Acts 1:8). On the evening of the day of the resurrection of Jesus, He appeared to His disciples and "breathed on them, and saith unto them, Receive ye the Holy Spirit" (Jno. 20:22), which signified to the disciples that the inspiration and power of the Holy Spirit proceeded

from Him, and probably preliminary to the later complete bestowal.

The fulfillment of these predictions is recorded in Acts of Apostles. The chief historical fulfillment is found in the miraculous manifestations of the Holy Spirit on the day of Pentecost: "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:2-4). Peter declares that this bestowal of the Holy Spirit is in fulfillment of the prediction made by the prophet Joel, "but this is that which has been spoken through the prophet Joel" (Acts 2:16), and cites, in verses 17-21 of the same chapter, the words of Joel's prophecy in the second chapter of the book of Joel, verses 28-32. One other important passage occurs in Acts in which reference is made to the baptism of the Holy Spirit. It is in the narrative concerning Cornelius: "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit" (Acts 10:44f), and later, when Peter was giving account of his visit to Cornelius to the Jerusalem brethren, he declared that the event which he witnessed was a baptism of the Holy Spirit: "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (Acts 11:16).

Hence the promise of the Holy Spirit made by Jesus is completely and permanently fulfilled. Jesus had directed His disciples to tarry in Jerusalem "until ye be clothed with power from on high" (Luke 24:49); He had told them of the Comforter, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning" (Jno. 15:26f). He had declared, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (Jno. 16:13). In this passage the Spirit is called the Spirit of truth. It is very fitting that the Spirit who was to guide into all truth should come in fullness after the sacrifice, resurrection, ascension, and exaltation of Jesus, rather than before. It is Jesus himself who is the giver of the Spirit, and the baptism of the Holy Spirit on Pentecost marks the beginning of a new era in the kingdom of God in which it is elevated to the high plane of the Spirit, and the task of evangelizing the world is definitely begun.

The question of whether or not the baptism of the Holy Spirit occurred once and for all or is repeated in subsequent baptisms is often raised. The expression "not many days hence" (Acts 1:5) used by Jesus in His prediction of the baptism of the Holy Spirit points to a definite and specific event rather than to a continuous process. Also Peter's citation in Acts 2:16-21 of the prophecy of Joel shows that the event they were

then witnessing was the definite fulfillment of the prophecy. Again, the only other event in the New Covenant described as the baptism in the Holy Spirit (Acts 10:1; 11:18), is directly connected with the first outpouring on Pentecost, and is the opening of the door of the gospel to the Gentiles, and so is supplemental to the Pentecostal baptism. It marks a crisis in the kingdom of God and supplements the gift on Pentecost by showing that Gentiles as well as Jews are included in all the privileges of the New Covenant. Finally, it is most remarkable that nowhere in the Epistle is there an instance of the repetition of the baptism of the Holy Spirit, which there certainly should have been had the apostles understood that it was to be repeated frequently. Hence it is evident that those of the baptism of the Holy Spirit is limited to the instances recorded in Acts.

Beggar—Begging

The Mosaic Law contains no enactment concerning beggars, or begging. However, there are provisions made for the relief and care of "the poor of the land." But begging came to be known to the Jews in the course of time with the development of the large cities. In the New Covenant, where beggars are specifically mentioned the word "eleemosune" took the special sense of alms given to the poor, as in "When therefore thou doest alms.....But when thou doest alms.....that thine alms may be in secret" (Matt. 6:2-4), "But give for alms those things which are within" (Luke 11:41), and "sell that which ye have,

and give alms" (Luke 12:33), and eight examples in Acts. Compare also Matt. 20:30-34; Mark 10:46-52; Jno. 9:1-41.

In the time of Jesus, begging was well known, and beggars were very numerous. The many references in the sixth chapter of Matthew, the accounts of beggars in connection with public places, for example, the entrance to Jericho, "And behold, two blind men sitting by the way side" (Matt. 20:30); "And as he went out from Jericho, . . . the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the way side" (Mark 10:46; Luke 18:35), and in the neighborhood of rich men's houses, "Now there was a certain rich man . . . and a certain beggar named Lazarus was laid at his gate" (Luke 16:19f) give sufficient proof to the prevalence of begging. Yet begging was looked down upon, the evidence of which is found in the remark of the unjust steward, "To beg I am ashamed" (Luke 16:3).

The words used for "beg" and "beggar" of the English Version of the New Covenant differ widely in idea. Those formed from "aiteo" in Mark 10:46; Jno. 9:8, "prosatieo"; and in Luke 18:35 and 16:3, "epatieo" have the root idea of "asking," while the word, "ptochos" in Luke 16:20, 22, suggests the crouching or cringing of a beggar, and is the usual word for "poor," but in "Blessed are the poor in spirit" (Matt. 5:3) is "humble."

A basic principle of Jesus' teaching is, "The strong must stand for the weak and defend their cause." He declared that the prophecy of Isaiah to preach good tidings to the poor, to proclaim release to the captives, the recovering of sight to the blind, and to set at lib-

erty them that are bruised (Isa. 61:1f) was fulfilled in Himself (Luke 4:16-21), and in reply to those who came from John the Baptist, asking, "Art thou he that cometh, or look we for another?" (Luke 7:20), He said, "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them" (Luke 7:22). Jesus taught both by precept and example that human suffering must be relieved, and his feeling for the handicapped masses was ever that of love and trust. The "little ones" include the weak the helpless, and the "little ones" of today are the underfed, overworked, ignorant masses, for whom Jesus calls for a heroic, self-sacrificing, efficient service by those more fortunately situated.

Blasphemy

In the gospel records, blasphemy may be evil-speak-said, "Thy sins are forgiven," said "This man blasphemies" occurs in Matt. 15:19 and "blasphemy" in Mark 7:22 in the list of things that defile a man, but "railings," "railing" occurs in the American Revised Version. Speaking against Jesus, certain of the scribes, who witnessed the healing of a paralytic to whom Jesus said, "Thy sins are forgiven," said "This man blasphemeth" (Matt. 9:2f; Mark 2:5-7; Luke 5:20f), the charge being that Jesus usurped the authority of God, "Who can forgive sins, but God alone?" (Luke 5:21; Mark 2:7). The high priest charged Jesus with blasphemy because of His claiming to be the Christ, the Son of God, "He hath spoken blasphemy" (Matt. 26:

63-65: Mark 14:61-64). And when Jesus asked the Jews for which good work they stoned Him, they said, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God" (Jno. 10:32f, 36).

The passages dealing with blasphemy against the Holy Spirit are as follows: "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt 12:31f); "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin" (Mark 3:28f); "And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven" (Luke 12:10). In these passages Jesus teaches beyond any doubt the personality of the Holy Spirit, for sin and blasphemy can be committed only against persons. In Matthew, the discussion on blasphemy was occasioned by the charge of the Pharisees, "This man doth not cast out demons, but by Beelzebub the prince of the demons" (Matt. 12:24); in Mark, the reason is given, "because they said, He hath an unclean spirit" (Mark 3:30). The general idea is that to ascribe the acts of the Holy Spirit to an evil source is blasphemy against the Spirit, and the sin that will not be pardoned. There is no specific instance given

by Luke, yet he seems to connect it with denying the Son of man, though he gives, too, the saying, "And everyone who shall speak a word against the Son of man, it shall be forgiven him" (Luke 12:10). But which of the acts of Jesus is not an act of the Holy Spirit, and how, therefore, is a word spoken against Him not also blasphemy against the Holy Spirit? The exalted Christ is identified with the Holy Spirit in the record of John: "And I will pray the Father, and he shall give you another Comforter... even the Spirit of truth:.....I will not leave you desolate: I come unto you" (Jno. 14:16-18); "But the Comforter, even the Holy Spirit, whom the Father will send in my nameYe heard how I said to you, I go away, and I come unto you" (Jno. 14:26, 28). This is a most difficult problem and the general solution is thus stated by Plummer (Lk. ad loc): "Constant and consummate opposition to the influence of the Holy Spirit, because of a deliberate preference of darkness to light, render repentance and therefore forgiveness morally impossible."

Blood

Blood designates in the Old Covenant the life principle in either animal or vegetable. Every where it is vested with cleansing, expiatory, and reverently symbolic qualities.

Likewise, in the New Covenant do we find an exaltation of the conception of blood and the ceremonies attending thereto. As in the Old Covenant there was always the shedding of blood for expiation, so also in the New Covenant, "Apart from shedding of blood there is no remission" (Heb. 9:22). The idea reaches

the high water-mark in the vicarious shedding of blood by Jesus Himself, "The blood of Jesus his Son cleanseth us from all sin" (1 John 1:7).

"Blood" was used in the Old Covenant to signify also the juice of grapes, and so the most natural substitute for the drinking of blood would be the drinking of the fruit of the vine. Hence Jesus took advantage of this, and introduced the beautiful ordinance of eating bread and drinking the fruit of the vine as symbolic of the very ancient custom of intertransfusion of blood and flesh in a pledge of eternal friendship: "This is my blood of the covenant, which is poured out for many unto the remission of sins" (Matt 26:28); "This is my blood of the covenant, which is poured out for many" (Mark 14:24); "This cup is the new covenant in my blood even that which is poured out for you" (Luke 22:20). The drinking of the fruit of the vine as the symbol of Jesus' shed blood is the climax of all blood rites recorded in the Bible.

Earlier in Jesus' ministry, to lead his disciples into the deeper meaning of establishing the bond of friendship between them and Himself, and to prepare their minds, particularly the apostles, to understand the spiritual meaning of the Supper which He instituted just a year later, He said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him" (Jno. 6:53-56). Men must be united to Him spiritually by faith and obedience. The

figure of speech which he used is probably unique in the religious literature of the world, and the truths so ingeniously set forth became a part of the Christian religion in the Lord's Supper.

Body, Spiritual

Through the resurrection, Jesus became a life-giving spirit (1 Cor. 15:45). However, the body of Jesus at the resurrection was confronted in many respects to the body of His earthly life. He ate, "And they give him a piece of broiled fish; And he took it, and ate before them" (Luke 24:42f); He breathed, "he breathed on them" (Jno. 20:22); He possessed flesh and bones, "For a spirit hath not flesh and bones, as ye behold me having" (Luke 24:39); He could be apprehended by the bodily senses, "he showed them his hands and feet" (Luke 24:40), and He said to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side" (Jno. 20:27). Yet His body was superior to the usual barriers to human movements. His going was not impeded by distance, nor by closed doors: "And their eyes were opened, and they knew him; and he vanished out of their sight..... And as they spake these things, he himself stood in the midst of them" (Luke 24:31-36); "When the doors were shut where the disciples were,..... Jesus came and stood in the midst..... And after eight days again his disciples were within, Jesus cometh, the doors being shut, and stood in the midst" (Jno. 20:19-26). A change in His appearance had certainly taken place for those who knew Him best did not at once recognize Him: "Jesus him-

self drew near, and went with them. But their eyes were holden that they should not know him" (Lk. 24:15f); "She turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus" (Jno. 20:14). Therefore, it seems quite obvious that after the resurrection Jesus had power to materialize His body to natural senses or to withdraw itself at will. His resurrection-body was the same body that ascended into heaven, "He was taken up; and a cloud received him out of their sight" (Acts 1:9), and remains in heaven, "Jesus; whom the heaven must receive until the time of the restoration of all things", (Acts 3:20f). There is no hint that His body experienced any change in its removal from the earth. Jesus' resurrection-body is the nearest possible approach to a sensible representation of a spiritual body. Hence the spiritual body of which Paul speaks is not to be unlike the post-resurrection-body of Jesus. True indeed, there will not be the desires and passions which normally belong to the present existence: "For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven" (Matt. 22:30); "But they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:35f).

Branch

There are no fewer than seventeen Hebrew and four Greek words that are translated by the term "branch." In Jesus' triumphal entry into Jerusalem, "branches

(baia) of the palm trees" (Jno. 12:13) were used by those who went out to meet Him as symbols of triumph and rejoicing. In the parable of the mustard seed we have of its growth that it becometh a tree, "so that the birds of the heaven come and lodge in the branches (kladous) thereof" (Matt. 13:32; Mark 4:32; Luke 13:19), and again in the description of Jesus' entry into Jerusalem that "the most part of the multitudes spread their garments in the way; and others cut branches (kladous) from the trees and spread them in the way" (Matt. 21:8). which Mark has "and others branches (stibadas), which they had cut from the fields" (Mark 11:8) as a tribute of admiration and devotion to Him. And in the parable of the fig tree we read, "when her branch (klados) is now become tender" (Matt. 24:32; Mark 13:28).

But this passage in John carries a more direct interest, because it is more instructive: "Every branch (Klama) in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered" (Jno. 15:2-6). The key to this is the individual. Has any one ever heard of a party or group being spoken of as "he" "ye" or "him"? Jesus teaches that each one must be steadfast and submit to every discipline which is needful for the perfecting of his faith, and that each man has the power either

to remain a sharer in His life or to reject it. Each man who was once a fruitful believer but has become spiritually dead is cast forth, like a dead branch, as useless into the place of destruction. The call for steadfastness among all the followers of the Lord is sounded in no uncertain note, and the glorious promise and the declaration of love which follow should be sufficient reason for each individual disciples to be steadfast and immovable in the service of the Lord.

Bread

Bread making is probably the oldest art known to man. Among Eastern people, bread is the primary article of food. So outstanding is it that bread stands for food in general. The petition, "Give us this day our daily bread" (Matt. 6:11), "Give us day by day our daily bread" (Luke 11:3), naturally meant to Jesus' disciples a petition for all needed food. In the case of miraculously feeding the multitude, it was enough to provide them with "bread." The disciples say to Jesus, "Send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, They have no need to go away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes.....And they all ate, and were filled" (Matt. 14:15-21; Mark 6:36-43; Luke 9:12-17; Jno. 6:5-13). In the latter passage it is Philip who asked, "Whence are we to buy bread that these may eat?"

In Matthew 6:30 and Luke 12:28, there is an allusion to the "jar-oven" used in baking, and heated by fuel

of grass, "But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven." Today, it is a common practice at a Syrian meal to take a piece of bread and so fold it over at the end as to make a kind of spoon of it, which then is eaten along with whatever is taken out of the common dish. It is this ancient custom that furnishes the language of Jesus, "He that dipped his hand with me in the dish" (Matt. 26:23); "It is one of the twelve, he that dippeth with me in the dish" (Mark 14:20); "He it is, for whom I shall dip the sop . . . So when he had dipped the sop" (Jno. 13:26). Today the loaves are about seven inches in diameter and vary from one half inch to an inch in thickness. Very probably, the "barley loaves" of the lad, which were used to feed the 5000 (Jno. 6:9, 13) were of this form.

The grain harvest was quite important, for upon it depended the having of bread. It was regarded as specially "a gift of God," and bread, the product, as a constant reminder of God's continual care. In this connection think again of the petition (Matt. 6:11; Luke 11:3) in the prayer Jesus taught His disciples to pray. To the Oriental, bread must not be trodden under foot, for it has to him an element of sacredness as coming from the Father who is the giver of "every good gift" (Jas. 1:17). The giving and receiving of bread is today, among the peasants of Palestine, a symbol of hospitality and friendship. The Arabs have a proverb which expressed in English is, "Eat salt together, be friends forever." You are safe if you once break bread with an Arab. It may be poor bread, covered with gray ash, but it is "bread," the best a poor man can give, and travelers say that it is offered with

a sense of its sacredness, and with gladness and dignity of the high duty of hospitality. To decline to receive it is the greatest discourtesy and a breach of the sacred law of hospitality.

This bit of history has been inserted to enable us to better grasp some of the words of Jesus. When He sent forth the twelve by two and two, "He charged them that they should take nothing for their journey, save a staff only; no bread etc." (Mark 6:8; Luke 9:3). He must have been influenced by the customs of the people, and realized fully that for the disciples not to have used what would be freely offered to them would be rude if not offensive on their part, and so would have hindered the reception of the good tidings of the kingdom of God. Indeed, God's gift of natural food to His people enters in the praises in Mary's song, "The hungry he hath filled with good things" (Luke 1:53). When Jesus said, "I am the bread of life" (Jno. 6:35, 48); "I am the living bread" (Jno. 6:51), He appealed to all the endeared and indisolluble sanctities which his hearers associated with the meaning and use of bread. He said, "The bread which I will give is my flesh" (Jno. 6:51), and "This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever" (Jno. 6:58), "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves" (Jno. 6:53). So, how appropriate is it that the memorial of the New Covenant which Jesus adopted is not a monument wrought in bronze or chiseled in stone, but the humble yet sacred article of food, familiar to all and obtainable by all, to become with the "fruit of the vine"

in the Lord's supper, the perpetual symbol among his disciples of the communion of saints.

Brethren of Jesus

Jesus had four brothers and at least two sisters, "Is not his mother called Mary? and his brethren, James and Joseph, and Simon, and Judas? And his sisters, are they not all with us? (Matt. 13:55f; Mark 6:3). We are told that his brethren did not believe on Him, "For even his brethren did not believe on him" (Jno. 7:5), however, we are told that during the time between Jesus' ascension and Pentecost that the apostles abode in Jerusalem and "with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:13f), and Paul states that on his visit to Jerusalem to see Cephas, "But other of the apostles saw I none, save James the Lord's brother" (Gal. 1:18f). Also, it is this James who wrote the epistle of James. He was prominent in the church at Jerusalem (Acts 15:13; 12:17; 21:18), being mentioned by Paul with Cephas and John as "they who were reputed to be pillars" (Gal. 2:9). Probably, he was led to believe on Jesus by his special appearance to him, "then he appeared to James" (1 Cor. 15:7). It is generally agreed that the writer of the Epistle of Jude was one of the four brothers of Jesus. He calls himself "brother of James" (Jude 1:1), referring probably to the James mentioned above.

In the midst an earnest discussion with the scribes and Pharisees, in which Jesus rebuked their craving for signs, His mother and brethren sent a message by

one who said, "Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21). Jesus taught in this that no ties of the flesh should interfere with the mission on which he had come to men, and that the love of man to God creates a spiritual relation to Him higher than all family ties, and declares that "doing the will of God" brings man into the highest fellowship and kinship.

Brotherly Kindness

The solidarity of the human family, or that men belong together, is one of the basic ideas in Jesus' teaching. Sonship is an essential factor in man's right relation to his fellow-man. The Christian ideal of society is that a relation of tender affection and benevolence should exist among all men without limit or distinction. This ideal is denoted generally in the New Covenant by the word, "Agape," that is, "Love."

One one occasion a lawyer asked this question of Jesus, trying Him, "Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the

prophets" (Matt. 22:36-40; Mark 12:28-31; Luke 10:25-27). From the story of the Samaritan (Luke 10:29-37), "neighbor" includes every man within one's reach, even enemies, "But love your enemies, and do them good" (Luke 6:35; Matt. 5:44). Unless a man loves his fellow-man, it is impossible for him to love God, "If a man say, I love God, and hateth his brother, he is a liar" (I John 4:20), but "if we love one another, God abideth in us" (1 Jno. 4:12). Jesus teaches that men should love unselfishly.

Love to man may not be reciprocated, and therefore may be incomplete. Yet Jesus teaches it is man's duty to maintain his disposition of love and benevolence to those who hate and curse him, "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" (Luke 6:27f). But love should respond to love and thus be made complete, and such mutual love is called by Peter, "philadelphia," that is, "Brotherly love" (1 Peter 1:22). All men should maintain an attitude of justice and mercy to one another, and more especially should this be an outstanding characteristic of those who humbly follow the Master. Mutual affection of friendship should be so manifested that non-Christians could see how these Christians love one another." Jesus taught this principle both by precept and example: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:34f); "This is my commandment, that ye love one another, even as I have loved you. These things I command you, that ye love one another"

(Jno. 15:12, 17). This was new in the sense that Jesus had won the right to send it forth to all the world under the sanction of his own example. Whatever value external uniformity and conformity may have, true growth in Christian character is due to the spiritual bond of love which is the heart of Jesus' teaching.

Building

This term is used, spiritually, of one's work in life, or of the formation of character and habits. The essential thing is the foundation. "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand" (Matt. 7:24, 26; Luke 6:48f). These words are part of the concluding appeal of the most important sermon ever delivered. One is unable to imagine how more could be packed into this indelible picture of the two builders. Jesus takes the little word "do" and hurls it at men until it stings. Unless a man works out the truth in life, it is utterly worthless to him. It should be carefully noted that the contrast is not between the man who makes the teaching of Jesus the foundation of his life and the man who builds on something else, but is between the hearer who hears and does and the one who merely hears. All who build on the teaching of Jesus build on the rock, and those who reject His teaching build on the sand. The sole true foundation upon which a man may build and win the approval, "Well done," of Jesus, is to hear His teaching and do it.

He who listens to His teaching and yet permits it to have no control over his life is one who has no foundation to his character. The warning of Jesus against hearing only is as direct as the pointed index finger. One of Jesus' favorite sayings is, "He that hath ears to hear, let him hear," occurring seven times in the Synoptists, and it singles each one out of the crowd and says, "I mean you." It presses the question, "Where are you building, on the rock or on the sand?" No one can tell about others, but each one should know about himself. Are you satisfied with merely hearing the truth or have you formed the habit of acting on it?

Christians are represented as being God's building, "Ye are God's building, Know ye not that ye are a temple of God?" (1 Cor. 3:9, 16), being built on the true foundation, "Thou art the Christ, the Son of the living God, And upon this rock I will build my church" (Matt. 16:16, 18), "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). To the scribes and Pharisees who rejected Him, Jesus said, "Did ye never read in the scriptures, The stone which the builders rejected, the same was made the head of the corner? (Matt. 21:42; Mark 12:10; Luke 20:17). This He quoted from Psalms 118:22. It was the final answer that Jesus gave to His accusers to their question as to the authority by which He taught and wrought miracles. So we learn that the royal basis of real character is to build upon Jesus.

Burial

The Jews considered immediate burial of the dead as necessary. Probably, it was in accord with this custom

that Joseph of Arimathea begged of Pilate the body of Jesus on the very day of His crucifixion, "This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in a rock; and he rolled a great stone to the door of the tomb" (Matt. 27:58-60; Mark 15:43-46; Luke 23:50-53; Jno. 19:38ff)

It was the custom for the mouth to be closed and the jaws bound up. So, of Lazarus we read, "his face was bound about with a napkin" (Jno. 11:44), and of Jesus that Simon Peter saw the linen cloths "and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself" (Jno. 20:6f). Also it was an old custom to announce a death by a tumult of lamentation, and weeping and wailing of mourners. In the case of the death of Jairus' daughter, we read of Jesus' coming and beholding "a tumult, and many weeping and wailing greatly" (Mark 5:38; Matt. 9:23; Luke 8:52).

Usually, there was much ceremony. When Mary anointed Jesus at Bethany and Judas protested, Jesus said, "Suffer her to keep it against the day of my burying" (Jno. 12:7), and as given by Matthew, "For in that she poured this ointment upon my body, she did it to prepare me for burial" (Matt. 26:12), and by Mark, "She hath anointed my body before-hand for the burying" (Mark 14:8), all of which implies the customary ceremonies of that day. Further, of Jesus' burial, it is recorded that Nicodemus came "bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and bound it in linen

cloths with the spices, as the custom of the Jews is to bury" (Jno. 19:39f), and that Mary Magdalene and two other women "Bought spices that they might come to anoint him" (Mark 16:1); "They came unto the tomb, bringing the spices which they had prepared" (Luke 24:1).

When the tomb was a cave or hewn out in rock, the entrance was closed with a stone which was secured by a strap or by sealing. In this way, it could be known if the tomb had been disturbed. Pilate directed that the tomb of Joseph of Arimathea, in which the body of Jesus was laid, should be sealed and made as secure as officials could make it. "So they went, and made the sepulchre sure, sealing the stone, the guard being with them" (Matt. 27:66). The place of burying was uniformly outside the cities and villages: "Now when he drew near to the gate of the city, behold, there was carried out one that was dead" (Luke 7:12); "Now Jesus was not yet come into the village, but was still in the place where Martha met him they saw Mary, that she rose up quickly and went out supposing that she was going unto the tomb to weep there" (Jno. 11:30ff). John tells us of Jesus death and burial, "Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' preparation (for the tomb was nigh at hand) they laid Jesus" (Jno. 19:41f).

Failure to receive proper burial was looked upon as the greatest calamity that could befall a person. For a corpse to remain unburied was the climax of indignity. This may explain the public provision made for the burial of strangers, "And they took counsel, and

bought with them the potter's field, to bury strangers in" (Matt. 27:7), and the request of the impulsive one who would follow Jesus, "Lord, suffer me first to go and bury my father" (Matt. 8:21; Luke 9:59). Jesus answered, "Follow me; and leave the dead to bury their own dead" (Matt. 8:22); "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God" (Luke 9:60). By this Jesus taught that lesser duties should not be the occasion of delay in following Him. In all circumstances, full devotion to Him causes one to abandon instantly the concerns of the moment, even to sever family ties, in order to accept work and responsibility.

Camel

The references to camels are not numerous in the New Covenant. We are told that John the Baptist "had his raiment of camel's hair" (Matt. 3:4; Mark 1:6), which probably was a loose robe made of a tanned camel's skin. The explicitness of the kind of garment he wore suggests, at least, that he was properly dressed for administering baptism. In Jesus' words we have "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19:24; Mark 10:25; Luke 18:25). There have been many untenable interpretations of this passage. Jesus in a very graphic way points out the destructive power of riches over the spiritual life, and in Mark's record specifically states the reason why it is difficult for a rich man to enter the kingdom of God—because his trust is in riches. The context shows clearly that the remark was occasioned by the action of the one who "went away sorrowful; for he had great posses-

sions," and is a very pointed way of saying that some difficult things are impossible. It is interesting to know that some manuscripts have "ho kamilos," that is, "a cable" in Luke 18:25 and Matt. 19:24. The only other place the word occurs in the New Covenant is in Jesus' censure of the scribes and Pharisees, "Ye blind guides, that strain out the gnat, and swallow the camel" (Matt. 23:24). This teaches that it is dangerous to be scrupulous in small matters and yet be negligent in the greater duties of life. The scribes and Pharisees were quite punctilious in tithing the unimportant garden herbs and were leaving undone the "weightier matters." Jesus does not reprove the doing of the smaller things of life for these also must be done, but he rather urges careful diligence in all the duties and responsibilities of living rightly.

Candlestick

The candlestick was a common and indispensable article of ancient house furniture. Excavations at Lachish have made it clear that "stand" is the proper rendering of the Greek word, "luchnia."

So we have, "Neither do men light a lamp, and put it under the bashel, but on the stand; and it shineth unto all that are in the house" (Matt. 5:15; Mark 4:21; Luke 8:16, 11:33). The binding truth that Jesus teaches in his illustration is that the talents and powers of each man are not to be covered but are to be used for the good of men. He calls for the diffusion of truth by the right use of every faculty his disciples may possess. For just as no one would light a candle and put it under the bed or bushel because that would not

serve the purpose for which it was lighted, just so should no one fail to use his every power, whether native or acquired, to disseminate truth, the truth of the gospel.

The Canon of the Old Covenant

The problem of how we come to have thirty-nine books of the Old Covenant known as "scripture" is wholly an historical investigation. Yet it is not amiss to discuss the question briefly in order to ascertain the attitude of Jesus toward these books. It is not known how the ancient Hebrews expressed the conception of canonicity, but it seems apparent that they had some idea of it before there was any phrase used to express it. In the New Covenant the term "scripture" conveys unmistakably the idea of sacredness, for example, "Jesus saith unto them, Did ye never read in the scriptures" (Matt. 21:42; Mark 12:10), and, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me" (Jno. 5:39), and, "(the scripture can not be broken)" (Jno. 10:35).

Jesus' words, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil" (Matt. 5:17), is a definite statement that neither the law nor the prophets would be repudiated, but with the assurance that their fulfillment and their perfection could be found only in Him. The evidence of the canonicity of the thirty-nine books of the Old Covenant which the New Covenant furnishes is of the highest value. Nor can too much importance be attached to the names or titles ascribed to the Old Covenant writ-

ings by the writers of the New Covenant: thus, "the scripture" (Jno. 2:22; 7:38, 42; 10:35; 13:18 etc.); "the scriptures" (Matt:21:42; 22:29; Mark 12:24; 14:49; Luke 24:27, 32 etc.); "the laws" (Jno. 10:34; 12:34; 15:25); "law and prophets" (Matt. 5:17; 7:12; 22:40; Luke 16:16). While such names or titles do not define the limits of the canon, they do most assuredly give one the idea that a complete collection of Jewish writing was in existence and marked off from other literature as separate and fixed. Indeed, the passage, ("And the scripture cannot be broken)" (Jno, 10:35), seems to refer to the Old Covenant as a whole. The expression, "law and prophets" is often used in a generic sense, referring to much more than the first and second divisions of the Old Covenant, and seems to include the old dispensation as a whole. And the term "law" is even more generic, for it is applied to the entire Old Covenant, and apparently held in Jesus' time a place much like that the term "the Bible" holds for us, for example, texts from the Psalms are quoted as part of "the law" in Jno. 10:34; 15:25.

The passage, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Luke 24:44), clearly furnishes evidence of the three-fold division of the canon. The Hebrews gave it, "The Law, the Prophets, and the Writings," and Luke in reporting the words of Jesus has it, "the law of Moses, and the prophets, and the psalms." But, inasmuch as the Psalms so specifically testify of Jesus, it is very obvious why Jesus adduced the Psalms in support of His resurrection. So it may be, that as the

Psalms were the most important part of the writings for His use at that particular time, that the term "Psalms" stands a part for the whole of the third division or "the writings."

Another passage, "that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar" (Matt. 23:35; Luke 11:51), seemingly points to the final order and arrangements of the Old Covenant canon. In order, to get the bearing of this verse on the matter in hand, one should know that in the arrangement of the Old Covenant books in the Hebrew text, Chronicles stands last, and the murder of Zachariah is the last recorded instance in this order, being found in 2 Chron. 24:20- 21. So it seems as if Jesus in the expression, "from the blood of Abel unto the blood of Zachariah" were including the whole range of Old Covenant scripture, much as we would say "from Genesis to Malachi."

Again, we get the idea that the Old Covenant canon was closed before the New Covenant was written from the fact that every book of the Old is quoted in the New except Esther, Ecclesiastes, Song of Solomon, Ezra, Nehemiah, Obadiah, Nahum, and Zephaniah. But these exceptions do not offer any serious difficulty, for the twelve minor prophets were always regarded by the Hebrews as one book, and so the recognition of one implies the recognition of all. Also, since 2 Chron. 24:25, 21 is quoted in Matt. 23:35 and Luke 11:51, the canonicity of Ezra and Nehemiah is presupposed, for these two books were originally one with Chronicles, though they may have been divided in Jesus' time. As

to why the remaining three are not quoted in the New Covenant, it is probably because neither of them furnishes material for it, and so there was no occasion for making citations from them. What is of much more importance and wholly more significant is the fact that no writer of the New Covenant quotes from the Apocryphal books although they had an acquaintance with them. But the mere quoting of a book would not give it a place in the canon, nor would the failure to quote from it exclude it. It is the manner in which the quotation that defines its character is made. In no case is an Apocryphal book cited by the writers of the New Covenant as "scripture," or as the work of the Holy Spirit. As a witness, therefore, to the canon of the Old Covenant, the New Covenant is of chief importance. And the statement of Jesus that he came to fulfill, not to destroy sets forth clearly His attitude to the books composing the Old Covenant.

Care

Our English word has such a variety of meanings, and so many Hebrew and Greek words are translated by this English expression and its compounds that the term as used by Jesus becomes important. The word used uniformly in the gospel records is "merimna" which has the meaning of being drawn mentally in different directions, or being distracted in mind. It occurs as follows: "And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22; Mark 4:18f; Luke 8:14). This quotation from the parable

of the soils tells clearly that "the care of the world" is a noxious weed which chokes the word of God, the seed, so that it does not grow and bring forth fruit to perfection. Also, in "But take heed to yourselves, lest haply your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare" (Luke 21:34), Jesus in speaking of the destruction of Jerusalem includes in his warning the "cares of this life" as among the things that would cause men to be overtaken. How timely is this warning to men now! So many are drifting idly along the stream of time with never a thought that life is brief and that the days of preparing must not be absorbed in the cares of the day.

The verb, "Merimnao" occurs in Matthew 6:25, 27, 28, 31, 34; 10:19; Luke 10:41; 12:11, 22, 25, 26, and is translated "be anxious" in each passage. The passages in Matt. 10:19 and Luke 12:11 are in Jesus' charge to His disciples that they should not "be anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say" when they were brought before the rulers and authorities. Jesus taught them that the Holy Spirit should speak through them with infallible wisdom and power. In all the other passages cited, He teaches that His disciples should not worry, but should be cheerful and confident. Worry or over-anxiety undoes no folly, corrects no mistakes, and for a believer in Him to be continually overwhelmed in melancholy lessens his effective power for good and causes His religion to be looked on as a religion of sadness. He warns against this, for His teaching is intended to

make men happy and free from the ordinary cares of life.

The impersonal verb, "Melei," is not as strong as the verb "merimnao" but it implies a higher degree of concern than that which is felt in attention only. It is used in, "carest not for any one" (Matt. 22:16; Mark 12:14), in the statement of the Pharisees and Herodians who came to Jesus seeking to entrap Him in regard to political questions. Jesus' disciples, during a storm, awake Him and say, "Teacher, carest thou not that we should perish?" (Mark 4:38), and Martha asked Him, "Lord, dost thou not care that my sister did leave me to serve alone?" (Luke 10:40), and His answer in each case warns against "little faith" or concern over unimportant things. Jesus teaches His great love for man by contrasting the one who fleeth "because he is a hireling, and careth not for the sheep" (Jno. 10:13) with Himself, "the good shepherd" in His word, "I lay down my life for the sheep" (Jno. 10:15). And the word is used in the narrative of Jesus' being anointed by Mary at Bethany and the protest of poor old Judas, "not because he cared for the poor; but because he was a thief" (Jno. 12:6).

Hence, in general, Jesus teaches that men should rise above the cares of this life, become their master rather than that they should master the individual. This is a goal worthy of the efforts of the best of men, and happiness is attained in proportion as men grow out of petty worry and petty cares. Nowhere does Jesus' instruction in this phase of life have any other than one of warning against this most baleful hindrance to real happiness and wholesome living. This warning is always timely. Each of us may by con-

stant effort to imitate the life of the Master rise above the cares of this life. Among the precious sayings of Jesus is this, "Be of good cheer; I have overcome the world" (Jno. 16:33), and by permitting His teaching to influence and guide our lives, we too, may overcome all worry and cares that hinder our growth in good citizenship in the kingdom of God.

Chance

The idea of chance in the sense of something wholly fortuitous is entirely unknown in the Hebrew writings. Always to them, it is law that rules the universe, and their idea of law is that it is the expression of the personal Jehovah.

The term "chance" occurs but once in the gospel records, in the narrative of the Samaritan, "And by chance a certain priest was going down that way" (Luke 10:31), and has the idea of a meeting apparently accidental or merely a co-incidence. There is no notion of chance as we are generally accustomed to hear. The English word occurs in 1 Cor. 15:37, but the Greek word is different, that in Luke being "sugkuria," and that in Corinthians being "ei tuchoi," which word is translated in 1 Cor. 14:10, "it may be." The idea, in "it may chance of wheat, or of some other kind" (1 Cor. 15:37), is simply that we cannot tell whether wheat or some other grain.

Charity

The noun "agape" is almost exclusively a New Covenant term, although the verb, "agapao" from which it is derived is used in classical Greek. It is distinctly

apostolic and occurs predominately in the writings of Paul. Only twice is it used in the Synoptic records: "the love of many shall wax cold" (Matt. 24:12), and "pass over justice and the love of God" (Luke 11:42). In the fourth gospel record, it occurs seven times, and twenty-three times in other writings of John. Paul uses it seventy-five times. It is Jesus who gave the spirit of it to the church, yet it is probably Paul who gave the term to express it. In its general significance it is a term to define men's relation to men as generous, tolerant and forgiving. It defines a man's own character and personality. It is dignified, pure, courageous, and serene, and is the ultimate ideal of life. The American Standard Version has very properly dropped the word "charity" and substituted for it in all passages "love."

Cheer

In the gospel records, "cheer" is the translation of the Greek word, "tharseo;" to the man sick of the palsy, Jesus said, "Be of good cheer" (Matt. 9:2); to his disciples who were frightened when they saw Him walking on the sea, he said, "Be of good cheer; it is I; be not afraid" (Matt. 14:27; Mark 6:50); and to His disciples, near the close of his earthly ministry John records these words, "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33); and when Paul was before the Sanhedrin, "the night following the Lord stood by him, and said, Be of good cheer" (Acts 23:11). Thus, in each case, is the word found upon the lips of Jesus. In this He urged each to take courage. Cour-

age is a heroic virtue, and all may trust Him fully in every affair and circumstance of life. Without Him and apart from Him there is fear, but following His leadings we each may grow into the full appreciation and understanding of the wonderful statement of Paul, "I can do all things in him that strengtheneth me" (Phil. 4:13). Let all take courage and try more diligently to live more like the Great Teacher would have each one live.

Chest

At the time that Jesus lived among men on this earth, the court of the women, in the temple of Herod, had chests provided to receive the various kinds of money gifts. These were, according to Rabbinical writings, trumpet-shaped—wide at the bottom and narrowing toward the top. It was into these that Jesus was watching the multitude casting in their money when "there came a poor widow, and she cast in two mites" (Mark 12:41f; Luke 21:1f), which brought forth these words, "This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living" (Mark 12:43f; Luke 21:3). The notice of Jesus did not make the event remarkable. He noticed it because it was remarkable. Jesus had been speaking of the scribes who "devour widow's houses" (Mark 12:40; Luke 20:47), that is, abused the confidence of poor widows of whose property they were legal guardians; and now the sight of this widow casting into the treasury all that she had moved Him to deep sympathy and to pronounce the righteous estimate of her pious act,

“more than all they.” This event brings out in an indescribable way Jesus’ compassion for the poor and oppressed.

Chicken

Jesus is responsible for the only direct mention of chickens in the Bible. In His lament over Jerusalem, we have, “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), which is recorded by Luke thus, “how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!” (Luke 13:34). How many times had Jesus ministered in Jerusalem! How yearningly does he wish his teaching had been received! So, in the simple illustration of a hen gathering her chickens under her wings, do we learn anew the great importance of hearing the sayings of Jesus and doing them. Also we see the all-abounding compassion He has for men, and his eagerness to bring all men unto Himself if they will that he should. He is ready to receive all who will come to Him in earnestness and humility. How desolate is a life lived apart from the Master, when all the warmth of His love, all the power of His example, all the force of his influence may be enjoyed by all who will appropriate them in ordering their manner of living!

Chief Seats

Jesus reproached the scribes and Pharisees because they loved the chief seats in the synagogues. In exposing Phariseeism and warning against it, He says,

“But all their works they do to be seen of men and love the chief place at feasts, and the chief seats in the synagogues” (Matt. 23:5f; Mark 12:39; Luke 11:43, 20:46). Doing even good things merely to be seen of men and to receive their praise is wholly out of harmony with the spirit of Jesus’ teaching. Rather the ideal which is set forth by Jesus is that quality which enables one to put himself in the background and which develops that first of all Christian virtues, Humility. He said, “Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted” (Matt. 23:12; Luke 14:11, 18:14), and taught that the worthiest honors are attained through service, “But he that is greatest among you shall be your servant” (Matt. 23:11; Luke 22:26).

Child—Children

The New Covenant, as well as the Old, affords much evidence of the strength of the bond which bound the family life of the Hebrews together. Children were regarded as gifts from Jehovah. The gift of a son was the height of joy; the loss of a child marked the depths of woe. In the gospel records, only a few of the many passages in which children are mentioned will be cited: “There were brought unto him little children, (Paidia) that he should lay his hands on them” (Matt. 19:13; Mark 10:13); “Then came to him the mother of the sons of Zebedee with her sons (huios) . . . and asking a certain thing of him” (Mt. 20:20); “Straightway the father of the child (jaidion) cried out, and said, I believe” (Mk. 9:24); “And his mother said unto him, Son (teknon), why hast thou

thus dealt with us? Behold, thy father and I sought thee sorrowing" (Luke 2:48); "when he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son (huios); for he was at the point of death" (Jno. 4:47). These are sufficient to bring out the interest and concern which was common among the Jews in Jesus' time regarding children.

Jesus greeted the sick of the palsy very affectionately, "Son (teknon), be of good cheer; thy sins are forgiven" (Matt 9:2; Mark 2:5), and He addressed his disciples as their teacher thus: "Children (tekna) (Mark 10:24); and when speaking about His departure He used "Little children (tekioa)" (Jno 13:33) as a special term of endearment, as also after his resurrection, "Children (paidia), have ye aught to eat?" (Jno 21:5). Jesus knew that the child is humanity reduced to its simplest terms, and by example of affectionate joy in children sets forth the purest expression of the true social feeling. He was indignant when his disciples thought they were not of sufficient importance to occupy His attention. (See Matt. 18:1-6; 19:13ff; Mark 10:13-16).

Children of God

The Fatherhood of God attains the full spiritual meaning and moral significance in the New Covenant. The Roman centurion applied the phrase "Son of God" (Matt. 27:54; Mark 15:39) to Jesus, and whether the idea of physical descent was in his mind or not, there is surely the impression of likeness to God, the idea being produced by the exhibition of power which at-

tended his death. The idea of creation is assumed in the New Covenant, but not generally in connection with sonship. However, the virgin birth of Jesus may be understood either as the creative activity of the Holy Spirit, or the communication of a pre-existent Divine being to form a new human personality, but even this latter idea involves creative activity in the physical realm, for example, "Adam, the son of God" (Luke 3:38). In the New Covenant, God is the Father of all men, and of every man.

It is in the consciousness of Jesus that Divine sonship is first realized: "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); "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth" (Jno. 5:19f). Sonship meant to Jesus unbroken personal knowledge of God and communion with him, and the consciousness of the Father's love for the Son and the Father's delight and satisfaction in the Son: "This is my beloved Son, in whom I am well pleased" (Matt 3:17, 17:5; Mark 1:11, 9:7; Luke 3:22, 9:35). The Father's love was to Jesus the source of knowledge and power, "For the Father loveth the Son, and showeth him all things that himself doeth" (Jno. 5:20); the reward of his self-sacrifice, "Therefore doth the Father love me, because I lay down my life" (Jno. 10:17); and the inspiration of His love for men, "Even as the Father hath loved me, I also have

loved you" (Jno. 15:9). Also sonship meant to Him his Messianic mission, "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 who is in heaven" (Matt. 16:16f). Also it included His dependence on the Father as, too, His obedience to Him, "The Son can do nothing of himself, but what he seeth the Father doing" (Jno. 5:19), "I can of myself do nothing . . . because I seek . . . the will of him that sent me" (Jno. 5:30), and, "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him" (Jno. 8:29); and gave Him confidence in His mission, "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me" (Jno. 5:36), "Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not" (Jno. 10:36f). Sonship filled Jesus with the consciousness of dignity, power and glory which the Father gave Him, and would give still in a larger measure: "And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man, sitting at the right hand of Power, and coming on the clouds of heaven" (Matt. 26:63f); "The Son of man shall come in the glory of his Father with his angels" (Matt. 16:27); "And now, Father,

glorify thou me with thine own self with the glory which I had with thee before the world was" (Jno. 17:5).

Jesus shows the way that Divine sonship is communicated to men, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father" (Jno. 14:9), and tells them how they may know the Father's love and dwell therein, "I made known unto them thy name, and will make it known; that the love wherewith thou lovest me may be in them, and I in them" (Jno. 17:26). It is through Jesus and Him alone that men can become children of God in the high spiritual sense: "But as many as received him, to them gave he the right to become children of God" (Jno. 1:12); "No one cometh unto the Father, but by me" (Jno. 14:6); "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). This experience includes faith in Jesus Christ and obedience to his commands. There must be an inner change, a change of feelings and motives, of ideals and attitudes, which is compared to a new birth, "Except one be born anew, he cannot see the kingdom of God" (Jno 3:3). Obedience includes all the process of turning from disobedience and alienation and returning to the Father, and that outward act which indicates a change of relationship and so fittingly portrayed in baptism, "He that believeth and is baptized shall be saved" (Mark 16:16). Thus men become sons of God, and as they realize their kinship with God and bring their wills into submission to His will, their highest pleasure is found in doing the

things pleasing unto Him. And there comes also the feeling of power, of independence of circumstances, of mastery over the world, and the possession of all things necessary and appropriate to the heirs of God.

The sonship of Jesus involved His moral harmony with the Father: "I have kept my Father's commandments, and abide in his love" (Jno. 15:10); "I do always the things that are pleasing to Him" (Jno. 8:29); "He that is of God heareth the words of God" (Jno. 8:47). Jesus accomplished the work the Father gave Him to do, "I glorified thee on the earth, having accomplished the work which thou hast given me to do" (Jno. 17:4); "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner" (Jno. 5:19). As the sonship of Jesus means moral harmony with the Father, it makes the same demand upon men. The peace makers are blessed and are called the sons of God because they forgive like God and give heed to Jesus' teaching, "Love your enemies . . . that ye may be sons of your Father" (Matt 5:9, 45; Luke 6:35), and Paul declares, "For as many as are led by the Spirit of God, these are the sons of God" (Rom. 8:14).

The sonship of Jesus comprehends His person. All that he did, he did as God's son. In the beginning, He is in the bosom of the Father, He is the only begotten Son: "In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1); "The only begotten Son, who is in the bosom of of the Father, he hath declared him" (Jno. 1:18). He is born Son of God, "The Holy Spirit shall come upon thee, and the power of the Most High shall over-shad-

ow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). He begins His life in the things of the Father, "How is it that ye sought me? knew ye not that I must be in my Father's house?" (Luke 2:49). His whole life is that of the beloved Son (Matt. 3:17; Mark 1:11; Luke 3:22; Matt. 17:5; Mark 9:7; Luke 9:35). In His death, He is the Son of God, the high priest asked Him, "Tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said" (Matt. 26:63), and Luke has His reply, "Ye say that I am" (Luke 22:70), and the railers said, "If thou art the Son of God" and the chief priests said, "He said, I am the Son of God" (Matt. 27:40, 43) and "the Jews sought the more to kill him, because he . . . called God his own Father, making himself equal with God" (Jno. 5:18). After His resurrection, He "was declared to be the Son of God with power" (Rom. 1:4), and "shall come in the glory of his Father with his angels" (Matt. 16:27) to be the judge in the last day.

Jesus' moral sonship is both eternal and universal, that of men is neither. All children are heirs of the kingdom of God, "for to such belongeth the kingdom of God" (Luke 18:16), and 'see that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven" (Matt. 18:10). Yet men may turn away from the Father and become unworthy to be called sons, "The younger son gathered all together and ~~took~~ his journey into a far country; and there he ~~wasted~~ his substance with riotous living," and when he returned he said, "I am no more worthy to be called thy son" (Luke 15:13, 19). They may even become

children of the devil, "Ye are of your father the devil" (Jno. 8:44); "In this the children of God are manifest, and the children of the devil" (1 Jno. 3:10). Men may by their conduct forfeit the actuality of sonship, but there is always its potentiality. Though they wander far away from God into sin, they are yet moral and rational beings made in the image of God and able to "rise and go to their Father" (Luke 15:18). Men are ever the objects of God's love and of his gracious seeking for them, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4). But they are actually sons of God only when they are "led by the Spirit of God" (Rom. 8:14); and even so their sonship will be ultimately achieved in the resurrection: "And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Rom 8:23); "For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:36).

Jesus was conscious of His dependence upon the Father and that His sonship was derived from Him, "The Son can do nothing of himself" (Jno. 5:19); "But the witness which I have is greater than that of John; for works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father sent me" (Jno. 5:36). Even more so is it manifest that men derive their sonship from the Father. God made men for Himself, and all that qualifies them for spiritual sonship comes from

Him, for men in their disobedience could not come to the knowledge of the Father, had He not "sent forth his Son . . . that we might receive the adoption of sons" (Gal 4:4f); "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16). The mere act of birth does not constitute men children of God in the spiritual relationship; the covenant of grace must be included also. And men come into this sonship when they respond to this manifestation of the Father's love by faith and obedience. The Father has provided the means of grace for all men but only those who accept the gracious provisions through faith are worthy to be called sons, children of God. And yet men may be sons of God in a very imperfect and elementary manner, and the beloved Paul admonishes growth in sonship "till we all attain unto the unity of the faith, and of the stature of the fulness of Christ" (Eph. 4:13).

Choose

The general idea of this term is that of a comparison of two or more objects or persons, and of selecting one or a few in preference to others for a certain purpose or privilege.

Throughout the Bible, man is accounted as having the power of choice. That is, he is not a mere automaton that can act only as is determined by some power beyond himself. Also, it is revealed that God chose this or that in order that His purposes might be carried out. The conception of God and His action in history is the rich heritage of the New Dispensation from the

Old. These ideas are modified some in the New, but the central thought is constant.

In the gospel records, "eklego" and its derivatives are the words that generally express the idea of "choosing." "There is the notion of selecting one out of many, "And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats" (Luke 14:7); of selecting men for a particular purpose, "He called his disciples and he chose from them twelve, whom he also named apostles" (Luke 6:13), "Did not I choose you the twelve" (Jno. 6:70), "I know whom I have chosen" (Jno. 13:18), "Ye did not choose me, but I chose you" (Jno. 15:16), "But I chose you out of the world" (Jno. 15:19); of Jesus as the chosen Messiah of Jehovah, "If this is the Christ of God, his chosen" (Luke 23:35); of choosing a few out of many unto salvation, "For many are called, but few chosen" (Matt. 22:14, see also A. V. 20:16); of moral choosing, "For Mary hath chosen the good part" (Luke 10:42). Both Mary and Martha had reverent love for Jesus, but not in equal measure it seems. It maybe that Mary's love was deeper because she understood Jesus better. At any rate, Jesus commended her for choosing the good part, and His reproof of Martha was intended to incline her to choose likewise. So all men should strive to know more of Jesus, for it assuredly can have but one result, that of choosing Him for Teacher, Leader and Saviour.

The Father's tender care for men and his unreserved interest in them is seen in a statement in connection with the destruction of Jerusalem. Jesus says, "But for the elect's sake, whom he chose, he shortened the days" (Mark 13:20). The echo of this idea is seen in

the language of Peter, "The Lord is long-suffering toward you, not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9). Even so, all who love, serve and obey Him are chosen unto salvation. It appears that times come to the life of men that their days are increased that they may come to repentance and be saved. No one should delude himself with the idea that he is chosen of the Lord apart from any action or responsibility on his part. The way is given, and while it is the choice of Jesus that all men be saved, yet each man must choose to accept the proffered salvation upon the terms offered by Him.

Christ, The Exaltation

This topic deals with the glory and dominion into which Jesus entered after His career of humiliation and suffering in His earthly life. It is the result of His obedience, and at the same time the means of His carrying on his work as Redeemer and Saviour of men. It includes His resurrection, ascension, being seated at the right hand of God, and his return as judge of men.

Of the resurrection, Jesus says, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (Jno. 5:25). Of himself, He says, "Destroy this temple, and in three days I will raise it up" (Jno. 2:19); "I lay down my life, that I may take it gain. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jno. 10:17f). His resurrection revealed His power over death, confirmed His divine Sonship, and crowns

the process of the redemption of the world. The resurrection of Jesus has been called "the most attested fact in history."

His ascension is also a part of His exaltation. Jesus says, "I ascend unto my Father and your Father, and my God and your God" (Jno. 20:17). The fact of His ascension is thus recorded, "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God" (Mark 16:19), "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven" (Luke 24:50), and "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:9ff). This is a necessary event in conformity with the spiritual character of His kingdom. His return to the Father was necessary, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (Jno. 16:7), as also, it was His physical departure to the place which He was to prepare for his people, "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (Jno. 14:2f). As His resurrection was the com-

pletion of the objective conditions of redemption, so His ascension is the initial step in carrying out His redemptive work in the final salvation of men.

The phrase, "the right hand of God" is scriptural and expresses the final step in Jesus' exaltation. This idea is based on the essential glory of the Son of God. Jesus makes this petition in his prayer, "I glorified thee on the earth, having accomplished the work which thou hast given me to do. And, now Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Jno. 17:4f). In the first gospel sermon, Peter declared, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (Acts 2:33). Jesus at the "right hand of God" is the suggestive picture in His universal power declared of Himself, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18), and the beloved Paul tells us, God highly exalted him, and gave unto him the name which is above every name" (Phil. 2:9). His exaltation is for His mediatorial work. He is the head of His church; He is Lord of angels and men; He is Master of the ages. Men are called upon to believe in and trust and submit to the One Glorified Person who revealed to them the will of God in His earthly career. His administration of the kingdom is tender, helpful, saving and triumphant.

The consummation of his work will be when he comes again at the completion of this dispensation to judge the world. The crowning condition of His exaltation will be his coming again, real, personal and visible. It is highly important that the extremes of limiting His

advent on the one hand to a final particular event, and on the other to such catastrophic movements in world history which have led to a virtual judgment of men be carefully guarded against. Jesus is ever coming, and also He will return. "Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11); "For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day" (Luke 17:24); "And they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30); "But when the Son of man shall come in his glory" (Matt. 25:31); "A certain nobleman went into a far country, to receive for himself a kingdom, and to return" (Luke 19:12); "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). But the time of His coming is not revealed. A reverent faith will be satisfied with the fact of His glory whenever it shall arrive. Speculation and imaginary description should retire in favor of preparation and readiness. The latter is more sensible. The judgment is clearly taught. Jesus declares, "For neither doth the Father judge any man, but he hath given all judgment unto the Son" (Jno. 5:22); "For judgment came I into this world" (Jno. 9:39); "As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire Then shall the righteous shine forth as the sun in the kingdom of their Father"

(Matt. 13:40-43); "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous" (Matt. 13:49); "And he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (Jno. 5:27ff). So, there is the expectation of a final and definite act of separation which is to be made by Jesus in His work as administrator of the kingdom. His advent and the judgment are contemporaneous. We should not speculate about the form of the judgment; a wise and reverent silence here is more becoming the believer, for we may be assured that He who will judge is the glorified Lord, and that judgment will be made in wisdom and justice and love and thus complete the glorious exaltation of Jesus, the Christ, the Lord.

Christ, His Offices

This expression is used to describe the various phases of the redemptive work of Jesus. In the gospel records, Jesus is designated as: "God" (Jno. 20:28); "Lord" (Ibid., Matt. 22:43ff); "Word" (Jno. 1:1, 14); "Son of God" (Matt. 3:17; Mark 1:11; Luke 3:22, 1:35); "Son of man" (Matt. 8:20; Jno. 1:51; Mark 2:10; Luke 6:5, etc); "Son of David" (Matt. 9:27, 21:9; Mk. 10:47; Luke 18:39f, etc.); "Saviour" (Luke 2:11; Jno. 4:42); "Light of the world" (Jno. 8:12); "Lamb of God" (Jno. 1:29, 36); "Creator of all things" (Jno. 3:10); "Prophet" (Luke 24:19); "King" (Luke 1:33);

“Way, truth and life” (Jno. 14:6). These and other titles express the mediatorial office of Jesus.

But in these studies, the concern in this topic is rather with the offices of Jesus as they find fulfillment in the gospels. Moses foretold of a prophet whom Jehovah would raise up, and the personality of that prophet is given in remarkable detail in the book of Isaiah, chapters 49-53.

The ministry of Jesus illustrates the prophetic office in the most exalted sense of the term. Jesus was appointed by the Father. When he came to Nazareth and went into the synagogue, the book of Isaiah was given to him, and He read the prophecy in the 61st chapter and declared, “Today hath this scripture been fulfilled in your ears” (Luke 4:61-21). He had intimate knowledge of the Father, “No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him” (Jno. 1:18); “All things have been delivered unto me of my Father” (Matt. 11:27); “All things whatsoever the Father hath are mine” (Jno. 16:15); “Hear, O Israel; the Lord our God, the Lord is one” (Mark 12:29); “God is a Spirit” (Jno. 4:24); “I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes” (Matt. 11:25); “Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are” (Jno. 17:11); “O righteous Father, the world knew thee not, but I knew thee” (Jno. 17:25); “So shall also my heavenly Father do unto you” (Matt. 18:35). This knowledge together with the quality of His teaching dependent upon his nature both human and divine, “For he whom God hath

sent speaketh the words of God" (Jno. 3:34), and His authority, "There was the true light coming into the world" (Jno. 1:9), "Grace and truth came through Jesus Christ" (Jno. 1:17), "For He taught them as one having authority" (Matt. 7:29) fitted Jesus as no other prophet has been fitted to be the Revealer of God. Besides revealing God to men, He taught also of his nature, claims, mission, work of the Holy Spirit, and the religious life of man. And, too, He declared that His own words and works were only a part of the fuller knowledge which would be furnished by the community He established: "But they understood not this saying, and it was concealed from them, that they should not perceive it" (Luke 9:45; 18:34); "These things understood not his disciples at first: but when Jesus was glorified, then remembered they that these things were written of him" (Jno. 12:16); "The Holy Spirit . . . shall teach you all things, and bring to your remembrance all that I have said unto you" (Jno. 14:26); "I have yet many things to say unto you, but ye cannot bear them now" (Jno. 16:12). "The Spirit of truth . . . shall bear witness of me" (Jno. 15:26); and "guide you into all truth and shall declare unto you the things that are to come" (Jno. 16:13).

Jesus used parable, proverb, absolute affirmation, suggestion, allusion to simple objects, practical life in His teaching. All these made his teaching easily understood, powerful, living, and His commanding dignity and gracious winsomeness has ever been felt and recognized by His hearers, and they "were astonished at his teaching: for he taught them as one having authority, and not as their scribes" (Matt. 7:28). In Jesus the prophetic ministry reached its zenith.

The priesthood of Jesus is the ideal priesthood of Judaism. This portion of His work is indicated by, "And thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matt. 1:21). Nor is it likely that the "frankincense" of the wisemen's offering is without significance (Matt. 2:11). The spirit of the Sermon on the Mount may be regarded as prophetic rather than priestly, yet the end of the teaching was righteousness, and it was difficult for a Jew to think of righteousness without some priestly influence, and we know that Jesus was careful to recognize the authority of the priest, "Go show thyself to the priest, and offer the gift that Moses commanded" (Matt. 8:4). Yet the doctrine of sacrifice is more closely associated with the cross, which Jesus associated with the thought of finding life by losing it, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24), and this hint of the cross is followed by a specific reference of his coming suffering, "Tell the vision to no man until the Son of man be risen from the dead" (Matt 17:9), "Even so shall the Son of man also suffer of them" (Matt. 17:12), and still more definitely, "The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up" (Matt. 17:22f). Now we come closer to the purpose of His work, "For the Son of man came to seek and save that which was lost" (Luke 19:10; Matt. 18:11, A. R. V.). As the time of his death drew nearer, He becomes more explicit, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to

mock, and to scourge, and to crucify: and the third day he shall be raised up" (Matt. 20:18f), and finally He declares, "The Son of man came to give his life a ransom for many" (Matt. 20:28). His quotation in Matt. 21:42 about "the stone which the builders rejected," as also that in Matt. 23:39, "Blessed is he that cometh in the name of the Lord," are drawn from a psalm filled with the spirit of the priestly service in the temple, and illustrates Jesus' increasing recognition of His priesthood. Now, he comes to use the term "Christ" more frequently, "Many shall come in my name, saying, Lo, here is the Christ, or there, believe it not. For there shall arise false Christ" (Matt. 24:5, 23f). Then on the eve of His betrayal His crucifixion is clearly foretold, "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified" (Matt. 26:2), and His death, "For in that she poured this ointment upon my body, she did it to prepare me for burial" (Matt. 26:12). The full significance of His death is asserted at the institution of the Lord's supper. He said of the bread, "Take, eat; this is my body" and of the fruit of the vine, "This is my blood of the covenant, which is poured out for many unto the remisison of sins" (Matt. 26:26ff). A similar sequence of ideas occurs in the other records of the gospel. Compare Mark 1:44; 8:29, 31, 34; 9:9f; 9:31; 10:33f, 45; 11:9; 12:10; 13:21f; 14:8, 25, 61f. Luke introduces the priestly idea early in the narrative, the history of Zacharias and Elizabeth giving emphasis to John's mission (Luke 1), and the name "Jesus" in Luke 1:31, connected in a special way with the new kingdom to sin, suggest sacrifice to the mind of a priest as in the psalm of Zacharias (Luke 1:77f).

This shows that Luke is in harmony with the other two Synoptists. See also Luke 5:14; 5:24; 9:23; 13:35; 14:27; 18:31ff; 20:14; 22:19f; 24:7, 26, 46f.

In the fourth record of the gospel, we have the word of the Baptist, "Behold, the Lamb of God, that taketh away the sin of the world" (Jno. 1:29, 36). It is probable that John was the "other" of the two disciples who heard the words of John the Baptist. He is the only one of the gospel writers that records the statement, and so the sacrificial idea occurs earlier than in the Synoptists. Jesus says, "Yea and the bread which I will give is my flesh, for the life of the world" (Jno. 6:51). Indeed, the entire passage (John 6:47-65) is thoroughly filled with the idea of "life for life," and this is the essential idea of the sacrificial act. Jesus predicts His crucifixion, "When ye have lifted up the Son of man, then ye shall know that I am he," "Even so must the Son of man be lifted up" (Jno. 8:28; 3:14). As the good shepherd, he says, "I lay down my life for the sheep" (Jno. 10:15), and declares, "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it again" (Jno. 10:17f). Thus Jesus is both the sacrifice and the sacrificer. This is the first occurrence of the two-fold idea. Further, Jesus says, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (Jno. 11:25f). Jesus is the source of life, and this is highly significant in its bearing on His priestly office. Also the significance of sacrifice is virtually realized in the sayings of Caiaphas, the high priest, "Ye know nothing at all,

nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad" (Jno. 11:49-52), that is, death in the place of another and the giving of life to those for whom the sacrifice was offered. In Jesus' last public discourse, the vitalizing power of His death is asserted, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die" (Jno. 12:24-33), associating the idea of the dying seed with the attractive power of the cross. Yet the idea of sacrifice includes more than death, it involves the law of service as well, "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them" (Jno. 13:14-17), the motive power of which is love, "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13).

Thus we have the priestly idea of Jesus' work as it is found in the gospel records. However, the idea finds complete illustration in Acts and the Epistles, the crowning testimony being given in the book of He-

brews. Yet we learn from the survey we have made that Jesus came to take away sin, that the putting away of sin was closely associated with priestly service in the temple, that blood was ever connected with its removal, and that the life always in the sacrifice was reserved for God. Jesus was the sacrifice, and He offered Himself willingly and submissively, and then propitiation for the sins of men was completed. He became, indeed and in truth, the great high Priest and continues as such in His mediatorial reign. This is surely a most important aspect of His redemptive work.

In the Bible reigning is closely associated with redemption. Throughout the Old Covenant is this association found, and in the New there is a strong expectation of the restored royalty and kingdom: "Rabbi, thou art the Son of God; thou art King of Israel" (Jno. 1:49), "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone" (Jno. 6:15), "Blessed is he that cometh in the name of the Lord, even the king of Israel" (Jno. 12:13), and the question of the disciples just prior to the ascension, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1:6). The kingship of Jesus was quickly recognized by those who saw His works of power and His authority was acknowledged. Jesus Himself was conscious of this power and authority, "How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son?" (Matt. 22:43f); "My kingdom is not of this world: if

my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth" (Jno. 18:36f). But His kingdom is not based upon material and external power; it is a kingdom founded upon truth and righteousness. All Bible readers are familiar with the great new order Jesus came to establish, not after the fashion of world kingdoms, but a rule over the mind and the spirit. It is in the process of development now and will finally be perfected in the future and eternal life.

Thus we have the threefold office of Jesus, prophet, priest and king. His claim to be the Christ and its acceptance by His followers gave a new meaning to the teaching in the Old Covenant. Particularly is this true in His suffering and death and their relation to sin. Jesus as the Sacrificer of Himself perfected the function of the priest, as He became the Lamb of God who takes away the sins of the world. Thus He consummated the three fold ministry of the Messiah as the Prophet who reveals, the Priest who offers and intercedes, and the king who rules. These three offices are intermingled in Him. He rules by His sacrifice and His teaching. He reveals by His kingship and His offering. This three-fold ministry arises both from his person and his work, and is inseparable in the final outcome of the salvation of the world.

Christs, False

Toward the close of Jesus' earthly ministry, on Tuesday of the Passion week, He solemnly warned His disciples against false Christs who would come in His name. "For many shall come in my name, saying, I am the Christ; and shall lead many astray" (Matt. 24:5), "And many false prophets shall arise, and shall lead many astray" (Matt. 24:11), "Then if any man shall say unto you. Lo, here is the Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand" (Matt. 24:23-25; Mark 13:21-23); and Jesus said, "Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many astray" (Mark 13:5f; Luke 21:8).

This warning as recorded in Mathew opens a discourse that ends with chapter 25, and the full import of his teaching may be gathered by taking a full view of both chapters 24 and 25. The warning was needed then. Such pretenders who arose before the destruction of Jerusalem were Simon Magus, Dositheus and Menander, though there are some who assert that there is no historical record of anyone expressly claiming to be the Christ prior to the fall of Jerusalem, but, very probably, such denial is one only in appearance. Such warning is needed now, for everywhere men are carried about by "every wind of doctrine by the sleight of men," and seemingly have pride in their allegiance, men followers. It is loyalty to Jesus and to His teaching that is the supreme need of our day. He

alone is worthy of the fealty and loyalty of men, and in following Him to the full extent of our ability, we are surely building upon the one true foundation.

Church

This word is derived from "kuriakos" which means, "of or belonging to the Lord," and represents in the New Covenant the Greek word "ekklesia."

According to the record in Matthew, it was Jesus Himself who first applied the name "ekklesia" to the community He would establish: "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18). Heretofore, Jesus had made extensive use of the phrase, "Kingdom of God" or the "kingdom of heaven," and the adoption of the term "church" did not imply any abandonment of the ideas expressed in the conception of the kingdom. Indeed, in the very passage under study, "the kingdom of heaven" (verse 19) is used in such a manner that if the two expressions are not to be taken as wholly synonymous, at least, one must see the close connection which exists between them and that each is capable of transition into the terms of the other. Also the comparative disuse by the apostolic writers of the name "kingdom" and the emphasis they placed upon the church shows clearly that they followed the Master's guidance in substituting for a name peculiarly Jewish another name whose associations would enable their message to be commended more readily to the great mass of all humanity.

Apart from the passage above, the term occurs only in one other passage in the gospels: "And if he refuse to hear them, tell it unto the church: and if he refuse

to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:17). Some urge that Jesus referred to the Jewish congregation, known as synagogues, rather than to the church. The former view is more in keeping with the condition at that time, but the promise immediately given to the disciples, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. And again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:18f), evidently, was meant for Jesus' disciples. And if the reference is to the same community as that in Matt. 16:18, we do surely have Jesus teaching that his church possesses powers of self-government, in which questions of discipline are decided by the collective judgment of the members. By anticipation, Jesus lodges final action with the church. When the church has taken action, the matter is ended. There is no direction to take it to a higher court. And the implied teaching that each congregation shall respect the action of each sister congregation is also clear.

Clean—Cleanse

Generally speaking, the idea expressed by these words may be classed as, physical, ceremonial and ethical, as used in the Bible.

It is used in reference to the physical cleansing by Jesus in: "And he stretched forth his hand, and touch-

ed him, saying, I will; be thou made clean. And straightway his leprosy was cleansed" (Matt. 8:3; Mk. 1:41f; Luke 5:13); and in his censure of the Pharisees, "Cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also (Matt. 23:26);

"Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit" (Jno. 13:10); "Wrapped it in a clean linen cloth" (Matt. 27:59). Other occurrences are, Matt. 10:8; 11:5; Luke 7:22; Luke 4:27; 17:14, 17.

The ceremonial use occurs in: "But go show thyself to the priest, and offer for thy cleansing the things which Moses commanded" (Mark 1:44; Luke 5:14), and the ethical or spiritual use is seen in, "For he knew him that should betray him; therefore said he, Ye are not all clean" (Jno. 13:11); "He cleanseth it, that it may bear more fruit" (Jno. 15:2) and "Already ye are clean because of the word which I have spoken unto you" (Jno. 15:3); "And ye are clean but not all" (Jno. 13:10).

In this passage, "For ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess" (Matt. 23:25; Luke 11:39), the physical, ceremonial as well as metaphorical uses seem to be combined.

Yet, there is a passage in the first Epistle of John that is of great concern to us: "The blood of Jesus his Son cleanseth us from all sin" (1 Jno. 1:7), and in verse nine, "He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." In this latter verse, it is hard to determine which has the predominance, pardon or God-given holiness, but

the uncertainty may be removed from the viewpoint that the second clause does not add a distinct idea, but may be Hebrew synonymous parallelism. It is unwise, to try to separate two ideas that cannot be separated. Clearing and cleansing go hand in hand, and there is never "cleansing" by the Spirit apart from "cleaning" through the blood.

Cloak

In the Sermon on the Mount, Jesus said, "If any man would go to law with thee, and take away thy coat, let him have thy cloak also" (Matt. 5:40); recorded by Luke thus, "From him that taketh away thy cloak withhold not thy coat also" (Luke 6:29). The cloak was a long outer garment and the coat was an undergarment. To give the cloak was proof of greater self-denial than to give the coat. Jesus teaches to go beyond what the legal requirements might be. To do so calls for a more forgiving attitude than is needed for one to offer resistance or to make demands for everything that he might think should be his.

The same Greek word is used in, "arrayed him in a purple garment," and "the purple garment" (Jno. 19:2, 5). Jesus was so clothed by the Jews in mockery. Also the word easily lends itself to the metaphorical use, as in, "But now they have no excuse (cloak) for their sin" (Jno. 15:22). Jesus is the light of the world; He taught, "If I had not come and spoken unto them, they had not had sin" (Jno. 15:22), to caution and encourage his apostles. Knowing Jesus and His teaching, they had no excuse for sin, even so, to us in the present day there is none.

Closet

The Greek word "tameion" originally meant "store-room." Of the ravens, Jesus said, "which have no store-chamber nor barn" (Luke 12:24), but since for safety in the Hebrew houses, the inner rooms were used for storage, the word came to mean inner room. It is so used in Jesus' warnings against the false teachers and the false Christs of those who would say, "Behold, he is in the inner chambers" (Matt. 24:26). Also we have, "But thou, when thou prayest, enter into thine inner chamber" (Matt. 6:6). Jesus teaches that praying to be seen or heard of men is no better than the prayer of the hypocrites. Indeed, any phase of worship for show is useless, if it is merely to have the praise of men, that is all the worshipper gets. To pray in secret is perhaps no better than to pray in public. Acceptable prayer is not a question of place. The real test is sincerity and earnestness, and the warning is against the habits of those whose public prayers are no better than mockery. Also the term occurs in, "What ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops" (Luke 12:3). This is a very forceful way of saying that it is utterly useless to try concealing anything in the final accounting of our conduct to Him who is judge.

Clothes, Rending of

Jesus says that no man would put a piece of undressed cloth on an old garment for "a worse rent is made" (Matt. 9:16; Mark 2:21; Luke 5:36), meaning

what is commonly expressed as a tear made in the garment.

The expression is used in connection with an old Hebrew custom of tearing their garments when there was a great calamity and indicated also deep sorrow occasioned by any circumstance in life. When the high priest thought Jesus had blasphemed, he "rent his garments" (Matt. 26:65; Mark 14:63), which was a strong way of expressing indignation.

Cloud

There are few references in the Bible to clouds in connection with weather conditions. The weather in Palestine is more equable and less variable than that of other lands.

It is recorded concerning the signs of the times that Jesus said, "when ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass" (Luke 12:54). Jesus approved the ability of the people of his day to rightly read the meaning of the weather signs, but strongly reproved them for not being able to read the meaning of the spiritual signs, His teaching and miracles. They were as obvious as the weather signs and He rebuked them for not using their common sense in respect to spiritual things as well as in observing natural phenomena.

The metaphorical uses of clouds are many and furnish many powerful figures. In the gospel records we have "the Son of man coming on the clouds" (Matt. 25:30, 26:64), or "coming in clouds" (Mark 13:26; Luke 21:27), or "coming with the clouds" (Mark 14:62), and "a cloud received him out of their sight"

(Acts 1:9). Frequently in the Old Covenant, the presence of Jehovah is made manifest and His glory shown forth in a cloud, likewise in the New, we have, "While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5; Mark 9:7; Luke 9:34f), in the narrative of Jesus' transfiguration.

Coal

There is no reference to mineral coal in the Bible. While Jesus was before Annas, the high priest, Peter was standing without with the servants and officers who had "made a fire of coals" (anthrakian) (Jno. 18:18), and in the appearance of Jesus at the Sea of Tiberias after His resurrection, when the disciples recognized Him they came to the shore, "dragging the net full of fishes. So when they got out upon the land, they see a fire of coals (anthrakian) there" (Jno. 21:8f). This coal was charcoal and was manufactured in a very primitive fashion.

Cock

The Old Covenant contains no reference to domesticated poultry. But in the New, cock is mentioned several times and always with reference to crowing with such regularity as to be almost clock like. The first salute comes almost exactly at half-past eleven, the second at half-past one and the third at dawn. These periods were so uniformly proclaimed by the cocks that we find cock-crowing used as a regular division of time: Watch therefore: for ye know not when

the Lord of the house cometh, whether at evening, or midnight, or at cock-crowing, or in the morning" (Mk. 13:35). Doubtless Jesus had these periods of night in mind when He warned Peter that he would betray Him: "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice" (Matt. 26:34; Luke 22:34; Jno. 13:38). Mark was given more to exact detail, and remembering the night-divisions, as the cock kept them, records, "Verily I say unto thee that thou today, even this night, before the cock crow twice, thou shalt deny me thrice" (Mk. 14:30). "And straightway the cock crew" (Matt. 26:74; Luke 22:60; Jno. 18:27); and Matthew and Luke record that Peter remembered the words of Jesus, "Before the cock crow, thou shalt deny me thrice" (Matt. 26:75; Luke 22:61). Mark again gives more detail, "And the cock crew" (Mark 14:68), "And straightway the second time the cock crew" (Mark 14:72), and Peter called to mind what Jesus had said to him. "Before the cock crow twice, thou shalt deny me thrice" (Mark 14:72). Each of the Synoptists record that Peter wept. Since the time is an indefinite hour between midnight and morning, and, too, that cocks crow at irregular intervals as well as at the times indicated, and particularly so if there is any disturbance in their neighborhood. Matthew, Luke and John give the general habit while Mark records what actually did occur on that occasion.

Cold

Sunshine and warmth are the chief characteristics of the weather in Palestine. Extreme cold is unknown, and variation in temperature is so slight and of such

short duration that no great preparation is made for protection from the cold. The sun shines nearly always for a part of the day. After sunset, the people wrap themselves up and go to sleep. They prefer to wrap up their heads rather than their feet. The means for heating is merely a bed of charcoal in an iron vessel. Peter was glad to avail himself of the little heat of the coals as late as the earlier part of April, when the nights are chilly in Jerusalem: "The servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself" (Jno. 18:18).

Jesus used the term in a metaphorical sense, "The love of many shall wax cold" (Matt. 24:12). He was on the mount of Olives talking privately to His disciples, telling them of the signs of his coming. Because of iniquity becoming more prevalent, many of those who were His nominal followers would be defected and turn away from Him. There is, perhaps, in this warning an encouragement to them to be faithful and steadfast no matter what should beset them in the ways of their duties and responsibilities. Rather than that love should waver and become indifferent, it should glow with the warmth of an unfaltering devotion.

Color

In the Bible, there are some fifteen definite color words, but we shall give only those that occur in the gospel records.

Black and white are applied to the hair, "Thou canst not make one hair white or black" (Matt. 5:36). White

is frequently applied to raiment: "His garments became white as the light," "His garments became glistening, exceeding white, such as no fuller on earth can whiten them," "His raiment became white and dazzling" in the description of the transfiguration as given in Matt. 17:2; Mark 9:3; Luke 9:29. The appearance of the angel who rolled the stone away from Jesus' tomb was "as lightning, and his raiment white as snow" "Arrayed in a white robe" (Matt. 28:3; Mark 16:5), John records that Mary saw, "two angels in white" (Jno. 20:12). Jesus said of the scribes and Pharisees that they were "like whited sepulchers" (Matt. 23:27), and He bade His disciples to be up and going at the harvest for the fields "are white already unto the harvest" (Jno. 4:35), probably alluding to the Samaritans who were coming from all sides to hear Him. White is generally the symbol of purity.

Green is one of the three definite color words of the Old Covenant. At the feeding of the 5000, Jesus commanded that the multitude "should sit down by companies upon the green grass" (Mark 6:39). The word in Mark is "chloros," and that in the following passage is "hugros." At the crucifixion, Jesus said to those who were lamenting Him, "For if they do these things in the green tree, what shall be done in the dry?" (Luke 23:31). This latter word literally means "wet or moist," that is, having sap flowing through it or alive in contrast with being dry or dead.

The Greek word for purple refers to the source of the dye, namely, a shell fish found on the shores of the Mediterranean. Purple was much used for royal raiment. In mockery, the soldiers leading Jesus away to be crucified clothed Him "with purple" (Mark 15:17),

and arrayed him in a purple garment" (Jno. 19:2); and "Jesus came out . . . wearing the purple garment" (Jno. 19:5), "And when they had mocked him, they took off from him the purple" (Mark 15:20). Purple was also typical of gorgeous apparel, "Now there was a certain rich man, and he was clothed in purple and fine linen" (Luke 16:19), probably to make the contrast with Lazarus more distinct.

In the Old Covenant "Red" is derived from a word which means bloodlike. Red is another of the three distinctive colors mentioned. Its use in the New Covenant is rare. Only two times is it found in the gospels: "When it is evening, ye say, it will be fair weather: for the heaven is red. And in the morning, It will be foul weather today: for the heaven is red and lowering" (Matt. 16:2f), being applied to the appearance of the sky, "firelike." Jesus reproached the Pharisees and the Sadducees for being able to discern the face of the heavens but could not "discern the signs of the times." His miracles and His teaching were as easily discernible as the weather signs.

Scarlet is applied to royal and gorgeous apparel. In the mockery which preceded the crucifixion, where Mark and John use the word "purple," Matthew uses "scarlet": "And they stripped him, and put on him a scarlet robe" (Matt. 27:28). Both "scarlet" and "purple" are essentially the same at the base of their formation, as both are but varying shades of the color "red," and either is properly used as typical of gorgeousness.

White, red, green are the three distinctive color words mentioned in the Old Covenant. Each of these occurs in the gospel records.

Colt—Foil

With one exception these words are always used in the Bible of the ass. In most cases the Hebrew word "ayri" means "ass's colt." A literal reading of Zec. 9:9, is "on an ass, on an ass's colt, the son of the she-asses," which occurs in the New Covenant thus, "Upon an ass, and upon a colt the foal of an ass" (Matt. 21:5). In this passage, "And Jesus, having found a young ass, sat thereon . . . Behold, thy King cometh, sitting on an ass's colt" (Jno. 12:14f), the diminutive form of the word is used. Matthew following the quotation from Zechariah mentions both the ass and a colt (Matt. 21:2, 5, 7), while Mark and Luke mention only the colt (Mark 11:2, 4, 5, 7; Luke 19:30, 33, 34). It is characteristic of Mark to be exact in detail, and Luke being less Jewish in his writing than Matthew generally gives his record in a more evangelical tone. Hence, there is no surprise that the chief object, colt, should have prominence in Mark and Luke.

Comforter

"Comforter" is the translation of the Greek word, "parakletos," in the fourth gospel record. The Greek word literally means "one called alongside" for help, hence, the word "helper" more adequately expresses the idea, yet it is not definite enough. In His farewell discourse, Jesus promised His disciples "I will pray the Father, and he shall give you another Comforter, that he may be with you forever" (Jno. 14:16), and tells them, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you

all things, and bring to your remembrance all that I said unto you" (Jno. 14:26), also, "But when the Comforter is come even the Spirit of truth he shall bear witness of me" (Jno. 15:26), and lastly, "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (Jno. 16:7). The reference in each case is to the Holy Spirit who does much more for the disciples than merely comforting them. The Spirit guides into truth; He teaches and quickens the memory of the disciples; He convicts the world of sin, of righteousness, and of judgment. He is the Spirit of truth and abides permanently with the disciples of Jesus. So the word "Comforter" seems inadequate and "helper" is not definite enough, hence it seems better that the word should be simply transliterated in so far as it refers to the Holy Spirit and we would then have, "Paraclete."

Comfortless

Jesus called His disciples little children, "Little children, yet a little while I am with you" (Jno. 13:33), and told them, "I will not leave you desolate (orphanous)" (Jno. 14:18). The authorized Version has "comfortless;" the A R V, as above, but the term signifies bereft of a father, teacher, guide and indicates the permanent ministry of the Holy Spirit to the disciples of Jesus, in comforting their hearts through the word of truth.

Commandments

Commandments are, first of all, directions of God concerning particular things which He willed to be observed regarding conditions as they arose, in the

time when He spake directly and with more frequency, than later. They were numerous and minute, often independent of each other. In the Ten Commandments, they are reduced to a few comprehensive precepts of permanent validity, upon which all the duties required of man are based. In the application of these "Ten Words," certain prescriptions of temporary force, such as the ceremonial and forensic requirements, for the time for which they were enacted, demanded full and unreserved obedience, which obedience was deemed a privilege rather than a constrained compliance. In the New Covenant, Jesus in answering the question of the lawyer, "which is the great commandment in the law," said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matt. 22:35-40; Mark 12:28-31; Luke 10:27). In His answer He shows the organic unity of the Law. He reduces the "Ten" to two, and these two to one principle, that of love. He thus shows that obedience begins in love and works from within outward. The relation of these greatest commandments to Jesus is very prominent in the record of John: They are "my commandments" (John 14:15, 21; 15:10, 12), "my Father's" (Jno. 10:18; 15:10), and enkindles in the life of the believer a new rule of life which makes his life a free expression of the commandments and of the nature of God, upon which they are founded. Love is the real principle for all action.

Commandment, The New

The Old Covenant expresses the idea that the will of God is imposed upon men as their law of conduct. This idea is not repudiated in the New but rather is supplemented in that love is made the essence of the command. Jesus "came not to destroy the law or the prophets but to fulfill" (Matt. 5:17). He taught that, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5:19). Jesus reproved the Pharisees and the scribes for rejecting the commandments of God, "Ye leave the commandments of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition . . . making void the word of God by your tradition, which ye have delivered" (Mark 7:8-13). In some respects, Jesus propounded no new commandment, yet the emphasis which He placed on the old commandment of love and the wider extent and the broader application of the principle was new to men. He gave new force to, "Thou shalt love the Lord thy God, . . . (and) thy neighbor as thyself" (Matt. 22:37ff; Mark 12:29ff; Luke 10:27), compare Deut. 6:5; Lev. 19:18. He put forth the principle rather than the command, by which the force of authority disappears, and the principle yields a joyous harmony of man's will with the will of God, and so becoming internal, becomes universal and rises above all distinctions of race or class. Yet this was not altogether a new idea, see Jer. 31-34 and Ps.

51. The distinctly new idea was that in the death of Jesus, the love of God was exemplified and made manifest as the basis of all spiritual life, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (Jno. 13:34). Jesus was aware that He was the bearer of a special message from the Father: "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say and what I should speak" (Jno. 12:49), and "All things have been delivered unto me of my Father" (Matt. 11:27). Jesus fulfilled His mission in His giving His life a sacrifice for the sins of men, "No one taketh it away from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (Jno. 10:18), and that mission fulfilled gave Him authority over the lives of men. The full meaning of His teaching will be realized when men do more completely understand the significance of His death and the guiding principle for all righteous conduct. The new commandment places emphasis on the principle behind it, Love, and calls for the joyous obedience of all who believe on Jesus as teacher, leader and Saviour.

Commend

The dying word of Jesus was a quotation from Ps. 51, "Father, into thy hands I commend my spirit" (Lk. 23:46). The meaning of the Greek word is, "to put over to" or "deposit what belongs to one into the hands of another." This word occurs in the gospels in this sense only here. Another word "epaino," is used in,

“And his lord commended the unrighteous steward because he had done wisely” (Luke 16:8), that is he received praise for his prudence. Jesus also gave His approval, not of the dishonesty of the rascal, but of the prudence manifested in taking advantage of every opportunity in business affairs, and was wiser than the honest and upright who mismanage their spiritual affairs.

Commerce

The Jews were first a pastoral people. After the conquest of Canaan, they became largely an agricultural people. And in the New Covenant times, they had developed also large commercial interests. Not any one of these was wholly predominant in Jesus' day, but each was found in the occupations of the various communities.

The fish industry at the Sea of Galilee was extensive, and large trading interest had grown up with all parts of the country. The collection of toll was considerable. Jesus called Matthew from his collectorship to discipleship, “He . . . called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him” (Matt. 9:9; Mark 2:14; Luke 5:27). Zacchaeus and other publicans grew rich from collecting customs from large commercial interests like that of balsam.

Frequently Jesus drew His illustrations from the commerce of His day, for example, “The kingdom of heaven is like unto a man that is a merchant, seeking goodly pearls” (Matt. 13:45), and the Parable of the talents (Matt. 25: 14-30). The inference adduced from this is that Jesus approves the various activities of

men. His disapproval comes from wrongful dealing. Even Zachaeus, the publican, was not called upon to give up his work to be a disciple of Jesus. It is not the work in which a man is engaged that makes wrong, it is the motive of the man and the manner in which he conducts his labors that determines the rightness or wrongfulness of the business.

Communion

Communion and fellowship are words translated from the same Greek words or their cognates. Strictly speaking, the passages in which the words occur fall into two groups: those which refer to acts of fellowship, and those which refer to fellowship experienced.

The acts of fellowship are the observance of the Lord's supper, contributing, co-operating, and to such community of goods as is right. All these properly belong to the life of the church in her corporate life, and since our studies are largely confined to the gospel records, we shall pass these with the mention of them.

Of the second group, unity is the key-note, and Jesus is both the center of this unity and the origin of every expression of fellowship. Sometimes it is an experience that is scarcely susceptible of definition, and may be regarded as a mystical union with Jesus. At other times, it has the idea of intercourse, and in some instances is represented as a partnership. In these various relations, fellowship is portrayed in the gospels as a communion between the Son and the Father in a unique sense of communion and intimacy. Among the especially important are: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things

from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight. 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. 11:25-27; Luke 10:21f), and chapters 14 and 15 of John in their entirety. Also this fellowship is portrayed as our own fellowship or communion with God, either with the Father or the Son, or with the Father through the Son or the Holy Spirit. John in the first epistle says, "Our fellowship is with the Father, and with his Son Jesus Christ" (1 Jno. 1:3), and in the gospel, we have, "Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me," "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him," and "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (Jno. 14:6, 23, 26). In the Epistles our fellowship one with another is set forth, as well as the idea of fellowship in relation to abstract ideas. Finally, some of the richest expressions of the idea of fellowship occur in the gospels, though the words do not occur, indeed, the most forceful expressions are those which represent the idea symbolically, as for example, the beautiful narrative of the Vine and Branches, or the figure of the body and its members (Jno. 15:1-8; Matt. 5:29f). Compare also Rom. 12:5 and 1 Cor. 12.

Compassion

Compassion means a feeling with and for others. This is a fundamental conception of God as revealed in the Bible, and the world owes more to its prominence than words can express.

The word, "eleeo", "to show mildness," "kindness," occurs in: "shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" (Matt. 18:33), and in "Go to thy house unto thy friends and tell them how great things the Lord hath done for thee, and how he had mercy on thee" (Mark 5:19). The first passage is a part of the narrative of the unmerciful servant and the second occurs in the narrative of the healing of the Gerasene Demoniac, and was in response to the pathetic appeal of the man whose reason was restored. There is no wonder that he wished to be with Jesus.

A stronger word, "splugchnizomai," "to have the bowels yearning," occurs in: "He was moved with compassion for them" (Matt. 9:36), because He saw their distressed condition and lack of leadership; "He had compassion on them" (Matt. 14:14; Mark 6:34), and Matthew says He "healed their sick," this narrative immediately preceding the feeding of the 5000; of a leper we have "being moved with compassion" Jesus made him clean (Mark 1:41); master of the unmerciful servant who owed him such a large debt, in response to the appeal of the servant was "moved with compassion, released him, and forgave the debt" (Matt. 18:27); before the feeding of the 4000 Jesus said, "I have compassion on the multitude . . . and would not send them away fasting" (Matt. 15:32; Mark 8:2f);

for the two blind men at Jericho, Jesus being "moved with compassion, touched their eyes; . . . they received their sight, and followed him" (Matt. 20:34); the epileptic boy's father said to Jesus, "If thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth . . . the father of the child cried out, and said, I believe, help thou mine unbelief (Mark 9:22ff), and the deaf and dumb spirit was driven out of the boy;" when Jesus saw the widow of Nain whose son was dead, "He had compassion on her, and said . . . Weep not" (Luke 7:13) and raised him from the dead and gave him back to his mother; the Samaritan "was moved with compassion" (Luke 10:33); when he saw the bruised and wounded man and ministered unto him; and when the father saw his erring boy coming back home, he "was moved with compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20) and made a great merry-making for the returned wanderer.

Thus, having such regard for the multitudes without leadership, feeding the hungry, giving sight to the blind, restoring reason to the demented, giving back the dead son to his mother, restoring speech and hearing to the epileptic boy, and such like ministries surely teach us that it is not too much to say that the religion Jesus taught is the religion of Compassion. The word in this paragraph "splanchnomai" "to have the bowels yearning" is an excellent example of the physical origin of spiritual terms, the bowels referring to the higher viscera, heart, lungs, liver, as the seat of the warm, tender emotions or feelings.

Compel

At least two interesting things will be brought out in the study under this topic. As we use the word, it almost always has the flavor of force, however, not always physical. It may be a strong moral urgency.

In the New Covenant, "aggareuo" is a word of Persian origin and means "to press into service." The couriers of the king had the authority to press into service, in case of need, horses, vessels and even men they might meet, in order to perform the errand on which they were sent. It is used by Jesus in, "And whosoever shall compel thee to go one mile, go with him two" (Matt. 5:41). In Jesus' teaching, the area of men's obligation and responsibility is enlarged. He teaches that His disciples should do more than is required from the legal standpoint. This same word is used in connection with Simon of Cyrene "him they compelled to go with them, that he might bear his cross" (Matt. 27:32; Mark 15:21). The soldiers, doubtless thinking from the standpoint of public service, impressed Simon, who happened to be near, into service to carry the cross of the Master. There is a faint suggestion in Mark that Jesus was exhausted when brought to the place of crucifixion, in that He was offered "wine mingled with myrrh."

Another word occurs in Luke: "Go out into the highways and hedges, and constrain (compel, in A. V. an-agkazo) them to come in, that my house may be filled" (Luke 14:23). This passage has been the favorite text of religious persecutors. If converts could not be made by persuasion, they tried to force men to believe. But Jesus uses the expression in the narrative

of the Slighted Invitation to instruct His disciples that the utmost zeal and moral urgency should be used to persuade men to accept the invitation. Surely, there is no force of a physical kind to be used today to induce men who are without the kingdom to enter into it. Persuasion is a more powerful means of inducing men to follow the things that are right, than making any effort to drive them.

Concupiscence

This word is not used in the A R V, but does occur in the A V in Rom. 7:8; Col. 3:5; 1 Thes. 4:5. The Greek noun, *epithumia*, means "yearning or longing," and is determined in its moral quality by its source or the object to which it is directed. As a rule, when no object is expressed, it refers to yearning for something prohibited by God. It is not limited to sexual desire, but includes all that keeps our hearts and wills from being what God would have them be. The noun form occurs but three times in the gospels: "the lusts of other things entering in, choke the word" (Mark 4:19); "the lusts of your father it is your will to do" (Jno. 8:44), and "with desire I have desired to eat this passover with you before I suffer" (Luke 22:15). Jesus used the word to express the most intense desire of His soul. In just a few hours, He will be crucified, and He yearned that He should give His disciples a memorial to be kept till He comes again.

Condemn, Condemnation

The A. R. V. renders "krin" uniformly "judge," even in those passages where the context clearly gives the

idea of condemnation. For example, "For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (Jno. 3:17f) "And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world" (Jno. 12:47).

But the more specific sense of condemn is found in "katakrimo," "to judge one down," as when Jesus rebuked the Pharisees for craving a sign, He said, "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it" and also that the queen of the south "shall condemn it" (Matt. 12:41f; Luke 11:31f), teaching that greater opportunities include also greater responsibilities; "And they all condemned him to be worthy of death," when the high priest said, "Ye have heard the blasphemy: What think ye?" (Mark 14:64). Jesus predicting His death said, "They shall condemn him to death" (Matt. 20:18; Mk. 10:33); Judas repented himself "when he saw that he was condemned" (Mat. 27:3); in the great commission, Jesus said, "He that disbelieveth shall be condemned" (Mark 16:16); and to the woman taken in adultery and about to be stoned, "Did no man condemn thee? . . . Neither do I condemn thee" (Jno. 8:19f), in which Jesus did not condemn her under the Law of Moses; He condoned her sin because of her suffering and gave her the opportunity to redeem herself. His only condemnation here was, "Henceforth sin no more."

The noun, "krima" is rendered "condemnation." Of

the Pharisees who devour widow's houses and make long prayers in pretence, Jesus said, "These shall receive greater condemnation" (Mark 12:40; Luke 20:47; Matt. 23:14 a. r.); the thief, rebuking the other malefactor, said; "Thou art in the same condemnation" (Lk. 23:40), that is, under the sentence of the judge; the two in the interview with Jesus on the way to Emmaus told him, "how the chief priests and our rulers delivered him up to be condemned to death" (Luke 24:20); and in this passage, "For judgment came I into the world" (Jno. 9:39), the rendering "judgment" seemingly has the force of bringing about such division and opposition among men as results from the acceptance of His teaching by some and the rejecting of it by others, rather than either condemning or deciding.

"The process of judgment" is an idea in the word, "krisis," of which the following is an example, "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil" (Jno. 3:19), that is, they brought judgment (condemnation) upon themselves by rejecting Jesus. Compare John 5:24.

Another word, "katadikazo," "to judge against" occurs: "Ye would not have condemned the guiltless" (Matt. 12:7); this is in Jesus' reply to the Pharisees when they took Him to task on the charge of profaning the Sabbath, and in which He teaches that mercy is a greater attribute than contending for outward ceremony: "For by thy words thou shalt be condemned" (Matt. 12:37); this follows His teaching concerning blasphemy and was a warning to the Pharisees against their calumny, and should be also both a warn-

ing and an admonition to men now to guard carefully their speech; and "condemn not, and ye shall not be condemned" (Luke 6:37), which clearly teaches the need of being charitable in all the expressions we make or hear concerning others.

Confession

Confession connotes that the act places one in harmony with others. Those who came to be baptized of John "confessing their sins" (Matt. 3:6; Mark 1:5) expressed a conviction of their hearts, as is implied by the word used in the passages cited, "exomologeō," that is, "to speak out the same," an impulse from the inner man. "Everyone therefore who shall confess me before men, him will I confess before my Father who is in heaven" (Matt. 10:32; Luke 12:8) implies an unqualified confidence in Jesus and surrender to His service. The Greek word in this passage and the following is, "homologeō," literally, "to speak the same thing."

It is recorded of John the Baptist that when the priests and Levites asked him, "Who art thou?" that he "confessed, and denied not; and he confessed, I am not the Christ" (Jno. 1:20), which was a public declaration of the Messiahship of Jesus. In the case of the blind man whose sight was restored, his parents feared the Jews and refused to speak, "for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue" (Jno. 9:22), that is, if one should acknowledge himself in harmony with Jesus, he should be excom-

municated, or as we say, withdraw fellowship, but the custom of the Jews was not to suspend indefinitely, the usual period being thirty days unless the offence was very serious. However, in this case, "put out of the synagogue" might have been final. Once more we have the word, "Of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue" (Jno. 12:42). They, like many others, loved the glory of men more than the glory of God. Jesus is the teacher, and each man should bring himself to be in full harmonious relations with him. Confession stands for almost everything in his religion.

Confirm

The external, objective sense of this term is expressed in, "the Lord working with them, and confirming the word by the signs that followed" (Mark 16:20). In this we see the purpose of the signs or miracles the apostles were enabled to do; to give validity and power to the message of salvation, they were bringing to men, or to make firm, strong or sure.

Consider

The force of this term is brought out most vividly by the admonition of Jesus in, "Consider the lilies of the field, how they grow" (Matt. 6:28). Jesus urges to "examine closely," or as it has been expressed, "lay earnestly to heart" the beauty of the lilies and how perfectly they are clothed, yet they are not anxious or

troubled about their raiment. Here is, both a warning against being over concerned about the ordinary matters of dress, and also a wonderful expression of Jesus' love for the beautiful.

A different word is used by Luke in his account, "katanoëo," which means "to perceive thoroughly," as though the observer has to bend down for this purpose. "Consider the lilies, how they grow" (Luke 12:27). The idea is that of perceiving with the mind, and teaches against anxiety. The same word occurs in: "But considerest not the beam that is in thine own eye?" (Matt. 7:3), in which there is taught the lack and the need of charity in thought and speech; and in, "Consider the ravens" (Luke 12:24), teaching the uselessness of worrying about the ordinary needs to sustain physical life. Jesus would lift men out of worry and anxiety, and instill in them an unqualified trust in the heavenly Father.

Conversion

This word occurs but once in the English version, in Acts 15:3, "They passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles," but derived forms of the verb "convert" are frequently used. The words used in the gospels are "strephein," seventeen times; and its compounds, "apostrephein," three times, "hupostrephein," twenty-two times, and especially, "epistrephein," sixteen times, also a few others which vary in form in various editions. These words are rendered "turn," seventeen times; "return," twenty-four times; "turn again," four times; "turn

about," three times; "return back," three times; "turn back," three times; and "come again," "put again," "bring back" and "pervert" one time each, a total of fifty-eight times. The general idea of these words is "turn." It is not in our task to cite all these passages. Only a few of the compound with "epi" will be quoted. In the New Covenant this compound occurs thirty-nine times. In the following passages: "Let your peace return to you" (Mt. 10:13); "I will return into my house" (Mt. 12:44); "Let him that is in the field not return back" (Mt. 24:18; Mk. 13:16); "they returned into Galilee" ((Lk. 2:39), etc, the word is used in its literal sense. In, "Many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the heart of the fathers to the children, and the disobedient to walk in the wisdom of the just" (Lk. 1: 16), the word is used figuratively. It has the meaning of turning from the wrong way to the right way, in "Do thou, when once thou hast turned again, establish thy brethren" (Lk. 22:32), compare Gal. 4:9 where the meaning is exactly opposite. In the quotation from Isaiah, "And should turn again, and I should heal them" (Mt. 13:15); and indifference of so many of His hearers kept them from receiving the truth He had so plainly taught, and He sought to arouse their attention through their curiosity, and in the portion of the narrative quoted, the force is turning away from their sins and turn to the truth as He was teaching, and "conversion".

The root word "strephein" is used in most cases in its natural and literal sense, however; there are a

few instances of its metaphorical use. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Mt. 18:3), and the parallel to Matthew 13:15 and Mark 4:12 as given by John, "And should turn (straphosin)" (Jno. 12:40), in the former passage, Jesus is discussing with His disciples the question of rank, and His reply shows that he who would be greatest must turn from self-seeking, and develop that great quality of spiritual humility. Here again is a turning from wrong and harmful ways of thinking to the quiet, unobtrusive, childlike manner of thought. This makes one humble, and so makes him eligible to share in the grace of God. So conversion is that act of volition in which a man in obedience to Divine commands determines to change his manner of ordering his life and turn to the manner of living as Jesus directs. Conversion is not pardon. Justification, regeneration, or pardon is wholly a Divine act. Faith, repentance, baptism, conversion, though influenced by the power of the Holy Spirit through the Word of the gospel, are human acts. Neither the Divine acts nor the human ones alone achieve one's salvation, but if both are coordinated and harmony exists, then the Plan of the Ages functions. Turning from sin to righteousness in complete surrender and obedience brings one into vital, conscious fellowship with God through the Lord Jesus.

Corban

The term is the most general one for a sacrifice of any kind. Its literal meaning is, "that which is

brought near" to the altar. But in some ways, it came to be associated with objectionable practices. When anything was dedicated to the temple, the votive word, "Corban" was pronounced. Henceforth, it belonged to the temple, ideally, but actually, it might remain with the person making the vow. Thus, a son might find some justification for not supporting his aged parents, because he had dedicated his property as "Corban", that is, a gift to the temple. There was no necessity of his fulfilling his vow, yet by his vow, he was actually prohibited from using his property for the care of his parents. This gives the historical background for the passage in Mark: "But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition" (Mk. 7:11ff, cf. Mt. 15:5). Jesus exposes the sophistry of tradition which the Pharisees had so highly exalted as to make the Word of God void. From this queer regulation in their tradition, He shows their actual hostility to the Scripture and its spirit. Further, He teaches that natural duties and obligations cannot be superseded by acquired and artificial ones. A man's first obligation is to provide for his own, then when this is properly done, if his resources permit, he may undertake other duties, but he cannot undertake any other gifts at the expense of the neglect of his own family. Failure to make provision for one's own parents is a violation of the law of God, "Honor thy father and thy mother", and

to resort to the subterfuge of making gifts here or there or even to the church to evade the duty of taking care of parents makes him who does so much more culpable and guilty. Man's first duties are his natural ones.

Corner-stone

In all ages and in many nations, great importance has been attached to the corner-stone of imposing buildings, both because of its actual service and its figurative meaning. Generally, it is the figurative use which occurs in the Bible. Jesus said to the chief priests and the elders of the people, "Did ye never read in the Scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,

And it is marvelous in our eyes" (Mt. 21:42; Mk. 12:10; Lk. 20:17). This is quoted from Ps. 118: 22f and interpreted as fulfilled in Jesus. The Rabbis generally understood the passage in the Psalms to be Messianic, and is so applied, properly, by the New Covenant writers. Jesus is the True Foundation, the Chief Stone, the Head of the Corner of the one true way for building the building which we build in making a life. To reject Him is the summation of all the follies of human kind.

Covenant, The New

A covenant is a solemn compact or agreement. The term "New" Covenant implies an "Old" Covenant, and it should be borne in mind that God in His dealings

in all dispensations has made use of covenants.

In the New Covenant, in the gospel records of the instituting of the Lord's Supper, Jesus says, "This is my blood of the (new) covenant" (Mt. 26:28; Mk. 14:24; Lk. 22:20; cf. 1 Cor. 11:25). In all accounts the term "covenant" occurs. The Revisers have omitted "new" in Matthew and Mark, but even if it is not found in the original manuscript, it is implied, and there need be no doubt that Jesus used it. Luke and Paul have it in their records. The old covenant was well known to His disciples and to speak of the covenant in such an emphatic way, clearly referring to some covenant other than the Mosaic, was equivalent to calling it the "new" covenant. Too, it is most significant that Jesus connects the "new" covenant with his blood. Paul tells us also of Jesus that, "He is the mediator of a new covenant" (Heb. 9:15); and "who also made us sufficient as ministers of a new covenant" (2 Cor. 3:6).

Covetousness

Covetousness is such a heinous sin that it is classed among the gravest and grossest crimes by Jesus, "Fornications, thefts, murders, adulteries, covetings, wickedness, etc" (M. 7:22); and to the one who came to Him asking Him to bid his brother divide his property, He said, "Take heed, and keep yourself from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). The Greek word in each of these passages is "pleonexia" and means the inordinate "wish to have more" than one possesses.

The inordinate love of money is expressed of the Pharisees when Jesus instructed His disciples concerning the use of property and money in the narrative of the Unrighteous Steward, which closed thus, "Ye cannot serve God and mammon": "And the Pharisees, who were lovers of money, (philarguroi), heard all these things; and they scoffed at him" (Lk. 16: 13f); this is soon followed by the story of the Rich Man and Lazarus, which warns against loving money so as to become forgetful of the need of those about us who are suffering.

Covetousness has ever been among the most serious menaces to mankind. A careful reading of the Old Covenant reveals the fact that a goodly portion of the Jewish law, such as regulations regarding the duties toward the poor, towards servants; concerning gleanings, usury, pledges, gold and silver taken during war, was intended to counteract the spirit of covetousness. Jesus came to fulfill. Poor, blundering Judas is an example in the Gospels; for thirty pieces of silver, he delivered his Lord to the chief priests.

Crimes

A crime is a transgression against the public right; serious offence against the law; a base weakness or iniquity, all of which are regarded in the Bible as offences against both man and God. Such as are mentioned in the gospel records will be tabulated without comment. The following is a list:

Adultery, Mt. 5:27, 28, 32; 19:9, 18; Mk. 10:12, 19; Lk. 16:18; 18:20; Jno. 8:4.

Blasphemy, Mt. 12:31; 15: 19; 26:65; Mk. 2:7; 3:28; 7:22; 14:64; Lk. 5:21; Jno. 10:33.

Covetousness, Mk. 7:22; Lk. 12:15; 16:13f.

Debt, Mt. 18:27, 30,32.

Deception, Mk. 7:22.

False Witness, Mt. 15:19; 19:18; Mk. 10:19; 14:56f; Lk. 18:20.

Fornication, Mt. 5:32; 15:19; 19:9; Mk. 7:21; Jno. 8:41.

Forswear, Mt. 5:33 (Perjury).

Harlotry, Mt. 21:31f; Lk. 15:30.

Incest, Mt. 14:3f.

Lasciviousness, Mk. 7:22.

Lying, See Forswear. False Witness.

Murder, Mt. 15:19; Mk. 7:21.

Oath, Mt. 5:34ff.

Propheying, False, Mt. 7:15; 24:11, 24; Mk. 13:22; Lk. 6:26.

Railings, Mt. 15:19; Mk. 7:22.

Robbery, Jno. 10:1, 8; 18:40; Lk. 10:30.

Seduction, Mk. 13:22 (Av).

Speaking evil, Mt. 7:17f; 12:34f; Mk. 9: 39; Lk. 6:45.

Stealing, Mt. 6:19f; 19:18; Mk. 10:19; Lk. 18:20; Jno. 10:10.

Suicide, Mt. 27:5.

Theft, Mt. 15:19; Mk. 7:21.

Usury,

Witnessing, False, See False Witness.

Whoredom, Mt. 5:32.

Cross

The suffering in crucifixion naturally made the cross a symbol of pain, distress and burden bearing. Jesus so used it Himself: "And he that doth not take his cross and follow after me, is not worthy of me" (Mt. 10:38; Lk. 14:27) "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24; Mk. 8:34; Lk. 9:23). The cross is the center and the circumference of the teaching of the apostles and is the life of the church revealed in the New Covenant.

Crown of Thorns

The "crown of thorns" which Jesus wore was a "stephanos", a woven wreath of thorns; The kind of thorns is not known (Mt. 27:29; Mk. 15:17; Jno. 19:2). As to whether it was intended as a symbol of royalty or of victory, we have no means of determining, but this we do know that it was placed upon the brow of Jesus as a mere caricature in sheer mockery. The passages cited contain the only references to crown in the Gospels. Sometimes it seems to me that the reason so little is said about crowns in the New Covenant is that Jesus wants us to be concerning ourselves with making the present right, rather than wasting our time in the contemplation of wearing a glorious crown or a beautiful diadem. His only crown was a simple woven wreath of thorns.

Cup

In both the Old Covenant and the New "cup" is used figuratively of that which is portioned out, and of which one is to partake, and its most frequent use pertains to that which is sorrowful. It is in this sense that Jesus used it concerning His sorrow and suffering, "My Father, if it be possible, let this cup pass away from me" (Mt. 26:39); "If this cannot pass away, except I drink it, thy will be done" (Mt. 26:42); "Father, if thou be willing, remove this cup from me" (Lk. 22:42); "Father . . . remove this cup from me" (Mk. 14:36); "The cup which the Father hath given me, shall I not drink it?" (Jno. 18:11). Likewise is it used in connection with the request to have chief places in His kingdom. Jesus said, "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? . . . My cup indeed ye shall drink" (Mt. 20:22,23; Mk. 10:38f). These passages refer both to the experience of an allotted sorrow, and also to the fact that others share too.

The Apostle Paul calls the Lord's Supper, "the cup of the Lord" (1 Cor. 10:21). It is the Lord who makes the feast and tenders the cup, and just as "the cup of demons" with which it is contrasted, refers to what is offered and communicated also. The use of the word "cup" by Jesus: "He took a cup and gave thanks" (Mt. 26:27; Mk. 14:23; Lk. 22:20), at the time that He instituted the Lord's Supper shows clearly its figurative use in that "cup" is put for the contents of it, or for that which is to be drunk. Luke has, "This cup is the new covenant in my blood", and

also Paul in 1 Cor. 11:25, that is, it is the pledge and seal of the New Covenant established by the shedding of the blood of Jesus the Christ of God. The very irregularities in the Corinthian church suggest the universal observance of the Supper by the Lord's disciples. Since Jesus, in all passages cited used "cup" in a metaphorical sense, the container for the contained, would we not do better to be diligent in observing the Supper, rather than to quibble about the kind or number of containers? It is far more important to remember that the "cup", symbolizing blood, is the seal of the New Covenant established "When he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12); and "now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:26); and whether the fruit of the vine, representing his shed blood, is offered in a tumbler or an individual receptacle of glass, aluminum or silver, one may drink in the spirit that rightly remembers the event in history which the act commemorates. It is the event about which the whole history of redemption turns.

Daily

Jesus taught His disciples to pray, "Give us this day our daily bread" "Give us day by day our daily bread" (Mt. 6:11; Lk. 11:3). The Greek word is "epiousios" and means "sufficient, appointed", that is, bread sufficient for that day. It is true that the daily needs of the body may not be met without foresight and work, and what Jesus teaches here is that

each one shall realize his dependence upon God. It is a sublime call to trust Him. We are taught to trust Him to give us bread sufficient for our sustenance, whether we think of it as a need for a day at a time or day after day as we are permitted to live.

In the passages "I sat daily in the temple teaching" (Mt. 26:55; Mk. 14:49; Lk. 22:53), "He was teaching daily in the temple" (Lk. 19:41), and "Take up his cross daily, and follow me" (Lk. 9:23), the Greek word is "kath heemeran", and means "according to the day, each day". The idea is the natural one as we use such terms to-day, that is, doing the same thing each day as they come.

Danger

Danger, in the expressions of Jesus, "In danger of the Judgment" (Mt. 5:21, 22); "danger of the council" (Mt. 5:22); "Danger of the hell of fire" (Mt. 5:22), is the translation for "enochos", which word also occurs in, "He is worthy of death" (Mt. 26:66; Mk. 14:64) "is guilty of an eternal sin" (Mk. 3:29). The literal meaning is "to be held in anything so one can not escape". Danger has the idea of possibility rather than a state of reality, but in the use here, it refers to a certainty, for in some instances, the danger is that judgment which one brings upon himself, and in another is guilty of an unpardonable sin. Rather the word is more of a judgment which stands pronounced over every man who commits sin, that is, guilty or liable, than it is a warning against such an act.

Darkness

The chief use of darkness in the Bible is in contrast to light. Purity, wisdom and glory are symbolized by light. Darkness is just the opposite. The metaphorical use of the term finds example in the Gospels as follows: "The people that sat in darkness saw a great light" (Mt. 4:16); "To shine upon them that sit in darkness" (Lk. 1:79); "Look therefore whether the light that is in thee be not darkness" (Lk. 11:35); "the light shineth in the darkness; and the darkness apprehended it not" (Jno. 1:5); "men loved darkness rather than light" (Jno. 3:19); "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (Jno. 8:12); and "whosoever believeth on me may not abide in the darkness" (Jno. 12:46). So He teaches that it is wisdom to accept Him and thus attain to purity and glory. To reject Him is to be satisfied to sit in darkness with respect to the higher and finer values of life.

Dawn

The approach of the morning light, or the breaking of day is the dawn. We have of Jesus' resurrection; "as it began to dawn toward the first day" (Mt. 28:1); "and the sabbath drew on" (Lk. 23:54). The same Greek word occurs in each passage, the meaning being "to grow light", "the approach of dawn". The beautiful expression used by Peter, "until the day dawn (diaugasei)" (2 Pet. 1:19), probably is a figurative expression for the Second Coming of

Christ, since Peter declares in verse 16, "we made known unto you the power and coming of our Lord Jesus Christ."

Day

The day in Jesus' time was divided into twelve hours and the night into twelve: "A householder who went out early in the morning to hire laborers. . . . and he went out about the third hour. . . . again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing. . . . And when even was come, the lord saith. . . . Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came they likewise received every man a shilling. . . . they murmured against the householder, saying, these have spent but one hour" (Mt. 20:1-12); "Are there not twelve hours in the day?" (Jno. 11:9). The first hour would correspond to six o'clock a. m.; the third to nine a. m.; the sixth to twelve a. m., and the eleventh to five p. m. The hours were longer during the longer days, and shorter during the shorter days, as twelve hours were always counted between sunrise and sunset.

"Day" has an extensive figurative use in the Bible. It is sometimes used in the sense of past time, "If we had been in the days of our fathers etc" (Mt. 23:30); "And it came to pass in the days of Noah" (Lk. 17:26); (Mt. 24:37); sometimes, in the sense of a historic period, "In the days of Herod the king" (Mt. 2:1; Lk. 1:5); again, in the sense of a set time,"

the days were fulfilled" (Lk. 2:6, 22, 43); also, in the sense of future time, "But woe unto them that are with child and to them that give suck in those days!" (Mt. 24:19; Mk. 13:17; Lk. 21:23); "the days will come" (Mt. 9:15; Mk. 2:20); and in the sense of a season of opportunity, "We must work the works of him that sent me, while it is day" (Jno. 9:4).

The threefold division of the night into watches, after the Jewish custom, continued into the Roman period, but the Roman method of four divisions was also known, "Ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning" (Mk. 13:35); "And in the fourth watch of the night he came unto them" (Mt. 14:25; Mk. 6:48); "And if he shall come in the second watch, and if in the third" (Lk. 12:38). These four divisions extended from six p. m. to six a. m., but among the Jews, division of day and night into hours was not known until a late period, and originally, any short space of time was equivalent to our "hour".

Day Before The Sabbath

According to the Mosaic code, the day preceding either the regular Sabbath or a feast Sabbath was considered as a day of preparation. The mention of such a day occurs in, "Now on the morrow, which is the day after the Preparation" (Mt. 27:62; Mk. 15:42; Lk. 23:54; Jno. 19:14, 31, 42). Mark tells us that the "Preparation Day" was "the day before the sabbath". It was a custom among the Jews to begin about the middle of the afternoon of the day preceding

the Sabbath to prepare their food for the next day and to perform all work which was prohibited to be done on the Sabbath and yet must be done. They bathed and purified themselves, dressed in their best garments, prepared their tables, and lighted their lamps. The signal for the preparation was given by the priests by blowing trumpets six times at intervals.

Day, Last

The expression, "last day" was used by Jesus repeatedly for the day of resurrection and judgment. In the fourth Gospel we have, "I should lose nothing, but should raise it up at the last day" (Jno. 6:39); "And I will raise him up at the last day" (Jno. 6:40, 44, 54); Martha said to Jesus of her brother, "I know that he shall rise again in the resurrection at the last day" (Jno. 11:24); and, again from Jesus, "the word that I spake, the same shall judge him in the last day" (Jno. 12:48).

The use of the expression affords an interesting observation, "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink" (Jno. 7:37). This "last day, the great day of the feast" was the eighth day of the feast of the Tabernacles (Jno. 7:2), and was observed as a Sabbath. On this day, there was no pouring of water from a golden pitcher during the morning sacrifice as on other days; hence the appropriate allusion of Jesus to Himself as the Giver of the living water. This incident also beautifully illustrates the marvelous adaptability of the Great Teacher, in that He adapted His theme to the charac-

ter of the ceremonies familiar to the people, and thus taught forcefully the life-giving power of His teaching for making one's life strong spiritually.

Death

"In the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17), was the warning God gave to Adam concerning the tree of knowledge of good and evil. In the first place, reference is made to bodily death, yet since bodily death came upon Adam and Eve hundreds of years after the day of their transgression, the expression, "in the day that", must be thought of in a wider sense, or the delay of death must be ascribed to the entering-in of mercy. However, there is a close connection between man's death and his transgression of the commandments of God that attaches to death this significance, that the life of man is dependent on his obedience to God. Such an idea is a basic element in the revealing of the plan of salvation. It is rare that death is connected with the sin of the first man, either in the Old Covenant or the New, yet death is pictured often as the consequence and punishment for sin. Jesus accepted the current ideas concerning death and generally refers to it as a common heritage of man, and in the ordinary sense of the process of dying.

However, in the New Covenant we have a quotation from Isaiah concerning those who "sat in the region and shadow of death" (Mt. 4:16; Lk. 1:79), as descriptive of persons in danger of perishing, deliverance from which is to be accomplished through Jesus. In a figurative sense death is the loss of spiritual life,

and conversely, maintaining the spiritual life is the way of overcoming death, "He that heareth my word, and believeth him that sent me. . . hath passed out of death into life" (Jno 5:24); "If a man keep my word, he shall never taste of death" (Jno. 8:52). Jesus is not saying that a man shall not die physically; He goes beyond that and declares that through Him and His teaching one may attain to life that cannot be affected by the disintegration of the body.

One recorded case of death seems to make that particular instance of dying have a specific purpose, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." This is the case of the death of Lazarus, and when He said, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep", His disciples said "Lord, if he has fallen asleep, he will recover. Now Jesus had spoken of his death; but they thought that he spake of taking rest in sleep. Then Jesus said plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe" (Jno. 11:4, 11-15). Jesus' power over death was to be fully and convincingly demonstrated, which was designed to produce belief in Him as the Son of God to those who were present and knew the conditions, that they claim, "I am the resurrection, and the life: he that believeth on me shall never die" (Jno. 11:25f). No system of religion or philosophy has approached the depth of the place of death and its significance that the teaching of the religion of our Master has. As men know death, it

is unnatural to our highest inner being and Jesus lifts the curtain and kindles hope anew.

Debt—Debtor

More and more is it coming to be that one can not think of debt without thinking of interest also. Likewise it is true throughout the entire New Covenant. In "the lord. . . being moved with compassion. . . . released the debt (daneion) (Mt. 18:27), and "I forgave thee all that debt (opheille) (Mt. 18:32), the words used may point only to the fact of indebtedness. Yet, in "thou oughtest therefore to have received back mine own with interest" (Mt. 25:27), the idea of interest is clearly set forth.

There is much legislation concerning the matter of debt and debtors in the Old Covenant. In the New, the teaching on the subject is found very largely in the Parables of Jesus, and there is a very noticeable advance in the matter contained therein. In the Parable of the Talents, we read of bankers, investments and interest, (Mt. 25:14-27), and in the narrative of the first cleansing of the Temple, we have "changers of money" (Jno. 2:14ff). It seems from the statement, "I should have received back mine own with interest" (Mt. 25:27), that Jesus approved the handling of money in such ways as to have an increase thereon, or the taking of interest. The person of the debtor, as well as his family and personal property, could be seized for the non-payment of debt, the unmerciful servant" went and cast him (his debtor) into prison, till he should pay that which was due" (Mt. 18:30), and the servant's lord was angry

when he learned of his action and "delivered him to the tormentors, till he should pay all that was due" (Mt. 18:34). Jesus teaches clearly that leniency and compassion should be exercised toward those in debt in His parables of the Unmerciful Servant (Mt. 18:23-35), and the Two Debtors, "A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered. . . He to whom he forgave the most. And he said unto him, Thou hast rightly judged" (Lk. 7:41ff).

Debt and debtor are used figuratively in a moral sense also as indicating the obligation of a righteous life which we owe to God. Failing to live righteously is to become a debtor, hence for this reason, we are taught to pray, "Forgive us our debts" (Mt. 6:12), which Luke has, "Forgive us our sins" (Lk. 11:4), and the condition attached is, "as we also have forgiven our debtors" or "for we ourselves also forgive every one that is indebted to us". Making a vow to God was equivalent to putting one's self in debt in a moral sense, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. . . And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor" (Mt. 23:16, 18). How rich and comforting and beautiful is the willingness of our Divine Creditor to release us from our indebtedness. This is the great lesson in the Parables cited. Even so ought we also to imitate this Divine quality of mercy.

Deceit—Deceive

“Deceit” is placed by Jesus along with the most heinous sins of which men may be guilty, “Fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness’ (Mk. 7:21f), as something from the heart of man and which defiles him.

Also He placed His approval of its being absent in the character of a man when He said of Nathaniel, “Behold an Israelite indeed, in whom is no guile” (Jno. 1:47). The same Greek word occurs in both passages, “dolos”, as also in the testimony of Peter concerning Jesus, “neither was guile found in his mouth” (1 Pet. 2:22).

Regularly, in the New Covenant the various words rendered “deceive” in the AV denote some deliberate misleading in the moral or spiritual realm. Jesus warned His disciples against false teachers; false prophets and false Christs, saying, “Take heed that no man lead you astray” (Mt. 24:4, 5, 11, 24; Mk. 13:5f; Lk. 21:8). During the feast of the Tabernacles, the Jews sought Jesus, some saying, “He leadeth the multitude astray” (Jno. 7:12), and the Pharisees said to the officer who returned to them without bringing Jesus with him, “Are ye also led astray?” (Jno. 7:47). The Greek word in each of these passages is “planao”, literally “to lead astray”.

Defilement

Defilement in the Old Covenant was physical, sexual, ethical, ceremonial, and religious. All of

these except the first often overlapped. The Rabbis developed a very complex and burdensome system whose shadow falls over the entire life of the New Covenant times. There are but few specific references. Physical defilement is not mentioned. Sexual defilement is referred to figuratively in Revelations, chapter 14:4. Ceremonial defilement is mentioned in the Gospels, "his disciples ate their bread with defiled, that is, unwashen hands" (Mk. 7:2,5), but this was a criticism of Jesus' disciples by the scribes and Pharisees, which was reproved by Jesus, "to eat with unwashen hands defileth not the man" (Mt. 15:20), and His decisive dictum, "there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man" (Mk. 7:15, 18ff; Mt. 15:11,17f). Therefore, the defilement in Jesus' teaching is uniformly ethical or spiritual, the two constantly merging. The ethical predominates, "But the things which proceed out of the mouth come forth out of the heart; and they defile the man" (Mt. 15:18, 11), "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Mk. 7:21ff); "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man" (Mt. 15:19f). The purpose was to impress deeply and indelibly the ideas of holiness and virtue and

chastity and sanctity; to teach men the way of attaining to a consecrated and sanctified spiritual manner of living.

Demons

In New Covenant times, a "demon" was a spirit, having superhuman powers but not supernatural. In a vague way, personal beings akin to men and yet belonging to the unseen realm were designated "demons". In the New Covenant, practically nothing is given regarding the origin, nature, characteristics or habits of demons. Hence, the inference is that Jesus accepted the current ideas and notions concerning them.

The passages for direct information are few. In a highly figurative one, Jesus says, "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not" (Mt. 12:43); of the Gerasene demoniac, we are told that many demons were entered into him, and that they entreated Jesus that "he would not command them to depart into the abyss" (Lk. 8:30f), probably the abyss being the place of their ultimate detention; and their method of control over men is represented in two contrasted ways "There was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, Jesus thou Nazarene? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they

were all amazed" (Mk. 1:23-27), of which Luke records, "And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all" (Lk. 4:33-36). This is the total of the information given concerning demons, or evil spirits. In the Gospels, no theoretic discussion of demons occurs. This is quite remarkable.

Interest in demons per se is absent; but the person of Jesus, the afflicted one and their cure constitute the center of interest. Certain passages indicate that demons were able to speak: "He suffered not the demons to speak" (Mk. 1:34, cf. vv. 24, 26); "And the demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak" (Lk. 4:41; cf. v. 34); but comparing these passages with others, "And there was in their synagogue a man with an unclean spirit; and he cried out" (Mk. 1:23), "And when he saw Jesus, he cried out. . and with a loud voice said" (Lk. 8:28), it becomes difficult to make a distinction between the cries of the tormented in the throes of their suffering and the cries attributed to the demons themselves.

In the Gospel records, the range of activities attributed to demons is limited to a small sphere. The references to demons in the New Covenant, counting repetitions, number about eighty. A distinction between demon-possession and diseases ordinarily caused is clearly made in ten instances in the gospel records: "they brought unto him all that were sick, holden with divers diseases and torments, possessed with

demons, and epileptic and palsied" (Mt. 4:24; Mk. 1:32, 34; Lk. 4:40f); "they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick" (Mt. 8:16); "And they cast out many demons and anointed with oil many that were sick, and healed them" (Mk. 6.13; Lk. 9:1; Mt. 10:8); "In my name shall they cast out demons . . . they shall lay hands on the sick, and they shall recover" (Mk. 16:17f); and "Behold, I cast out demons and perform cures to-day and to-morrow" (Lk. 13:32). In two instances only is the demon-possession distinctly mental: "there met him two possessed with demons, coming forth out of the tombs, exceeding fierce" (Mt. 8:28; Mk. 5:2f; Lk. 8:27f); the other case being mentioned in Acts 19:13f. Epilepsy is specified in one case, "Lord, have mercy on my son: for he is epileptic" (Mt. 17:15: cf. Mk. 9:29). Dumbness was attributed to demon-possession, "There was brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb man spake" (Mt. 9:32f), also in connection with blindness, "Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw" (Mt. 12:22; Lk. 11:14). Distinction is made between demonized and lunatic and demonized and epileptic, "They brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them" (Mt. 4:24). There is distinction made between diseases caused by demons and the same diseases not so caused, "demon, blind and dumb"

(Mt. 12:22); "And there came unto him great multitudes, having with them lame, blind, dumb, maimed, and many other. . . . and he healed them" (Mt. 15:30). Generally, no specific symptoms are mentioned. Thus, we have the field of demon activity limited to dumbness, blindness, epilepsy, lunacy, and all the cases of curing or healing in these ailments were not demon-possessed. At any rate in the cases of demon-possession in the gospel records, we have portrayed a specific type of physical or mental disturbance which is distinguished more by its accompaniments than its symptoms. It is worth noting that in the group of disorders attributed to demons that the victims are treated as sick folk and are healed. If we never shall understand fully what they are and why they existed, we can, at least, be impressed with the calm and lofty spirit which Jesus manifested in dealing with those so affected. Also, the evidence is abundant and we may be sure the records of the cures are trustworthy. This is very important for the stability of our faith and is more valuable to men than seeking to explain in every detail the strange symptoms attending the individual sufferer. Jesus portrayed His unflinching compassion for suffering under any and all conditions of life and we can honor Him by striving more faithfully to reflect the tenderness and love which He manifested in our lives. There is so much about matters of this kind that is beyond us that we should be careful lest we assume to speak where we should not. Jesus regarded these ailments of invaded personality, of bondage, and of helpless fear as superhuman, to which He set Him-

self to meet and overcome. The most obscure words that we have upon this difficult subject, and upon which we know far too little to speak with any assurance of solving the problem are these, "This kind can come out by nothing, save by prayer" (Mk. 9:29).

Disciple

This word occurs only in the Gospels and Acts of Apostles in the Bible. It implies always a pupil of some one in contrast to the master or teacher, and that the pupil, not only accepts the views of the teacher, but also puts them into practice. In its widest use, it refers to those who accept the teaching of any one both in belief and practice. Thus we read: of the disciples of John, "Then come to him the disciples of John" (Mt. 9:14); "Why do the disciples of John fast?" (Mk. 2:18; cf. Lk. 5:33), see also Lk. 7:18; Jno. 3:25; of "disciples of Moses" (Jno. 9:28); of the Pharisees that they sent "their disciples" (Mt. 22:16), see also Mk. 2:18; Lk. 5:33. But its most common use is to designate the adherents of Jesus. In the broadest sense, as the giving of a cup of cold water "in the name of a disciple" (Mt. 10:42); "a great multitude of his disciples" (Lk. 6:17; 19:37); "many of his disciples" (Jno. 6:60, 66) etc. Indeed, it is the only name in the gospel records for the followers of Jesus. It is used especially of the Twelve Apostles, even when they are called simply the disciples, "And he called unto him his twelve disciples" (Mt. 10:1); "finished commanding his twelve disciples" (Mt. 11:1); "he took the twelve disciples apart" (Mt. 20:17) and often.

The verb "matheteuo" literally means "was disciplined to Jesus". He gave the commission, "Go make disciples of all the nations" (Mt. 28:19), and we read in Acts 14:21, "had made many disciples". At the close of that wonderful series of parables in Matthew 13, we have, "Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old" (Mt. 13:52). It also is used of Joseph of Arimathea "who also himself was Jesus' disciple" (Mt. 27:57). Certainly, just as those who heard the parables Jesus spake, and were instructed in the truth, were in the position of a householder to dispense freely the rich gifts of their treasures of truth, so we to-day in full possession of all the treasures of the ages should be diligent in carrying the message of love to the ends of the earth. As the scribe mentioned had a higher and loftier work than the scribes of the Jewish law, so we also have a richer heritage than he had and with it a larger and broader mission to fulfill in setting forth daily both by precept and example the transforming power of the gospel. Canon Farrar has described a disciple of Jesus as, "one who believes His doctrines, rests upon His sacrifice, imbibes His spirit, and imitates His example".

Divorce

Jesus' teaching on divorce is very simple. It is contained in: "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and

mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorce-ment, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, Not all men can receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Mt. 19:4-12). Jesus is the only one in the New Covenant who has treated of divorce; what he said must be the end of the matter. There are other reports of what He taught: "Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shalt put away her husband, and marry another, she committeth adultery" (Mk. 10:11f); "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that; is put away from a husband committeth adultery" (Lk. 16:18), but Matthew gives the fullest report, giving

everything that the other two give and also one or two important statements that the others do not. The records of Matthew and Mark contain the account of the same occasion, and there is nothing in Mark that is not in Matthew, and nothing in Matthew that is essential that is not in Mark, except the phrase "except for fornication". It is therefore clear that Jesus' entire teaching on the subject is contained in Matthew 19.

A summary of His teaching is thus stated, "Who-soever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Mt. 19:9; Mt. 5:32). Thus Jesus teaches the ideal of monogamy and the indissoluble unity of the family life. The only ground for divorce, according to Jesus, is fornication. This is final, for the Pharisees had asked Him, "Is it lawful for a man to put away his wife for every cause" (Mt. 19:3), and His answer, giving one cause, sweeps away all other pretences for divorce. When some one mentions other causes than the one allowed by Jesus, we should ask, "Who has the deeper insight into the problem, Jesus or man, and whose teaching is more likely to be true?" Adultery is in itself destructive of the monogamic family life, hence not to allow divorce in such a case would force an innocent party in marriage to live in adulterous state. With the unerring force of a Master mind, Jesus has made fornication a ground for divorce from the bond of matrimony and limited divorce to that single cause.

The marriage relation is of divine origin and Jesus

has protected it in laying down this definite law. But the question, "Is not Jesus' absolute prohibition of divorce with a view to remarriage cruelly unjust?" will be as hotly discussed in the future as it has been in the past. Thousands who are the victims of deception or infidelity will ask for themselves, "Shall we be denied the joy of a happy marriage?" And in deepest compassion for the suffering of the thousands of other victims through time, Jesus would answer, "For the sake of society they shall". There is no more grievous wrong against society than divorce for the purpose of remarriage. The divorce courts are doing little more than legalizing adultery. The sanctity of the marriage life must be absolutely safeguarded and Jesus has given the only cure for the destructive malady that now threatens the whole fabric of family unity and its sanctity. Moses compromised the ideal of marriage life because of the hardness of men's hearts. Jesus knew that truth alone makes men free. He went behind the Mosaic permission and reaffirmed the older and truer teaching: "From the beginning it hath not been so. What therefore God hath joined together, let not man put asunder".

Most innocent victims of unhappy marriages are the results of the loose conception, now so prevalent, of the most sacred relation that men know and may enjoy. Marriage must be elevated in the minds of men. Its inviolability must be reasserted anew and men persuaded to recognize it as the sovereign cure for all those heart-rending tragedies that destroy the peace of the family life. Marriage is entered into hastily and is held in small esteem because divorce

is so easy to obtain. Affording through divorce courts an easy way out of marriage is but to invite carelessness about entering into that relation. And while divorce as is now current may be a crevice for relief of the miseries of married life, it also opens the flood gates into all those woes and miseries. Let the conscience of men be stirred to the fact that the door of marriage does not swing outward, and happiness serene and blessing multiplied will again hover about the home, the bulwark of all free institutions.

Doctrine

In the New Testament, "doctrine" denotes both the act of teaching and that which is taught. "Didaskalia" occurs but twice in the gospels, "Teaching as their doctrines the precepts of men" (Mt. 15:9; Mk. 7:7), and has reference to that which is taught. The quotation is a part of Jesus' answer to the question of the scribes and Pharisees, "Why do thy disciples transgress the tradition of the elders?" (Mt. 15:2; Mk. 7:5). Jesus' answer is indirect, for He passes by the charge made against His disciples and brings a more serious charge against His questioners, that they were making void the word of God by their tradition. He does not condemn their tradition, but He does strongly reprove them for making the wrong use of it.

The other word for teaching is "didache". In "He taught them many things in parables, and said unto them in his teaching" (Mk. 4:2; cf. Mk. 12:38), it is used in reference to the act of teaching. More often, however, is it used for what is taught: "the multi-

tudes were astonished at his teaching", (Mt. 7:28; 22:33; Mk. 1:22; 11:18; Lk. 4: 32); "the teaching of the Pharisees and Sadducees" (Mt. 16:12); "a new teaching" (Mk. 1:27); "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God or . . . from myself" (Jno. 7:16f); and the high priest asked Jesus of "his teaching" (Jno. 18:19). In some instances, it is difficult to determine whether it is the act of teaching or what is taught, for example, "The multitudes were astonished at his teaching: for he taught them as one having authority" (Mt. 7:28; Mk. 1:22); it is likely true that they were astonished both at what was taught and the manner of doing it as is implied in "for he taught them as one having authority" (Mk. 1:22). With but one exception, that of Matthew 16:12, and that an observation of the disciples of what Jesus taught, the term is used of Jesus' teaching.

The teaching of the Pharisees was a fairly definite body of teaching, and in contrast, that of Jesus was occasional and discursive and derived its power from His personality, character and works, rather more than from His words, so that His contemporaries were astonished and recognized it as a new teaching. Thus it is in the Synoptists, and it appears that John wrote rather to interpret Jesus than to record His very words, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (Jno. 20:30f).

Door

The term "door" is generally used in the Bible in its ordinary significance, that is, a place of entrance. However, Jesus used it in a figurative sense in the beautiful narrative of the Good Shepherd. He said, "I am the door; by me if any man enter in, he shall be saved" and "I am the door of the sheep" (Jno. 10:9,7). He had prepared the minds of His disciples for this designation of Himself by His words, "I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep" (Jno. 10:1f). He teaches that He is the source of authority and spiritual leadership, and that it is through faith in Him and obedience to His commands that men may be saved. He is the True Shepherd and one may enter into His sheepfold through Him alone. There is no other way. And in Him, all spiritual needs are supplied. His care and watchfulness is tender and loving, and founded upon His self-sacrifice.

Doubt

The term "doubt" does not occur frequently in the gospel records, yet there are several words that are so translated or have the idea contained therein. It is said of Herod the tetrarch that "he was much perplexed" because some said "John was risen from the dead" (Lk. 9:7). The Greek word used here is "diaporeo", and means literally "to be without resource". Another word is "diakrino" and means literally "to

judge diversely". It occurs in "If ye have faith, and doubt not" (Mt. 21:21) and "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it" (Mk. 11:22f). Jesus is not instructing His disciples about the purposeless removing of mountains, but is teaching them the invincible power of faith. The same word occurs in Matthew 16:3, and is translated "discern" in the sense of judging thoroughly. A cognate of the first word named, "aporeomai" is used in "The disciples looked one on another, doubting of whom he spake" (Jno. 13:22), in connection with Jesus' statement that one of them should betray Him, but it is rendered "perplexed" in reference to Herod's concern about John (Mk. 6:20), and of those who came to Jesus' tomb and found His body (Lk. 24:4). Another word, "distazo", literally to stand divided occurs, in, "O thou of little faith, wherefore didst thou doubt" (Mt. 14:31), and in reference to Jesus' last appearance to His disciples, "When they saw him, they worshipped him; but some doubted" (Mt. 28:17). The Jews came to Jesus, and said, "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly" (Jno. 10:24, where the Greek words are "airo psuchen", literally "to lift up the soul"; they were eager to know from His own words just who and what He was. Jesus, in the record of Luke, when warning His disciples against over-anxiety about what they should eat or wear, said, "O ye of little faith; And seek not ye what ye shall eat, and what

ye shall drink, neither be ye of doubtful mind" (Lk. 12:28f); the word in this instance is "meteorizo", literally "to lift up on high". In this passage and also that in Matthew 14:31, "doubt" does not indicate a lack of faith so much as it portrays a state of faith. It is not the absence of faith but is its weakness.

There is no sin so dishonoring to God as unbelief. Back of sin in its every aspect lies the lack of faith. Jesus calls upon men to believe on Him and to accept His teaching as the compass and chart of life. To doubt Him, or to judge His teaching diversely is to cast the greatest dishonor upon Him that it is possible for men to do. Every hope of man centers in faith, nothing doubting", for he who doubts shall not know the full joy of fellowship with the Father through the Son.

Dreams

The New Covenant gives little place and importance to dreams. All the references to dreams are by Matthew, and it is quite remarkable that Jesus evidently attached no importance to dreams, since nowhere does He refer to them. One citation for illustrative purposes occurs in Acts 2:17, and the six instances in Matthew (1:20; 2:12, 13, 19, 22; 27:28) exhaust the New Covenant account of dreams. As to whether God communicates directly or indirectly to men by dreams, the New Covenant is silent.

Dress

The well-known outer garment of Jesus' day was the "himation", which was generally a large square piece of cloth which could be wrapped about the per-

son with more or less taste and comfort, yet in some instances it was a long loose robe. There are thirty-nine references to this garment in the Gospels. The usual undergarment, the "chiton", uniformly rendered "coat" was the "shirt". This was the ordinary work-dress of the day. It was something like the Roman tunic, reaching to below the knees. It was this garment that John says that Jesus had "without seam, woven from the top throughout" (Jno. 19:23). There are in the Gospels nine mentions of the "chiton". The head dress was probably the "napkin" of John 11:44; 20:7, the "soudarion" of which mention is made three times. The footgear was usually the sandal, which generally was worn out of doors as the Jews usually went barefoot within doors. They were the "hupodema", to which there are eight references in the Gospels; however, the term "sandalien" occurs once.

In general, the clothes worn by Jesus and His disciples were of the simplest kinds. That Jesus wore the customary linen shirt beneath His tunic seems clear from "layeth aside his garments" (Jno. 13:4), that is, His "mantle" and "tunic", before washing the disciples' feet. His tunic proper was "woven without seam", and was a garment fitting close about the neck and short sleeves. Then there was the girdle, wound several times about the waist. On His feet were sandals, and His long upper garment was of the customary kind and shape. We have no description of His head-dress, but since no Jewish teacher would appear in public with his head uncovered, the natural inference is, that He wore the customary white linen "napkin" (soudarion) bound about His head as a turban.

Then, inasmuch as Jesus wore the dress of His time, and as we have no mention of His approving or disapproving the kind and manner, our inference is, that we should conform to the customs of the people and the times in matter of dress. Indeed, little, if anything, is said in the New Covenant about the physical appearance of men; there is much said about their spiritual dress. And if men would be as careful of the welfare of the soul and the characteristics which adorn it as they are of the body, the world would be in better condition morally and spiritually and so, happier.

Drunkenness.

Intemperance is treated as a grave sin in the New Covenant. Total abstinence is not prescribed as a formal rule, yet there are broad principles laid down which point in that direction. Jesus explicitly condemns drunkenness but one time only, "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare" (Lk. 21:34), yet it is implicitly condemned in, "But if that evil servant shall say in his heart, my lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not . . . and shall cut him asunder, and appoint his portion with the hypocrites" (Mt. 24:48-51; Lk. 12:45f). The meagerness of the reference to this sin or any other sin becomes of little force, if we shall remember that Jesus did not formulate programs of conduct, but rather set forth great principles which if put into

action would abolish all wrong-doing of every kind. Rarely does He mention any specific sin, but the positiveness of His teaching and its character and its purpose, if applied, has within it the power of lifting men out of all harmful and destructive indulgencies into the likeness of His own manner of living. This kind of teaching is capable of bearing better fruit than that which is founded on censure. The Old Covenant fairly rings with "Thou shalt not", the New has the clarion call, "This do and live", and the doing of the things set forth will eliminate all that retards or hinders growth to full character.

Dust

When Jesus sent forth the Twelve, He charged them, saying, "And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet" (Mt.10:14; Mk. 6:11; Lk. 9:5); and, likewise He charged the Seventy, saying, "But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh" (Lk. 10:10f). The Pharisees practiced shaking off the dust of their feet when they passed from Gentile to Jewish soil, in compliance with the rabbinical doctrine that the dust of a heathen land defiles. The rejection of the teaching of Jesus was to receive the same sign of condemnation, Mark giving the detail, "for a testimony unto them", and Luke in the second citation, "know this, that the kingdom of God

is come nigh". Matthew and Luke use the Greek word, "koniortos", and Mark, "choos". The expression suggests that men are to be persuaded to accept the teaching of Jesus. Force has no part in His method. Yet when the opportunity to receive the doctrine of Jesus is given through teaching and its precepts are rejected, those who so do bring themselves under great condemnation, which was expressed in Jesus' time by the custom under consideration.

Duty

The word "duty" occurs in, "Even so ye also, 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" (Lk. 17:10), and in but one other passage, Rom. 15:27, AV not in ARV. However, the Greek word, "Opheilo", which is so translated occurs several times in the Gospels, but rendered "owed, owest" (Mt. 18:28; Lk. 7:41; 16:5, 7); "was due" (Mt. 18:30, 34); "a debtor" (Mt. 23:16, 18); "indebted" (Lk. 11:4); "ought" (Jno. 13:14; 19:7). The general idea, therefore, of the term is something which is due or ought to be done. In the story of the plowing servant, Jesus rebukes the self-satisfied individual who thinks that in obeying God he has done something particularly meritorious, and clearly teaches that His disciples that are faithful servants are only doing that which they ought or their duty. There is a hint that living righteously merely for the hope of reward is a wrong outlook upon the reason for living a righteous life. Each disciple of

Jesus owes it to Him to live in that way that is well-pleasing unto God.

Dwell

Generally, the term is used in the gospel records in the same sense in which it is used to-day. However there are a few passages in which there is quite a remarkable significance attached to the force of abiding. Jesus, speaking of the works which He did and the words which He spake, said, "The Father abiding in me doeth his works" (Jno. 14:10), that is the indwelling of the Father in Him, and expresses the dependence of the Son upon the Father. Again, "He that eateth my flesh and drinketh my blood abideth in me, and I in him" (Jno. 6:56) an expression that is probably unique in literature, expressing in a most effective manner the absolute need of spiritual union with Him and dependence of each disciple upon Him. Also, of the promised Comforter, He said, "He abideth with you, and shall be in you" (Jno. 14:17), which teaches that the Holy Spirit dwells in each sincere and earnest follower of Jesus. The Spirit, through the revealed Word of Truth guides men in this life on earth; the risen and ascended Jesus, the Christ, makes intercession for men before the Father, and ultimately leads them into full fellowship with the Father. The Greek word "meno" occurs in each of these passages, and is rendered "dwell" in the AV.

Ear

The Greek words, "otaron and otion", the diminutive of "ous", ear, however the latter, not diminutive

in force, occur only in the account of Peter's cutting off the ear of the servant of the high priest. Mt. 26:51; Lk. 22:51 and Jno. 18:26 have the last named word, while Mk. 14:47 and Jno. 18:10 have the first, and Luke in 22:50 has "ous". This incident afforded Jesus the opportunity to affirm that His teaching was to be carried on by the power of the Spirit and not by force, for "all they that take the sword shall perish with the sword" (Mt. 26:52), said He, and His healing the ear is a concrete example of the love that He taught should be shown to all men, even to enemies.

The usual word "ous" for ear has about the same use as we are accustomed to, that is, the physical organ of hearing. However, it is sometimes used as the organ of spiritual perception, as in, "their ears are dull of hearing . . . lest haply as they should . . . hear with their ears" (Mt. 13:15); Jesus was reproaching those who through blind prejudice would not hear so that the heart might respond, but to His disciples, He said, "Blessed are your ears for they hear" (Mt. 13:16). Yet, it is recorded that He also said to His disciples when they were saying, "We have no bread" . . . "Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? . . . having ears, hear ye not?" (Mk. 8:17ff), which is clearly an instance of the use of the term in the sense of spiritual discernment, and "Let these words sink into your ears" (Lk. 9:44), that is, they were urged to grasp with their understanding the words Jesus spake. But the expression that occurs most frequently is, "He that hath ears to hear, let him hear". This was a favorite saying of the Master,

occurring seven or eight times, Mt. 11:15; 13:9, 43; Mk. 4:9, 23; 7:16, AV but not ARV; Lk. 8:8; 14:35, and it singles out the individual from the crowd and asks, "How are you bearing fruit?" or, "How do you judge Me?" or, "Are you hiding your light?" or, "Have ye left all for Me?"

Earthly

In the New Covenant, earthly, that is, existing upon the earth, being formed from "earth" though never has the suggestion of moral taint, but it may have an ethical coloring. In, "If I told you earthly (epigeois) things and ye believe not, how shall ye believe if I tell you heavenly things?" (Jno. 3:12), which is to say, things of your own observation in contrast with the things that must be revealed from above. Clearly, there is no moral contrast implied between "earthly" and "heavenly", and its purely local meaning is not lost. This becomes more apparent in the statement, "he that is of the earth (ek tes ges) is of the earth" (Jno. 3:31), which contrasts John the Baptist to Jesus, and teaches that the teaching of Jesus must prevail. To follow men, no matter how learned or how pious or how sincere is not the leadership that Jesus sets for men. He offers Himself as the Leader of men, and it is under His leadership and His alone that men may climb to the high plane of a life lived well in its entirety. Follow the Leader.

Education

At the time that Jesus lived, education was of the orthodox traditional type and was controlled by the

scribes, Pharisees and learned rabbis. The home was the chief center for elementary instruction, although synagogues, with schools attached for the young, were to be found in every important Jewish community. The attendant of the synagogue frequently served as the schoolmaster.

The entire Old Covenant writings were taught, though, as in earlier times, chief emphasis was placed on the law. To this, the rabbis added the parabolical interpretation and its application to daily life in the form of a concise rule of conduct. The method of teaching was almost exclusively that of memorization, that is, the pupil was required to reproduce accurately what the teacher had taught. Little or no stress was placed upon general knowledge or culture. Yet, while the teachers were so extremely concerned with the form rather than the content, seemingly very careless in distinguishing the gold from the dross, their work had valuable results. The education among the Jews in New Covenant times was defective both in method and matter, yet it developed a taste for close study, quickened the wits of the pupil even to perversity, instilled a reverence for law, produced unity among the people and preserved the idea of one true God, with persistent emphasis upon righteousness and holiness of life as a condition of having a share in the Messianic kingdom, which paved the way for men's ideas of God and the world so marvelously set forth and with such incomparable simplicity in the teachings of Jesus.

We usually think of Jesus' words and works in their relation to opening a way of redemption from

their sins to men. But, Jesus was and is the Teacher first. He used the methods of the rabbis, gathering about Him, as they did, a chosen group of learners or disciples, whom He trained and taught explicitly for the purpose of perpetuating through them His work and mission to men. Indeed, it is not far amiss, if any, to call the Twelve a "Teachers' Training Class", having Jesus for its Teacher. He was called Master, and scribes and Pharisees conceded His power and popularity. He taught in the temple courts, in the synagogues, in private, and along the highways, wherever He was or went. His textbook, in so far as He had one, was the same as that used by the rabbis. His manner of life and method of instruction by the use of the parable and discourse was quite similar to the rabbis of His day. Yet, He put something in His teaching that they were unable to put in theirs, a calm dispassionate note of authority that challenged attention and inspired confidence. He clashed with the rabbinnical traditions, substituting an interest in men for devotion to the letter of the law. Jesus' unlimited sympathy for men in their distresses, His abiding faith in their value and their high destiny, and His earnest solicitude for their regeneration and perfection made Him preeminently the Teacher. Every test, inquiry and comparison that educational science can apply to the work and influence of the geniuses of the past bear indubitable testimony to the fact that Jesus is the world's foremost and greatest example as a teacher. The things that men of His day saw only vaguely, He saw clearly. From an intellectual viewpoint, Jesus' teaching is imperishable; from

that of the beautiful, it is His compassionate tenderness and solicitude for men that impel them to follow Him; from that of will, His example of purity, the purpose and helpfulness of His life draw men to Him; and from that of the permanence of His teaching, it is the two great basic fundamental correlatives, the ideal and example of human brotherhood, and Divine sonship, or the Fatherhood of God that makes Him the model Teacher for teachers in every age and generation. He lifted men out of traditionalism, out of the conflicting opinions and social currents of His time, and pointed them backward to the fundamental truth spoken by the ancient prophets of "the chosen people" and forward to the real and true goal of the human family. Then, in manner and method, unapproachable by mere man, He turned Himself to the conscience and will of man, setting before him, in precept and example, the ideal of the higher life, and with patience infinite seeks to lift him up to the plane of His own sinless life and into fellowship with the Father as He Himself always had. Verily, never man so spake nor taught so wonderfully as He.

Elders

It is quite natural and in conformity with historic precedence to think that men of greater age and experience are best fitted to govern. The Jews knew "elder" in this sense from the days of Moses and Jethro. Later, the idea of authority came.

The Greek word, "prebusteros" is translated "elder" in the New Covenant. It is used adjectivally, in "his elder son was in the field" (Jno. 8:9). The term

is used, referring to "office", for example, "suffer many things of the elders and chief priests etc" (Mt. 16:21; Mk. 8:31; Lk. 9:22); and a multitude came from "the chief priests and elders of the people" (Mt. 26:47; Mk. 14:43; Mk. 7:3, 5) etc. In entire Jewish communities, the same men would be both the officers of the community and elders of the synagogue, exercising both civil and religious jurisdiction. These instances, all from the Gospels, have reference to those who were in opposition to Jesus. But, at least, we may see the high regard and veneration that age had among the Jews. In Acts and the epistles, the term is used frequently in reference to those who were appointed to exercise the spiritual oversight over the local congregations of Christians.

Elect—Election

The basic ideas in these terms is "to choose or select" and "choice", or "selection". In the warning that Jesus gave against false teachers, prophets and Christs, he spoke of their leading astray "even the elect" (Mt. 24:24; Mk. 13:22), which was immediately preceded by a statement of the tribulation to come before His Coming, "for the elect's sake those days shall be shortened" (Mt. 24:22; Mk. 13:20), and followed by the declaration that His angels will come with Him "to gather together his elect" (Mt. 24:31; Mk. 13:27). This language on one hand, has reference to the siege and destruction of Jerusalem which was accomplished in the year 70 A. D., and, on the other, to the return of Jesus to judge the world. In the parable of the Unrighteous Judge, Jesus said, "Shall

not God avenge his elect" (Lk. 18:7), the teaching being that if the unjust judge avenged the poor widow for his own pleasure, will not the heavenly Father more readily grant petitions of those who love and obey Him?

Man's relation to God may be expressed in one word, Obedience. The eternal purpose of God is the salvation of men, individually and collectively, from sin and condemnation, and the preservation of the saved in eternal life. This appears to be the main current of the biblical language on the subject of God's selection of men. It is very significant that we have some words of Jesus Himself that could hardly be more explicit. He said, "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out" (Jno. 6:37), and in reply to the caviling Jews, He said, "No man can come to me, except the Father that sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me" (Jno. 6:44f). The rebuke is sharp, and, in effect, charges them with being against Him because they reject the loving invitation of the Father. Also, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand" (Jno. 10:27ff). This seems to be the doctrine on this question in the records of the gos-

pel: God wills that men shall be saved and because of His mercy, He has made the gracious provision through which salvation is achieved, and the pleading invitation is ever that men shall accept the proffered mercy, which is achieved through loving, humble obedience to the conditions upon which it is offered. Thus, God providing; man accepting and abiding in doing His will cannot be "snatched away", but shall live forever.

Elijah

It was prophesied in the book of Malachi, "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come" Mal. 4:5). The expectation which was founded upon this passage is alluded to in the gospel records in the following passages: "But others said, It is Elijah" (Mk. 6:15; Lk. 9:8); "And they said, Some say John the Baptist; some Elijah" (Mt. 16:14; Mk. 8:28; Lk. 9:19); "And some of them that stood there, when they heard it, said, This man calleth Elijah, And the rest said, Let be; let us see whether Elijah cometh to save him" (Mt. 27:47, 49; Mk. 15:35f).

The interpretation of the prophecy in Malachi as being fulfilled in John the Baptist is foreshadowed in the message of the angel of the Lord to Zacharias, "And he shall go before his face in the spirit and power of Elijah . . . to make ready for the Lord a people prepared for him" (Lk. 1:17), and is given on the authority of Jesus Himself, "For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, that is to come" (Mt. 11:13f). Elijah appeared with Moses on the

Mount of Transfiguration, "There appeared unto them Moses and Elijah talking with them" (Mt. 17:3; Mk. 9:4; Lk. 9:30), at which place the voice out of the cloud, said, "This is my beloved Son . . . Hear ye him". But Peter, James and John did not understand why Jesus should "tell them to tell the vision to no man, until the Son of man be risen from the dead" (Mt. 17:9; Mk. 9:9; cf. Lk. 9:36), and they asked Him, "Why then say the scribes that Elijah must first come? And he answered, and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man suffer of them. Then understood the disciples that he spake unto them of John the Baptist" (Mt. 17:10-13; Mk. 9:11-13). The priests from Jerusalem asked John, "Art thou Elijah, And he saith, I am not I am the voice of one crying in the wilderness, Make straight the way of the Lord And they asked him . . . Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?" (Jno. 1:21-25). John the Baptist was not Elijah in person, but Jesus declared that Elijah had come in the person of John the Baptist.

End

The end of anything is its termination. In explaining the Parable of the Tares, Jesus said, "The harvest is the end of the world"; and as tares are gathered and burned, "so shall it be in the end of the world", and in the Parable of the Net which discusses the same subject as that of the Tares, the same express-

ion occurs (Mt. 13:39, 40, 49). The disciples of Jesus asked Him, "What shall be the sign of thy coming, and of the end of the world" (Mt. 24:3). Notice the word "sign" is singular, that is, it identifies both His coming and the end of the world. The last words recorded in Matthew is the promise, "I am with you always, even unto the end of the world" (Mt. 28:20). The Greek word in each of these passages is "sun-teleia", literally meaning "full end", that is, the full and final consummation.

But the more common word for "end" in the New Covenant is "telos", occurring in the records of the gospel in its usual significance of "completion" or "termination". In His charge to the Twelve, when He sent them out, Jesus urged them to fidelity and encouraged them with these words, "he that endureth to the end, the same shall be saved" (Mt. 10:22), and in telling them of the tribulation which should precede His coming and the end of the world, He gave utterance to the same expression, (Mt. 24:13; Mk. 13:13). Jesus teaches that division produces disagreement and so brings the thing that is divided into its termination, "If Satan . . . is divided, he cannot stand, but hath an end" (Mk. 3:26) no one would object to Satan's coming to an end, but the principle is applicable to all things, whether bad or good. End is used in the sense of "outcome" in the case of Peter who trailed along "to see the end" (Mt. 26:58). Jesus when instructing His disciples concerning the sign of His coming, telling them of wars and rumors of wars, said, "These things must needs come to pass; but the end is not yet" (Mt. 24:6; Mk. 13:7; Lk. 21:9); but

“This gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come” (Mt. 24:14). It is common to hear of wars and disasters which beset men in various parts of the earth, but has the gospel yet been given for a testimony to all the peoples of the earth? Of His kingdom, there is no limitation of time attached to it, for the angel Gabriel said to Mary, “of his kingdom there shall be no end”. In this passage, “that which concerneth me hath fulfillment (end, AV)” (Lk. 22:37), that is, they must come to their final purpose. Jesus, also, knowing that the hour was approaching for their fulfillment, and “having loved his own that were in the world, he loved them unto the end” (Jno. 13:1). The end is not yet, and it is more sensible to be making preparation for it when it shall come than it is to spend our time in speculating about the time. If we are ready, the time of the end will not be of much concern.

Endue

This term means, literally, “to clothe”. It is used, generally, in the gospels in its ordinary significance, as in Jesus’ teaching concerning anxiety, “Be not anxious . . . for your body, what ye shall put on” (Mt. 6:25; Lk. 12:22); and at the wedding feast, the king saw a man there, “who had not on a wedding garment” (Mt. 22:11). It is rendered “put on” in the case of the scarlet robe (Mt. 27:28); of the best robe for the returned wanderer, (Lk. 15:22); of Jesus’ own garments (Mt. 27:31; Mk. 15:20) when they took off the scarlet robe; and of the two coats of the

Twelve (Mk. 6:9). In the description of John's dress, it is translated "clothed" (Mk. 1:6), and in the narrative of the Gerasene demoniac, "worn" in "he had worn no clothes" (Lk. 8:27). But it is in this passage that our interests centers, "Tarry ye in the city, until ye be clothed (endued, AV) with power from on high" (Lk. 24:49), that is, until they should be the recipients of the promised Holy Spirit, whom Jesus had said that He would send to guide them into all truth.

Endure

"Endure" is the rendering of the Greek word, "hupomeno", whose literal meaning is "to remain under". Its use occurs in, "endureth to the end" (Mt. 10:22; 24:13; Mk. 13:13), in which there is the call to steadfastness and perseverance under the most trying conditions that arise. In this passage, "Jesus tarried behind in Jerusalem" (Lk. 2:43) it is rendered "tarried", that is, abiding over. In the sense of continuing, as in "the food which abideth (meno) (endureth, AV) unto eternal life" (Jno. 6:27), Jesus teaches the superiority of the things which continue over the things which are transient, and gives the exhortation to work for the things that have permanent value. In His interpretation of the Parable of the Soils, He talks about those who have no root in themselves, and in tribulation or persecution stumble, for they only "endure for a while" (Mk. 4:7; 13:21); the exact Greek expression is "proskairoi eisin," in which the idea is only for a while or temporary. Faithfulness in efforts to attain to higher things is commendable, and when one's loyalty and steadfast-

ness is maintained under adverse conditions of life it is even more worthy of being approved. Not to have such quality of character is to fall under the censure and disapproval of Jesus.

Enemy

One word only, "echthros" is rendered "enemy" in the New Covenant. Enemies are frequently mentioned in the Old Covenant, and the spirit of the ancient law was expressed by Jesus in His sermon on the Mount, "Thou shalt love thy neighbor, and hate thine enemy" which He changed, "but I say unto you, Love your enemies" (Mt. 5:43f; Lk. 6:27, 35). There had been made some approach to the spirit of this idea by the later Hebrew prophets, but to come to the lofty ideal of the right manner to deal with an enemy was reserved to the Great Teacher. It is this quality of loving one's enemies that distinguishes a genuine disciple of the Lord from all others. He said, "If ye love them that love you, what reward have ye? do not even the publicans the same?" (Mt. 5:46), but to love those who are enemies raises one to the high spiritual level of true worthiness. Sin must always be abhorred, and while the sin or unworthiness in any life should be hated, there must at the same time be the feeling of genuine affection for the sinner, that is, hate the sin, but love the sinner. By extending the area of the obligation for one's affection, Jesus strikes at the root of all false distinctions of worthiness. Every life is valuable, and even that which is most degenerate is worthy of affection, for by it he may be brought out of his state of condemnation and

set aright in the way of right living. It is not Christ-like to return evil for evil, but to return good for evil is to manifest the spirit of loving one's enemies. Because it is hard to do does not lessen the high value of such conduct toward the lofty goal of brotherhood. One may never be able to climb wholly out of himself to the extent of fully exemplifying the teaching in his life, yet he must ever and always be striving to approach the ideal a little closer.

Envy

To look with ill-will toward another is an evil strongly condemned in both the Old and the New Covenants. Envy has been distinguished from jealousy thus: "We are jealous of our own; we are envious of another man's possessions. Jealousy fears to lose what it has; envy is pained to see another have." (Crabb's English Synonyms). In the New Covenant, it is the translation of the Greek word "phthonos", which occurs in the Gospels in the following passages: "For he knew that for envy they had delivered him up" (Mt. 27:18), and "For he perceived that for envy the chief priests had delivered him up" (Mk. 15:10). Thus we see the power of envy; it led to the crucifixion of Jesus. Elsewhere in the epistles, it is classed with "the works of the flesh", and believers are earnestly warned against it. In Proverbs, the question is asked, "Who is able to stand before envy?" (AV). Envy is one of the most despicable qualities that any person can have in his life, and even more so if one claims to be a disciple of Jesus.

Equal

For things to be equal, they must bear the closest investigation and strictest judgment. The Greek word "isos" occurs in Matthew 20:12, "made them equal unto us", and means "put on the same basis", that is, the service of one hour was regarded the same as the long hours of toil. The quality of service and the need of the worker enters into the consideration of the remuneration as well as the time-extent. At Jesus' trial, we are told of those who testified falsely, "their witness agreed not together" (Mk. 14:56, 59), that is, they did not tell the same thing. Jesus said, "Even sinners lend to sinners, to receive again as much" (Lk. 6:34), that is, lending was done for the purpose of receiving back, the same which is not condemned by Jesus but is an illustration to stir His disciples to a love for all men, even enemies. The expression, "For they are equal unto angels" (Lk. 20:36), where "isos" is compounded with the word for angel, the equality is limited to a particular relation, that of marriage in the resurrection state. The Jews persecuted Jesus because He healed on the sabbath, and they sought to kill Him because of breaking the sabbath according to their tradition, and also because, He "called God his own Father, making himself equal with God" (Jno. 5:18), the latter clause being clearly defined by the first one, that is, the opponents of Jesus said that He "called God his own Father" and the words used give fully the force of being Son in a peculiar and exclusive sense. They correctly interpreted the language of Jesus in which He declared Himself to be the Son of God as putting Himself on an equality with

God. The charge they made is not that He was like, but that He was "equal", that is, having the same rank and authority. Paul said of Jesus, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself . . . even unto death . . . Wherefore God highly exalted him . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:6-11). The personal equality is one thing, the equality of attributes is another, and the fact that Jesus had at all times exercised His Divine attributes, places emphasis upon them in His manifestation in the flesh, and in no sense is derogatory to the person of God.

Eschatology

By this term, the teaching concerning last things is meant. A general summary, without quotations, will be given. In the records of the gospel, it is taught that believers live in the "Last days", upon them "the end of the ages has come", but "the last day", "the consummation of the age", is yet in the future. See Matthew 13:39, 40, 49; 28:20; Jno. 6:39, 44, 54; 12:48, and 1 Cor. 10:11, Heb. 9:26 and 2 Peter 3:3 for the expressions in quotation marks. References in the Epistles are cited to give continuity.

TWO AGES DISTINGUISHED. This is the logical starting point, that is, to distinguish between "the present age" and "the future age". For the first, see Matthew 12:32; 13:22; Mk. 4:19; Lk. 8:14; 16:8; Rom. 12:2 and many others in the Epistles. For the second, see, Matthew 12:32; Lk. 18:30; 20:35; Eph.

2:7; and Heb. 6:5. It should be carefully observed that the development of the doctrine of last things keeps equal pace with the revealing of the pre-existence of Jesus, because this fact and His descent furnish the fullest evidence and clearest witness to the heavenly order of things.

THE PAROUSIA. This term denotes "coming" or "arrival" and is never applied to the incarnation of Jesus, but is applied to His Second Coming only. The distinction between His first advent and His second is nowhere explicitly stated in the New Covenant, the nearest approach being in Heb. 9:28. This term occurs in Matthew 24:3, 27, 37, 39; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23 etc. A synonymous term is "the day", "that day", "the day of Jesus Christ", employed in a general way, but specifically to the judgment, as in Matthew 7:22; 24:36; Mk. 13:32; Lk. 10:12; 17:24; 21:34; Rom. 13:12; 1 Cor. 1:8; 5:5; Phil. 1:6; 2:16; 1 Thess. 5:2, 4f, 8 etc, making it a synonym for the judgment, which is set contemporaneously with the Coming of Jesus.

Signs of The Coming. The calamities and afflictions attendant upon the close of the present and the beginning of the coming age are likened to birth pains. The expression occurs only in Matthew 24:8 and Mark 13:8, but the idea is found in Rom. 8:22, and there are probable allusions in the Epistles. The presence of the Antichrist is to precede the final day. Also, the Parousia is linked with the outpouring of the Holy Spirit, the destruction of Jerusalem and the temple, the conversion of Israel, and the preaching of the gospel to all the nations. It is not easy to deter-

mine the sequence of all these precursors of the end, and one would best be ready rather than be trying to find historical fulfillment of all the events. The "woes" in Jesus' discourse on Last Things, wars, earthquakes, famines, tribulation, and disturbance among the heavenly bodies, are much in harmony with the Jewish teaching. There are those who urge that there is a contradiction between, "This generation shall not pass away, until these things be accomplished" and "But of that day or that hour knoweth no one" (Mk. 13:30, 32; Mt. 24:34, 36), but it seems that the two statements do not refer to the same matter at all. Both by the demonstrative pronoun, "that", and by "but", the statement in verse 32 is marked as an absolute self-explanatory idea, and means the day of judgment. The exact meaning of "these things" must be determined by that which preceded, which Jesus declares will come to pass within that generation; but of the "Parousia", "that day", no one but God knows the time. The narrative of the Fig Tree (Mk. 13:28f; Mt. 24:32f) confirms this, for "these things" and the parousia are clearly distinguished. The question, How much "these things" (Mt. 24:33f; Mk. 13:29f; Lk. 21:31f), is intended to cover what is described in the preceding discourse, depends for an answer upon whether the things named are precursors of the end and what constitutes part of the end itself; or whether Jesus predicted one end with its signs, or refers to two crises each of which is to be preceded by its own series of signs. Zahn limits the "signs" to Matthew 24:4-14; Mk. 13:4-13; Lk. 21:8-17), and makes what is afterward related, abom-

ination of desolation, great tribulation, false prophets and Christs, disturbance in the heavens, the sign of the Son of man, all belong to the end in itself in the absolute sense. The prediction thus interpreted would have been literally fulfilled, but such an idea overlooks the difficulty of the presupposition of the temple and the worship therein existing in the last days immediately before the parousia, nor is it easy to think that the gospel was preached to all the nations during the lifetime of that generation, nor is it natural to subsume what is related in Mt. 24:15-28; Mk. 13:14-23; Lk. 21:20-24 under the "end". Another view set forth by Briggs, makes Jesus' discourse relate to two things: the destruction of Jerusalem and the temple, and the end of the world. This is based upon the idea that Jesus instructed His disciples both as to the time and the signs, but the two are not sharply distinguished, but united into one prophetic perspective. The "time" is defined as negative (Mk. 13:5-8) and positive (Mk. 13:9-13) and then paralleled. The "signs" are distinguished as signs of the destruction of Jerusalem and the temple (Mk. 13:14-20), and signs of the parousia (Mk. 13:24-27) and parallels. This view has much in its favor; It makes the destruction of Jerusalem and the temple a "last event", recognized as such by Jesus, and not alluded to after an incidental fashion, as among the "signs", which finds confirmation in Luke 21:20-24; It places the abomination of desolation in the period preceding the national catastrophe; It makes the application to the disciples in the same order as was observed in the prophecy, first the true attitude toward the national crisis is

defined in the Parable of the Fig Tree with the assurance that it will happen in that generation, and secondly, the true attitude toward the parousia is defined in Mk. 13:32-37 and parallels. The only serious objection that has been urged against this view is the close connection of the section relating to the national crisis with the section relating to the parousia; "immediately after . . . those days" (Mt. 24:29; "in those days" (Mk. 13:24), but the possibility of confounding sequence in perspective with chronological succession is removed by the fact that the gospel must be preached to all the nations before the end can come, that no one knows the time of the parousia except God, that there must be a period of desolation after Jerusalem shall have been destroyed, and that the final coming of Jesus to the people of Israel will be a coming in which they shall hail Him as blessed, (Mt. 23:38f; Lk. 13:35), which implies an interval to account for this changed attitude, cf. "until the times of the Gentiles be fulfilled" (Lk. 21:24).

But the disciples were more desirous of knowing when the subsequent coming of the Lord would take place than they were of knowing when the national crisis should come. This gives one the idea that Jesus begins His discourse with the parousia, not with the national crisis, to define it both positively and negatively for the purpose of warning His disciples who in their eagerness for the ultimate issue were inclined to shorten beforehand the events which were to precede.

Events preceding the Parousia. These events will be enumerated briefly: The conversion of Israel (Mt.

23:39; Lk. 13:35; Acts 1:6f; 3:19, 21; The appearance of the Antichrist, (1 Jno. 2:18, 22; 4:3; 2 Jno. 5:7), in which passages only does the term occur, but the idea is found in many passages, as in Mt. 24:23; Mk. 13:6, 22; Lk. 21:8; 2 Thess. 2:6, 8.

The manner of the Parousia. We are told that it will be widely visible, like the lightning, (Mt. 24:27; Lk. 17:24); to the unbelieving it will be unexpected, (Mt. 24:37-42; Lk. 17:26-32; 1 Thess. 5:2, 3; a sign will precede, "the sign of the Son of man" (Mt. 24:30), of which we cannot now speak; Jesus will come "on the clouds", "in the clouds", "in a cloud", "with great power and glory" (Mt. 24:30; Mk. 13:26; Lk. 21:27); He will be attended by angels, (Mt. 24:31; 16:27; Mk. 8:38; 13:27; Lk. 9:26; 2 Thess. 1:7).

THE RESURRECTION. The resurrection is coincident with the parousia and the beginning of the future age (Lk. 20:35; Jno. 6:40; 1 Thess. 4:16). From 1 Thess. 3:13 and 4:16, it has been inferred that the dead rise before the descent of Jesus Christ is completed, and the sounds mentioned in the latter passage accompany the descent, (Mt. 24:31; 1 Cor. 15:52; Heb. 12:19).

The New Covenant teaches that the resurrection will be universal, that all the dead will be raised, but, in general, that of non-believers receives little notice. Jesus in His argument with the Sadducees proves only the resurrection of the pious but does not exclude the other, (Mk. 12:25ff; Mt. 22:23ff; Lk. 20:35ff); "the resurrection of the just" (Lk. 14:14) may suggest a twofold resurrection. Also, the punishment of the condemned is affirmed explicitly to include the

body, (Mt. 10:28). The sense of Jesus' argument does not require that the patriarchs are in possession of the resurrection, but they are enjoying the covenant-life which will in due time issue in the resurrection of their bodies. The resemblance or "equality" to angels, (Mt. 22:30; Mk. 12:25; Lk. 20:36), does not consist in a disembodied state, but in the absence of marriage and propagation.

The New Covenant confines the resurrection to a single, specific event. Nowhere is there any evidence of a resurrection in two stages, one, at the parousia, of saints and martyrs, and a second at the end. The passages quoted in support of a double resurrection are chiefly: Acts 3:19-21, where Peter promises "seasons of refreshing" when Israel shall have turned to God, the arrival of which coincides with the parousia. Elsewhere the parousia of Christ is presented not as a provisional presence, but as bringing in the day of judgment (Acts 2:17-21). The true view, therefore, is that the "seasons of refreshing" and "the times of restoration of all things" is identical; 1 Cor. 15:23-28, where it is urged that the two "orders" of resurrection consist of believers and non-believers, but the passage affords no reflection upon non-believers, and the two "orders" are Christ, and they that are Christ's. The "end" in verse 24 is the end of the series of last things, rather than a final stage in the resurrection; 1 Thess. 4:13-18, of which the supposition that the readers were worried about the possible exclusion of their dead from a provisional reign of Christ and from a first resurrection is untenable. They were in sorrow because they doubted the fact

of the resurrection as such. Verse 14 gives the assurance that in the resurrection of Jesus the resurrection of believers is guaranteed. "Precede" in verse 15 does not imply precedence in glory, but rather does it declare emphatically that the dead will not be one moment behind in inheriting with the living the joys of the parousia. In verse 17, "so shall we ever be with the Lord", the "ever" excludes the idea of a provisional kingdom; 2 Thess. 1:5-12, contains the general thought that suffering and glory, persecution and inheritance are linked together. There is no hint that this glory of the kingdom is any thing other than the final state, the kingdom of God; Phil. 3:9-11, where it is assumed that Paul represents the resurrection as dependent on a special effort on his part, and so not in store for all believers, but since the general resurrection pertains to all, a special grace of resurrection must be meant, that is the inclusion of a number of those to be raised at the parousia, at the beginning of the millennium reign. But Paul only makes the resurrection as such depend on the believer's progress in grace and conformity to the life of Christ and come as the climax of the process of transformation begun in this life. In verse 20, the resurrection of all is connected with the parousia; Rev. 20:1-6, does at first sight favor a millennium reign, and it is urged that the sequence of visions places this reign after the parousia narrated in chapter 19. But the terms used do not anticipate a bodily resurrection; the seer speaks of "souls" which "lived" and "reigned", and the scene of the reign is in heaven, where also the "souls" of martyrs are held (Rev. 6:9). The words "this is the

first resurrection" rather suggest a distinct disavowal of the chiliastic interpretation. The high symbolism in the book and the uniform absence of the idea of the millennium from the teaching on Last Things elsewhere in the New Covenant should make one extremely cautious before affirming its presence here.

There is a twofold aspect to the resurrection of believers, which has been designated as forensic and pneumatic. Regarding the forensic or argumentative side, traces appear only in the teaching of Jesus, (Mt. 5:29; 22:29-32; Mk. 12:18-27; Lk. 20:27-37; but there is a similar significance in Rom. 8:23; 1 Cor. 15:29ff, 55-58. The pneumatic, of which both origin and continuance are dependent on the Spirit, is far more important, see Rom. 8:10, 11; 1 Cor. 15:45-49; Gal. 6:8). The resurrection is the climax of the believer's transformation, (Rom. 8:11; Gal. 6:8), and is also linked together with the resurrection of Jesus. This pneumatic character is not found in the Synoptists but is often found in John, (Jno. 5:22-29; 11:25; 14:6, 19, and possibly so in Acts 4:2. It is well established in the Epistles of Paul.

For the nature of the resurrection of the body, see 1 Cor. 15:35-38.

CHANGE OF THOSE LIVING AT THE PAROUSIA. This is confined to believers. There is no mention made in the New Covenant of any change of non-believers, living or raised, at the parousia. Passages referring to this are, 1 Cor. 15:51ff; 2 Cor. 5:1-5; Phil. 3:20f.

THE JUDGMENT. The judgment takes place on a "day" (Mt. 7:22; 10:15; Lk. 10:12, 14; Mt. 24:36;

Mk. 13:32; Lk. 21:34; 1 Cor. 1:8; 3:13; etc). It is coincident with the parousia. It is located on the earth since it depends on the parousia, (Mt. 13: 41f; Mk. 13:26f), but some infer from 1 Thess. 4:17 that it will take place in the air. But this passage speaks only of the parousia and the meeting of believers with the Lord. The judge is God, Mt. 6:4, 6, 14, 18; 10:28, 32; Lk. 12:8f; 21:36; Acts 10:42; 17:30f; Rom. 2:22ff, 16; 14:10 etc, but also Jesus, Mt. 25:31-46; Mk. 8:38; 13:26ff; Mt. 7:22; Lk. 13:25ff; Acts 17:31; 2 Cor. 5:10 etc. A share of the judgment is assigned to angels and the saints (Mt. 13:39, 41, 49; 16: 27; 24: 31; 25:31; 1 Thess. 3:13 etc, but the part that angels have is purely ministerial, and reference is made to believers only in 1 Cor. 6:1-3, that they will have something to do with the act of judgment itself. The judgment extends to all men, (Mt. 11:22, 24), to all nations (Mt. 25:32; Jno. 5:29; Acts 17:30f; Rom. 2:6, 16 etc, and to evil spirits (1 Cor. 6:3; 2 Peter 2:4). It will be a judgment according to works, not only of non-believers but of believers also (Mt. 25:34ff; 1 Cor. 4:5; 2 Cor. 5:10 etc, along with which it is taught in the Synoptics that the decisive factor will be the acknowledgment of Jesus by individuals which also depends upon the attitude assumed toward Jesus either directly or indirectly, (Mt. 7:23; 19:28; 25: 31-45; Mk. 8:38). The degree of guilt is fixed according to the knowledge of the Divine will possessed in this life (Mt. 10:15; 11:20-24; Lk. 10: 12-15; 12: 47f; Jno. 15:22, 24; Rom. 2:12; 2 Peter 2:20ff). It is uniformly presented that the judgment has reference only to what has been done in this life; nowhere is

there any reference to conduct in the intermediate state as contributing to the decision, (2 Cor. 5:10). But two groups are recognized, the condemned and the saved (Mt. 25:33f; Jno. 5:29), and the state assigned to each group is of endless duration (Mt. 18:8; 25:41, 46; 2 Thess. 1:9).

THE CONSUMMATE STATE. Jesus makes the kingdom of God a present reality, yet He continues to speak of it as being in the future, (Mt. 13:43; 25:34; 26:29; Mk. 9:47; Lk. 12:32; 13:28f; 21:31). In the Epistles of Paul, the phrase "kingdom of God" refers in the larger number of instances to the future kingdom, but there occurs also reference to the present kingdom. Although the future kingdom differs from the present kingdom largely in the fact that it will receive an external, visible embodiment, yet such does not hinder that even in it the heart is constituted by those spiritual realities and relations which make the present kingdom. Still the future kingdom, as the teaching concerning resurrection and the regenerated earth show, will have an outward form. The scene of the consummate state is the new heaven and the new earth, (Mt. 5:18; 19:28; 24:35; 1 Cor. 7:31; Heb. 1:12; 12:26f; 2 Peter 3:10; 1 Jno. 2:17; Rev. 21:1).

Espousal

The Greek word "mnesteuo" occurs in the New Covenant only in reference to Joseph and Mary: "When his mother Mary had been betrothed to Joseph" (Mt. 1:18) and that Gabriel was sent "to a virgin betrothed to a man whose name was Joseph" (Lk. 1:27) and of Joseph going to Bethlehem "to enroll himself with

Mary, who was betrothed to him" (Lk. 2:5). The AV used the term to signify either marriage or betrothal, but the ARV uses it only for marriage. In 2 Cor. 11:2, a different word is used, "I espoused (hermosamen) you to one husband".

Eternal

In the gospel records, the Greek word "aionios" is used with the meaning "eternal" predominantly in the sense of futurity. Its use occurs in, "What good thing shall I do that I may have eternal life" (Mt. 19:16; Mk. 10:17; Lk. 10:25; 18:18). Jesus, instructing His disciples concerning the things that hinder one from following Him, speaks of cutting off a hand or a foot, saying, it is better to enter life maimed than to have two hands or two feet "to be cast into the eternal fire" (Mt. 18:8), in which He is not discussing the amputation of the parts of the body but chooses it to illustrate the need of removing all and every cause that keeps a man out of His service. Also, He teaches that the dearest ties and relationships and possessions in life should not keep one from doing the will of the Father, and says that those who forsake these ties for Him shall receive a hundredfold in this life, and "shall inherit eternal life" (Mt. 19:29; Mk. 10:30; Lk. 18:30). Of him who denies the power of the Holy Spirit and speaks against Him, Jesus says, he hath "never forgiveness, but is guilty of an eternal sin" (Mk. 3:29, cf, parallel, Mt. 12:32). In the narrative of the Unrighteous Steward, Jesus instructed His disciples to use wealth prudently in good works to make friends, so that when wealth failed, "they

may receive you into the eternal tabernacles" (Lk. 16:9). It is John who uses the term most often. Jesus declares that whosoever believeth on Him "should not perish, but have eternal life" (Jno. 3:15, 16, 36; 5:24; 6:40, 47); that reapers in the harvest gather "fruit unto eternal life" (Jno. 4:36); that the fountain of spiritual power which He gives shall spring up "into eternal life" (Jno. 4:14); that the food which He gives "abideth unto eternal life" (Jno. 6:27, 54); that He is the Giver, "I give unto them eternal life" (Jno. 10:28); that those who lose their lives in His service "shall keep it unto life eternal" (Jno. 12:25); that the Father's "commandment is life eternal" (Jno. 12:50); that to all whom the Father gave Him, He "should give eternal life" (Jno. 17:2); and that to know the Father and the Son "is life eternal" (Jno. 17:3). When many disciples turned back and followed Him no more, He asked the Twelve if they would go away, to which Peter replied, "Lord, to whom shall we go? thou hast the words of eternal life" (Jno. 6:68). Jesus, in His discourse on Last Things, sets forth the duration of the punishment of the wicked and of the blessedness of the righteous, "Then shall he say to those on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Mt. 25:41), and "These shall go away into eternal punishment: but the righteous into eternal life" (Mt. 25:46). Two possible destinies await each living individual, either life eternal, or eternal punishment. Jesus shows the way through which each man may come into the joys of bliss eternal. He warns men, He persuades men.

He is compassionate toward men, even though they refuse to follow Him. He decisively set the element of time in abeyance, and took His stand upon the fact and quality of life,—life endless by its own nature. Of that eternal life, He is Himself the guarantee, “Because I live, ye shall live also” (Jno. 14:19). Therefore, to know the Father and the Son by humble submission to the Divine will in all things enable each man to grow up into the eternal.

Ethics

A summary of the ethical teaching of Jesus will be given under this heading. Efforts have been made to separate ethics from religion, but more recently, scholars are urging their close relationship. Taking the usually accepted name for Jesus’ teaching in the Synoptists, the Kingdom of God, as the theme, a general summarization of His teachings on various divisions is the purpose before us.

THE KINGDOM OF GOD. To no other subject did Jesus devote so much attention. By a wealth of figures and parables, He illustrated the characteristics and growth of the kingdom. The most illuminating passage as to the nature of the kingdom is found in Luke 17:20f, which teaches that the kingdom of God is individual and spiritual, something within the heart of man. This places a strong emphasis upon the inner and spiritual rather than upon the external or material. It is remarkable that neither John nor Jesus gave any definition of the kingdom of God. Jesus gave so many illustrations, and likened it to so many things, that

it comes to us in its simplest meaning—the reign of God in the minds and hearts and will of men.

Jesus, generally, employed the expression as a very comprehensive term for all the blessings brought by Him to mankind. The Beatitudes are highly instructive. It is remarkable that the first (Mt. 5:3) and the eighth (Mt. 5:10) the reasons given are the same, “for theirs is the kingdom of heaven”, support the statement that this is Jesus’ own name for the blessings which accrue to men in that relationship. All the great conceptions between these, as mercy, comfort, inheritance of the earth, seeing God and sonship, are certainly blessings of the kingdom; and the list does not close without including a great reward in heaven, which is the highest blessing of all. See Matthew 5:3-12; Lk. 6:20-23.

In the fourth Beatitude (Mt. 5:6), Jesus promised to be filled with righteousness should be a part of the blessedness which He was expounding. It is righteousness which is the all inclusive term of the blessings of the kingdom of God and almost stands for it in every particular. Jesus contrasted the righteousness of the subjects of the kingdom with that of the scribes who taught in the synagogues and with the example of the Pharisees who were looked upon as patterns of righteousness. He found opportunities for probing into the very depths of morality, as well as to bring His opponents to ridicule for their biased idea of righteousness which consisted in not doing a great number of things rather than the doing of those things which would serve their fellows and themselves (Mt. 23:3). The righteousness that He taught consists of three things: Inwardness, as opposed

to those who believed that morality extended only to outward acts and words, see Mt. 15:18f; Mk. 7:18f, the qualities named in the Beatitudes are inner; Unostentatiousness, as opposed to those who blew a trumpet before them when they did alms and loved to stand in the synagogues and on the street-corners to pray, see Matthew 6:2-18; and Naturalness, like that of flower or fruit, which grows spontaneously from a healthy root, without forcing. See Matthew 6:28ff; Lk. 12:27, and the parables of The Soils and the Mustard Seed.

This substitution of righteousness for the kingdom in the greatest of all sermons is highly significant of the direction the mind and thinking of Jesus tended. He drew away from the ideas of contemporary Judaism. To say that Jesus' conception of the kingdom is futuristic and apocalyptic is to ignore the parable of the Mustard Seed in which He taught that the kingdom will have a long development such as it has been actually passing through, and the many passages in which He speaks of the kingdom as already here, particularly, "The kingdom of God is within you" (Lk. 17:21), a statement preceded by "not with observation", which is a distinct rejection of a futuristic or apocalyptic manifestation. Jesus devoted Himself most largely to the training of His apostles to the end that they should form the nucleus of His kingdom on earth, and we are sure that He did not fill their receptive minds with any apocalyptic visions.

SUBJECTS OF THE KINGDOM: THEIR CHARACTER. Not infrequently do men refer to the righteousness so comprehensively portrayed in the Sermon on

the Mount as the condition of entrance into the kingdom of God, but this is to misunderstand Jesus. The righteousness is of those who are already in the kingdom; it is the supreme blessing for which the kingdom is to be sought, and the condition imposed on those who are outside is not the possession of righteousness, but rather the utter lack of it. To enter the kingdom the great inner qualities of humility and trust and receptivity as well as renunciation of past life, ideals, and actions are the underlying conditions. See Mt. 18:3; 19:13ff; Mk. 10:13-16; Lk. 18:15-17. There must be a hungering and thirsting which leads to obedience.

The inner characteristics find expression in certain outward acts or things: Faith (Mk. 16:16; Jno. 3:15, 16, 36; 12:44; 14:10-12; Faith is both inner and outer, it stands on the border line between the innerness of the heart and the outward obedience manifested in; Repentance (Lk. 13:3, 5; 24:47), at its base, a change of mind, attitude, will, resulting in change of conduct; Confession (Mt. 10:32; Lk. 12:8), a distinct avowal of the Christhood of Jesus; Baptism, (Mt. 16:16; Mt. 28:19), the visual portrayal of the new birth (Jno. 3:5), is the seal of allegiance and fealty to Jesus and His reign. All are called because of the boundless need of all. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Mt. 11:28), the rest that comes from the consciousness of being at peace and in harmony with Him.

Jesus spent little time with condemning gross and open sinners. Yet in the Parable of The Two Lost Sons, He shows how profoundly He understood the nature and course of the commonest sins. But He did not

spare those who hid their sin under the cloak of hypocrisy. Never has there been a more scathing denunciation nor a better example of righteous indignation than that with which He assailed the hypocrisy of the scribes and the Pharisees (Mt. 23); and He denounced the same sin in the unforgettable picture in the parable of the Pharisee and the Publican (Lk. 18:9-14). He did not mention the Sadducees in the same open manner that He did their antagonists, but in more parables than one it is possible that He had them in view. Probably the Unjust Judge was a Sadducee (Lk. 18:2-8), as also, likely the Rich Man at whose gate Lazarus sat (Lk. 16:19f). But the sins of the Sadducees did not escape His censure and disapproval. In the third record of the Gospel, there are many allusions to worldliness and the love of money as cankers which eat the life out of the soul of men. Jesus reproved the sins of His day. In sentences like this, "If ye then, being evil" (Lk. 11:13) and "Out of the heart come forth evil thoughts" (Mt. 15:19), He was thinking of mankind in general.

To attain to the highest righteousness, Jesus proposed to lead men to a higher platform than had been attempted by any other before Him, yet He knew well that He must begin lower with men than almost any other has allowed. The path adopted by Jesus is a very humbling one. Man, being inducted into the kingdom by the simple initiatory steps of faith, repentance, confession and baptism, must then manifest those qualities of life that shall daily bring him into a more complete fellowship with the Master. Often did Jesus speak of "coming" to Him, and gave also the

invitation "Follow me". This latter meant in some instances the leaving of home and occupation: and as this involved sacrifice and self-denial, He frequently combined with "following" the invitation to take up "the cross" (Mt. 16:24; Mk. 8:34; 10:21; Lk. 9:23). It is seldom that Jesus called upon men to imitate Him in just so many words, but it is implied in, at least, in following Him, and is a direct result of keeping company with Him and coming under the influence of His example. Also, it is quite remarkable and very characteristic that, in the only place where He directly calls upon others to "learn" from Him, the virtue to which He directs their attention is meekness "Learn of me; for I am meek and lowly in heart" (Mt. 11:29). It is this same quality that He wishes to see in others (Lk. 14:11; Mt. 23:12; Lk. 18:14). Also, He attributes to His followers a personal distinction among men, and calls upon them to perform services far above the reach of ordinary men, declaring to them, "Ye are the salt of the earth (Mt. 5:13) and "Ye are the light of the world" (Mt. 5:14), and commands them to make disciples of all nations (Mt. 28:19). The principle at the bottom of all this is Service, for He who is able to serve others on a large scale is superior to those he serves. There are few of the utterances of Jesus in which the very genius of His ethical teaching is more fully expressed than in that in which He contrasts greatness as men think of it with greatness as He thinks of it and would have His followers learn and practice: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but

whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant", and He was able to teach this by His own perfect example, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:25-28; Mk. 10:42-45). He thus makes the basis of greatness, Service; and never was a more democratic principle given than this. Also the character of His subjects is to be learned from His example, for all that He demanded, He fulfilled in His own conduct, thus investing the dry precept with the charm of a living personality. One may with little time and effort go through the brief records of His life and form in his mind a clear image of how Jesus conducted Himself in the home, in the state, in the religious assembly, as a friend, as a worker, as a teacher, as a sufferer, as a philanthropist, as a student of Scripture etc. This is the imitation that He wishes of each of His disciples.

THE RULE OF CONDUCT. Jesus reduced the commandments to two: Love for God and love for man (Mt. 22:37-39; Mk. 12:29ff; Lk. 10:27), in which He set forth the one great abiding principle, Love. But love for God and love for man may become widely separated, even, as it was in His day, to the point of the second being hurled out of sight. It was Jesus who rescued it from oblivion and taught men the vital connection between the two.

Love to God is man's first and highest duty, and Jesus demands love for the Father with all the heart and soul and strength and mind. This is based upon

the attitude that God has toward men. God is eager and willing to reclaim the lost and the wanderers (Mt. 18:12ff); to hear and answer the prayers of His children (Mt. 7:7f; Lk. 11:9f); and to give the best gifts to those who love Him sincerely (Mt. 7:9ff; Lk. 11:11ff). It is in the eternal purpose of God that men shall obey and honor Him. Jesus is in this the perfect example. He said that He must be about the things of the Father (Lk. 2:49); that He came to do the Father's will (Jno. 6:38); and both by precept and example He taught men to pray to the Father (Mt. 6:9-15; Lk. 11:2-4; Jno. 17). Love for God, if strong and pure, overflows into the things in God's plan, and, in fact, cannot exist apart from them.

Man's love for his fellow-man or the duties men owe to each other is named as the second great commandment. Jesus gave comparatively few details for this relationship, but what is lacking in number is made up in originality and comprehensiveness. Many single statements like the Golden Rule (Mt. 7:12) and the beautiful saying about a cup of cold water given in the name of a disciple (Mt. 10:42); and the parables of the Samaritan (Lk. 10:30-37), the Unmerciful Servant (Mt. 8:22-35), and the Prodigal Son (Two Lost Sons) (Lk. 15:11-32) are revolutionary in the ethical experience of human kind. The commandment to love one's enemies (Mt. 5:43-48) received, in Jesus teaching and example, a prominence it never had before. The same principle and the same spirit pervades all like sayings of Jesus. His one great burning passion was to save men,—to redeem them from selfishness, greed and worldliness, and to instill in them a passion

for the welfare of their fellows. Such calls sometimes for gifts of money, at all times for sympathy and helpfulness and above all the joyful message of the gospel.

Jesus gave instruction concerning the conduct of life in the family, indeed, about no other relation is He so definite and pointed. He taught that marriage is indissoluble because it is a divinely established institution (Mt. 19:3-8; Mk. 10:2-9); that divorce for remarriage is equivalent to adultery (Mt. 5:31f; 19:9; Mk. 10:11f; Lk. 16:18). In His opposition to the laxity in divorce, He placed the strongest safe-guard around the sanctity of the home, and reaffirmed the original law, the pure ideal of Paradise.

Jesus instructed His followers regarding their duty to the state. By precept and example, He taught men to support the civil and religious organizations of their day. He taught that rulers should be paid their due (Mt. 22:16-21; Mk. 12:14-17; Lk. 20:21-25); He sent Peter a fishing to get the shekel to pay their temple tax (Mt. 17:24-27), that they might not cause offence. Jesus' patriotic spirit was shown by the boldness with which He denounced the blind guides who were perverting their office and preying upon a helpless people (Mt. 23; Mk. 12:38ff; Lk. 11:52; 20:45ff). The intensity of these invectives show His interest in pure government, and His eagerness to uphold just authority. He not only obeyed the constituted authorities but He commanded others to do so also.

Jesus taught how man's duties to society, duties to his neighbors must be met. His teaching here includes: His warning against the crime of cherishing anger

against another (Mt. 5:21f); the duty of effecting reconciliation and its wisdom (Mt. 5:23-26); warning against impure thought (Mt. 5:27f); the treatment of a wrong-doer (Mt. 18:15-18; Lk. 17:2-4); the obligation to forgive indefinitely (Mt. 18:21f; Lk. 17:4), and enforced by the very impressive account of the Unmerciful Servant; the obligation to make fair and charitable judgment (Mt. 7:1-5; Lk. 6:37-42); the right attitude concerning resistance (Mt. 5:38-42; Lk. 6:29f); broadening the area of Love to include enemies (Mt. 5:43-47; Lk. 6:27, 32-35); a true example of love to man (Lk. 10:30-37); the treatment of the criminal (Jno. 7:53; 8:11); the wrongfulness of tempting the ignorant and the weak (Mt. 18:6-10; Mk. 9:42; Lk. 17:1f).

Jesus' conception of womanhood and His tenderness toward childhood altered entirely the conceptions of men about their status in society and their relations to all problems of life. Also nothing stirred Him more deeply than to see the talents which men possess unused, therefore, it lies deep in His teaching to call upon every one to contribute his share to the service of state as well as the more insistent call for service in moral, religious and spiritual things, yet He recognized that those who have a part in the general task should also have a share in the fruits of industry; "for the laborer is worthy of his hire" (Lk. 10:7). As Jesus made it easy to love God revealing God's love, so He makes it easy to love man by revealing the greatness of man who has come from God and is going to God. Whatever is done to man, Jesus esteems it as done to Himself (Mt. 25). The brotherhood of man

is the corollary of the fatherhood of God, and the first stands under the protection of the other.

IN JOHN'S RECORD. In the Fourth Gospel, the kingdom of God as presented in the Synoptics is portrayed as Eternal Life. The sum of the blessings Jesus brought to men is discussed under the summation of them all, Eternal Life.

The source of this life is God (Jno. 3:16), and it is manifested to men and offered to them by the Son (Jno. 5:26). For this reason He was manifested in the flesh (Jno. 1:14) that He should communicate life through His words, which are "words of eternal life" (Jno. 6:68). Jesus' words as bringing life are the "light" (Jno. 6:63; Jno. 8:12; 9:5; 12:46) of the world, and they are "truth" (Jno. 8:32; 17:17; 14:6; 18:37). Light and truth are two favorite expressions in the Fourth Gospel and He to whom they refer said Himself, "I am the way, and the truth, and the life" (Jno. 14:6). Jesus enters, when His word is received rightly, into the soul personally (Jno. 14:20); and sustains the life of the soul for He is the "bread of life" and "the water of life" (Jno. 6:35; 4:13f). Since, however, bread must be broken before it is eaten and water must be poured before it drunk, so the virtue which is in the Son of God became available through His death: "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world" (Jno. 6:51); "Who-soever drinketh of the water that I shall give him shall never thirst" (Jno. 4:14).

Since the world is dead in sin, man must be "born anew" (Jno. 3:3, 5, 7), that is, there must be regeneration, the need of which is made more impressive because of the love of God for man and His influence upon him (Jno. 6:44), to which if there is no response, even those who might think they are in favor with God might find themselves in violent opposition to Jesus. The "new birth" is accompanied with the new vision of seeing the kingdom of God (Jno. 3:3), and throughout his record John practically makes knowing and believing the same act, (Jno. 10:38). Faith is the reception into the soul of life, or of Him who is known through the Spirit and who Himself is the life. It is through faith that life becomes a personal possession, and John makes faith in Jesus the sum of the commandments (Jno. 6:29), which "worketh through love" to the obedience of them all. Less is said by John of a community to perpetuate the teaching of Jesus than is said by the Synoptists, yet the essence of the new community is characterized by such words as these, "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them, even as thou lovedst me" (Jno. 17:23). The last half of the expression hints at the influence of character upon unbelievers for the purpose of producing belief, but this was to be sought more directly through testimony (Jno. 15:27) and the word of the disciples (Jno. 17:10). Through this service, even those "which are not of this fold" (Jno. 10:16) should be brought in, so that it would "become one flock, one shepherd" (Jno. 10:16). Within the fold, the highest privileges are en-

joyed, and also there is a high responsibility to care for and minister to the sheep (Jno. 21:15ff).

The result of this union with Jesus is that each one so united with Him is enabled to attain to the highest character and conduct, yet Jesus imposes the necessity of moral effort (Jno. 15:10) to keep one from the temptation to failure. Jesus prayed for His disciples and for them that should believe on Him through their word (Jno. 17:15, 17, 20), and as the life of His disciples is a life of prayer, He expects all of them to ask the same things for themselves (16:24). This results in a righteous life which is the kingdom of God in the Synoptics and Eternal Life in the Fourth Gospel, enjoyed now by those who abide in the vine, but not yet attained in the fullest and highest sense, but which, with earnest efforts daily as a disciple goes about the duties of this life, will grow up into its fullest stature with Him for citizenship with the Father and the Son and with the Holy Spirit and with the spirits of men made perfect. Such is worth striving to attain. Make the present well-pleasing unto God and the future will be so also.

Eunuch

Primarily and literally a eunuch is an emasculated man. But early among the Jews, the term acquired a figurative meaning also. In the records of the gospel, there is only one reference to the practice: "For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake" (Mt. 19;

12). This shows that the existence and purpose of eunuchs as a class were known to the Jews of Jesus' time. Jesus understood fully the law of nature. Married life is the normal condition of man at his best, and the union of one man with one woman transcends every other natural bond, even filial affection, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" (Mt. 19:5f). But Jesus would have His hearers recognize that there are exceptional cases where the rule does not hold. In speaking of the three classes of eunuchs, those born so, those made so by men, and those voluntarily so for the sake of the kingdom of heaven, He referred to such cases as were well-known to His hearers and also in a figurative sense to a third class. He had been instructing His disciples concerning divorce and has limited the occasion for it to a single condition, which his disciples thought to be too hard, so He uses the idea of a eunuch to teach the necessity of conformity to His rule for divorce. Even if separation is in harmony with His rule, it would be better for each party concerned to remain unmarried while the other is living; and better for some not to marry, all because of the honor and integrity of the kingdom of heaven.

Evil

Many of the evils that come upon men have not been intended by those who suffer them. Disease, calamities, individual and national, drouth, scarcity of

food are not always chargeable to the account of intentional wrong. There are many times when the innocent suffer with, and even for, the guilty. In such instances the evil is apparently physical, of which the following may be regarded as examples: "all the evil things which Herod had done" (Lk. 3:19); "He cured many diseases and plagues and evil spirits" (Lk. 7:21), but in the case of Herod, for himself the evil may also be looked upon as immoral, but for those who suffered, it was otherwise, for even when evil has been occasioned by sin, the majority of those who are injured are not responsible for the ills which come upon them.

The larger number of instances in the New Covenant have to do with actions of which the actor is responsible. Something may be immoral when the action is not possible, for moral evil comes from within the man: "All these evil things proceed from within, and defile the man" (Mk. 7:21ff); "If that evil servant shall say in his heart" and shall beat his fellow-servants and drink with the drunken, moral evil is present. The spiritual import of the last six commandments of the Decalogue is taught by Jesus in "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment", "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" (Mt. 5:21f; 27f). "But if thine eye be evil, thy whole body shall be full of darkness" (Mt. 6:23; Lk. 4:34). The words and actions of men arise

in their thoughts, "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things" (Mt. 12:34f; Lk. 6:45; "Wherefore think ye evil in your hearts?" (Mt. 9:4); "For out of the heart come forth evil thoughts" (Mt. 15:19). The force of evil in its injurious effect upon the character of men and the necessity of avoiding it is implied in the prayer that Jesus taught His disciples to pray, "Bring us not into temptation, but deliver us from the evil" (Mt. 6:13; Lk. 11:4). In Jesus' teaching about oaths, He said that one should be so true to self and to God that his statements should need no support by imprecation, "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil" (Mt. 5:37). When Jesus says, "Resist not him that is evil" (Mt. 5:39), He is talking about retaliation whose rule is to strike back, but such is not the spirit of righteousness, rather it is to return good for evil.

Also, the character of a man's thinking determines the character of the man, "Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Mt. 7:17f), which is preceded by the one sane law of judgment that men know, "By their fruits ye shall know them". The reason assigned by Jesus as to why men love darkness is "for their works were evil" (Jno. 3:19), and He testified of the ways of the world, "that

its works are evil" (Jno. 7:7). Jesus, in His intercessory prayer, prayed that the Father should "keep them from the evil" (Jno. 17:15).

The things that Jesus classed as evil may be learned by carefully studying the things which He reproved among those with whom He was contemporary. To the scribes and Pharisees who wished a sign from Him, He said, "An evil and adulterous generation seeketh after a sign" (Mt. 12:39), implying that their attitude toward Him and His teaching came under the classification of evil. Not all evil in the world consists in the actual doing of some mean or low thing; the attitude a man may have to the high and lofty values of life may put him into the class of evil men. Upright and righteous conduct is the sovereign remedy for banishing evil in this life and overcoming it to the end that life may be complete. Of the Rich Man and Lazarus, it is written, "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things" (Lk. 16:25), that is, the Rich man had good things, but did not use them to the glory of God or the good of men, and Lazarus had sickness, nakedness and hunger. But the scene is reversed after death. Whenever any man fixes his mind upon something with intense desire, he is in the way that may lead him to increased wrong. Evil may be the thoughts of evil men, their plans and their deeds; or the things men suffer because of their own wrongs; or the disasters which come upon them because of the mistakes of others.

Evil Eye

Anciently, the superstition of an "evil eye" was widely spread over the earth and its influence is seen in the life of the Jews in the time of Jesus. There are not many references in the Gospels. "To the laborers who complained because Jesus made them all equal when the time for paying them their wages came, He said, "Is thine eye evil, because I am good?" (Mt. 20:15), and in the Sermon on the Mount, when teaching His disciples singleness of purpose and loyalty to God, He said, "If thine eye be evil, thy whole body shall be full of darkness" (Mt. 6:23; Lk. 11:34). But the severest stricture comes from the class in which it is placed in Mark 7:22, where it occurs along with "covetings, wickednesses, deceit, lasciviousness, railing, pride, foolishness". "Evil eye" is synonymous with envy and covetousness in some of its forms. The envious eye, like the invidious tongue, has a baneful influence over a man's character. It must be put far away from the disciple of the Master.

Evil One

This is the translation of "ho poneros" in, "Deliver us from the evil one" (Mt. 6:13); "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one" (Mt. 5:37). In "Resist not him that is evil" (Mt. 5:39), it has reference to the evil man, as in, "the evil man out of the evil treasure bringeth forth that which is evil" (Lk. 6:45). In the parable of the Soils (Sower), he who snatched away the seed is "the evil one" (Mt. 13:19), and in

the parable of the Tares, we have "and the tares are the sons of the evil one" (Mt. 13:38), and Jesus prayed that the Father should keep His disciples from "the evil one" (Jno. 17:15). These are all the instances in the Gospels where the article is used with evil. This personal form in each case except those already mentioned refers to the enemy of man who is known by various terms, all of which mean the "accuser" or the "calumniator".

Evil-speaking

"Evil-speaking" is the rendering of the Greek word "kakologeo" and is found in the Gospels only in the following passages: "He that speaketh evil of father or mother, let him die the death" (Mt. 15:4; Mk. 7:10); and "Jesus said . . . there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me" (Mk. 9:39). The thing that is wrong in "evil-speaking", as is indicated by the use of the term, is essentially "detraction", that is, to say things that are hurtful to the reputation. The feeling against such is seen in the dealing with the child who would detract from the reputation of his parents. This is, too often, too lightly regarded by the disciples of Jesus. The Greek word occurs in but one other place in the New Covenant, "speaking evil of the Way" (Acts 19:9).

Exalt

In the New Covenant, "exalt" is the translation of the Greek word "hupsoo" which means "to raise high, to elevate". It is never used with reference to God.

The sense may be obtained from its use: "Thou, Capernaum, shalt thou be exalted unto heaven? (Mt. 11:23; Lk. 10:15); "Hath exalted them of low degree" (Lk. 1:52); "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (Jno. 3:14); "When ye have lifted up the Son of man" (Jno. 8:28); "And I, if I be lifted up from the earth, will draw all men unto myself" (Jno. 12:32, cf. v. 34). In these passages the term is used with reference to a city, to men, to a historical event in Old Covenant history, and to Jesus, both with reference to the manner of His death and also His exaltation.

But the more practical lesson found is that Jesus strongly condemned self-exaltation: "And whosoever shalt exalt himself shall be humbled: and whosoever shall humble himself shall be exalted" (Mt. 23:12; Lk. 14:11; 18:14). Too, the impression is more deeply made when we recall that the language is found in connection with Jesus' dealing with the self-righteous Pharisees who boosted themselves to obtain the praise of men; who wanted the chief seats at feasts; and who trusted in themselves. Jesus teaches that humbleness is the way of true exaltation, of which He Himself is the supreme example.

Example

There are two ways to teach; By precept and by example. In this passage found in John, we get a view of Jesus' method. In a most striking example of love which prompts to service, Jesus "poureth water into the basin, and began to wash the disciple's feet, and to wipe them with the towel where-

with he was girdled" (Jno. 13:5), and when He had washed their feet, He said, "Know ye what I have done to you? I have given you an example, that ye also should do as I have done to you" (Jno. 13:12, 15). Was there ever a more striking picture of loving, humble service? The Master washing the servant's feet! The lesser served by the greater! So said He, ye ought to serve one another.

Excommunication

The parents of the blind man whose sight Jesus restored were afraid to acknowledge Jesus because of the agreement of the Jews "to put out of the synagogue" (Jno. 9:22) any man who should confess Him. It is also written that many of the rulers believed, but would not confess it because of the Pharisees, lest "they should be put out of the synagogue" (Jno. 12:42). Also, Jesus instructing His disciples and cautioning them said to them, "They shall put you out of the synagogues" (Jno. 16:2). This system of personal discipline seemed to have a powerful force, as it was feared by the Jews and Jesus speaks of it in a way as to suggest reproach. It is probably true that Jesus refers to the three stages of such discipline in, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake" (Lk. 6:22).

The nearest approach to an express prescription of excommunication given by Jesus is in Matthew 18:15-19. But the offence here is purely personal, as is also the penalty: "And if he refuse to hear the

church also, let him be unto thee as the Gentile and the publican" (Mt. 18:17), that is, out of the pale of association and conversation. But the next verse may imply action on the part of the assembly, "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven", but this passage, as the similar one in Matthew 16:19, may refer to the general statements of principles rather than to specific enactments. In the main, it rather seems that Jesus is giving the principle of dignified avoidance of the offender, than that He is prescribing any method of excommunication.

Expedient

The Greek word "sumphero", translated "expedient", means literally "to bear or bring together" and with a personal reference, "to be profitable". The Greek word is translated "profitable" in Matthew 5:29f; 18:6; it is rendered "expedient" in the remark that the disciples made in response to Jesus' teaching about divorce, "If the case of the man is so with his wife, it is not expedient to marry" (Mt. 19:10), that is, it would not be well to marry; in the plotting of the Pharisees to put Jesus to death, Caiaphas said, "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not" (Jno. 11:50; 18:14), that is, Caiaphas thought it politically expedient or profitable to the Jewish regime that Jesus should die; and in His farewell discourse He said to His disciples, "I tell you the truth; it is ex-

pedient for you that I go away", that is, it would be profitable for them, "for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (Jno. 16:7), to the end that His work might continue in a larger measure. In each instance, the idea is that which is profitable or right. It is never used in the New Covenant in opposition to what is strictly right. Its use in the sense "hastening" does not occur, neither does its bad sense of "mere convenience". One has said, "Nothing but the right can ever be expedient".

Extortion

In His scathing denunciation of the Pharisees, Jesus said of them, "Within they are full from extortion and excess" (Mt. 23:25; Lk. 11:39). In the parable of the Pharisee and the Publican, the Pharisee is represented as praying, "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican" (Lk. 18:11), and the same Greek word occurs in the Sermon on the Mount, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Mt. 7:15). In each instance the idea of snatching away from another by strife, greed and oppression that which does not rightly belong to him is set forth. Covetousness is involved in its meaning, for it is to gain through greed. It belongs to the category of the grossest crimes known to men, and is so grievous that it closes the door of heaven to him who is guilty of practicing it.

Eye

The eye is the physical organ of sight, "the lamp of the body" (Mt. 6:22; Lk. 11:34). To be useful the eye must be single, "If therefore thine eye be single, thy whole body shall be full of light" (Mt. 6:22; Lk. 11:34), that is, it must not be double or given to uncertain vision. If one would grow into full fellowship with Jesus, there must be no uncertain vision, no wavering in purpose, but a singleness of vision and steadfastness of aim. When the eye is single, there is the surest safe-guard against self-deception. "Thine eye be single" stands in contrast to "thine eye be evil"; with the one the whole body shall be "full of light" but with the other "full of darkness".

In the figurative sense, the term "eye" is used as, the organ of spiritual perception, which may be holden, "But their eyes were holden that they should not know him" (Lk. 24:16); or closed, "Because seeing they see not. . . . And their eyes they have closed; lest haply they should perceive with their eyes" or hid, "If thou hadst known . . . the things unto peace! but now they are hid from thine eyes" (Lk. 19:42; Mt. 13:13, 15); as the index of a man's disposition, of which, the publican who would not lift so much as his eyes unto heaven" (Lk. 18:13), may be an example. At the raising of Lazarus, the stone was rolled away, "And Jesus lifted up his eyes" and prayed to the Father (Jno. 11:41, cf, 17:1).

Faith

In the American Revised Version, the Greek word "pistis" is always translated "faith". In the Synoptics, it occurs twenty-four times, and in these, as elsewhere in the New Covenant, the meaning is "reliance", "trust" in an overwhelming majority of cases. Indeed, of the instances in the Synoptics, twenty of them are recorded as coming from the lips of Jesus; yet in one case only, "have left undone the weightier matters of the law, justice, and mercy, and faith" (Mt. 23:23) is the word used in the sense of fidelity. All the others demand the sense of "reliance", "trust". The word does not occur in the Fourth Gospel.

Faithless

Jesus upbraided the people because of their lack of faith. When He cured the epileptic that His disciples could not cure, He said, "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me" (Mt. 17:17; Mk. 9:19; Lk. 9:41). This narrative becomes more impressive when we recall that Jesus healed the epileptic boy immediately after coming from the mount of transfiguration, and immediately following the healing, the disciples asked, "Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Mt. 17:19f). The circumstance afforded Him another opportunity to declare to His disciples the invincible

power of faith. In this passage, "the lord of that servant shall cut him asunder and appoint his portion with the unfaithful" (Lk. 12:46), the word is used in the sense of not being true to the trust his lord imposed upon the servant. And to Thomas who had said that he would not believe unless he could see and feel, Jesus said, "Be not faithless but believing" (Jno. 20:27). Lack of faith keeps many from the high and lofty things of which each may be capable of attaining. It is faith that counts in all the relations of life.

Family

Jesus came to save "that which was lost" (Lk. 19:10), and on account of the laxity of divorce in His times, He reaffirmed the original charter of the monogamic family: "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" (Mt. 19:6; Mk. 10:8f). He affirmed the indissolubility of the family not only against the parties thereto but also against the power of society. So He held that the old charter written in the heart of man ought to stand. Jesus did not seek to regulate the family so much as He sought to regulate the life of those who entered the family. His method always was to begin with the individual. He understood perfectly that a perfect society cannot be made out of imperfect individuals. It is a little strange that we do not have any word from Him concerning the conduct and duties of children to parents. But the ancient law, "Honor thy father and thy mother" still stood. He came not to destroy but to fulfill that statute. That still indicated the right relation of

children to parents. Doubtless, if a child had come to Him and asked about his relation to his parents, He would have pointed to that commandment, as He pointed to others in response to other inquiries about other duties of life.

Father's House

In the request of the rich man "I pray thee therefore, father, that thou wouldest send him to my father's house" (Lk. 16:27), the term is used in the sense of a dwelling, a house. Jesus used it in speaking of the earthly temple, "Make not my Father's house a house of merchandise" (Jno. 2:16). But it is in this passage that our interest chiefly centers, "In my Father's house are many mansions" (Jno. 14:2). In Heaven there are many abiding-places. The joys of the Redeemed, and the scope of their activities cannot be fully anticipated by us now, but this we know, Jesus has gone to prepare a place for us and will come again to receive us unto Himself, that where He is, there we may be also, at home in the Father's house.

Fear

The words "phobos", and "phobeomai", translated, respectively, "fear, affright, terror" and "to cause, or put in fear" are used in the New Covenant generally in the use of ordinary fear. However, the verb is used in, "I fear not God, nor regard man" (Lk. 18:4) and "Dost thou not even fear God, seeing thou art in the same condemnation?" (Lk. 23:40) of the fear of God. A cognate form occurs one time in the sense of

something terrible or portentous. "There shall be terrors and great signs from heaven" (Lk. 21:11).

Jesus' teaching removed the dread or fear of God in the lower sense which is found in the Old Covenant, for He revealed Him as the loving and forgiving Father. But there remains the filial fear and sense of awe. Jesus would remove all fear from men, other than that reverent fear and awe of which men should stand with respect to God: "Why are ye fearful, O ye of little faith" (Mt. 8:26; Mk. 4:40); "Fear them not", Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell", "Fear not therefore: ye are of more value than many sparrows" (Mt. 10:26, 28-31; Lk. 12:5ff); "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Lk. 12:32). Fear in the sense of awe and reverence is a natural and beneficent feeling. It is this fear that Jesus teaches men. All fear, in the sense of terror or affright, should be put away from the true disciple, and the more beneficent sense should have control.

Fig-Tree

Often did Jesus draw from Nature to teach His disciples some great lesson. In the parable of the Barren Fig Tree (Lk. 13:6-9), where for three years fruit was sought and none found, and the vinedresser asks for more time and attention that it might bear fruit, Jesus teaches the necessity of bearing fruit in that righteousness which exalts and preserves. If the individual or the nation does not so do, destruc-

tion is the inevitable result. Yet the solicitude of the vinedresser teaches also the need of keeping on trying with all patience. Again, on the morning after His triumphal entry into Jerusalem, He was returning to the city, He hungered, "And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away" (Mt. 21:18f; Mk. 11:12ff, 20f). This miracle clearly demonstrated that the time of judgment drew near, and forcibly foretold the impending fate of the fruitless Jewish nation. In His discussion about the destruction of Jerusalem, He said, "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors" (Matt. 24:32f; Luke 21:29-33). As they were able to judge the fruiting season's approach by the appearance of the branches of the fig tree, so would they be able to judge the impending destruction of the temple and the city and the nation which should have been fruitful but bore no fruit unto perfection. There may be also in the Parable the hint of the coming of the kingdom of God, and also the second Advent of Jesus upon the earth. But whether these are intended, the practical lesson can be learned that He expects His followers to bear fruit and that judgment is determined by the quality of the fruit borne. If all shall faithfully do this in His service and be ready when the crises of life approach, it will not be of much concern whether the

Parable included both the destruction of Jerusalem and His second coming or not. Preparedness is the chief concern in the teaching of Jesus concerning the future.

Fire

The domestic uses of fire for heating, lighting and cooking were well known in Jesus' time and mention of each occurs in the New Covenant. Fire is mentioned in the Gospels in connection with Jehovah's wrath against sin and punishment of the wicked, see Mt. 3:10-12; 5:22; 13:40ff; 25:41; Lk. 3:16f. And in these passages, "For every one shall be salted with fire" (Mk. 9:49); "I came to cast fire upon the earth" (Lk. 12:49), with which comparison should be made to, "I came not to send peace, but a sword" (Mt. 10:34), Jesus was teaching the divisions which would arise because of His teaching, even the severance of family ties, yet a life of spiritual endeavor and achievement should purify and preserve even through the salt of affliction. His call to men is not to a life of ease or indolence, but to an active life in His service which may occasion persecution. Righteousness in living will triumph; persistence in evil ways will bring its retribution, "Salted with fire". The salt of righteousness prevails unto peace.

Fishing-Fisher

Fishing was an important industry in Galilee in the time of Jesus. The manner of fishing was usually by means of the net. It was a "Casting net" which Andrew and Simon were using when Jesus called them,

saying, "I will make you fishers of men" (Mt. 4:18f; Mk. 1:16f), but in the Parable of the Net (Mt. 13:47f), the net was evidently the dragnet. The word most often used for net "diktuon" is from a word meaning "to cast", yet the context in several places shows that the dragnet is meant, for example, "Put out in the deep, and let down your nets for a draught" (Lk. 5:4), "Simon Peter . . . drew the net to land" (Jno. 21:11).

A very deep interest attaches to fishing and fishermen because many of Jesus' disciples were fishermen. The kingdom of heaven is likened to a net. Fishermen, then, as now, formed a distinct class. The work was strenuous; not a work for the weak and indolent. James and John, because of their crudeness in manner, and roughness in treatment of others (Lk. 9:49, 54), were nicknamed the "sons of thunder", before they were tempered by Jesus' influence. Exposure to all kinds of weather made them hardy and fearless. Often did they toil for hours without success, but were always ready to try again (Lk. 5:5 ;Jno. 21:3). Such men, when drawn by the spirit of the Master, became "fishers of men". The call to-day is to strong men, to men who are not afraid of hardships, to men whose hearts are filled with love for their fellows, to go forth among men to carry the glad tidings of salvation.

Flowers

Each spring Palestine is covered with a profusion of flowers. Yet it is quite remarkable that the Syrian thinks little of flowers except for their perfume. Jesus' reference to the flowers, "Consider the lilies

of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Mt. 6:28f; Lk. 12:27), discloses His love for the simple and the beautiful in which He rejoiced both in the physical and in the moral world. The happy, joyous characteristic of His life is portrayed, as well as bringing before His hearers by His illustration the teaching that the Father is gentle, tender and merciful. Alike in Nature and in the life of man; He saw the evidences of the Father's tender care.

Food

The cereals had a chief place among the foodstuffs of the East. The most important were wheat and barley. The primitive way of using wheat for food was to pluck the fresh ears and rub the grain out of the husks in the hands and eat the raw grain. Jesus' disciples went "on the sabbath day through the grain-fields; . . . and were hungry and began to pluck the ears and to eat" (Mt. 12:1; Mk. 2:23; Lk. 6:1). Barley has always been the principal food of the poorer classes, and, like wheat, has been made into bread; "There is a lad here, who hath five barley loaves . . . the broken pieces from the five barley loaves" (Jno. 6:9, 13). Meal is mentioned in Mt. 13:33 and Luke 13:21.

Among the vegetable foods of the Jews, mustard is mentioned in the Synoptics, (Mt. 13:31; Mk. 4:31; Lk. 13:19; Mt. 17:20; Lk. 17:6). Certain spices and vegetables, used for seasoning are mentioned, "Ye tithe the mint and anise (dill) and cummin" (Mt. 23:23):

“Ye tithe mint and rue and every herb” (Lk. 11:42).

Mention of food from trees occurs: of olives, implied in the expression “Mount of Olives” (Mt. 21:1; 24:3; 26:30, etc); of figs, (Mt. 7:16; Lk. 6:44; Mt. 21:19f; Mk. 11:13, 20, 21; Lk. 13:6f, etc); of grapes, often called “the fruit of the vine” (Mt. 26:29; Mk. 14:25; Lk. 22:18), reference to “vinedresser” (Lk. 13:7), numerous references to “vineyard” in the Synoptics and to “vine” in John. Less prominent is the fruit of the sycamore (mulberry-fig) tree (Lk. 19:4); and the pods of the carob tree (Lk. 15:16).

Animal food was much less used then than now. Goats, especially the kid of the goats, was much prized for food. A kid, as less valuable than a lamb, was naturally the readier victim when meat was required, hence the irony of the elder brother in, “Thou never gavest me a kid, that I might make merry with my friends” (Lk. 15:29). Sheep are often mentioned in the Gospels. The sheep of Palestine were mainly the fat-tailed species, and, generally, only the lambs were killed for food. The “fatted calf” (Lk. 15:23) was killed and eaten in honor of the returned wanderer. There is no mention of milk in the Gospels, but references elsewhere suggest it as an article of food. The food of John the Baptist was “locusts and wild honey” (Mt. 3:4; Mk. 1:6). The mention of fish, fishers and fishing indicates that fish had an important place in the diet of the times: “If he shall ask for a fish” (Mt. 7:10; Lk. 11:11); “two fishes” (Mt. 14:17, 19; Mk. 6:38, 41; Lk. 9:13, 16, etc); Jesus ate a piece of broil-fish (Lk. 24:42). Among fowls, mention is made of the “hen” and “her chickens” (Mt. 23:37; Lk. 13:34)

and "cock" in many passages, but these were introduced into Palestine, probably, during the Persian period. Of birds, the humble sparrow comes in for his share of mention, "Are not two sparrows sold for a penny?" (Mt. 10:29; Lk. 12:6) (five). Eggs are mentioned, (Lk. 11:12).

The disciples were accustomed to buy food as they went through the country, "For his disciples were gone away into the city to buy food" (Jno. 4:8); some thought that Jesus said to Judas, "Buy what things we have need of for the feast" (Jno. 13:29). Of course salt had an important place then, as now, in the preparation of food for eating.

Forgiveness

Jesus taught that forgiveness is a duty. There is no limit to the extent of forgiveness, "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Lk. 17:3f); Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven" (Mt. 18:21f). The unforgiving attitude is one of the most heinous of sins. It is an offence which God will not forgive, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts" (Mt. 18:34f). It was a blemish on the life of the elder brother (Lk.

15:28-30). It is the cause of men not obtaining forgiveness from the Father, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Mt. 6:14f). It is this implacable attitude of an unforgiving spirit that Jesus would remove and replace instead a generous, forgiving disposition.

It is not far from the truth, if any, to say that the essence of the teaching of Jesus is, "Be of a forgiving disposition". To be forgiving is the basis of obtaining the Father's forgiveness, "For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Mt. 6:14); "And whensoever ye stand praying, forgive, if ye have ought against anyone, that your Father, also who is in heaven, may forgive you your trespasses" (Mk. 11:25); "And forgive us our sins; for we ourselves also forgive every one that is indebted to us" (Lk. 11:4). Forgiveness was the state of mind that caused the father to welcome joyfully the prodigal boy (Lk. 15:21). The disciple of Jesus must always be under the obligation and willing to extend forgiveness. Repentance and forgiveness go hand in hand. Whenever there is a breach because of sin between man and man or between man and God, it must be closed through repentance and forgiveness so that the solidarity of Fatherhood and brotherhood be not impaired.

Fox

Jesus referred to Herod as a fox in replying to the Pharisees who came to Him, saying, "Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox etc" (Lk. 13:

31f), doubtless alluding to the cunning and craftiness of Herod's disposition, as also, perhaps, his cowardice. Of Himself Jesus said, "The foxes have holes, . . . but the Son of man hath not where to lay his head" (Mt. 8:20; Lk. 9:58), in response to one who came to Him and said, "I will follow thee whithersoever thou goest". This was a warning to the impulsive man who may have thought that in following Jesus, he would have an easier time in material things. In His answer, all prosperity and worldly honors are denied. The service that Jesus wants is that which comes from a sincere desire to be helpful. He teaches that men should not be over-concerned about material prosperity, but should grow into righteousness more and be content with what they have.

Fragments

At the miraculous feeding of the 5000 (Mt. 14:16-21; Mk. 6:37-44; Lk. 9:13-17; Jno. 6:10-13), when the great crowd had eaten, John records that Jesus said, "Gather up the broken pieces which remain over, that nothing be lost" (Jno. 6:12), and each one records that the broken pieces filled twelve baskets. One can see how easily it would have been to have left all this quantity of fragments or broken pieces there on the ground, but Jesus was unwilling that any part should be lost. He teaches the great lesson of carefully husbanding the resources one may have, and not to be prodigal in the things that pertain to the sustenance of the physical life. What a contrast is here given to the oft-heard expression, "Come easy, go easy"! Prodigality in any relation of life is condemned in the

teaching of Jesus. There is no indication of penury in saving the "scraps", rather it gives a concrete demonstration to His disciples of thrift. It was not for Himself that these broken pieces should be saved, but for the disciples.

Friendship

The friendship of Jesus and His disciples is well illustrated in the records of the gospel in its growth from Teacher and disciple, Lord and servant, to that of friend and friend: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends" (Jno. 15:13ff). Literature abounds in many examples of lofty friendships but friendship with Jesus is the highest. He teaches that each and every man may have friendship with Him if he does the things which He commanded. There is, therefore, no reason why all men cannot have Him for their friend, the friend, indeed, "that sticketh closer than a brother". His friendship is sincere, abounding in love, sympathy, tenderness, understanding, helpfulness and compassion.

Fulfill

The fulfillment of prophetic scripture is often mentioned in the gospels. Jesus Himself declared no less than nine times that this or that was for the fulfilling of the scriptures. This fact with the large number of quotations He made from the Old Covenant teaches

that He recognized it as authoritative. He taught that all righteousness should be fulfilled, "For thus it becometh us to fulfill all righteousness" (Matt. 3:15), and Paul said, "Love is the fulfilment of the law" (Rom. 13:10), "The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. 5:14). This is the whole tenor of Jesus' teaching and conduct for He "came not to destroy, but to fulfill" (Matt. 5:17).

Furnace

Jesus made a notable figurative use of this term in the expression, "the furnace of fire." In the remarkable imagery in the parable of the Tares, He said, "The Son of man shall send forth angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire" (Matt. 13:41f); and in the variant form in the parable of the drag-net, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire" (Matt. 13:49f). The expression stands as a symbol of the final destiny of the wicked, a symbol of "the eternal fire which is prepared for the devil and his angels" (Matt. 25:41).

Gain

In the gospel records, gain is the translation of three Greek verbs: "prosergazomai", "to work toward" or "to gain by trading" as in "Lord, thy pound hath made ten pounds" (Luke 19:16); "Poieo," "to make gain," as in, "Thy pound, Lord, hath made five pounds" (Luke

19:18); “kerdaino,” “to gain, acquire,” as in “I have gained other five talents . . . two talents” (Matt. 25:20, 22). In each of these instances, gain in a commercial sense is quite apparent. Therefore, Jesus approves of trading for the purpose of gaining. Indeed, in the parable of the talents, to each of those who had made gain, He expressed His approval, thus, “Well done, good and faithful servant,” and similarly in the parable of the pounds.

The third word named above occurs also in “And if thy brother sin against thee, go show him his fault if he hear thee, thou hast gained thy brother” (Matt. 18:15). The idea in this passage is that he is gained unto righteousness and to the offended one anew. Gain in this sense is moral. In teaching concerning the self-denial of His disciples, Jesus asked, “For what shall a man be profited, if he shall gain the whole world, and forfeit his life?” (Matt. 16:26; Mark 8:36; Luke 9:25), in which, Jesus teaches that the soul, or life in its highest sense is worth more than the gaining of the whole material world. He sets forth the highest standard of value that is possible. For any man thinks more of his own self than he thinks of all material wealth. The true gain is spiritual, for it is then that men come to the higher, larger life of love and self-denial. He loses love for earthly ambitions and pleasures and finds himself rich in joyful service.

Gehenna

Jesus used this term ten times. In all of the passages, it designates the place of eternal punishment of the wicked, generally in association with the final

judgment. It is connected with fire as the source of torment. In two of the instances, Matt. 5:22; 18, 19, fire is mentioned, "the hell of fire"; in all others, Matt. 5:29f; 10:28; 23:15; Mark. 9:43, 45, 47; Luke 12:5, it is rendered "hell" and Mark adds such descriptive expressions as "into the unquenchable fire" (v. 43) and "where their worm dieth not, and the fire is not quenched" (v 48). Both body and soul are cast into it. It is very remarkable that the word occurs in but one other place in the New Covenant, and also that Jesus used it three times in the Sermon on the Mount which is called the Magna Charta of the Christian religion. Men need to hear more about the punishment of sin in the hell of fire.

Gesture

The Jew is rich in gestures by which feelings are expressed and force is added to words. Of this we have some examples in the gospels. When the wandering boy came back home, "his father . . . fell on his neck, and kissed him" (Luke 15:20); also Judas, in the betrayal, said, "Hail, Rabbi; and kissed him" (Matt. 26:49; Mark 14:45). We read of prayer offered standing, the hypocrites "love to stand and pray" (Matt. 6:5); "Whosoever ye stand praying, forgive" (Matt. 11:25). We have beckoning with the hands, "they beckoned unto their partners in the other boat" (Luke 5:7); "Simon Peter therefore beckoned to him (John)" (Jno. 13:25), and Pilate washing his hands publicly as a declaration "of freedom from complicity," "He took water, and washed his hands before the multitude" (Matt. 27:24). Wagging the head expressed contempt

or malicious enjoyment, so at the crucifixion, "They that passed by railed on him, wagging their head" (Matt. 27:39; Mark 15:29). On the occasion of Jesus' washing the disciples feet, He quoted from the Psalms, "He that eateth my bread lifted up his heel against me" (Jno. 13:18); "lifting up the heel" was a symbol of opposition; "shaking the dust from the feet" symbolized the freeing from responsibility, or complete rejection, see Matt. 10:14; Luke 9:5; 10:11; Mk. 6:11). The sense of horror in the presence of disaster or blasphemy was expressed by rending the garments, "The high priest rent his garments, saying, He hath spoken blasphemy" (Matt. 26:65; Mark 14:63).

It is quite interesting to note the gestures ascribed to Jesus. Of His eyes, we have recorded "he lifted up his eyes" before He gave the beatitudes, which indicates a loving regard for His disciples (Luke 6:20); and concerning the one who ran to Him and asked what he should do to inherit eternal life, we read "And Jesus looking upon him loved him" and "Jesus looked round about"—sadly, and said, "How hardly shall they that have riches enter into the kingdom of God!" (Mk. 10:21, 23); before He blessed and brake the loaves, we have Him "looking up to heaven" (Matt. 14:19; Mark 6:41; Luke 9:16); also before healing one deaf and who had an impediment in his speech (Matt. 7:34). In the case of healing the withered hand, "He looked round about on them all," upon His adversaries in the synagogue (Luke 6:10), and "looked round about on them with anger, being grieved at the hardening of their heart (Mark 3:5). When He turned and "looked upon Peter, he remembered" (Luke 22:61) his boast-

ing and fall, and went out and wept bitterly. It is written how "He took a little child . . . taking him in his arms" (Mk. 9:36), as an example to His disciples, and how "He took them in his arms . . . laying his hands upon them" (Mark 10:16). We read that He stooped down, and with his finger wrote on the ground" and "lifted up himself", and spake, and again, "stooped down, and with his finger wrote on the ground," till one by one the accusers of the woman, condemned and ashamed, had departed, when He again "lifted up himself" and sent the woman away (Jno. 8:6-10). On his way to the tomb of Lazarus, we are told "He groaned in the spirit, and was troubled" (Jno. 11:33). All these assist us to better understand the deep love, sympathy and compassion Jesus has for sinful, suffering men.

Give

This word occurs many times in the Bible. We find it used in the sense of giving away one's self, as in "that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); "pay them their hire" (Matt. 20:8); and "render the account of thy stewardship" (Luke 16:2). Jesus said to His apostles, "Freely ye received, freely give" (Matt. 10:8), and He taught "Give for alms those things which are within" (Luke 11:41). Also, we read, "Give to every one that asketh thee," "Give, and it shall be given unto you; good measure etc." (Luke 6:30-38), "Give to the poor, and thou shalt have treasure in heaven" (Matt. 19:21), and He makes the extent of one's obligation measured only by his ability which is

capable of increasing through activity, "For unto every one that hath shall be given, and he shall have abundance" (Matt. 25:29; Luke 19:26; Matt. 13:12; Mark 12:48). Jesus approved of the conduct of Zacchaeus, "Lord, the half of my goods I give to the poor" (Luke 19:8); and He made the saving of the soul the highest achievement, "What shall a man give in exchange for his life" (Matt. 16:26; Mark 8:37). The prominence of "give" is seen in the "great gift": "For God so loved the world, that he gave his only begotten Son" (Jno. 3:16), and the Son came "to give his life a ransom for many" (Matt. 20:28; Mark 10:45), and He said, "I give unto them eternal life" (Jno. 10:28). Because of the gifts from the Father through the Son, men should give, and Jesus tells men, "Ask and it shall be given you . . . for every one that asketh receiveth . . . if ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7:7f, 11; Luke 11:9f, 13). Men are limited in their power to give only by their attitude to the Father and the Son, and when they realize the import of that word of Jesus, remembered by Paul and preserved for us by Luke, "It is more blessed to give than to receive" (Acts 20:35), their lives will become more fruitful in service to Him from whom "every good gift and every perfect gift cometh" and "who giveth to all liberally."

Glad Tidings

The Greek verb "euaggelizomai" "to tell good news" is translated "good tidings" in the message of Gabriel

to Zacharias, "I was sent to bring thee these good tidings" (Luke 1:19), and in the record of Jesus' going about "preaching and bringing the good tidings of the kingdom of God" (Luke 8:1); "the poor have good tidings preached to them" (Luke 7:22); in the angel's message to the shepherds, "I bring you good tidings of great joy which shall be to all the people" (Luke 2:10); of John the Baptist, "preached good tidings unto the people" (Luke 3:18); of Jesus' fulfilling prophecy, "Because he anointed me to preach good tidings to the poor" (Luke 4:18); and Jesus said, "I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent" (Luke 4:43); also, Jesus said to those who came to Him from John, "The poor have good tidings preached to them" (Luke 7:22; Matt. 11:5). It is also rendered "to preach the gospel," in "They . . . went throughout the villages, preaching the gospel" (Luke 9:6); "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached" (Luke 16:16); and of Jesus that He "was teaching the people in the temple, and preaching the gospel" (Luke 20:1). In all places, except the three and first-named and Luke 3:18; 4:43; 16:16, it is translated in the A. V. as in the three last. It is interesting to note that of the eleven times the word occurs, Luke uses it ten times. The noun form "euaggelion" occurs four times in Matthew and eight times in Mark, rendered "gospel" in each instance. It is the good news of the way of salvation, the glad tidings preached unto men to lead them into the true life. We should rejoice that each of us may have a part in

carrying the joyful tidings of salvation unto the ends of the earth. It is the story of Jesus and His love.

Glorify

In the synoptics, Jesus taught that men shall glorify God, that is, give to Him the worship and reverence which are His due," even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). When the paralytic was cured, we are told, "When the multitude saw it, they were afraid and glorified God" (Matt. 9:8; Mark 2:12; Luke 5:26); and that the man, now cured, "departed to his house, glorifying God" (Luke 5:25); and that "the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel" (Matt. 15:31). The shepherds who came to Bethlehem to see the child, Jesus, returned, glorifying and praising God for all the things they had heard and seen" (Luke 2:20). When Jesus restored the widow's son to her, we read of all glorified God, saying a great prophet is risen among us" (Luke 7:16) of the woman who had a spirit of infirmity, that Jesus laid his hand on her, and "she was made straight, and glorified God" (Luke 13:13); of one of the ten lepers that Jesus healed, that "when he saw that he was healed, turned back, with a loud voice glorifying God" (Lk. 17:15); of the blind man whose sight was restored, that he followed Jesus, "glorifying God" (Luke 18:43); and of the centurion, at the crucifixion of Jesus, that when he saw what was done, "he glorified God, saying,

Certainly this was a righteous man" (Luke 23:47). Also, we read that Jesus returned to Galilee, and "taught in their synagogues, being glorified of all" (Luke 4:15). Often in the record of John is it written that God glorifies His Son: "of the Spirit not yet being given because Jesus was not yet glorified" (Jno. 7:39); of the death of Lazarus, "that the Son of God may be glorified" (Jno. 11:4); of the disciples who did not understand the events of Jesus' triumphal entry into Jerusalem, "but when Jesus was glorified, then remembered they that these things were written of him" (Jno. 12:16); of the Greeks who told Philip of their wish to see Jesus, and Philip and Andrew coming to Jesus to tell Him of the wish, Jesus answered, "The hour is come, that the Son of man should be glorified" (Jno. 12:23), and Jesus' petition, "Father, glorify thy name," with the answer out of heaven "I have both glorified it, and will glorify it again" (Jno. 12:28); when Judas went out from the last supper, Jesus said, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him" (Jno. 13:31f); of the coming of the Holy Spirit, Jesus said, "He shall glorify me" (Jno. 16:14). In the intercessory prayer, Jesus prayed, "Father the hour is come; glorify thy Son, that the Son may glorify thee I glorified thee on earth . . . now, Father, glorify thou me with thine own self" (Jno. 17:1, 4f). Jesus also said to His apostles, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (Jno. 14:13), and He spake to Peter of "what manner of death he should glorify God." The glorification of the Son by the

Father was the manifestation of the Father's approval of the Son. And Jesus, speaking of the intimate relation of the Father and the Son said, "All things that are mine are thine, and thine are mine; and I am glorified in them" (Jno. 17:10). Finally, He tells definitely how that each disciple may glorify the Father, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (Jno. 15:8), even as He glorified the Father by accomplishing the work that the Father gave Him to do (Jno. 17:4). The Father and the Son are glorified by men today through submitting their wills to the will of God. Jesus revealed the way in His life and teaching, and when we follow as He directs we honor Him and exalt his teaching and glorify both Him and the Father.

Glory

Jesus, in His teaching, applied this term to the rank and power of rulers, as in the familiar phrase, "Solomon in all his glory" (Matt. 6:29; Luke 12:27); and it occurs in this significance also in "All the kingdoms of the world and the glory of them" (Matt. 4:8; Luke 4:6) in the offer of the devil, if Jesus would worship him.

It is also used to define the praise, honor and dignity of men, as in the lesson for guests, "Sit down in the lowest place", that when bidden, "Go up higher: then thou shalt have glory in the presence of all that sit at meat with thee" (Lk. 14:10); and in, "I receive not glory from men", "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (Jno. 5:41, 44), in

which Jesus distinguishes between His accusers and Himself in that He receives not glory from men, while they receive glory one of another, as is also evident in, "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true and no unrighteousness is in him" (Jno. 7:18). Also, in the censure of the Pharisees, who "loved the glory of men more than the glory of God" (Jno. 12:43), we have the same use.

Often do we find the word used to ascribe honor and praise to God, as in, "Glory to God in the highest" (Lk. 2:14); and of the stranger who "returned to give glory to God" (Lk. 17:18); and in the case of the blind man, "Give glory to God" (Jno. 9:24). But the most common use of the term is to describe the brilliance which is the characteristic of all persons who share in the heavenly glory, for example, "There talked with him two men, who were Moses and Elijah; who appeared in glory, and spake of his decease . . . but when . . . they saw his glory, and the two men that stood with him" (Lk. 9:31f), and "An angel of the Lord stood by them, and the glory of the Lord shone round about them" (Lk. 2:9).

In many passages in the Synoptics, it is used in connection with the ideal Messianic kingdom of the future: "The Son of man shall come in the glory of his Father with his angels" (Mt. 16:27; Mk. 8:38; Lk. 9:26), and men "shall see the Son of man coming on the clouds of heaven with power and great glory" (Mt. 24:30; Mk. 13:26; Lk. 21:27; Mt. 25:31), and He "shall sit upon the throne of his glory" (Mt. 25:31; 19:28). James and John ask that they should sit, "one on his right

hand and the other on his left hand in his glory" (Mk. 10:37), when He shall "enter into his glory" (Lk. 24:26; 9:26).

Simeon received Jesus in his arms and said, "Mine eyes have seen . . . the glory of thy people Israel" (Lk. 2:30, 32), and the multitude rejoiced in His triumphal entry into Jerusalem, saying, "Peace in heaven, and glory in the highest" (Lk. 19:38). And of the Word dwelling in the flesh, John says, "We beheld his glory, glory as of the only begotten from the Father (Jno. 1:14), and Jesus manifested "His glory" (Jno. 2:11) in the signs which He did. But Jesus did not seek His own glory (Jno. 8:50) for He said, "If I glorify myself, my glory is nothing" (Jno. 8:54). At the raising up of Lazarus, it was for the purpose of manifesting "the glory of God" (Jno. 11:4; 11:40). Isaiah had prophesied of Him because "he saw his glory; and he spake of him" (Jno. 12:41). The condition of Jesus in the ascended state is one of glory, for He prayed that the Father should glorify Him "with the glory which I had with thee before the world was" and of His Apostles, "The glory which thou hast given me I have given unto them", "that they may behold my glory, which thou hast given me" (Jno. 17:5, 22, 24). Glory has a distinct ethical significance for it describes an essential characteristic of the Father and the Son, and is shared by all others who become partakers of the Divine nature.

Gnash

The term "gnash" is used in the Bible of grinding or striking together the teeth in rage, pain or misery

of disappointment. Jesus teaches that he who is rebellious against doing the will of God shall be cast into "the furnace of fire", or "appoint his portion with the hypocrites", darkness, and "there shall be the weeping and the gnashing of teeth" (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk. 13:28). This should be a solemn warning against all disobedience. These several instances of the use of the Greek word "brugmos", "gnashing" express the disappointment of those who seek to order their lives after a manner of their own choosing, rather than to express anger. This seems evident, for the word to express a creaking, grinding or screaming sound, of pain or misery, "trizo" occurs in the New Covenant only in the case of the boy who was afflicted with epilepsy, of whom it is written that when the dumb spirit seized him, "he foameth, and grindeth his teeth, and pineth away" (Mk. 9:18).

Gnat

In the one expression in which this word occurs, "Ye blind guides, that strain out the gnat, and swallow the camel" (Mt. 23:24), Jesus reproveth the inconsistency of the religious teachers of His day in that they were so very careful and painstaking in some things, as in the preparation of their food, and yet were leaving the weightier matters undone. It may be that we have the same type to-day in those who are so strenuously argumentative about doctrinal points at issue, and yet are very careless about their manner of living. It is well to be "sound in doctrine"; it is equally well to be sound in practice.

Goats

Jesus taught that at His Coming, the judgment day is set and that the division of men shall be, "as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left" (Mt. 25:32f). Travelers in Syria relate that it is not infrequent to see flocks of goats and sheep grazing together over the hill and valleys, but when the evening is come, they are usually placed into different folds. This custom is an ancient one, and one familiar to the people of Jesus' time, and served as an apt and fitting illustration of the separation which shall take place between the wicked and the righteous at the final Judgment.

God

The whole teaching of the Old Covenant concerning God is expressed in one sentence, "There is one God and him only shalt thou serve". From the days of the Captivity in Babylon, monotheism became firmly entrenched in the ideas of the Jews, and never more were they to be found lapsing into any species of monolatry. It is this rich heritage which survived in the purer strata of the Jews religion and which was current in the days of Jesus. The New Covenant affords no proof of the existence of God; that is assumed.

The central and fundamental idea of God in the teaching of Jesus is that basic conception of the Fatherhood of God. To Jesus, God is preeminently the Father, that is, the essential nature of God as to

His relation to men is best expressed by the attitude of a father to his children; but God is Father in an infinitely higher and more perfect degree than any man. The heavenly Father is "perfect" (Mt. 5:48), and gives "good things to them that ask him" (Mt. 7:11), in contrast to men, who, as fathers, are evil, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Mt. 7:11). Jesus taught the personal relation of love and care which a father bestows upon his children, rather than the thought of the physical relation of origin, however, the latter is implied in "My Father worketh even until now, and I work" (Jno. 5:17), for the Father is ever working in the world and all things are in His power, and His will must be done (Mt. 6:10; 26:42; Lk. 22:42). It is by the power of God that the least as well as the greatest creature lives, "Behold the birds of the heaven, . . . your heavenly Father feedeth them" (Mt. 6:26; Lk. 12:24), "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father" (Mt. 10:29; Lk. 12:6), and Jesus says to men, "Ye are of more value than many sparrows" (Mt. 10:31; Lk. 12:7). It is the goodness of the Father that Jesus emphasizes. In every relation to men He is absolutely good, "None is good save one" (Mk. 10:18; 26, 32; 7:11). This fact is sufficient to remove all anxiety and produce peace and rest. The goodness of the Father extends to all men, "For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Mt. 5:45). The Father rewards the

obedient "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Mt. 7:22), "else ye have no reward with your Father who is in heaven" (Mt. 6:1); forgives the disobedient, "For if ye forgive men their trespases, your heavenly Father will also forgive you" (Mt. 6:14, cf. Mt. 18:35), and graciously receives the returning wanderer, (Lk. 15:11ff).

Jesus knew the Father as no one else does, and He knew that His relation to Him is unique. This is also a central idea in His teaching. Of the first public personal appearance that we have recorded, He says, "I must be in my Father's house" (Lk. 2:49), that is, as the marginal reading is, about my Father's business, and His last utterance before His death was, "Father, into thy hands I commend my spirit" (Lk. 23:46). Throughout His entire life, His consciousness of the filial relation to the Father is unbroken. Said He, "I and the Father are one" (Jno. 10:30). Before He entered upon His personal ministry, the Father bears witness to His Sonship, "This is my beloved Son, in whom I am well pleased" (Mt. 3:17; Mk. 1:11; Lk. 3:21), and at the transfiguration, the same words were uttered and the added expression, "Hear ye him" (Mt. 17:5; Mk. 9:7; Lk. 9:35). "The Father loveth the Son, and hath given all things into his hand" (Jno. 3:35), and what he seeth the Father doing . . . these the Son doeth in like manner" (Jno. 5:19). It was the Father that sent the Son into the world and intrusted to Him the message of power, "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" (Mt. 11:27). The Father gave Him those who believed in Him, "All that which the Father giveth me shall come unto me", "No man can come to me, except the Father that sent me draw him And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me" (Jno. 6:37, 44f), and "I manifested thy name unto the men whom thou gavest me out of the world for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me" (Jno. 17:6, 8). The words which Jesus spake and the works which He did were those of the Father who sent Him; "The works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me" (Jno. 5:36); "I am he that beareth witness of myself, and the Father that sent me beareth witness of me", "And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him" (Jno. 8:18, 29); "The word which ye hear is not mine, but the Father's who sent me" (Jno. 14:24). Equally complete was His dependence and complete reliance upon the Father: "Father, I thank thee that thou heardest me" (Jno. 11:41); "Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again" (Jno. 12:27f); and the

intercessory prayer in its entirety (Jno. 17). His filial consciousness is seen in His knowing that He gave the full and final revelation of God the Father to men, which was so completely realized in His life and experience that we may know the Father through Him, "If ye knew me, ye would know my Father also" (Jno. 8:19) and "He that hath seen me hath seen the Father" (Jno. 14:9). The Father's will so interpenetrates with the will and life of Jesus that the work and words of the Father shine out through Him, "The words that I speak unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake" (Jno. 14:10f). Even as men honor or hate the Son, so do they honor or hate the Father, "that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him" (Jno. 5:23); "He that hateth me hateth my Father also" (Jno. 15:23). When Jesus comes to execute the judgment which the Father hath intrusted to Him, He "shall come in the glory of his Father" (Mt. 16:27; Mk. 8:38; Lk. 9:26). Jesus was fully cognizant of the uniqueness of His relation to the Father. What He realized in this original ideal way, He communicated to others, "I am the way, and the truth and life; no one cometh unto the Father, but by me" (Jno. 14:6), who lay hold upon it through faith and obedience. Therefore, Jesus is rightly called, "the only begotten Son" (Jno. 3:16), and His opponents understood that He made Himself equal with God (Jno. 5:18).

It is through Jesus alone that men may know the Father. He gave a universal content to the idea of the Fatherhood of God in that He speaks of "your Father", "thy Father", "your heavenly Father" as well as "my Father", (Mt. 6:4, 18; 5:16; 6:8, 26, 32, etc). These expressions mean a personal relationship, and each man should have his manner of living in the consciousness of the intimate presence of the Father, "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven", "that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee" (Mt. 6:1, 4). The real correct manner of living is to strive to attain more fully the doing of the Father's will, "Not every one that saith unto me, Lord, Lord, shall enter unto the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Mt. 7:21), and He stated clearly the true basis of kinship with Him, "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Mt. 12:50; Mk. 3:35). To know the Father is to act more explicitly as He does, to love and forgive as He loves and forgives. "that ye may be sons of your Father who is in heaven" (Mt. 5:45), and grow into perfection like His. (Mt. 5:48). This is the supreme goal of each follower of the Lord Jesus, that he may come into the relation to the Father like unto the relation of the Son to the Father, and thus produce that perfect unity of Father, Son and believer, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will

love him, and will manifest myself unto him" (Jno. 14:21); "I in them, and thou in me, that they may be perfected into one" (Jno. 17:23) that "they may all be one" (Jno. 17:21).

The Fatherhood of God is thus taught by Jesus as realized and revealed, originally and fully in Himself, and partially in believers, and this high teaching has a deep significance for all men. Every man is born a child of God and an heir of His kingdom, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God" (Lk. 18:16). In childhood, all are the objects of Father's love and care, "See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven" (Mt. 18:10); and "It is not the will of your Father who is in heaven, that one of these little ones should perish" (Mt. 18:14). If they become enemies of the Father, even then His beneficence is bestowed upon them for "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Mt. 5:45); "But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil" (Lk. 6:35). The prodigal son may become unworthy to be called son, but the father always remains the father. Indeed, men may go so far away in their unfaithfulness to the Father that their spirits no longer own God, but the devil, as their father; "If God were your Father, ye would love me: . . . Ye are of your father the devil, and the lust of your father

it is your will to do" (Jno. 8:42ff). So the filial attitude of men to God may be broken; but the attitude of the Father toward men is not changed, because in His nature, He is the Father absolutely and is perfect.

Jesus not only taught the Fatherhood of God, but next in importance to that conception, He taught the kingdom of God or the kingdom of heaven which defines the collective condition of men as determined by the reign of the Father in the minds of men. Jesus adopted the idea of the rule of Jehovah in the Old Covenant and adapted it to the inner and spiritual principle of the gospel, though never entirely separating it from the external and cataclysmic idea of His day. But in so far as the old Jewish idea involved the reign of God, Jesus taught clearly the ideal that has power in it to ultimately bring all men into a regeneration that is entire, nothing lacking or wanting, and He anticipated such a condition as coming in the immediate future: "There are some of them that stand here, who shall in no wise taste death, till they see the Son of man coming in his kingdom" (Mt. 16:28), "till they see the kingdom of God come with power" (Mk. 9:1). But the blessings of the kingdom are moral, and Jesus eliminated the favoritism toward the Jew: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness" (Mt. 8:11f; Lk. 13:29); "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you" (Mt. 21:31); "The kingdom

of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Mt. 21:43); "Behold, your house is left unto you desolate" (Mt. 23:38; Lk. 13:35), that is, the kingdom did not belong to the Jews because they were Jews, but that it belongs to those who in humility, hunger and thirst after righteousness, and love mercy, purity and peace, (Mt. 5:3-10; 18:1, 3), and serve most (Mt. 20:26ff; 25:34:), doing the will of the Father (Mt. 7:21); and thus are "born anew" (Jno. 3:3). Such a kingdom cometh not with observation (Lk. 17:20), for it "is within you" (Lk. 17:21). The king therefore of this kingdom must be righteous, loving and gracious to all men, reigning by bringing the will of His subjects into harmony with His own will.

Generally, in Mark and Luke and sometimes in Matthew, it is called the kingdom of God, but usually, kingdom of heaven in Matthew. Jesus brought forth a rich store of parables to illustrate and define it, and in several, the Father is the King or it is He that gives the kingdom, "It is your Father's good pleasure to give you the kingdom" (Lk. 12:32). God, the Father, is the King, and it is His will that is the law of the kingdom, and so the ideal of it is the character of God. However, Jesus reveals the consciousness of His Kingship. It is implied in His approval of Peter's confession, "Thou art the Christ, the Son of the Living God" (Mt. 16:16; Lk. 9:20); and also of the time in the immediate future, when men shall see, "the Son of man coming in his kingdom" (Mt. 16:28). As the judge of all men, He designates Himself king: "Then shall the King say unto them on his right hand"

(Mt. 25:34); "Blessed is the King that cometh in the name of the Lord" (Lk. 19:38); He accepts the title from Pilate, (Mt. 27:11f; Mk. 15:2; Lk. 23:3; Jno. 18:37), and declared, "My kingdom is not of this world" (Jno. 18:36). But there can be only one moral kingdom, and only one supreme authority in the spiritual realm. The two ideas of the Father being King and the Son being King are not antithetical nor even independent. They may have been so as Jesus found them, but He used the two notions as points for reaching the perceptions of men, and bringing to them His idea or teaching of the Father who rules a spiritual kingdom by love and righteousness, to which He orders both nature and history made for the purpose of fulfilling His grace. Jesus taught men to pray that the Father's kingdom may come (Mt. 6:10; Lk. 11:2), into which men enter by obedience. Jesus is both the revealer of the Father's kingdom and its Mediator.

The nature and character of God is summed up in the twofold relation of Father and King. To say that a father and king is a person need not be argued, nor is it necessary to say a person has a spirit. Directly, does Jesus relate the spirituality of God to His Fatherhood, "The true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth" (Jno. 4:23f). Margin, "God is Spirit".

The most characteristic attribute of Fatherhood is Love. In the writings of John, it is the sum of all of God's perfection. With but one exception, that of Jesus' censure of the Pharisees (Lk. 11:42), the term

“love of God” is in Jesus’ teaching found in the Fourth Gospel. Jesus expresses love as the bond which unites the Father to the whole spiritual community, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (Jno. 15:10); “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jno. 14:21). Jesus’ mission was to reveal, and He revealed the Father as almighty and universal love. Likewise, righteousness and holiness were current ideas of Jehovah in Jesus’ time, and He adopted them in their entirety, but coordinated both with love.

The phrase “Holy Father” (Jno. 17:11) occurs once in Jesus’ teaching, but generally, the idea of holiness is associated with the activity of the Father through the Holy Spirit. There is no vestige of artificial, ceremonial, or non-moral sense of holiness in the New Covenant. As a quality of character, righteousness is practically identical with holiness in the New Covenant. It is a rule or standard of conduct which is one with a life of love and holiness. It is brought home to men by the Holy Spirit, “He will convict the world in respect of sin, and of righteousness, and of judgment” (Jno. 16:8). In its origin, it is of God, “Seek ye first his kingdom and his righteousness” (Mt. 6:33); “O righteous Father” (Jno. 17:25).

The infinity and omniscience and omnipotence are not enunciated in so many words, but all are implied in the great plan of salvation. The Father is “Lord of heaven and earth” (Matt. 11:25); The forces of

Nature are at His command, "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Mt. 5:45), and "clothes the grass of the field" (Mt. 6:30). The Father answers prayer, and is able to satisfy every need, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened If ye . . . know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Mt. 7:7f, 11). All things are possible to the Father, "With men it is impossible, but not with God: for all things are possible with God" Mk. 10:27; Mk. 19:26; Lk. 18:27); "Abba, Father, all things are possible unto thee" (Mk. 14:36). By His power, the Father raised up Jesus from the dead, and subjected to Him "all authority . . . in heaven and on earth" (Mt. 28:18). His knowledge is infinite, He only knows the day and the hour of the Lord's coming (Mtk. 13:32; Mt. 24:30, 36); He knows the hearts of men, "But God knoweth your hearts" (Lk. 16:15) and all their needs, "Your Father knoweth what things ye have need of" (Mt. 6:8, 32). All these characteristics flow out of His perfect Fatherhood.

The unity of God is thus stated, "The Lord our God, the Lord is one" (Mk. 12:29), yet what has been given preceding this makes it evident that Jesus claimed a power, authority, and position so unique that they can be adequately described only by calling Him God. He said, "I and the Father are one" (Jno.

10:30). In Jesus' teaching, "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive . . . I will not leave you desolate: I come unto you" (Jno. 14:16ff), it is probable that the Holy Spirit is identified with the risen Lord Himself, but the three are identified as three distinct persons, "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19). The unity between Jesus Himself and the Father is to be realized in a wider sense, "I pray for them, . . . that they may all be one; even as thou, Father, art in me, and I in thee . . . that they may be perfected in one" (Jno. 17:21, 23), Jesus revealed the Father's love, holiness, righteousness, and purpose of grace. All this we know through the Son, in whose place the Holy Spirit should declare His revelation to men, "He shall glorify me: for he shall take of mine, and shall declare it unto you" (Jno. 16:14); "He shall guide you into all truth" (Jno. 16:13), and Jesus left the glorious promise, "Lo, I am with you always, even unto the end of the world" (Mt. 28:20).

Summarizing briefly, Jesus taught: The Father is eager to reclaim the lost, (Lk. 15, Mt. 18:12ff); The Father's readiness to answer prayer, (Mt. 7:7-12; Lk. 11:9ff); The Father gives good gifts to His children; The lofty conception of the Fatherhood of God, in which He gave a content that made His teaching a new message to men; The Kingship of the Father, implied in that phrase "kingdom of God—Heaven" so often on His lips, in such manner and with such purpose as to make men "One with the Father as

he was one"; Prayer is to be directed to the Father (Mt. 6:9; Lk. 11:2; Mt. 6:6); and to trust the Father implicitly in all the ways of life to the end that all worry and all anxiety will be lost in a whole-hearted purpose to do His will as He himself shows the way, and preserved for us in the New Covenant.

Gods

The Pharisees questioned Jesus' right to call Himself the Son of God, and He answered them saying, "Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest: because I said, I am the Son of God? (Jno. 10:34ff). In the Old Covenant times, rulers were regarded as representatives of God, and the carping, critical Pharisees had not the right to charge Jesus with blasphemy because He called Himself the Son of God. It is an *argumentum ad hominem*, a legitimate form of argument, but one that may be easily abused. Men are few who are able to use it correctly and in the manner that Jesus did. But how often do we find men appealing to the prejudices of men to carry some point. Jesus reasoned from their law which made use of the same thing of which they accused Him.

Gold

Among the gifts that the Wise-men offered unto Jesus, gold is mentioned (Mt. 2:11). Jesus refuting

the hypocrisy of the Pharisees, said, "Whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctifieth the gold?" (Mt. 23:16f). Sacred treasure saved from votive offerings was principally gold, and was the spoil most sought after by the enemy, hence the obligation of the worshippers to protect it. It is probable that Jesus is making allusion to this custom in the passage cited. His teaching was that the gold was not greater than the temple, but the Pharisees had gone so far in their traditions as to make the votive gifts of more value than the temple and imposed the obligations pertaining thereto as more binding than the obligations to the temple. When Jesus sent forth the Twelve, He included in His charge to them, "Get you no gold, nor silver, nor brass in your purses"; etc (Mt. 10:9) in which "gold" with the other metals mentioned symbolizes earthly riches. The work of preaching the Gospel is to be held apart from considerations of material things in the sense that men bargain in commercial pursuits. If this should be adhered to today- many an unworthy one would be eliminated from the evangelistic services of the Master.

Good, Chief

Men in all ages have asked the question, "What is the chief, or highest good?" Many have been the answers given. One has enumerated 288 different answers to the question. In the teaching of Jesus, the true and the highest good of man is the kingdom of God, "Seek ye first his kingdom and his righteous-

ness" (Mt. 6:33); "The kingdom of heaven is like unto a treasure hidden in the field . . . is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it" (Mt. 13:44ff). It is not limited with the idea of an earthly content, "Lay not up for yourselves treasures upon the earth . . . but lay up for yourselves treasures in heaven" (Mt. 6:19f). This "good" is a gift, but it is one that must be used and applied. It must be sought and won through the right attitude to God and to men, and the Love which God 'Is, must be cherished and acted out in kindness and righteousness, in the likeness of God, the Father: "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven . . . For if ye love them that love you, what reward have ye? . . . And if ye salute your brethren only, what do ye more than others? . . . Ye therefore shall be perfect, as your heavenly Father is perfect" (Mt. 5:44-48). This takes one back to the beginning, "God created man in his own image", and the restoring of the order in the beginning of man's history is the highest good, or the chief good.

Goodness

The Greek word "chrestos" is rendered kind in, "Love your enemies and do them good, for he is kind toward the unthankful and evil" (Lk. 6:35). This word means literally "useful or benign". The same word occurs in "The old is good" (Lk. 5:39), and in "For my yoke is easy" (Mt. 11:30). The basic idea

is that the quality of being kind, benign, or useful is that which describes goodness. The thought of God's being "good" and the prominence given to "good" and "goodness" are distinctive features of the Bible and especially is this true in the teaching of Jesus. In truth, the life Jesus exemplified to men is likeness to God, the source and perfection of all goodness.

Gorgeous

We are told of Jesus that Herod "arraying him in gorgeous (lampros) apparel sent him back to Pilate" (Lk. 23:11). This is the only place the word occurs in the New Covenant. Of those who lived in king's courts, Jesus said, "Behold, they are gorgeously apparelled" (Lk. 7:25), but the word here is "endoxos". It occurs also in "the multitude rejoiced, for all the glorious things that were done by him" (Lk. 13:17). This shining apparel was scarcely to be seen among the teachers in the new community of Jesus. Jesus spoke deprecatingly of those who bedeck themselves in splendid apparel, and the fact that Herod arrayed Jesus in bright or shining apparel in mockery places a stigma upon such apparel.

Gospel

Gospel means good news. It is the proclamation of tidings of deliverance from sin. Sometimes "gospel" stands for the record of the life of Jesus, "The beginning of the gospel of Jesus Christ, the Son of God" (Mk. 1:1). The gospel differs from the law in being known entirely from revelation. In the New Covenant,

the gospel never means simply a book, but rather the entire message which Jesus announced and which was propagated by His Apostles. Jesus is the subject and the life of the gospel. He preached the gospel: "Teaching in their synagogues, and preaching the gospel of the kingdom" (Mt. 4:23; 9:35; Mk. 1:14); and He said that the messengers from John should tell him, "The poor have good tidings preached to them" (Mt. 11:5), "Because he anointed me to preach good tidings to the poor" (Lk. 4:18). The gospel is, then, the teaching of Jesus for the redemption of mankind offered through Himself, the only begotten Son of the Father. It is bound up in the life of Jesus; it is the whole message of salvation from sin; it is the life of righteousness which honors the Father; and deals with the final condition of men when Jesus shall come again.

Inasmuch as the gospel is so inseparably bound up in the life and teaching of Jesus, let us think of Jesus for a little time here as the thinker, He speaks with authority. The records in the Synoptics are unique. The parables have no parallels in other literature of the world. Jesus places His stamp of individuality upon them that makes them verily His own. Jesus goes direct from the ordinary things of life in one's daily experiences into the deepest mysteries of life. He is at home with the common things of life and invests them with great spiritual truth. Think of the wonderful series of pen pictures of life and its meaning that the gospel contains. Wind and weather, mountain and valley, seedtime and harvest, summer and winter, sowing and reaping, buying and selling,

all are there and transfigured by Him into higher meanings and made to speak of the kingdom of God. Whenever Jesus touches the things that belong to the usual experience of living, they are made luminous with the presence of spiritual meaning. All this has a bearing upon the message of the gospel and bears the stamp of a unique personality. Because of the grandeur and the power of the message of the gospel, He commanded that it should be preached to every creature, to all the nations. Verily, Paul grasped its immensity, and gave expression to this, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

Salome came to Jesus one day with her sons, James and John, and requested that they should have preference in the positions in His kingdom. Jesus gave them this significant reply, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister" (Mt. 20:25ff; Mk. 10:42:). In this Jesus condemns the cruel pride of force and brutal authority which usually characterizes government and the rulers in civil or political affairs, and hints that His reign is not of the political order in that He raises His disciples to a higher plane, far removed from "the pork barrel" type of government, of unselfish service, of which He himself is the great Example.

The function of government is to guard the rights and secure justice for all. The weak and the strong are supposed to be favored with a political order that insures to all personal liberty and opportunity. Jesus denounced those who abused their use of authority; those who instead of ruling justly bound burdens, grievous to be borne, upon the people, who left undone justice and mercy, who were full of extortion and excess in terms that ring with all the force of a pent-up righteous indignation, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Mt. 23:33). Jesus was not an anarchist nor was He socialist, monarchist, or favorable to any one form of government above another. Whether oligarchy, monarchy, aristocracy, or democracy, His teaching is just as applicable under one as under another. The application of a great principle for righteous living in all the various phases and departments of life is not dependent upon any form of government. Jesus teaches justice, protection of the poor and the oppressed, to be administered by those who are the rulers. The strictures He places are not upon government as such but rather on the attitude and disposition of those to whom its administration is given.

Grace

This term is always a translation of the Greek word, "charis", a word that occurs about 170 times in the New Covenant. Grace has the meaning of some external loveliness, in its primary sense, as in, "wondered at the words of grace which proceeded out of his

mouth" (Lk. 4:42); as a mental attribute, when directed toward a particular person, it is "favor", as in, "Jesus advanced in favor with God and man" (Lk. 2:52), and as a complement to this use, it denotes the emotion awakened in the recipient of the favor, that is, gratitude, as in Lk. 17:9, the literal reading is, "Has he gratitude to that servant?" In the Greek Gospels "charis" is used in the words of Jesus only in the passage just quoted, and in, "If ye love them that love you, what thank have you? . . . If ye do good to them that do good to you, what thank have ye? . . . If ye lend to them of whom ye hope to receive, what thank have ye? (Lk. 6:32ff), that is, what gratitude is stirred in each case mentioned? Jesus made use of no special term denote grace in any of its senses, but the ideas are very conspicuous in many instances. An essential element in Jesus' teaching is that pardon from sin is not because of any special merit on the part of the individual, and the lesson is taught in many ways. The prodigal boy knowing his own wretchedness (Lk. 15:20); the publican without merit to urge (Lk. 18:13); the sick who need a physician (Mk. 2:17; Mt. 9:12; Lk. 5:31); they who hunger and thirst after righteousness (Mt. 5:6), etc; these are the ones for whom the Father's pardon is inexhaustible. All blessings, temporal and spiritual, come from the Father who clothes the lilies and feedeth the birds of the heaven, and who gives good things to His children (Mt. 7:11), and Luke has it, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Lk. 11:13). It is, doubtless, not too much to say that Jesus knows but one unpardonable

sin, the sin of spiritual self-satisfaction, "That which is exalted among men is an abomination in the sight of God" (Lk. 16:15), with which compare Lk. 17:7-10 and the parable of the Laborers in the Vineyard (Mt. 20:1-16). It is difficult to form a rigid definition of grace, but underlying it is the conception that all a disciple has or is, is centered wholly in God the Father and His Son Jesus, and depends entirely upon the Father through Jesus. The kingdom of heaven is reserved for those who look to the Father in humility and confidence for every benefit, whether it be pardon from sin, or for strength which comes from Him who works in His children both to will and to do.

Grapes

Jesus gave the great rule for judging, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Mt. 7:16), or "For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Lk. 6:44). The fruit is the conduct of men. A good man cannot bring forth corrupt fruit, nor can an evil man bring forth good fruit any more than men can gather grapes of thorns or bramble bushes. This is a beautiful illustration of Jesus' power to draw from the common things of life to teach a great spiritual lesson. Good moral action can grow only on a good tree.

Grass

We are told that at the feeding of the 5000, the multitude sat "on the grass" (Mt. 14:19), "upon the green grass" (Mt. 6:39), and "there was much grass in the place" (Jno. 6:10); of its growth, "The blade sprang up and brought forth fruit, then appeared the tares also" (Mt. 13:26); "The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear" (Mk. 4:28). Jesus used the grass as an illustration to teach the marvelous and tender care of the Father for His children, "But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" (Mt. 6:30; Lk. 12:28). The same Greek word "chortos" occurs in each of these passages. Jesus made use of the phenomena of Nature to teach His disciples great lessons, and in this particular case, He is warning them against over-anxiety and teaching them their duty to trust the Father. He takes care of the grass which may be used for fuel, will He not much more take care of those who love and obey and serve Him? Man is more valuable than grass.

Great

Great is used in the sense of magnitude in the physical, moral and spiritual realms, for example, "Great joy" (Mt. 2:10), "great light" (Mt. 4:16), "the great King" (Mt. 5:35), "great in the kingdom" (Mt. 5:19), "Great is thy faith" (Mt. 15:28), "great tribulation" (Mt. 24:21) etc; great is the rendering of "megas".

Also another word, "polus" great in the sense of a great number, as "great multitudes" (Mt. 4:25, often in the Gospels), "great possessions" (Mt. 19:22; Mk. 10:22). Yet another word, "tosoutos", so great in quantity, as "so great faith" (Mt. 8:10; Lk. 7:9), and "posos", how great in quantity, as "how great is the darkness" (Mt. 6:23). There are other words used in a few instances having the idea of great, alone or in combination with other words.

It is Jesus who gave to the world an entirely new idea of greatness. He taught that greatness is found in humility and self-forgetting service. He said to James and John who wanted chief places in His kingdom, "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:26ff; 23:11); see also Mt. 18:1ff. Never has man been given a more universal principle upon which greatness should be based. He serves most who loves most.

Greeting

When Jesus sent forth the Twelve, He instructed them, saying, "As ye enter into the house, salute it" (Mt. 10:12), "And into whatsoever house ye shall enter, first say, Peace be to this house" (Lk. 10:5). After His resurrection, He greeted His disciples saying, "Peace be unto you" (Lk. 24:36; Jno. 20:19, 21, 26); and in His farewell discourse, He said, "Peace I leave with you; my peace I give unto you: not as the

world giveth, give I unto you" (Jno. 14:27), that is, the power to make peace for and within one's self, as well as the disposition to promote peace among others, and, too, not in a selfish way which expects return, for the Father's love extends to both the Just and the unjust.

A frequent form of greeting in the Gospels is from the Greek word, "chairō", to rejoice, as in "Hail, Rabbi" (Mt. 26:49); "Hail, King of the Jews" (Mt. 27:29; Mk. 15:18; Jno. 19:3); "All hail" (Mt. 28:9; and "Hail, thou who art highly favored" (Lk. 1:28), in which the translation in each instance is "Hail". Another Greek word "aspasmos", "greetings in the markets", occurs in "salutations in the marketplaces, and to be called of men, Rabbi" (Mt. 23:7; Mk. 12:38; Lk. 11:43; 20:46), in which Jesus reproves the Pharisees who love the praise of men, and desire such recognition in public places. Such is not the friendly greeting which has His approval, but rather that hypocritical love for prominence which is so repulsive to right thinking and right conduct.

Grief

In Gethsemane, Jesus found His disciples "sleeping for sorrow" (Lk. 22:45); He said to His apostles, "Sorrow hath filled your hearts" (Jno. 16:6) because of the things that He had told them; and "Ye therefore now have sorrow" (Jno. 16:20, 22), but they should have a joy that no one could take away.

The verb occurs more frequently: Herod was grieved (Mt. 14:9) because of the promise to and the request

of Herodias; the disciples were sorry (Mt. 17:23) when Jesus spake of His death; the fellow-servants were sorry (Mt. 18:31) when they knew what the unmerciful servant had done; the rich young man "went away sorrowful" (Mt. 19:22; Mk. 10:22), when Jesus told him to sell and give to the poor; the disciples were sorrowful (Mt. 26:22; Mk. 14:19) when Jesus told them that one of them would betray Him; they were sorrowful (Mt. 26:37) in Gethsemane, and Peter was grieved (Jno. 21:17) because Jesus was insistent in asking if he loved the Lord. Jesus came "to comfort all that mourn,—to give a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness". Jesus' disciples cannot but feel sorrow and be moved by grief, but each should remember His words of comfort to His apostles, "Ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy" (Jno 16:20).

Groan

The Greek word for this term is rendered "strictly charged" in Mt. 9:30; Mk. 1:43), and "murmured against" in Mk. 14:5. When Jesus came to Mary and Martha after the death of Lazarus, we are told, "He groaned in the spirit and was troubled", "Jesus therefore again groaning in himself cometh to the tomb" (Jno. 11:33, 38). In the New Covenant times, groaning was an expression of mental distress, and conveyed the idea of deep and earnest emotion. In the case of the healing of the deaf man who had an impediment

in his speech, it is written of Jesus, "Looking up into heaven, he sighed, and saith unto him, Be opened" (Mk. 7:34), but a different Greek word occurs here.

Guest

The significance of this word is that of one who is invited. In the time of Jesus, a kind of sanctity was attached to the guest, so that a special apartment was set aside for the guests. This is set forth in the teaching of Jesus in "the wedding was filled with guests" (Mt. 22:10f), often "sat at meat" etc. Although, the actual word occurs but a few times, the guest relation is manifested in a very striking way by the social attitude of Jesus on many occasions. The notable examples of hospitality which Jesus enjoyed are that of Matthew (Lk. 5:29ff), of Mary and Martha (Lk. 10:38ff) and His entrance into the home of Zacchaeus (Lk. 19:1ff). Also Jesus spoke frequently of the relation which should exist between the guest and his host,—See Lk. 7:44ff; Mt. 25:35; 10:40. Jesus particularly referred to the guest-chamber in His instruction to the disciples for preparing the passover feast, Mk. 14:14; Lk. 22:11, which however is used in the sense of a room in which to eat.

Guilt

Jesus taught that it is the penitent publican who goes to his house justified, rather than the proud Pharisee with his long account of what he did and was not (Lk. 18:10-14). Guilt is not primarily a matter of outward deed but of the inner spirit, so Jesus marks

degrees of guilt depending upon one's motive and knowledge, "The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here" (Lk. 11:31ff; Mt. 12:41f); "And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with few stripes" (Lk. 12:47f); and Jesus prayed, "Father, forgive them; for they know not what they do" (Lk. 23:34). But Jesus deepens the sense of guilt rather than lightens it. The Old Covenant viewed all transgression as sin against God; Jesus emphasized this, "Father, I have sinned against heaven, and in thy sight" (Lk. 15:21). But Jesus gave more than rules; He gave Himself. And so the guilt is deeper because the sin is against the love and mercy and fellowship which the Father offers to men. The depths of man's guilt and the depths of the Father's love can be measured only by the Cross which was made necessary because of the guilt of men wrought by sin. "Guilty" is used in the New Covenant in the sense of to be liable or to be indebted, hence, if one rejects Jesus, he is blameworthy both from the legal and the moral standpoints.

Hades

In the narrative of the Rich man and Lazarus, we read, "And it came to pass that the beggar died . . . and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments" (Lk. 16:22f). This may seem to teach that Hades is the place of abode for all men after death. But it should be observed that the distinction is not between "the bosom of Abraham" and another place, as both included in Hades, but between "the bosom of Abraham" and Hades as antithetical and exclusive. The expression "being in torments" associates Hades as such with pain and punishment. Jesus upbraided certain cities wherein He had done mighty works, and of Capernaum, He said "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades" (Mt. 11:23; Lk. 10:15). In this He predicted that Capernaum should be punished for its unbelief. "Go down unto Hades" seems to be figurative for the extreme humiliation which the city should suffer in the course of its history. However, mention of the day of judgment is made in the following verse, Mt. 11:24, which gives an eschatological significance to the doom of the unbelieving inhabitants. In one other passage does the word occur in the Gospels, "I will build my church; and the gates of Hades shall not prevail against it" (Mt. 16:18). The verb rendered "shall prevail" may have the sense of overpower or surpass, in which sense, the gates of Hades as the stronghold of power of evil or death cannot overpower the church as the realm of life, but there is no reference to any conflict

between Hades and the church. The point of comparison is in the strength of the church with Hades, the realm of death, as being the greatest conceivable strength, because no one having entered there ever escapes. These passages seem to teach that Hades is plainly associated with the punishment of the wicked, that it is not a provisional receptacle for all the dead, yet it is never employed in the New Covenant in connection with the final state of punishment, as subsequent to the last judgment. In the New Covenant, emphasis is placed upon the eschatological developments at the end, and many things connected with the intermediate state are not revealed. It is therefore more important that each of us shall be building aright the structure of life, rather than frittering away our time in efforts to grasp something not revealed. Make the life right now in the present and the future will be right also, and it will not matter whether Hades is a provisional state of all the dead, or whether it is a distinct place to Gehenna or is identified with it.

Hair

In ancient times, the ointments applied to the hair were numerous. Jesus said "When thou fastest, anoint thy head" (Mt. 6:17), and to Simon, "My head with oil thou didst not anoint" (Lk. 7:46). The anointing of the head was for the Jews synonymous with joy and prosperity, and also a token of hospitality. It was a common custom in Jesus' time to dye or bleach the hair, which, however, was not a Jewish custom, but

Grecian and Roman. And such custom gave occasion for "Thou canst not make one hair white or black" (Mt. 5:36). The Jews had the conception of "innumerable" and minuteness" which was founded upon the thickness and luxuriance of the hair. Jesus used this conception to teach the greatness of the Father's wonderful care and protection for all His creatures, "The very hairs of your head are numbered" (Mt. 10:30; Lk. 12:7), which to human beings would convey the idea of innumerableness, but not so with the Father. And the Father's care and love extends through all disaster and tribulation. Men may hate the followers of Jesus, kinsmen may turn away, but Jesus left the wonderfully minute promise of His love and protection, "Not a hair of your head shall perish" (Lk. 21:18). In the times of the New Covenant days, women who were followers of the Master were warned against following the fashionable world in elaborate hairdressing.

Hallow

Hallow occurs in the prayer that Jesus taught His disciples to pray, "Our Father who art in heaven, Hallowed be thy name" (Mt. 6:9; Lk. 11:2), but the Greek word "hagiazō", of which it is the translation, occurs several times in Matthew and John, and in Acts and the Epistles, and with one exception where it is rendered "holy", is rendered "sanctify". To hallow the name of the Father includes both the inward attitude and the outward action of profound reverence and active praise which expresses the qualities of loving obedience, personal godliness, and earnest

Christlikeness. This reveals the Father in the life of each one who manifests such reverence, and portrays His true earthly glory to men.

Hand

References to hand in the Gospels are usually to the Greek word "cheir". But expressions occur which distinguish the right hand from the left hand, "Let not thy left hand know what thy right hand doeth" (Mt. 6:3), that is, in doing alms, do not make them for show. The request of James and John, to "sit, one on thy right hand, and one on thy left hand, in thy glory" (Mk. 10:37), which they made to Jesus, indicates the chief places of trust in their idea of the kingdom of God. When Jesus was crucified, there were also two malefactors, "One on his right hand and the other on his left" (Mk. 15:27; Lk. 23:33). It was an idea among the ancients that evil omens usually came from the left hand.

The hand included all the wrist when considered as the physical human hand. The use of "hand" in the sense of blessing occurs in "Then were brought unto him little children, that he should lay his hands on them, and pray" (Mt. 19:13, 15), and is symbolical in the act of miraculous healing (Mt. 8:3, 15, ; 9:18; Mk. 5:23; 6:5; Lk. 4:40; 5:13, etc). The hand in the sense of power occurs in "The Son of man shall be delivered up into the hands of men" (Mt. 17:22; Mk. 9:31; Lk. 9:44), "The Son of man is betrayed into the hands of sinners" (Mt. 26:45; Mk. 14:41; Lk. 24:7). The idiom "at hand" occurs often. It is the trans-

lation for the words “eggus”, “near” and “eggizo”, “to come near”, for example, “The kingdom of heaven is at hand” (Mt. 3:2; 4:17; 10:7; Mk. 1:15); “the hour is hand” (Matt. 26:45); “He is at hand that betrayeth me” (Mt. 26:46; Mk. 14:42); “My time is at hand” (Mt. 26:18); “The Jews’ passover—feast of tabernacles was at hand” (Jno. 2:13; 7:2). “Hand” is also used of the blessing of God, “The hand of the Lord was with him” (Lk. 1:66), and of the power of the Son and the Father, “No one is able to snatch them out of my Father’s hand” (Jno. 10:28f).

The respective values of the two hands were carefully distinguished by the ancient people. This is seen in the picture of the judgment, “He shall set the sheep on his right hand, but the goats on his left” (Mt. 25:33). The right hand was considered more honorable, and the left hand was regarded as an omen of ill-luck. The right hand was also the side of power and strength, “The Lord said unto my Lord, Sit thou on my right hand” (Mt. 22:44; Mk. 12:36; Lk. 20:42); “Ye shall see the Son of man sitting at the right hand of Power” (Mt. 26:64; Mk. 14:62; Lk. 22:69). Both hands are mentioned, “Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom” (Mt. 20:21, 23; Mk. 10:37, 40), in the sense of intimate association.

Hard-Hardness

Jesus said, “Moses for your hardness of heart suffered you to put away your wives” (Matt. 19:8; Mark 10:5), and He upbraided the disciples “with their unbelief

and hardness of heart" (Mark. 16:14). Hardness of heart is the translation of the Greek word "sklerokardia," which means a stiffness, or dryness, or callousness of heart, and indicates a condition which arises from carelessness and indifference. The heart cannot become dry or callous if it is kept constantly active. Jesus looked round about on the multitude with anger, "being grieved at the hardening (porosis) of their heart" (Mark 3:5), for He saw a condition among His accusers more hopeless than they realized.

Jesus' disciples did not understand concerning the loaves for "their heart was hardened (poroo)" (Mark 6:52); and when later they were reasoning among themselves because they had no bread, He asked them, "Have ye your heart hardened (porro)?" (Mk. 8:17), that is, are you so unobservant and so forgetful that you cannot remember how 5000 were fed and again 4000, and great quantities of broken pieces were taken up. It is quoted from Isaiah, "He hardened their hearts; lest they should . . . perceive with their hearts" (Jno. 12:40), because men believed not on Him, though He had done many signs before them.

Concerning the attitude that one should have toward wealth, Jesus said, "It is hard for a rich man to enter into the kingdom of heaven" (Matt. 19:23); "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23; Luke 18:24). The Greek word in these passages is "duskolos," literally, "without food," "hard to please," hence that which is difficult to accomplish. Mark gives the attitude that makes it difficult, "How hard is it for them that trust in riches to enter into the kingdom of God!" (Mark 10:24).

The poor fellow who hid his talent in a napkin thought he had a good excuse, "I knew thee that thou art a hard man and I was afraid, and went away and hid thy talent in the earth" (Matt. 25:24f), but his lord condemned him as a wicked and slothful servant. After Jesus delivered His discourse on the Bread of Life, many of his disciples said, "This is a hard saying; who can hear it?" (Jno. 6:60). The Greek word in these passages is "skleros," literally "dried up," "stiff." In the first, the servant looked upon his lord as one who dealt strictly in accounting without any suggestion of leniency; in the latter the idea has to do with the understanding, that is, the saying was one difficult for the disciples to grasp or perceive. It is difficult for the natural mind to understand Jesus' words about eating His flesh and drinking His blood.

Harlot

It is grimly significant that the prophets denounced spiritual apostasy as "harlotry." It would seem that the true attitude toward prostitution could not be attained so long as marriage was in such low esteem. This was the condition of the people when we come to the time of the New Covenant, and the same danger beset those days.

It is evident that lax views of the sex relations and of sexual morality were quite prevalent in Jesus' day, both because of the references to the subject and His specific teaching in answer to questions concerning

divorce. The teaching on divorce was very diverse between two famous rabbinical schools. Hillel reduced adultery to the level of the minor faults. Shammai opposed his teaching as immoral in its tendency. The teaching of Jesus was in sharp contrast to the low ideals of the teaching of the times. The question of the Pharisees, "Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3), gives evidence, incidentally, of the controversy in which the various teachers engaged. It is characteristic of Jesus that He went to the root of the question, making the sin to consist in "looking on a woman to lust after her" (Mt. 5:28), and this does not limit the teaching to the case of the married, for the character of the terms used forbids the idea of restricting it to post-nuptial sin with a married woman.

The elder brother spoke contemptuously of his younger brother to his father, "When this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf" (Lk. 15:30), as though the height of sin is reached in harlotry. Again, we note another characteristic of Jesus' teaching; His sympathy was ever for the fallen and He was ever ready to welcome any who were trying to climb out of a bad past into a better future. In the narrative concerning the two sons, He said, I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that

ye might believe him" (Matt. 21:31f), which suggests in a very forceful way the extreme opposition to Jesus which the scribes and Pharisees had crystallized; so bitter were they and so unbelieving that even publicans and harlots, those in illest repute, by faith and repentance would attain to that which they would not. Jesus would bring all erring ones into the pale of love and mercy. This is specifically shown in His rescuing the fallen woman from the merciless clutch of the Pharisaic tribunal. At all times, He leaned to the side of mercy as is indicated in the narrative of the woman taken in adultery (Jno. 7:53; 8:11). He did not condone the sin of the woman; but He gave her the opportunity to come within the pale of mercy and to work out her redemption. Never has there been a more gentlemanly handling of a raw situation than this.

Harvest

Harvest time is to many who are removed from the actual production of food supplies of little concern, but to the Hebrew people and to those who live in agricultural districts to-day, it is a most important season. Jesus frequently used the term with reference to the harvest of souls: "The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Mt. 9: 37f; Lk. 10:2); "When the fruit is ripe, straightway he putteth forth the sickle because the harvest is come" (Mk. 4:29); "Say not ye, There are yet four months, and then cometh the

harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest" (Jno. 4:35); "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Mt. 13:30); and "The harvest is the end of the world" (Mt. 13:39). These last two passages, found in the parable of the Tares and in its explanation, are statements dealing with the judgment. All the others press insistently the call to the harvest of souls at the time that Jesus taught and also down through the centuries which may intervene all the way from His day until the Judgment Day, to the end that all may escape the condemnation which shall be the lot of all disobedient believers.

Hate

Hate is a strong feeling of dislike, generally malevolent and prompting to injury. It is the opposite of love. Both the Old Covenant and the New condemn unsparingly the malevolent sort of hate. Jesus softened this feeling in regard to persons, bringing it under the higher law of love: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven" (Mt. 5:43f), while in the New Covenant the hatred of evil is intensified, "hating even the garment spotted by the

flesh" (Jude, 5:23). Sometimes, however, hate is used in a relative sense to express only the strong preference of one to another: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Mt. 10:37); "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Lk. 14:2, 6), that is, the nearest and dearest kinsmen are to be hated in comparison with Jesus, or that kinsmen may not be preferred to Jesus, if one would be His disciple. There is no malevolence contained in this hate, for that sort is under the most severe stricture in Jesus' teaching. He teaches us to love all men even those who are enemies, and makes this all-inclusive love a true badge of discipleship. Hate is sometimes born of moral resentment, as of the opposition to Jesus, "They hated me without a cause" (Jno. 15:25); "The world hated them, because they are not of the world" (Jno. 17:14); "For every one that doeth evil hateth the light" (Jno. 3:20); and the words of encouragement to His disciples, "Blessed are ye, when men shall hate you" (Lk. 6:22). Jesus teaches us to love men, but to hate the evil and the vile things that detract from that conduct which He desires in all men.

Heal

The Greek word "therapeuo" is used ten times to describe Jesus' miracles, and is translated "heal"; See Mt. 4:23; Lk. 6:18; Mt. 8:7; Lk. 5:15; Mt. 8:16; Mk. 1:34; Lk. 4:40; Mt. 9:35; Mk. 6:5; Lk. 8:43; Mt. 12:15; Mk. 3:10; Lk. 8:2; Mt. 12:22; Mt. 14:14; Mt. 15:30; Mt. 19:2; Mt. 21:14.

"Iaontai" is used to express spiritual healing: "And should turn and I should heal them" (Mt. 13:15; Jno. 12:40); "And the power of the Lord was with him to heal" (Lk. 5:17).

Jesus' teaching was confirmed by the wonderful work of healing the people of all manner of ailments. His work was more specifically to heal men of their moral infirmities and to restore them to their true spiritual life which man had in the beginning. The records of His healings are to us historical, and as such, physical healing^o was to establish His mission. We do not expect to have such power to-day. He teaches men how to become free from the moral malady and stand while in His service.

The ministry of Jesus, as the above shows, was both a ministry of teaching and healing, and He gave the Twelve and the Seventy charge both to teach and to heal. But this power was based on no official position, and when the function of miracle was achieved, such ceased to be. The teaching function continues, not supported by miracle-working power, but by the historical account of such power.

Heart

Jesus taught the radical corruption of human nature, and brought it into connection with the heart. It is those things that come from the heart that defile the whole man: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man" (Mt. 15:19f; Mk. 7:21ff). Referring to the commandment upon which the revelation of love in the New Covenant is based, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mt. 22:37; Mk. 12:30, 33; Lk. 10:27), "heart" takes the first place, always has precedence. Jesus used "heart" in these senses: Thinks, "wherefore think ye evil in your hearts?" (Mt. 9:4); Reasons, "Why reason ye these things in your heart?" (Mk. 2:8; Lk. 5:22); Understands, "And understand with their hearts" (Mt. 13:15; Jno. 12:40); Loves, "Thou shalt love the Lord thy God with all thy heart" (Mk. 12:30); Rejoices: "Your heart shall rejoice" (Jno. 16:22); and "Out of the abundance of the heart the mouth speaketh" (Mt. 12:34; Lk. 6:45). Thus, in all planning, thinking, meditation, perception and speaking, there should be purity for Jesus said, "Blessed are the pure in heart: for they shall see God" (Mt. 5:8).

Heat

The heat of the summer is greatly dreaded in Palestine. The midday heat is referred to as the heat of

the day. The hardship of working throughout the day is expressed in "who have borne the burden of the day and the scorching heat" (Mt. 20:12). During the summer the wind usually blows from the South-West, but if it blows from the South, it is sure to be hot, "When ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass" (Lk. 12:55). Jesus drew from Nature to teach great spiritual lessons. The multitudes were able to interpret the signs of the weather, but were unable to read rightly His miracles and teaching. He reproved them for their inability or unwillingness to judge what is right.

Heavenly

The Greek word "epouranios" occurs in but one passage in the Gospels: "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" (Jno. 3:12). This is a contrast of such things as can be brought to the test of experience (earthly) with the things that can be known only through revelation (heavenly). The great truths of the plan of salvation, grounded in the love of God, could come to man only through the Divinely-appointed way. Man cannot experience such from a mere contact with the natural world.

Heavens, New (and Earth, New).

The conception of new heavens and a new earth occurs in the prophecy of Isaiah. The idea occurs in substance in "Verily I say unto you, that ye who follow-

ed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28). The reference is eschatological. The term "palingensia", "regeneration", marks the world-renewing as the renewal of an abnormal state of things. The heaven where God dwells is not subject to deterioration or renewal, hence the teaching is that around God's heaven, there will be established a new cosmical heaven, and a new earth for the dwelling-place of the eschatological family. The promise as it appears here has a prominent place in the future life of the people of God. This is supported by, "Blessed are the meek: for they shall inherit the earth" (Mt. 5:5). The "palingensia" points back to the first genesis of the world, and does not involve a "new creation" but points to a renewal of the first, when the condition of man shall again be in fellowship with God as he was before sin and degeneration entered and man's decline had its beginning.

Hem

The classic instance of the use of "hem" in the New Covenant is in the narrative of the woman who had been ill for twelve years, and who said, "If I do but touch his garment, I shall be made whole", and she "came behind him and touched the border of his garment" (Mt. 9:20f). The reference is to the fringe or tassel with its traditional blue thread which the faithful Israelite was directed to wear on the corners of his outer garment. The faith of the woman was so great that she thought that to touch the border

or fringe would be sufficient to heal her. Again, we read that the men of Gennesaret brought their sick; "and they besought him that they might only touch the border of his garment: and as many as touched were made whole" (Mt. 14:36). Each of these accounts presents a wonderful demonstration of faith. Yet the healing was not of faith alone for the ailing sought to touch and did touch "the hem of his garment".

Herodians

The Herodians were a Jewish political party that favored the Greek customs. They are mentioned two times in the Gospels: "They send to him their disciples, with the Herodians, saying, . . . Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Mt. 22:16f; Mk. 12:13); "The Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him" (Mk. 3:6). Nothing is known of this religio-politico party beyond what the Gospels state. Whatever their political aims, they very early saw that the teaching of Jesus concerning the kingdom of God ran counter to their purposes and that the influence of Jesus was antagonistic to their interests. So, on the occasion of healing the man with the withered hand in Galilee, they readily joined with the stronger party of the Pharisees in plots to crush Jesus, and again in Jerusalem, in the last week of Jesus' life before the crucifixion, they renewed that alliance in an effort to entrap Jesus in the matter of tribute money or tax. Jesus may have referred to the insidious spirit

of this party in the warning, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod" (Mk. 8:15).

Hire-Hireling

The reference in the parable of the Laborers in the Vineyard, "A householder went out early in the morning to hire laborers into his vineyard . . . Because no man hath hired us" (Mt. 20:1, 7), refer to the ordinary hiring of field laborers for a daily wage. In this passage, "Call the laborers, and pay them their hire" (Mt. 20:8), "hire" is the wage earned by toil; in "For the laborer is worthy of his hire" (Lk. 10:7), it is the stipend which is due the laborer for service in the kingdom of God, quite like "He that reapeth receiveth wages" (Jno. 4:36). The same word occurs in the last three passages and often in the Gospels. It is "misthos" and is generally rendered "reward". As used in Luke 10:7, the word is very significant and is directly opposite to the idea that money received by the worker in the kingdom of God is a gift. It is rather the wage or reward for real toil.

"Misthotos" is rendered "hired" in the case of James and John leaving "their father Zebedee in the boat with the hired servants" (Mk. 1:20); and "hireling" in "He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep" (Jno. 10:12f). This is a forceful contrast of the neglect of the hireling with the care and courage of

the shephérđ who owns the sheep. The owner leads his sheep to pasture and lays down his life for their protection from danger and death, while the hireling, unconcerned about their welfare, cowardly runs away. The contrast brings out Jesus' unfavorable attitude toward the conduct of the hireling, and emphasizes His own love for His sheep.

Holiness

The idea of holiness is expressed in the New Covenant chiefly by the word "hagios" and its derivatives. The feature which distinguishes the idea of the New Covenant from that in the Old is that in the New the external aspect has almost entirely disappeared and the ethical meaning has become supreme. The old ceremonial idea still existed in contemporary Judaism in the time of Jesus, and is typically represented by the Pharisee, "I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get" (Lk. 18:11f); and in "holding the tradition of the elders", see Mk. 7:1-13; Mt. 15:3-10. But Jesus taught a new view of religion and morality. In His teaching, men are cleansed or defiled by the thoughts of their hearts, not by anything that is outward (Mt. 15. 17-20; Mk. 7:20ff); God is not to be worshipped in Samaria nor Jerusalem, but wherever men may worship Him in spirit and truth, Jno. 4:21ff.

In the gospel records, the term "holy" is seldom applied to God, once in the song of Mary "Holy is his name" (Lk. 1:49), and once in the intercessory prayer,

“Holy Father, keep them in thy name” (Jno. 17:11). But it is constantly used of the Spirit of God, as many as twenty-five instances in the Gospels, which in contrast to the Old Covenant usage becomes specifically the Holy Spirit. The term is applied to Jesus a few times, for example, “I know thee who thou art, the Holy One of God” (Mk. 1:24; Lk. 4:34); and to Jerusalem, “The devil taketh him into the holy city” (Mt. 4:5, cf. Mt. 24:15; 27:53); and to the Old Covenant, “To remember his holy covenant” (Lk. 1:72).

But it is especially in its application to the disciples of Jesus that the idea has a characteristic and distinctive sense. Jesus taught a distinction between His disciples and the world, “They are not of the world, even as I am not of the world” (Jno. 17:14), so the first thing in the idea of holiness is a separation from the world, and a union with the Father through the Son, which union is made manifest in the life of the individual by his conduct. The underlying principle of this conduct is love which is the badge of true discipleship. All those inner qualities of humility, trustfulness, mercifulness, peaceableness, the spirit of penitence and forgiveness, all that enter into full righteousness are they which show man’s oneness with the Father. It is this high character that is the ideal and obligation of the life of holiness. Jesus’ teaching leaves no room for the thought that holiness can be divorced from all those moral excellencies which the Father sets as the goal of His people, and which were perfectly exemplified in the life of Jesus, His Son.

Holy Spirit, The

There is in the Gospel records a remarkable symmetry and completeness of teaching concerning the relation of the Holy Spirit to Jesus and to the founding of the kingdom of God. It is written of Mary who was betrothed to Joseph, "before they came together she was found with child of the Holy Spirit" (Mt. 1:18), and an angel appeared to Joseph, saying, "That which is conceived in her is of the Holy Spirit" (Mt. 1:20), all of which is declared to be in fulfillment of the prophecy of Isaiah that a virgin should bring forth a son who should be called Immanuel; also to Mary's question of the angel, we have "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God" (Lk. 1:35). When the babe was presented in the temple, Simeon is described as one upon whom the Holy Spirit rested, and who came to the temple in the Spirit (Lk. 2:25ff). From this, it is clear that Matthew and Luke had the purpose to set forth both the supernatural origin and the sinlessness of the babe born of Mary.

The gospel records give but little information concerning the growth of Jesus to manhood. However, great emphasis is given to the descent of the Spirit at His baptism: "The heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him" (Mt. 3:16; Mk. 1:10; Lk. 3:22). John the Baptist gives this testimony, "I have beheld the Spirit descending as a dove out of heaven; and it

abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit" (Jno. 1:32f). This teaches us that at Jesus' baptism there was a communication of the Spirit in great fullness, as the special anointing for His Messianic work. This fullness of the bestowal upon Jesus is emphasized, "He whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" (Jno. 3:34), a fact recorded in Acts, "How God anointed him with the Holy Spirit and with power".

Of the temptation of Jesus, we read, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Mt. 4:1), which is more graphically expressed by Mark, "Straightway the Spirit driveth him forth into the wilderness" (Mk. 1:12), and yet more fully by Luke, "And Jesus full of the Holy Spirit, returned from the Jordan, and was led in the Spirit into the wilderness" (Lk. 4:1). This impresses upon our minds the energetic spiritual conflict which was waged. It was not as Divine only but as human also that He must overcome the temptation misuse power to, presume upon God and to yield to temporal splendor. Over against these He sets the restraint of power, the poise of faith, and the spiritual conception of the kingdom in its origin, means, and purposes.

The gospel writers set forth the entire ministry of Jesus as under the power of the Holy Spirit. This is particularly true of Luke. After declaring that Jesus

was "Full of the Holy Spirit", and "was led in the Spirit in the wilderness during forty days" (Lk. 4:1f), he declares that "Jesus returned in the power of the Spirit into Galilee" (Lk. 4:14). Then, as if to come to the ultimate teaching concerning the relation of Jesus to the Holy Spirit, he narrates His visit to Nazareth and His reading in the synagogue from the prophecy of Isaiah,

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to
the poor:

He hath sent me to proclaim release to the captives.
And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord" (Lk. 4:18f), which Jesus declared to be fulfilled in Himself, "To-day hath this scripture been fulfilled in your ears" (Lk. 4:21). The quotation from Isaiah is given in Matthew 12:18ff in connection with the miraculous work of healing which Jesus did. It is a beautiful passage and describes the quiet, tender, and unobtrusive manner of Jesus in ministering to human needs with irresistible power and infinite patience.

The miracles of Jesus were wrought through the power of the Holy Spirit. He sought to impress upon beholders the power which worked in Him. At one time they said, "He is beside himself" (Mk. 3:21); at another, they were impressed with the authority with which He taught, "They were astonished at his teaching: for he taught them as having authority" (Mk. 1:22, cf. Mt. 7:28f); in another, He forgets His bodily needs, "The disciples prayed him saying, Rabbi, eat"

(Jno. 4:31) ; again, He is charged with having a demon, "The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?" (Jno. 8:48) ; and on the return of the Seventy from their successful tour, we are told of Jesus that "In that hour he rejoiced in the Holy Spirit" (Lk. 10:21, cf. Mt. 11:25). One of the very remarkable and impressive aspects of the activity of Jesus in the Spirit is that there is nowhere any lack of self-control, nor is there any evidence of a coldly didactic attitude or loose rein upon the will. No miracle is wrought till after Jesus was anointed with the Holy Spirit.

A phase of our study of the Holy Spirit that is especially interesting is that of blasphemy against Him. It was by the power of the Holy Spirit that Jesus cast out demons, "If I by the Spirit of God cast out demons, then is the kingdom of God come upon you" (Mt. 12:28). It is written that blasphemy against the Holy Spirit is an unpardonable sin, "Every sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Spirit shall not be forgiven" (Mt. 12:31 ; Mk. 3:28f ; Lk. 12:10). Mark gives the interesting detail which particularizes the offence of the accusers of Jesus, "Because they said, He hath an unclean spirit" (Mk. 3:30). The blasphemy against the Spirit consists not merely in the rejection of Jesus and His teaching, but rather the sin of ascribing the works of Divine mercy and power, which in all their manifestations proclaimed their origin in the goodness of God, to a diabolic source. Jesus' accusers charged Him with casting out devils by the prince of devils. There is nothing to uphold any notion that such a sin is un-

pardonable because of the arbitrary arrangements of God regarding sin, but rather is there the teaching that the moral and spiritual attitude involved in the charge against Jesus was simply a hopeless one. The critical scribes were so warped in their attitude to the truth, their malignity was so deeply seated, and they were so wholly unsusceptible to Divine influences, that there was nothing remaining in them upon which the forgiving love of God might work.

As already given above John the Baptist designated particularly that it was Jesus who should baptize in the Holy Spirit, in contrast to his own baptism in water. After the resurrection of Jesus and before His ascension He breathed on His apostles and said unto them, "Receive ye the Holy Spirit" (Jno. 20:22), which was probably a real communication of the Spirit in the anticipation of the outpouring in fullness on the day of Pentecost. It is declared of Jesus that "after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen" (Acts 1:2), He predicted that they should "be baptized in the Holy Spirit not many days hence" (Acts 1:5); and also "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). All this instruction makes it clear that Jesus was completely endued with the power of the Holy Spirit. The Gospels always set forth that He acted in the power of the Spirit, but the concentration is more upon Him and the moral quality of His words and works, than upon the Holy Spirit.

In the Synoptics, the forerunner of Jesus was to "go before his face in the spirit and power of Elijah"

(Lk. 1:17). It was predicted of him that he should "be filled with the Holy Spirit, even from his mother's womb" (Lk. 1:15). Jesus declared that the Holy Spirit should give the needed wisdom when the disciples should be delivered up, "It is not ye that speak, but the Holy Spirit" (Mk. 13:11), and that "The Holy Spirit shall teach you in that very hour what ye ought to say" (Lk. 12:12), as also, "It is not ye that speak, but the Spirit of your Father that speaketh in you" (Mt. 10:20). There is a beautiful statement in Luke, "If ye . . . know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Lk. 11:13), which is a variant form of the parallel passage in Matthew 7:11 and illustrates Luke's marked emphasis upon the work of the Holy Spirit. In the Great Commission, Jesus commanded His Apostles, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19), which gives personality to the Spirit along with that of the Father and the Son.

There is a fuller presentation of the office and work of the Holy Spirit in the Fourth Gospel, particularly in chapters 14-17. But there are some earlier expressions that must be noted. The passage, "Except one be born of water and the Spirit, he cannot enter into the kingdom of heaven . . . that which is born of the Spirit is spirit . . . so is every one that is born of the Spirit" (Jno. 3:5ff), undoubtedly refers to baptism along with the action of the Spirit upon the soul. The very difficult words of Jesus concerning the

eating of His flesh and the drinking of His blood (Jno. 6:51-58) greatly distressed His disciples, and He knowing of their murmurings said, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (Jno. 6:63). Spiritual meat and drink are the true food of man. Jesus Himself is that food, but only those who are spiritually susceptible are able to grasp His meaning. There is no reason to assign these words specifically to the Lord's Supper, and it cannot be done unless one assumes that John is reading backward into the record much that came later in the history. The alternative is that John was faithfully reproducing what was said and portraying the actual situation, in which there is no inference to be made concerning the Supper.

The setting forth of the future baptism in the Holy Spirit in this passage, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive" (Jno. 8:37ff), accords perfectly with the Synoptists, for John adds "The Spirit was not yet given; because Jesus was not yet glorified" (Jno. 7:39). It may be true that the Fourth Gospel contains much meaning which the writer could not have put into it prior to the coming of the Holy Spirit, but it must be recognized that John was concerned with giving the teaching of Jesus and not with his own ideas of Jesus.

The farewell discourse of Jesus, recorded in the great chapters, John 14-17, are brimming full of teaching con-

cerning the Holy Spirit. Only a brief outline is necessary. Jesus said, "I will pray the Father, and he shall give you another Comforter" (Jno. 14:16), whom He describes as one the world cannot receive, that is, the world is unable to discern the power and indwelling of the Holy Spirit. He declares to him who loves Him and the Father that, "we will come unto him, and make our abode with him" (Jno. 14:23), which is but another form of asserting the Spirit's presence, for again is the promise of the Spirit repeated, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (Jno. 14:26). This passage clearly and definitely sets forth the specific work or function of the Spirit. But this is made even more comprehensive, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (Jno. 15:26), and more emphatically still, "He shall glorify me: for he shall take of mine, and shall declare it unto you" (Jno. 16:14). Thus we see that the sphere of the Spirit's activity is the heart of the individual believer, and His chief function is to illumine the teaching and glorify the person of Jesus.

A very important passage is verses 7-15 of the sixteenth chapter. Jesus declared, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (Jno. 16:7), "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (Jno. 16:8). The Greek

word "elegsei" rendered "convict" implies the knowing as well as a moral process; it means more than reprove, or refute, or convince. The Spirit deals in truth, and His appeal is made through the truth to bring the mind upon which He works into a sense of self-condemnation on account of sin. Up to a certain point, the process is moral, convict "of sin, because they believe not on me" (Jno. 16:9). At the root of all sin is unbelief. Whatever may be the specific sin or whatever the particular sin, all consists essentially in the rejection of Jesus and the righteousness attainable through Him. Convict "of righteousness, because I go to the Father, and ye behold me no more" (Jno. 16:10), which probably means that because of His going, the Spirit will take His place in convicting the world of righteousness, implied in the words "ye behold me no more", but this does not exclude the idea that His going to the Father will prove His righteousness to those who put Him to death. Convict "of Judgment, because the prince of this world hath been judged" (Jno. 16:11); in the incarnation of Jesus and in His death and in His resurrection, the prince of the world, the usurper, is conquered and cast down.

Therefore it is taught that the Holy Spirit: Is the Spirit of truth; Guides into all truth; Brings to memory Jesus' teaching; Shows things to come; Glorifies Jesus; Speaks not of Himself but of Jesus; Bears witness to Jesus; Enables Jesus' disciples to do greater works than He did; Convicts the world of sin, of righteousness, and of judgment; Comes because Jesus goes away; Is "another Comforter"; Abides with disciples forever. This covers a wide range. All elements of

the Spirit's action are included: the charismatic for mighty works; the intellectual for guidance into truth; the moral and spiritual for producing holy lives. The manner of the growth of the kingdom is clearly indicated as spiritual: conviction of sin, righteousness and judgment, and obedient and holy lives of the disciples of the Lord Jesus.

Hope

The central element in the teaching of Jesus was His proclamation of the coming of the kingdom of God and the announcement of its near approach, with the certainty of admission into it of all those who accepted His teaching. This is the substance of His teaching as to hope. His teaching is delivered, not so much in the tone of prediction, as it is that of the statement of obvious facts. "Hope" is to Jesus "certainty", and the word "hope" is never used as coming from His lips. However far He may have taught that the kingdom was present in His lifetime, none the less did He teach that the consummation of that kingdom with Himself the Christ was a matter of the future.

Hospitality

The word in the Greek literally means "love of strangers". We read of the Samaritan who bound up the wounds of the injured man and "Brought him to an inn, and took care of him" (Lk. 10:34), which indicates that where travel was great, provisions were made for the traveler. If free hospitality had been extended to all comers, it would have been unbearably

abused. However, in the New Covenant times, there was in each village a room set apart for the use of strangers, the expenses of which were borne by the community. Many learned men think that the "Kataluma" of Lk. 2:27 was a room of this sort, but certainly this cannot be asserted.

Jesus directed His apostles to "take nothing for their journey" (Mk. 6:8), which presupposes that they would always find hospitality. From "Into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth" (Mt. 10:11), it is implied that they could choose their own host, and from "in that same house remain, eating and drinking such things as they give" (Lk. 10:7), abide there as long as they chose to do so. The claims of these to hospitality is intensified by the fact that they were bearers of good news, and so hospitality became to them so great a virtue that the giving "a cup of cold water only, in the name of a disciple" (Mt. 10:42) became highly meritorious; as expressed by Mark, "For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward" (Mk. 9:41). To reject hospitality to "one of these least" was equivalent to rejecting Jesus Himself, (Mt. 25:45), likewise to extend hispitality to His disciples was equivalent to extend hospitality to His disciples was equivalent one of these my brethren, even the least, ye did it unto me" (Mt. 25:45, 40). It is not clear whether the sin is the refusal of hospitality or refusal to hear the message or both in, "And whosoever shall not receive you, nor hear your words,

as ye go forth out of that house or that city, shake off the dust of your feet" (Mt. 10:14; Mk. 6:11; Lk. 10:10f); but the Lucan passage "As many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them" (Lk. 9:5) as also the passage parallel to that of Matthew and Mark seems to emphasize the refusal of hospitality, however, both this refusal and the rejection of their message are probably included. Hospitality is a prominent characteristic of the followers of the Lord Jesus. By example as by precept it is evident that He enjoyed the privilege and commends it to all.

Hours of Prayer

It is not known how far back the sacrificial prayer originated, "The whole multitude of the people were praying without at the hour of incense" (Lk. 1:10), but in the time of Jesus, it had become an institution. Devout Jews, living in Jerusalem, went to the temple to pray, "Two men went up to the temple to pray" (Lk. 18:10). The day was divided into periods: the third hour, corresponding to 9 a. m. the sixth, to 12 p. m. the ninth, to 3 p. m. We are told that Peter and John went to the temple to pray at the hour of prayer, being the ninth; that Peter went to the housetop to pray at about the sixth hour; and that Cornelius was keeping the ninth hour of prayer. This is sufficient evidence of the custom of dividing the day into regular seasons of prayer for devout souls. It is apparently a religious custom universally recognized to offer thanksgiving for the chief meal of the day which

probably coincided with the sixth hour. We are told that Jesus "took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples" etc. (Mt. 15:36; Mk. 8:6). The feeding of the 5000 was at even, or about 6 p. m., and we read, "Looking up to heaven, he blessed, and brake and gave the loaves to the disciples" etc. (Mt. 14:19; Mk. 6:41; Lk. 9:16), and John records it thus, "Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down" (Jno. 6:11). The hours of prayer seem to coincide with the hours for eating, in some of them at least. The influence of prayer on the development of the religious spirit is incalculable, and the sooner it comes again into prominence, the sooner will there be a turn in the tide of the waves of skepticism and infidelity to the surer and more beneficent things to bless humanity.

Household

House and household are practically synonymous in their use in the Bible. Everywhere the family is the center and unit of humanity. The same conception is given in the New Covenant. The curse and the blessing of the apostles were to abide on a house, according to its attitude, "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you" (Mt. 10:13; Lk. 10:5). A divided house cannot stand, inevitably it falls, "Every city or house divided against itself shall not stand" (Mt. 12:25; Mk. 3:25). The household believes with the head thereof, "So the father knew that it was at that hour in which Jesus said unto him, Thy son

liveth: and himself believed, and his whole house" (Jno. 4:53). The house or the household is the nucleus for the fullest development of the life that Jesus exemplified. The early church placed great stress on the family life. And to-day amidst the rampant individualism which is portrayed on every hand, it is the family that is still the throbbing heart of all righteous progress. The unity and prominence of the family must be restored or else the only alternative is destruction of home, church, and the nation. He who stabs the integrity and sanctity of the home-life is more dangerous and more to be avoided than the man who destroys the physical or material property of men.

Humility

Humility is an essential characteristic of the man who is right with God. The first of the Beatitudes, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Mt. 5:3). The poor in spirit are the humble, the teachable, the open-minded, as well as the trustful. This quality is essential for all wholesome progress. Humility is the way for true greatness, for Jesus taught that "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Mt. 18:4); and "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted" (Mt. 23:12; Lk. 14:11; 18:14). It is to the humble mind that truth is revealed, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes"

(Mt. 11:25; Lk. 10:21). Not alone by precept did Jesus teach this first of all Christian virtues, but by example also; His example of washing His disciples' feet is the most touching exhibition of humility that literature affords, (Jno. 13:4-17). But the humble spirit is not one of false self-depreciation, but rather that every man shall be fully conscious of his own worth as a child of God and rejoice in the knowledge, and recognize that this quality also belongs to others and thus be equipped for the larger tasks that come to him. Humility is the door to all progress and no man may enter into the kingdom of righteousness without it.

Hunger

Hunger is the desire for food. On two occasions we are told that Jesus hungered. After the forty days and forty nights of fasting, "He afterward hungered" (Mt. 4:2; Lk. 4:2); and on the morning after His triumphal entry into Jerusalem, "He hungered" (Mt. 21:18). Hunger is used in a metaphorical sense as a striving for moral and spiritual rectitude, "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Mt. 5:6); "Blessed are ye that hunger now: for ye shall be filled" (Lk. 6:21). Hunger and thirst are the two most impelling forces to action that men know. Jesus drew upon this fact to teach His disciples how they should long for that holiness of life which is in harmony with the will of the Father. And He has left for us that wonderful promise, "He that cometh to me shall not hunger" (Jno. 6:35).

Husbandman

The husbandman was originally a householder, but the term came to be applied only to the tiller of the soil. Jesus described many difficulties which arose between the owner and the husbandman. It is the figurative use of the term that offers more interest to us. Jesus said, "I am the true vine, and my Father is the husbandman" (Jno. 15:1). The Father sows, cultivates, prunes and expects His children to bear the fruits of righteousness. This fruit-bearing is possible only so long as one abides in the vine. In the parable of the Wicked Husbandmen (Mt. 21:33-41; Mk. 12:1-11; Lk. 20:9-16), the husbandmen were the Jews, particularly the scribes and the Pharisees who so violently opposed Jesus, even becoming the conspirators seeking His death. It was, indeed, a coming to the vineyard for grapes and finding only wild-grapes.

Hymn

When Jesus ate His last passover with His disciples, He instituted the Lord's Supper, and we read "When they had sung a hymn, they went out into the mount of Olives" (Mt. 26:30; Mk. 14:26). The Psalm Book was both the Hymn-book and Prayer-book of Jesus' day. So it is very probable that the hymn was from the group of Hallel's or "Praise Psalms", Pss. 115-118, and on this particular occasion and point reached in their service, it is probable that the hymn sung was the second part of the Hallel's.

Hypocrisy-Hypocrite

In the discourses of Jesus, these terms are frequent. The word "hupokrisis" originally meant "stage playing, or acting", hence it came to have the meaning of acting a part in life. Jesus said to the scribes and Pharisees, "Inwardly ye are full of hypocrisy and iniquity" (Mt. 23:28), which may include all the meanings in the Old Covenant; bad, wicked, godless. He also said to them, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell (gehenna)?" (Mt. 23:33, cf. 24:51). But the general meaning in Jesus' teaching is acting a part, false, deceptive and deceived, formally and outwardly good, but inwardly insincere and unrighteous. On no other class of men did Jesus pronounce such severe disapproval of conduct as on that of the hypocrites of His day.

Hypocrisy occurs in Mt. 23:28; Mk. 12:15; Lk. 12:1; Hypocrite, in Mt. 6:2, 5, 16; 7:5; 15:7; 22:18; 23:13, 15, 23, 25, 27, 29; 24:51; Mk. 7:6; Lk. 6:42; Lk. 12:56; 13:15.

Pretending to be something one is not, that is, being a hypocrite is among the vilest things that can characterize a man's action. One is yet able to have some respect for the man who is what he is, but it calls for all the virtues combined to have any respect for the hypocrite. There is nothing so detrimental and so injurious to the peace and well-being of the individual and the community as the unstable, feigning, fawning, pretentious ways of the hypocrite. Beware! Beware! The antidote is sincerity.

Idle

In the gospel records, "idle" is the rendering of the Greek word "argos" which means literally, "inactive", "useless". In refuting the calumny of the scribes and Pharisees, Jesus said, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Mt. 12:36). This was in connection with the charge they made against Him of casting out demons by Beelbebut. Such a charge was without foundation, for to be so doing would be to array Himself against Himself. Words that are useless and meaningless should be avoided. They produce nothing, do no one any good, and have a harmful influence on him who uses them. When Mary Magdalene, Joanna, and Mary the mother of James, told the apostles that Jesus was risen, "These words appeared in their sight as idle (leros) talk; and they disbelieved them" (Lk. 24:11), that is, they would not understand and regarded the narration of the women as talk without any meaning.

In the parable of the Vineyard, the householder went out "about the third hour, and saw others standing in the market place idle And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?" (Mt. 20:3, 6). These laborers were simply inactive; they were not engaged in any useful occupation. But Jesus has the householder sending them forth into the vineyard to work. Idleness is one of the banes of humanity. Jesus places the stamp of His disapproval upon it. Every person should have some useful work

to perform, and when he is standing idle, he is failing in the purpose of his living.

Ignorance

This term does not occur in the gospel records, but the verb from which it is derived occurs in "But they understood not the saying" (Mk. 9:32; Lk. 9:45). This was concerning the casting out of the dumb and deaf spirit which the disciples were unable to cast out. When they asked Jesus why they could not do so, He said unto them, "This kind can come out by nothing, save by prayer" (Mk. 9:29), and "Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men" (Lk. 9:44). It was these sayings that the disciples did not understand. Again, the Jews marvelled at Jesus' teaching, saying, "How knoweth this man letters, having never learned?" (Jno. 7:15). The word in the last passage is a form of "manthano" with a negative particle and is used equivalently to our term "illiterate", in the other passages, the word is "agnoeo", that is not knowing. The teaching of Jesus was so wonderful that the Jews could not grasp it, and at times, He spake beyond the comprehension of His disciples. The whole life of Jesus is a protest against ignorance. He taught; He sent the Twelve and the Seventy to teach; He commanded the Apostles to teach all the nations. Ignorance of the teaching of Jesus will be a poor excuse for any man in the day of judgment. The tenor of the whole career and mission of Jesus is to eliminate ignorance; to drive out darkness by bringing in light. He is the Light of the world, and to

follow Him in obedience is to attain to the highest knowledge.

Immortality

Immortality is the hope which is so definitely portrayed in the New Covenant. It is part of the eternal life bestowed by Jesus on believers, of which His own resurrection and life in glory is the guarantee. Jesus plainly declared a future state for both the righteous and the wicked. To Martha, He said, "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (Jno. 11:25f). To His disciples He said, "If I go and prepare a place for you, I come again, and will receive you unto myself that where I am, there ye may be also" (Jno. 14:3). The survival of both the righteous and the wicked after death is implied in the narrative of the Rich Man and Lazarus (Lk. 16:19-28). Also in passages like these: "Thy whole body cast into hell (Gehenna)" (Mt. 5:29f); "Fear him who is able to destroy both soul and body in hell (Gehenna)" (Mt. 10:28); "Fear him, who after he hath killed hath power to cast into hell (Gehenna)" (Lk. 12:5); it is quite evident that there is a future state of punishment for the wicked.

The fullness of the blessedness of immortality implies the resurrection. The teaching concerning the resurrection is the cardinal doctrine of the New Covenant. In answer to the captious question of the Sadducees, Jesus said, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, I am the God of Abraham, and

the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living" Mt. 22:31f; Mk. 12:26f; Lk. 20:37f). "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (Jno. 5:28f). Jesus Himself is the Lord of life, and life-giver in the resurrection, "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will" (Jno. 5:21); "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself" (Jno. 5:25f); "I am the resurrection, and the life" (Jno. 11:25). Jesus died; He rose from the grave. His resurrection is the most attested fact in history, and the resurrection of believers is guaranteed by His resurrection. Jesus lives; He said, "Because I live, ye shall live also" (Jno. 14:19).

The unrighteous also are raised for judgment, "they that have done evil, unto the resurrection of judgment" (Jno. 5:29). This is clearly set forth in all the teaching on the last judgment. They are excluded from the blessedness of the righteous, and Jesus describes their condition as one of tribulation and anguish, "These shall go away into eternal punishment" (Mt. 25:46); "to go into hell (gehenna), into the unquenchable fire" (Mk. 9:43); "to be cast into hell (ibid); . . . where their worm dieth not, and the

fire is not quenched" (Mk. 9:44, 48). This teaches the continued existence of the soul, but it is not immortality nor life.

The blessed condition of the righteous is an indescribable one of joy and happiness. Each righteous soul redeemed by Jesus shall enjoy all for which he has capacitated himself while living in this life. Both the narratives of the Talents (Mt. 25:14ff) and the Pounds (Lk. 19:12ff) indicate different degrees of ability, responsibility, and reward. But the condition, viewed in the whole, is one of satisfaction and blessedness, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Mt. 13:43); "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mt. 25:34); "Enter thou into the joy of thy lord" (Mt. 25:21, 23). Immortality, the survival of the righteous, body and soul in the future life; deliverance from the state of death, is the star of hope which Jesus lighted to lead men onward and upward. Blessed hope! Joyful anticipation! Wonderful the guarantee of its sureness!

Importunity

This word occurs in this passage, "Because of his importunity he will arise and give" etc (Lk. 11:8). The literal meaning of the Greek word is "barefacedness", that is, an impudent insistence that rises to the point of shamelessness. The word "importunity" fails to express adequately the full sense of the parable, which is that if by a shameless insistence a favor may be gained, even from one unwilling and ungracious, how much more surely will the heavenly Father answer

the earnest prayers of His children. The willingness of the Father to hear and answer our petitions exceeds our ability to ask. This parable illustrates again the marvelous skill of Jesus as the Teacher,—He teaches here by contrast.

Impossible

Jesus taught His disciples, "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you" (Mt. 17:20). He teaches the invincible power of faith, but of course we must understand that it is limited to those things consistent to the Divine will. There is greater power to strong faith and more is possible than a weak faith realizes or even believes. The same Greek word occurs in "No word from God shall be void of power" (Lk. 1:37). Implicit faith in God and His word enables men to achieve larger things in His service than he whose faith is weak and wavering can realize. God speaks and it is so; men should lift up their eyes to behold great things. In talking about the hindering influence of riches, Jesus made a statement that His disciples wondered about, so He said, "With men this is impossible; but with God all things are possible" (Mt. 19:26; Mk. 10:27; Lk. 18:27). This affirms the omnipotence of God. With Him, nothing is impossible; but we must understand it as nothing which is consistent with the Divine nature. The power of God has no limitation in the things which belong to Him, and man should come more and more to rely upon the power and strength and wisdom of God than to depend on his own feeble power.

Infirmity

Infirmity is used to express sickness or bodily disease in, "Himself took our infirmities, and bare our diseases" (Mt. 8:17); great multitudes came together to hear, "and to be healed of their infirmities" (Lk. 5:15); "Certain women who had been healed of evil spirits and infirmities" (Lk. 8:2); "A woman that had a spirit of infirmity eighteen years" (Lk. 13:11f), whose physical infirmity is attributed to the influence of an evil spirit; "A certain man was there, who had been thirty and eight years in his infirmity" (Jno. 5:5); and the same Greek word "astheneia" of which "infirmity" is the translation in these passages occurs in "This sickness is not unto death" (Jno. 11:4). Jesus' love and sympathy for the suffering is boundless. These concrete instances of healing show us His interest in every condition of life, as also they show the magnitude of His power. His power was manifested over the various kinds of ailments, over the evil spirits and over death itself.

Inheritance

In the parable of the Wicked Husbandmen, after many servants had been sent to receive the owner's fruits and had been beaten and killed and stoned, the householder sent his son, but when the husbandmen saw him, they said, "This is the heir; come, let us kill him, and take his inheritance" (Mt. 21:38; Mk. 12:7; Lk. 20:14). Jesus recounted in parable the attitude of the Jews to the prophets before Him and their attitude toward Himself. One requested Jesus,

“Teacher, bid my brother divide the inheritance with me” (Lk. 12:13); Jesus declined to assume the function of a judge in matters belonging to the jurisdiction of the local synagogue. He refused to enter into any legal arbitration; that was a function of the synagogue, and to the synagogue He left it. Jesus said, “Blessed are the meek: for they shall inherit the earth” (Mt. 5:5), in which the promise emphasizes the virtue of humility expressed in penitence, a virtue which was not known in the practices of the Greeks, Romans, and Jews of His day. In a figurative sense, inheritance or to inherit is applied to the kingdom of God, as represented in the righteous lives of believers. To those who forsake all to follow Jesus, the promise is “shall inherit eternal life” (Mt. 19:29); “Inherit the kingdom prepared for you” Mt. 25:34). A certain ruler came to Jesus, and asked, “What shall I do to inherit eternal life?” (Lk. 18:18; Mk. 10:17), and also a certain lawyer (Lk. 10:25). This is interesting in that the eternal life is presented as something to be inherited, that which is a gift from the Father through the Son. True it is a gift, but it is one that must be accepted in the Divinely-appointed way and entered into by worthiness. It is an inheritance, and is not something that man by his own strength and attainments can merit.

Iniquity

In the gospel records, iniquity stands: for unrighteousness, as in “Depart from me, all ye workers of iniquity (adikia)” (Lk. 13:27). Since the kingdom of God is the kingdom of righteousness, all departure

from its basic principles is under condemnation; also for "the condition of one without law", as in "Depart from me, ye that work iniquity (anomia)" (Mt. 7:23); "Shall gather out of his kingdom . . . them that do iniquity" (Mt. 13:41); the scribes and Pharisees were described as "full of hypocrisy and iniquity" (Mt. 23:28); and in the tribulation to come, and false prophets, "Because iniquity shall be multiplied, the love of many shall wax cold" (Mt. 24:12). But unrighteousness is lawlessness, and Jesus places the ban upon all such and finally if persisted in to come under everlasting condemnation.

Inn

The Greek word "kataluma" implies "lodging" for the night, and is connected with the idea of hospitality in a private house, not in a public inn. Luke is very careful to distinguish between the private house and the public inn. In the case of the Samaritan who carried the wounded traveler "to an inn (pandocheion)" (Lk. 10:34), the inn is a public one; in "Send the multitude away, that they may go into the villages and country round about, and lodge (kataluo) is a sinner" (Lk. 19:7), it is very apparent that the (Lk. 9:12), "He is gone in to lodge with a man that lodging was in the private houses. "Kataluma" is the word used in "Where is my guest-chamber?" (Lk. 22:11; Mk. 14:14), and also of the place of reception in Bethlehem where Joseph and Mary failed to find quarters, "There was no room for them in the inn" (Lk. 2:7). This "kataluma" was the spare or upper room in a private house or village. There was pro-

vided in villages generally a room where travelers received hospitality without pay except possibility a "tip" to the caretaker. So from the conditions that are implied, it is very likely true that Joseph and Mary expected reception in the "kataluma" adjoining the house of the sheikh of Bethlehem, but they were disappointed and had to be content with the next best thing, the elevated platform alongside the interior of the stable. There Jesus was born and laid in the safest place, the nearest manger alongside this platform. The circumstances were humble, but the family was kept from the annoyance of the public inn, and all the demands of privacy and decency were entirely met.

Inspiration

The trustworthiness of the Scripture is conveyed to us by many words in the teaching of Jesus. In this passage from a discourse recorded by John, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came (and the scripture cannot be broken) etc" (Jno. 10:34f), His defense to the charge of blasphemy brought against Him by the Jews takes the form of an appeal to Scripture. He adduced the Scriptures as law: "Is it not written in your law?", He asked. But the passage cited does not occur in that portion of the Scripture which was specifically called the "Law", that is, the Pentateuch, nor in any portion of Scripture of formally legal content. It occurs in the Psalms, but Jesus did not adduce it because it occurs there, but because it is a part of the Scripture at large. Or in other words, He ascribed

legal authority to the whole of Scripture, in accord with the general conception of the Jew of His time. The multitude said to Him, "We have heard out of the law that the Christ abideth forever" (Jno. 12:34), and often expressed by Himself. Thus at a later time, He said, "But this cometh to pass, that the word may be fulfilled that is written in their law" (Jno. 15:25). But Jesus would sharpen the point to the utmost, "and the Scripture cannot be broken"; the word "broken" is the usual word used for breaking the law, or the Sabbath, and Jesus' declaration means that it is impossible for the Scripture to be annulled, or its authority to be withstood or denied. We have, then, a strong assertion of the indefectible authority of the Scripture; precisely what is true of Scripture is that it "cannot be broken".

The first recorded utterance of Jesus after His manifestation to Israel is an appeal to the unquestionable authority of Scripture. To Satan's temptations, He opposed no other weapon than the final, "It is written" (Mt. 4:4, 7, 10; Lk. 4:4, 8). Among the last words which He spoke to His disciples before His ascension was a rebuke to them for not understanding "that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Lk. 24:44), the "must needs be" is emphatic, and "Thus it is written" (v, 46) renders all doubt absurd. For as earlier on the same day, He declared one is "foolish and slow of heart" (Lk. 24:25f) if he does not "believe in all" that "the law of Moses, and the prophets, and the psalms" and as stated in verse 27 "all the prophets" as equivalent

to "all the scriptures" have spoken of "the things concerning himself".

Thus the fulfillment of all that is written in Scripture is strongly asserted. This frequently referred to in the things which were transpiring "that the scripture might be fulfilled" (Mk. 14:49; Jno. 13:18; 17:12; cf. 12:14; Mk. 9:12f). Upon this foundation, He announces with assurance that given events will occur: "All ye shall be offended in me this night: for it is written . . ." (Mt. 26:31; Mk. 14:27); in the parable of the Wicked Husbandmen, "When they heard it, they said, God forbid. But he looked upon them and said, What then is this that is written?" (Lk. 20:16f) referring to the rejection of the husbandmen. Jesus had power to escape all calamities but He bows before all, for He asks. "How then should the scriptures be fulfilled, that thus it must be?" (Matt. 26:54). Not only did He rebuke the two disciples with whom He talked on the way to Emmaus, "O foolish men, and slow of heart to believe in all that the prophets have spoken!" (Luke 24:25) for not trusting themselves more perfectly to the teaching of the Scriptures, but the Jews as well. To them, He said, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (Jno. 5:39). It was right that they search the scriptures, as also their thinking of having eternal life in them. But emphasis is placed upon their giving witness to Jesus, and the wonder that they would not come to him. Their failure was not due to any defect in the scripture, but to themselves in reading to so lit-

tle purpose. Paul places their blame on searching the scripture to their attitude, "a veil lieth upon their heart" (2 Cor. 3:15).

Jesus often found occasion to express wonder at the effect the reading of the Scripture had upon the readers: He asked, "Have ye not read even this scripture?" (Mark 12:10), as He adduced Ps. 118 to show that His being rejected was already mentioned in the Scripture, or "Did ye never read in the scriptures?" (Matt. 21:42); when the indignant Jews complained to Him of the Hosannas, which the children in the temple were acclaiming, saying, "Hearest thou what these are saying?" He answered, "Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:15f). In these passages, Jesus intimates, if he does not openly declare that the source of all error in divine things is just plain ignorance of the scriptures. On one occasion, He said, "Ye do err, not knowing the scriptures" (Matt. 22:29), or perhaps more forcibly in the form of a question, "Is it not for this cause that ye err, that ye know not the scriptures?" (Mark. 12:24). Jesus' confidence in every declaration of the scripture is illustrated further in "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" Matt. 19:4ff; Mark 10:6ff). The Pharisees had come to Him with a question on divorce, and His answer explicitly emphasizes God as the author,

“He who made,” “what God hath joined.” Yet this passage does not give us a saying of God’s recorded in the scripture, but just the word of the scripture itself, and can be regarded as a statement of God’s only upon the basis that all scripture is the declaration of God. The passage in Mark is not so explicit, but it also makes God the author, citing it as authoritative law and speaking of it as an enactment of God’s. Thus, it is evident that Jesus’ deduction of scripture as an authoritative document is based upon the ascribing of it to God as its author. The testimony of Jesus is that whatever stands written in Scripture is the word of God.

Also, just as He gave the true basis of one’s conception of inspiration, that is, it came from God and is therefore authoritative, for the Old Covenant, so He did the same for the New by anticipation. The men whom He taught for more than three years were not left to their own resourcefulness, but He sent the Holy Spirit to bring to their remembrance the things He taught them, to guide them into all truth, to teach them all things, with the assurance, “He shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come” (Jno. 16:19). These spirit-filled men penned the New Covenant, and it, as the Old, came from God and as such is inerrant and indefectible. Therefore, Jesus accepted the Old Covenant as scripture because God is its author, upon which fact He deduced the authoritativeness of its teaching and its inerrancy and indefectibility; likewise by anticipation, He sets the same evaluation upon the

New. The Holy Scripture, the Bible—Old Covenant and New Covenant—is the word of God and men must recognize its authoritativeness in revealing to men all things that pertain to the highest welfare of humanity.

Intercession

Intercession is a request or petition or prayer on behalf of another which is prompted by affection and the recognition of the Father's relation to man. Salome came to Jesus one day and made this request for her sons, "Command that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom" (Matt. 20:20f; Mark 10:36f); the words "worshipping him" (v. 20) raise the question into one of intercessory prayer. Jesus' rebuke was not because of the prayer, but because of its being unwise.

In the sermon on the Mount, Jesus teaches prayer on behalf of those "that persecute you" (Matt. 5:44). What a complete change does this give to the entire spirit of prayer. The prayer He taught His disciples to pray is of this character, breathing the new atmosphere of love (Matt. 6:9ff; Luke 11:2ff). The plea for our own forgiveness rests upon the measure of our forgiveness of others, and if the prayer be genuine, how can we refuse to pray for those who wrongfully use us, and if for them, enemies, then surely for our friends. The good things sought of the Father (Matt. 7:11) must be understood as among those things that, if we desire from others, we should do to them: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7:12). The intercessory prayer avails nothing apart

from this spirit. The spirit of intercession characterized those who sought the help of Jesus for their friends and Jesus was always quick to recognize it: the centurion for his servant, "Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour" (Matt. 8:13; Luke 7:9f) the friends of the paralytic, "They brought to him a man sick of palsy, lying on a bed: and Jesus seeing their faith said Son, be of good cheer; thy sins are forgiven thee" (Matt. 9:2; Mark 2:4f; Lk. 5:19f); the Canaanitish woman for her child, "O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour" (Matt. 15:28; Mark 7:29); the man for his epileptic boy, "And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief" (Mark 9:23f; Luke 9:38ff; Matt. 17:44ff). There is also suggestion of intercessions in the law of trespass, "If he hear thee not take with thee one or two more And if he refuse to hear them, tell it unto the church" (Matt. 18:16f), which is more obvious because of the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt. 18:19f).

A very distinct example of intercessory prayer is that of Jesus' intercession for Peter, "I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren" (Luke 22:32); also for those who crucified Him, "Father, forgive them; for they know not what they

do" (Luke 23:34). The chief place of intercession in the work of Jesus is seen clearly in the intercessory prayer where it is commanded by definite precept and promise of acceptance (John 17). The promise of the answer to prayer is very definite, "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be made full" (Jno. 16:24). The sublimest example of prayer is that of the Master's, almost in the shadow of the cross and at the close of that great farewell sermon; it is His last public utterance before He goes to Calvary, and is intercessory throughout. The spirit of Jesus' teaching is to do for others. Often did He use His power for others, but never one time for himself. It is the full complete antidote for selfishness. The spirit of intercession leads one to plead for others.

Interest

All interest was accounted by the Jews as usury. The Jew was not to take interest from another Jew, but did so often from the Gentiles. The principle of taking interest is not condemned in the Old Covenant; only it was not to be taken from a brother Israelite.

The references to interest in the New Covenant occur in the parable of the talents and of the pounds; to the slothful servant, Jesus said, "Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest" (Matt. 25:27); and to the wicked servant, "Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?" (Luke 19:23). This gives distinct encour-

agement for using money so that it shall increase. The men in the parables were expected to put their master's money out at interest and because they failed to do so, they were condemned.

Jairus

Jairus was a ruler of a synagogue near Capernaum. He had only one daughter who was about twelve years of age. Jairus came to Jesus and worshipped Him, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live" (Matt. 9:18; Mark 5:23; Luke 8:41f); and Jesus arose and followed him, and "when Jesus came into the ruler's house . . . he said, Give place: for the damsel is not dead, but sleepeth" (Matt. 9:24; Mark 5:39; Luke 8:52), and "He took her by the hand; and the damsel arose. And the fame thereof went forth into all that land" (Matt. 9:25f; Mark 5:41f; Luke 8:54f). The accounts of this miracle are substantially the same, varying only in detail. Matthew and Mark both testify to the great faith of Jairus. According to Matthew the girl was already dead when Jairus came to Capernaum; according to the others she was at the point of death or dying; but all agree that she was dead before Jesus arrived at Jairus' house. The healing of the woman with the issue of blood (Matt. 9:20ff; Mark 5:25-34; Luke 8:43-48), called the Parenthetic Miracle, by Jesus as He was on the way to the house of Jairus is given by each of the Synoptists. Jesus' sympathy includes all. His mission to men is indeed a mission of mercy. The greatest healing is the healing of the soul, freeing men from the moral malady, sin.

John the Baptist

If praise may be measured by the worth of Him who gives it, then no man ever received such praise as John the Baptist. Jesus said of him, "He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John" (Jno. 5:35f); that he was "much more than a prophet" (Matt. 11:9); and "Verily I say unto you, Among them that are born of woman there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he" (Matt. 11:11). Jesus' rating of John as less than the least in the kingdom of heaven was not based on his worth, but probably because John was never in the kingdom as Jesus used it at that time.

Jesus paid high tribute to the Divine character and worth of John's baptism; first by submitting to it himself as a step in fulfillment of all righteousness; later, by His frequent references to it, particularly in associating it with the birth of the Spirit as a necessary condition of inheriting eternal life (Jno. 3:5); and finally, by placing baptism as a symbol of entering into discipleship, "He that believeth and is baptized shall be saved" (Mark 16:16).

Jonah

Jesus referred to Jonah on two different occasions: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and

three nights in the heart of the earth. . . The men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here" (Matt. 12:39ff; Luke 11:29f, 32); "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah" (Matt. 16:4). Jesus sets the experience of Jonah, who was three days in the whale's belly as parallel to His own in approaching three days in the heart of the earth, and refers to the repentance of the Ninevites in rebuke to the unbelievers of His own time. Jesus refers to the miracle of Jonah's deliverance and also to the repentance of the Ninevites without any hint whatever that He regarded the story as an allegory. This gives the idea of the value He placed upon the narratives of the Old Covenant. He regarded this narrative as Scripture and so an authoritative historical account of the missionary experience of the first Hebrew prophet sent to a heathen nation. The "sign of Jonah" is at once the confirmation of Jesus' mission, ratified by His resurrection, and the warning to the evil generation to repent.

Jot

Jesus said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:17f). Jot is the transliteration of the Greek letter "Iota" which is the nearest Greek equivalent for

the Hebrew letter "Yodh," the smallest letter in the Hebrew alphabet. The tittle is the smallest part of a letter. So Jesus thinking of the law as written out, made use of the two smallest things in the language to enforce the necessity of fulfilling the law. His hearers could appreciate how minute he was in this description, and could feel strongly the import of it as regarding His attitude toward the law, "not to destroy, but fulfill," even in the smallest detail.

Joy

In Jesus' teaching, joy has a very prominent place. He wishes that men shall be happy. The announcement of the angel was "I bring you good tidings of great joy" (Luke 2:10). In all the gospel records, the element of joy has a conspicuous place. In the hymns of Luke 1 and 2, it is seen. It was said to Zacharias and Elizabeth "Thou shalt have joy and gladness" (Luke 1:14), and Elizabeth said "the babe leaped in my womb for joy" (Luke 1:44) when Mary came to see her. Notwithstanding the profound elements of grief and tragedy in Jesus' life, His habitual demeanor was gladness and joyous, for example, His description of Himself as the bridegroom, in defence of the charge against His disciples of not fasting, "Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then they will fast" (Matt. 9:15; Mark 2:19; Luke 5:34f); the fact that He "came eating and drinking, and they say, Behold, a gluttonous man and a wine-bibber" (Matt. 11:19); His rejoicing "in the Holy Spirit" (Luke 10:

21); the fact that His presence at the social festivities was congenial, "There was a marriage in Cana of Galilee; . . . and Jesus was bidden, and his disciples, to the marriage" (Jno. 2:1f), and at Simon's house in Bethany (Mark 14:3; Matt. 26:6), and at the house of one of the rulers of the Pharisees (Luke 14:1), and in that home in Bethany where He loved so much to go, the Home of Lazarus and Mary and Martha (Jno. 12:1); His mention of my joy, "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full" (Jno. 15:11), "And these things I speak in the world, that they may have my joy made full in themselves" (Jno. 17:13).

His instructions to His disciples accord fully with His example. The whole series of beatitudes contain a calm and composed conception of joy, (Matt. 5:3-12; Luke 6:20ff), and also the more exuberant state of happiness in contrast with the "sad countenance" of the hypocrites (Matt. 6:16); "Rejoice, and be exceeding glad" (Matt. 5:12); "Rejoice in that day, and leap for joy" (Luke 6:23). The parables overflow with this spirit of joy. The finding of the true treasure of life brings joy (Matt. 13:44); the three parables of Luke 15 recount three merry-makings in celebration of the finding of the lost and reveal the divine heart itself at the repentance of sinners, "Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth" (Luke 15:6f); "Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke

15:9f), "But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost and is found. And they began to be merry it was meet to make merry and be glad" (Luke 15:22ff, 32); the parable of the Talents gives emphasis to "the joy of thy lord" (Matt. 25:21, 23) which is the reward of faithfulness. Not only does Jesus give peace, "Peace I leave with you; my peace I give unto you" (Jno. 14:27), "In me ye may have peace" (Jno. 16:33), to His disciples, but also the participation in His own fulness of joy, "My joy may be in you, and that your joy may be made full" (Jno. 15:11), "Ask, and ye shall receive, that your joy may be made full" (Jno. 16:24), "They may have my joy made full in themselves" (Jno. 17:13), which joy is permanent, in contrast to the sorrow which is transient, "Ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you" (Jno. 16:22). In the dark days of disappointment which followed the crucifixion, the joy of His disciples passed under a cloud, but at the resurrection, "They still disbelieved for joy" (Luke 24:41), and after His ascension "They worshipped him, and returning to Jerusalem with great joy" (Luke 24:52), their joy merged into light on the day of Pentecost, for Jesus had said, "Ye shall be sorrowful, but your sorrow shall be turned into joy" (Jno. 16:20), which remained a marked characteristic of the early Christians.

Jesus aimed to lead men into true happiness. His beatitudes give happiness the central place in His teaching, because it is the fruit of whole-hearted self-denial, sacrifice, and service. Unsatisfied ambition is the foe of happiness. Jesus' teaching frees men from that foe and directs them into an exuberant joy that comes from abounding mental, moral, and spiritual health. It is the joy that springs from the consciousness of perfect adjustment with one's environment, from love and loyalty to the Father, and from goodwill toward men. It is not a joy of mere gaiety that knows no gloom, but a joy that is a triumph over all adverse circumstances, whether poverty, hunger, persecution, men's hate, or pain in body, which instead of hindering become stepping stones upon which to mount to the heights of serene peace and perfect happiness.

Justice

This term does not occur in the Authorized Version, and occurs in the American Revised Version only in "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone" (Matt. 23:23); and "Ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone" (Lk. 11:42). In these passages, "justice" is the rendering for the Greek word "Krisis," which occurs often and is generally rendered "Judgment," often in the Synoptics in reference to the judgment day.

However, the idea of justice or righteousness, remembering that they are essentially the same, is a main current in both the Old Covenant and the New. But in the New it is more spiritual than in the Old. The notion of the mere give-and-take justice is not enough. The ideal in the teaching of Jesus is righteousness, not rights.

The idea of retributive justice occurs in both the Old and the New Covenants. We read, "The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16:27). The entire account of the talents and the judgment (Matt. 25:14-46) implies it, as also "That servant who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more" (Luke 12:47f). But the idea is much more prominent in the Old Covenant. The Jews at the time that Jesus lived held strongly to the idea of merit and reward. This is seen in all the actions of the Pharisees. But the Father's justice is more than this, and the idea is superseded by a higher viewpoint in Jesus' teaching. He speaks of recompense, but it is the Father who gives it, not the judge, "Reward with your Father," "the Father . . . shall recompense thee" (Matt. 6:1, 4, 6, 18). God's justice is no mere justice as men view justice, for the reward transcends all merit, "Blessed is that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, that he will set him over all that he hath" (Matt. 24:46f); "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit eternal life" (Matt. 19:29; Mark 10:29f; Luke 18:29f); "Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and shall come and serve them" (Luke 12:37). This is favor, or grace, not desert nor merit. The parable of the laborers of the vineyard (Matt. 20:1-16), "they likewise received every man a shilling" (Matt. 20:10), struck the death blow to the Judaistic scheme of merit and reward.

God's justice is both gracious and redemptive. It apportions rights but it establishes righteousness as well. The difference between the system of the Old Covenant and that of the New is this: that of the Old was national and temporal while that of the New is personal and spiritual. There is no opposition existing between mercy and justice, for it is by the forgiveness of sin that righteousness is established, and that is the chief task of justice; even so, as expressed by Paul, "That he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3:26), and by John, "He is faithful and righteous to forgive us our sin, and to cleanse us from all unrighteousness" (1 John 1:9).

Justification

Salvation from sin is bound up in the Lord Jesus. Jesus said "He that loveth father or mother more than

me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Mt. 10:37ff; Mk. 8:34f; Lk. 9:23ff; Mt. 16:24ff). Men must confess Jesus in order to be acknowledged of the Father, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven" (Mt. 10:32; Lk. 12:8f); "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels" (Lk. 9:26; Mk. 8:38), and judgment will be rendered according to our attitude toward Him, as expressed in our conduct toward His unfortunate ones, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Mt. 25:34-40); here is given the great distinc-

tive motive of service: the things done to the least of mankind are done for Jesus and are so accepted by Him. Immediately following the Confession Peter made, Jesus began the unfolding of the necessity of His death and resurrection, "From that time began Jesus to show unto his disciples, that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day raised up" (Mt. 16:21; Mk. 8:31; Lk. 9:22). Then on the evening before His death occurred, He taught its significance, and instituted the Supper to perpetuate the lesson, "This is my blood of the covenant, which is poured out for many unto remission of sins" (Mt. 26:28; Mk. 14:24; Lk. 22:20), which He re-enforced after the resurrection, "Behooved it not the Christ to suffer these things, and to enter into his glory?" (Lk. 24:26).

The fact of Jesus' atoning work is definitely stated, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mk. 14:24, see above). Also, Jesus forgave men their sins, "Thy sins be forgiven" (Mt. 9:2; Mk. 2:5; Lk. 5:20), and addressing Himself to the critical scribes, He said "But that ye may know that the Son of man hath authority on earth to forgive sins, etc" (Mt. 9:6; Mk. 2:10; Lk. 5:24). All men stand in need of being forgiven their sins, so He taught men to pray, "Forgive us our sins" (Lk. 11:4; Mt. 6:12). Jesus taught that men to stand in a relation of justification must be humble, must have a self-respecting teachable humility, "Blessed are the poor in spirit: for theirs is the kingdom of heaven", and

set forth those great inner qualities: self control at its highest—Meekness; genuine penitence,—Mourn; eagerness for the highest character,—Hunger and thirst after righteousness; deep reverent attitude toward men,—Pure in heart; an understanding sympathy with men,—Merciful; the spirit that promotes love among men,—Peacemakers; the spirit that enables one to sacrifice for men,—Persecution for righteousness' sake, (Mt. 5:3-12), qualities whose total is Righteousness, and which must “exceed the righteousness of the scribes and Pharisees” (Mt. 5:20), and approach its fullness in the Father, “Ye therefore shall be perfect, as your heavenly Father is perfect” (Mt. 5:48). To those who feel the burden of their sins, He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest” (Mt. 11:28), for His mission to this earth was to save men, “I came not to call the righteous, but sinners” (Mt. 9:13; Mk. 2:17), and as Luke records it, “I am not come to call the righteous but sinners to repentance” (Lk. 5:32); and “There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance” (Lk. 15:7). Often Jesus' interest in sinners is recounted, “Friend of publicans and sinners” (Mt. 11:19; Lk. 7:34); “She is a sinner” (Lk. 7:39); “Receiveth sinners” (Lk. 15:2), a criticism made by the scribes and Pharisees, which gave occasion for the wonderful teaching on Lost Things; “He is gone in to lodge with a man that is a sinner” (Lk. 19:7; “Eateth with the publicans and sinners” (Mt. 9:11; Mk. 2:16), and He commended the attitude of the publican who “would

not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner" (Lk. 18:13). He who brings most of himself is least likely to be commended by Jesus, but he who comes in humility and trust and with heart attuned to seek after righteousness is most likely to enter into the kingdom of heaven. The Father has provided the Way for entering into this fellowship, through acceptance of Jesus and obedience to His commands. Both the entrance into the kingdom and the final reward for service in the kingdom is of grace. But the human being also has a part in the plan; he must accept the proffered mercy. Indeed, at the very beginning of Jesus' ministry, He made the call, "Repent ye, and believe the gospel" (Mk. 1:15). All this means justification through faith in Him, whom the Father revealed to Peter, "The Christ, the Son of the living God" (Mt. 16:16; Mk. 8:29; Lk. 9:20), of which faith, He expressed anxiety, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Lk. 18:8), and which also, He greeted with great joy, "I have not found so great faith, no, not in Israel" (Mt. 8:10; Lk. 7:9). His work on earth finished, before going back to the Father, He said, "Go . . . preach the gospel to the whole creation. He that believeth and is baptized shall be saved" (Mk. 16:16). This is initiatory, sins done aforetime are blotted out, and then the ideal of righteousness which He set before men both by precept and example must be the beckoning goal for all true believers, and so justification may become complete and ultimate. Justification is of the Father through the Son.

Keys

Jesus charged the lawyers of His day with taking away "the key of knowledge" (Lk. 11:52), that is, they locked the doors of truth against the men of their generation, like unto the statement recorded by Matthew, "Ye shut the kingdom of heaven against men" (Mt. 23:13). The scribes, the Pharisees, and the lawyers by their narrow application of the law not only hid the truth from themselves but also hindered the people from making an honest effort to learn it. They hid the truth by their outward ceremonies and false teaching and by such kept men out of the kingdom.

Upon the answer that Peter made to the question of Jesus, "Who say ye that I am?", He said, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:15, 19). In ancient times the key was sometimes worn on the shoulder as a sign of authority, so it is probably true that the "keys" in this passage has the same significance. There is no more stubbornly contested conception in the terminology of the Christian religion. But putting aside the various interpretations which have been given, it seems that the expression has the thought of a responsibility intrusted by Jesus as the method of extending His work. The keys are first of all the gospel of salvation through Jesus. Through obedience to the gospel terms of admission, men become citizens in the kingdom of God. Jesus was offering Peter duty, not power; responsibility, not privilege. The keys are

primarily for admitting to the kingdom of God, not for barring men from it. So Jesus was intrusting to Peter the responsibility of declaring the terms of admission which he did first to the Jews on Pentecost and some years later to the Gentiles at the house of Cornelius. It is therefore no accident that the first sermon in the Gospel dispensation to either Jew or Gentile was delivered by Peter, and men may be well assured that the terms of admission which he laid down in either case, under the guidance of the Holy Spirit, are those which have the approval of the Father and the Son. But the "binding and loosing" extends beyond the initiatory steps and the whole sum of all the duties enjoined upon the Christian is included. One so inclined may find in the Letters a discussion of every responsibility of the Christian no fewer than sixteen times and in some cases as many as one hundred and one times.

King, Jesus As

The Gospels present Jesus as king. His lineage is traced to David by Matthew, who also tells of the visit of the Wise-men who came and inquired, "Where is he that is born King of the Jews?" (Mt. 2:2), and gives the answer of the scribes to Herod's question in which they showed from the prophecy of Micah (5:2) that one should be born in Bethlehem who would be a "governor" and would rule, "be shepherd of my people Israel" (Mt. 2:5f). Luke gives the angel's declaration that the child to be born and named Jesus would occupy the throne of David and reign over the house of Jacob forever (1:32f). John gives the state-

ment of Nathanael, "Thou art the Son of God; thou art King of Israel" (Jno. 1:49). Mark has no definite word, but he describes the message with which Jesus began His ministry as "the gospel of . . . the kingdom of God" (Mk. 1:14f). The people lived in anticipation of the coming of one who should be their King, and Jesus measuring up to their ideal, they would have made Him King, "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew etc" (Jno. 6:15).

Jesus Himself claimed to be king. In all His teaching of the kingdom, it is implied. Though He speaks of the kingdom as "the kingdom of heaven" or "the kingdom of God", it is very evident that He is the executor of its affairs. The attitude that men have toward Him determines whether they are admitted into it or not. When He gave the explanation of the parable of the Tares, He distinctly spoke of His kingdom, identifying it with the kingdom of God, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity Then shall the righteous shine forth as the sun in the kingdom of their Father" (Mt. 13:41ff). He speaks of some seeing "the Son of man coming in his kingdom" (Mt. 16:28); of the regeneration, "when the Son of man shall sit on the throne of his glory" (Mt. 19:28); and of Himself as a nobleman who "went into a far country, to receive for himself a kingdom, and to return" (Lk. 19:12ff), and He does receive it.

Jesus did not deny His Kingship nor His kingdom, when Salome came to Him asking the chief places for

her sons, James and John, though He does indicate that the places for which they asked were already determined by the appointment of the Father (Mt. 20:20ff; Mk. 10:35-40). He planned and took the steps to fulfill the prophecy of Zechariah (9:9), "Behold, they King cometh", and He accepted, approved and justified the hosannas with which the multitude acclaimed Him, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Mt. 21:2-5, 9): Mk. 11:2f, 9; Lk. 19:30f, 38); some of the Pharisees said unto Jesus, "Teacher rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out" (Lk. 19:39). In the wonderful description of the Judgment (Mt. 25:31-46), it is "the Son of man who shall come in his glory" (Mt. 25:31) and as King to bless, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you etc", and to condemn, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Mt. 25:34, 41). The dying malefactor said, "Jesus, remember me when thou comest in thy kingdom" (Lk. 23:42), and Jesus' response implies full acceptance of the position.

Because of Jesus' consistent claim throughout His career, His enemies make this the basis of their charge before Pilate who asked Him, "Art thou the King of the Jews?", to which He answered, "Thou sayest" (Lk. 23:2f). John gives the fuller account, "Thou sayest that I am a king. To this end have I been born,

and to this end am I come into the world, that I should bear witness unto the truth" (Jno. 18:37). Pilate perpetuated His claim in the superscription of the cross in three languages, "JESUS OF NAZARETH, THE KING OF THE JEWS" (Jno. 19:19); "THIS IS THE KING OF THE JEWS" (Lk. 23:38); "THE KING OF THE JEWS" (Mk. 15:26); "THIS IS JESUS THE KING OF THE JEWS" (Mt. 27:37). This was given in Hebrew, Greek, and Latin. It is from the Latin form "Iesus Nazarenue, Rex Iudaeorum" of John's record that we have the expression "INRI" so often seen about the head of a cross. The chief priests came to Pilate, and said, "Write not, The King of the Jews; but, that he said, I am King of the Jews" (Jno. 19:21). The curtain of His earthly career is drawn upon the king in seeming failure; and the taunt of the chief priests, with the scribes and elders, "He is the King of Israel; let him come down from the cross" (Mt. 27:42); "Let the Christ, the King of Israel, now come down from the cross" (Mk. 15:32), received no response. The title on the cross seems a cruel mockery, like the elaborate, cruel jest of the brutal soldiers' arrayal of Him in purple, and crowning Him with the wreath of thorns, and hailing Him King of the Jews (Mt. 27:28f; Mk. 15:17f; Lk. 23:11; Jno. 19:2f).

The Jews in Jesus' day were expecting a material kingdom, marked by earthly pomp and splendor, and others since have made the same mistake. Jesus' kingdom is first of all the spiritual kingdom: said He, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my

kingdom not from hence" (Jno. 18:36), and every representation made of it is consistent with this declaration. Because of its being not of this world, it is not to be propagated by worldly means, and the absence of worldly means declares it to be unworldly in character.

Throughout the New Covenant, spirituality is set forth as the distinguishing characteristic of Jesus' reign. Earthly kingdoms are based upon material power, but the basal factor of the kingdom of God is righteousness, and a righteousness that must "exceed the righteousness of the scribes and Pharisees" (Mt. 5:20). Jesus made man's highest good to consist in seeking "first his kingdom, and his righteousness" (Mt. 6:33). Earthly kingdoms operate on the principle of selfish aggrandizement: the principle of the kingdom of God is truth. When Pilate asked Jesus if He were a king, Jesus replied, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. And every one that is of the truth heareth my voice" (Jno. 18:37). Said He also on another occasion, "I am . . . the truth" (Jno. 14:6). Therefore righteousness and truth are the essential elements of His kingdom, and it must be distinguished by its spirituality. Its subjects are spiritual men and women; its laws are spiritual; its work is spiritual; and all the influences which emanate from it and operate through it are spiritual.

His kingdom, or His reign is universal. The note of universality is a very marked characteristic in Jesus' teaching. All barriers are to be broken down

and Jew and Gentile alike are to share in its privileges. Said Jesus, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Mt. 8:11), and stranger still to the Jewish ear, "But the sons of the kingdom shall be cast forth into the outer darkness" (Mt. 8:12). In the parables of the kingdom, The Sower (Soils) and the Tares (Mt. 13:3-9, 24ff; Mk. 4:3-9; Lk. 8:5ff), the field in which the good seed is sown is the world. Also, the same unlimited extent of its influence is found in this declaration, "Other sheep I have, which are not of this fold: them also I must bring etc" (Jno. 10:16), and also in the confident affirmation, "And I, if I be lifted up from the earth, will draw all men unto myself" (Jno. 12:32). The terms used in the Great Commission are sufficient to show the universal sovereignty which Jesus claims over men, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations" (Mt. 28:18f); "Go ye into all the world, and preach the gospel to the whole creation" (Mk. 16:15); "Repentance and remission of sins should be preached in his name unto all the nations" (Lk. 24:27). Finally just before He left this earth to return to the Father, He gave the royal assurance, "Ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1:8). The kingdom of God, the sovereign reign of the Lord Jesus Christ, cannot be bounded by earthly limits, and all efforts to describe it in accordance with human ideas imply failure to recognize the true Scriptural idea of its universality.

Kingdom of God-Kingdom of Heaven, The

This phrase is among the most remarkable expressions in history. Its use by Jesus presents by far its most interesting aspect. In the synoptics, it is His watchword, and represents the whole body of His teaching. Thus, in "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people" (Mt. 4:23); "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mt. 1:14f), is the beginning of His ministry described. Also, the same idea occurs in, "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness" (Mt. 9:35); and later, the expansion of His activity is described in these words, "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve" (Lk. 8:1), and to the Twelve He said, "As ye go, preach, saying, the kingdom of heaven is at hand" (Mt. 10:7); "And he sent them forth to preach the kingdom of God, and to heal the sick" (Lk. 9:2). The parables which constitute a large part of His teaching are collectively designated "The mysteries of the kingdom of heaven", as in, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given"

(Mt. 13:11; Lk. 8:10); "Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables" (Mk. 4:11), given in reply to the disciples' question, "Why speakest thou unto them in parables?" (Mt. 13:10), or "The twelve asked of him the parables" (Mk. 4:10; Lk. 8:9). Also, it will be remembered that so many of them begin with the phrase, "The kingdom of heaven is like".

In the passages quoted, the expressions "Kingdom", "kingdom of heaven", "kingdom of God" are used interchangeably. Matthew prefers "kingdom of heaven", using it thirty-two times, while he makes use of "kingdom of God" only four times, and "kingdom" ten times. Neither of the other gospel writers uses the form "kingdom of heaven"; Mark has "kingdom of God" fourteen times, Luke, thirty-two times, and John, two times. Mark has "kingdom" once, Luke has it six times, and John twice. In some of these instances it is designated "his kingdom" or "my kingdom", in reference to Jesus. It seems very obvious that the true meaning of each of these expressions is seen in the prayer that Jesus taught His disciples to pray, "Thy kingdom come, Thy will be done, as in heaven, so on earth" (Mt. 6:10), that is, one petitions is exegetic of the other or that doing the will of God is the kingdom of heaven.

Although, the phrase holds a master place in Jesus' teaching, it was used by John before He used it. John came preaching, saying, "Repent ye; for the kingdom of heaven is at hand" (Mt. 3:1f). But the phrase is much older than John, for on turning to the Old Covenant, we meet it in Daniel, "And in the days of

those kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). Daniel was explaining to Nebuchadrezzar the successions of world-kingdoms that should be shattered by a "stone cut out of the mountains without hands", and in his famous vision "a son of man", we read, "There was given unto him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). Probably these passages give us the origin of the expression, yet the idea therein mounts far higher.

We are told of those like Joseph of Arimathea "who was looking for the kingdom of God" (Lk. 23:51; Mk. 15:43); like Simeon, "looking for the consolation of Israel" or "the redemption of Jerusalem" (Lk. 2:25, 38); like the faithful servants "looking for their lord" (Lk. 12:36), and it is likely true that the "Prosdechomoneoi", the Greek words used in these passages, were the ones who were the custodians of the true idea of the coming kingdom, for in the beginning of the record of Luke, we are introduced to the representatives in the surroundings of the infant John and the babe Jesus, and the truest and fullest sentiments must be sought in the inspired hymns which rose from them on that occasion. The center of their aspirations is a kingdom of righteousness, and peace, and joy in the Holy Spirit, beginning in humility, and reaching its exaltation through the dark valley of contrition.

It was in such an atmosphere that both John and Jesus were reared, and out of which the kingdom of

God conception sprang and grew. There may be some truth in the notion that Jesus adapted Himself to the current ideas of a coming kingdom, for the idea of a kingdom was native to the Hebrew race, in order to secure a footing on the solid earth of history, but it is also true that it was not long until the wide difference between Him and His contemporaries on the subject became apparent and obvious. In the course of His ministry, it became very manifest that He thought of kingdom in an entirely different sense than did His contemporaries, and as His ministry progressed, the breach ever became wider. His contemporaries were thinking of the expulsion of the Romans, and the establishing of a Jewish kingdom of world-wide dominion. Jesus was thinking of righteousness, holiness, and peace, of doing the will of God on earth as it is done in heaven. So earthly and fanatic were their ideas that Jesus had to withdraw from the multitude to keep them from making Him king by force, "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew etc" (Jno. 6:15). At all times Jesus was aware of the popular ideas of the kingdom, and before He entered upon His public ministry, He was subjected to the severest test that was possible. He was tempted to accept dominion of the world at the price of compromise with evil, to be a bread-king, and to curry favor with the multitude by display, as leaping from the pinnacle of the temple, (Mt. 4:1-11; Lk. 4:3-12); but He met all these solicitations and overcame them. And continuously throughout His ministry, He manifested that His kingdom is not of this

world, as He so definitely declared at its close, "My kingdom is not of this world" (Jno. 18:36).

The idea of a purely futuristic and apocalyptic kingdom was current. Men were expecting the heavens to open and the kingdom of God to descend to the earth. This was precisely the view of the rulers of His day and because "They supposed that the kingdom of God was immediately to appear" (Lk. 19:11), Jesus gave the parable of the Pounds (Lk. 19:12ff). Also He refuted the popular notion of the kingdom's coming by some catastrophic and apocalyptic interferences in the Parable of the Seed Growing Secretly, "and he said, So is the kingdom of God as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come" (Mk. 4:26ff). But the most outstanding declaration against this idea is, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you" (Lk. 17:20f), which was given in answer to the inquiry of the Pharisees about when the kingdom of God was coming.

Jesus made use of a wealth of parables and figures to illustrate the kingdom. By the parable of the Mustard Seed (Mt. 13:31f; Mk. 4:30f; Lk. 13:18f), He taught that the expansion of the kingdom is slow and natural; by the parable of the Leaven (Mt. 13:33; Lk. 13:20), He taught the transforming and pervasive

force and power of the kingdom; and by the parable of the Tares (Mt. 13:37-43) and its variant, the parable of the Dragnet (Mt. 13:47ff), He taught that the good and the bad grow side by side in the kingdom, and that to attempt to make separations by force will destroy the good also; these are predictive of the Judgment when the separation will be complete and final. Jesus in declaring His mission to be to all men, universal, set aside the narrow nationalistic idea of the Jews. In the illustrations and quotations given above He set aside the radical futuristic and apocalyptic notions which were so prevalent, and adopted as His teaching the establishment of a world-wide spiritual kingdom in which the will of God is the ruling principle. It is therefore, neither nationalistic, nor apocalyptic, but is individual, and calls for the righteousness of each man particularly and individually.

The master fact on the part of those without comes to the forefront. It is repentance; He said, "Narrow is the gate, and straitened the way, that leadeth unto life" (Mt. 7:14; "Strive to enter in by the narrow door" (Lk. 13:24). He began His ministry by reiterating the earlier call of His forerunner, "Repent ye; for the kingdom of heaven is at hand" (Mt. 4:17); "Repent ye, and believe the gospel" (Mk. 1:15), and throughout His ministry is there the ever insistent warning, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lk. 13:3, 5). However, to the frailties of the publicans and the sinners, He showed wonderful mildness; to the penitent, He granted forgiveness of sins; but against the Sadducees and Pharisees, His denunciation of their worldliness and hypoc-

ris is the most scathing of any of which men have any record. For the life of a disciple in His kingdom, He gave the most perfect portrayal of righteousness in the Sermon on the Mount, which begins with a new watchword, Blessedness, the component parts of which are set forth in incomparable comprehensiveness. To him who lives as therein set forth, He promises peace and rest, and often where one would expect Him to use the expression "kingdom of God", He substitutes "life" or "eternal life", for example, "It is good for thee to enter into life maimed or halt . . . it is good for thee to enter into life with one eye" (Mt. 18:8f); "Lord, . . . thou hast the words of eternal life" (Jno. 6:68). Indeed, all the blessings that Jesus came to this earth to bestow upon men are included in the all including designation, "The Kingdom of God".

Therefore, Jesus teaches that the kingdom of God is God's rule in the minds and hearts and wills of men. It is the acknowledgment by man of God's sovereignty in every thought and deed. It is individual and spiritual, and within the mind of man. Its destiny is to transform men, for loyalty and devotion to the Divine King, the Father of all mankind, is the strongest and the one universal bond that can bind men together. So Jesus' teaching regarding the kingdom of God contemplates universal brotherhood in which all men are united in the high, holy, and supreme desire to do the will of God.

Kiss

In Eastern lands, the kiss on the cheek, the forehead, the hands or the beard was a common salutation. In Palestine the lips were not kissed, but it is doubt-

ful if there is any instance of the kiss in ordinary salutations in the Bible.

In the New Covenant, we find the Greek word "phileo", "to be friendly" rendered "kiss" in Judas' betrayal of the Master, "Whomsoever I shall kiss, that is he" (Mt. 26:48; Mk. 14:44; Lk. 22:47); and "kata-phileo", "to be very friendly" in "Hail, Rabbi; and kissed him" (Mt. 26:49; Mk. 14:45). This last word is also used in the reception of the wandering boy who had come back to his father's home, "His father ran, and fell on his neck, and kissed him" (Lk. 15:20); and of the sinful woman who came to Simon's house to anoint Jesus, "She began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment", and when Simon protested, it is recorded in Jesus reply in defence of the woman's action that He said to Simon, "Thou gavest me no kiss (philema): but she, since the time I came in, hath not ceased to kiss my feet" (Lk. 7:38, 45). Luke has also Jesus' question to Judas, "Betrayest thou the Son of man with a kiss (philema)? (Lk. 22:48). The more intensive form of the word is to be regarded as an expression of special regard, as of the father kissing the returning son, while the word used in Jesus' reproach of Simon may refer only to the custom of ordinary hospitality, but which the woman bestowed so impressively.

Knock

The houses of the East were generally fitted with heavy doors that were bolted and locked with large

wooden keys that could not be carried around easily, so that even members of the family could not gain entrance until some one came in response to a knock or a call. The delay would be longer at night because of the difficulty of arousing one to come to answer the knock. This custom afforded the opportunity of Jesus to teach a lesson about a higher entrance, "Knock, and it shall be opened unto you" (Mt. 7:7, 8; Lk. 11:9f); and "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him" (Lk. 12:35f). These passages teach in the first case the assurance that Jesus gave to His disciples that they should receive from him, and the second, the duty and responsibility of watchfulness and readiness. There is also a warning against being negligent and dilatory about making ready, "When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know not whence you are; etc" (Lk. 13:25). This illustrates how Jesus drew from the ordinary happenings of life to teach great lessons pertaining to citizenship in His time. Even the most commonplace things in His hand are invested with a power that is marvelous.

Lamb of God

It was John the Baptist who bestowed this title upon Jesus. One day he saw Jesus coming, and he said to

those with him, "Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, after me cometh a man who is become before me: for he was before me", and then on the following day, he said to two of his disciples, "Behold, the Lamb of God!" (Jno. 1:29f, 36). This phrase is very probably founded upon the expression in Isaiah, "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (Isa. 53:7); but it may be more nearly true that it was based upon the important place which the "lamb" occupied in the sacrifices in the Old Covenant. We remember that John was a member of a priestly family, and so was familiar with the offering of sacrifices in which the "lamb" entered into daily. Indeed, it rather seems that the sacrificial significance of the term has a larger place than the comparison of the character of Jesus with meekness and gentleness, as suggested by Isaiah, for the import of the prophet's words contains much more than a mere reference to character. Even the idea of bearing the curse of sin is included, and despite the efforts of some to take the deeper and fuller meaning out of the expression, and since it is a combination of all the ideas mentioned, it will ever be one of the richest mines of evangelical thought. It has a place in the doctrine of atonement analagous to that word of Jesus, "God is a Spirit" (Jno. 4:24). The qualifying phrase "of God" shows that the "lamb" is of Divine providing, that is, appointed and specially set apart by God.

The term "lamb" occurs in the charge of the Seventy

when Jesus sent them forth, "Go your ways; behold, I send you forth as lambs in the midst of wolves" (Lk. 10:3). The Greek word in the preceding passages is "amnos", and in this passage is "arnos", and the diminutive of this last word occurs in Jesus' final charge to Peter, "Feed my lambs" (Jno. 21:15). The diminutive form is suggestive of affection and in this passage is peculiarly characterized by its pathetic tenderness. The term "lamb" as applied by John to Jesus surely suggests the meekness and gentleness of His nature and work, and yet it must also have reference to the place the "lamb" had in the sacrificial offerings under the old ritual, and therefore has also an expiatory force.

Lame

Jesus' healing of the lame is recorded in these passages: "The lame walk" (Mt. 11:5; Lk. 7:22), in the answer to the question of those who came from John asking Jesus, "Art thou he that cometh, or look we for another?", to which Jesus replied, "Go and tell John the things which ye have seen and heard"; "And there came unto him great multitudes, having with them the lame and he healed them: insomuch that the multitude wondered, when they saw the lame walking" (Mt. 15:30f); "And the blind and the lame came to him in the temple; and he healed them" (Mt. 21:14); and in His instruction concerning feast-making, He said, "When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed" (Lk. 14:13f). These incidents show definitely Jesus' love and compassion for the

lowliest of the earth. The poor and the unfortunate were ever of deep consideration with him. It is so because each life has a value. He teaches by precept and example that His disciples should never miss an opportunity to alleviate the suffering and the pain of any who may be in circumstances of need. How sweeter would life become! How brighter its pathway! if all would manifest more definitely this beautiful characteristic of the Master's life.

Lamp—Lampstand

The lamp mentioned in the parable of the Ten Virgins was very probably a circular bowl with a somewhat shorter spout so that the opening for the wick fell in the rim, and the opening for filling being quite small and at the bottom of a saucer-like depression in the center of the bowl. Sometimes a loop handle was affixed on the side opposite to the spout. The Greek word "lampas" occurs in the narrative (Mt. 25:1, 3, 4, 7, 8), and also in John 18:3 where it is rendered "torch".

The word "luchnos" is also rendered "lamp", for example, "Neither do men light a lamp, and put it under the bushel, but on the stand (luchnia)" (Mt. 5:15; Mk. 4:21; Lk. 8:16; 11:33); "Let your loins be girded about, and your lamps burning" (Lk. 12:35); "Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?" (Lk. 15:8); "The lamp of the body is the eye" (Mt. 6:22; Lk. 11:34, 36); and "He was the lamp that burneth and shineth" (Jno. 5:35). The practical lessons ad-

duced from these uses are the need and the value of watchfulness, preparedness, diligence, and singleness of purpose. Also if men rejoiced in the work of John, how much more should they rejoice in the mission and work of Jesus. The things men learn of Jesus are to be diffused; they must be told to others that they also may know the joy of salvation in Him. A lamp is not lighted to be placed in concealment; it is lighted to give light to those in the house, so the light of the gospel message must shine through the disciples of Jesus to give light to all who sit in the shadows of darkness. There is entailed upon each disciple the responsibility of reflecting the light of Jesus' life to all everywhere.

Lasciviousness

This term occurs but one time in the gospel records. It is placed alongside of those frightful things which Jesus said defile a man, "covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness" (Mk. 7:22). We have no means of determining the specific vice that Jesus meant, but evidently it means conduct and character that is unbecoming, indecent, unrestrainedly shameless. The same Greek word "aselgeia" is rendered "wantonness" in Rom. 13:13, where it has the meaning of filthy words, unchaste movements of the body. It also occurs eight other times in the Epistles and is rendered "lasciviousness", "lascivious doings" and lascivious life".

Latchet

The latchet was a leather thong used for tying on the sandals. The Greek word "himas" occurs in the record of Paul's experience in Jerusalem, "When they had tied him up with the thongs" (Acts 22:25), evidently in connection with punishment by scourging; and elsewhere only in the statement John made of his unworthiness, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose" (Mk. 1:7; Lk. 3:16; Jno. 1:27). The stooping to untie the dusty shoe-latchet was regarded as a service that was petty and defiling, and usually was given only to the lowest menials to do. So we have the very height of humility expressed by John in these words. He realized the importance of his mission, yet he knew the greater Teacher would have the greater mission. Humility is the crown of all the virtues.

Laughter

When Jesus said of Jairus' daughter that she was not dead, but sleepeth, we read that the crowd "laughed him to scorn" (Mt. 9:24; Mk. 5:40; Lk. 8:53). It was like the jeering or the hurraing of our time, but how calm and composed was He under such indignity! The Greek word in these passages is "katagelao"; the simple form "gelao" occurs in, "Blessed are ye that weep now: for ye shall laugh Woe unto you, ye that laugh now! for ye shall mourn and weep" (Lk. 6:21, 25), in which the meaning is gladness and rejoicing; but the contrast expressed in "Blessed" and

“Woe” is impressive. Those who are in sorrow and tears for the Son of man’s sake shall rejoice; but those who are rejoicing in their own ordering of their lives now, bent on worldly pleasure and unmindful of the true happiness, shall come to mourning and weeping. There is one way of true joy and happiness; it is the way that Jesus shows men. He will be their Leader if they will for Him so to be.

Law

Jesus frequently referred to the Law, and particularly so in the Sermon on the Mount. He affirmed its authority in a very definite manner, “Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill” (Mt. 5:17), and then He added, “Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished” (Mt. 5:18). Luke records a statement similar to it, “It is easier for heaven and earth to pass away, than for one tittle of the law to fall” (Lk. 16:17). Further, He said, “Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven” (Mt. 5:19). These impressive sentences declare conclusively Jesus’ attitude toward the Law, yet we must remember that in His teaching which follows, the contrast which seemingly gives the idea of condemning and setting aside the Law, is rather to bring out the full meaning

of the Law and to show its spirituality in its widest reach.

The contrast which Jesus makes is not so much between His own teaching and the Law as it is a contrast between His interpretation of the Law and that of other teachers. Many times does He say, "Ye have heard that it was said to them of old time . . . but I say unto you". In His teaching concerning the sin of murder, (Mt. 5:21-26), there is no opposition to the Law of Moses; elsewhere He enjoins obedience to the precepts of the scribes sitting on Moses' seat, "All things therefore whatsoever they bid you, these do and observe" (Mt. 23:3). What He did teach is that while the Jewish teachers limited murder to the actual killing, He extended its meaning to include anger, the feeling in one's heart toward another, so the true spiritual meaning is brought out in "I say unto you, that every one who is angry with his brother shall be in danger of the judgment" (Mt. 5:22). Likewise, in His teaching concerning the sin of divorce and adultery; the traditional teaching confined the sin to the outward act, but says Jesus, "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" (Mt. 5:28). He referred to the provision for divorce as a civil enactment, as not being on the same level with the moral precept against committing adultery, and to the fact that carrying out the civil enactment might lead to the violation of the moral precept. Jesus limited divorce to one cause only, fornication. Later, when the Pharisees questioned Him concerning divorce (Mt. 19:3ff), He condemned the

loose way in which divorce was treated by the teachers and affirmed the sanctity of the marriage relation, and reaffirmed the Divine pronouncement (Gen. 2:24), that was antecedent to the Mosaic code. The civil enactment in the Law was because the people were unable to rise to the true moral ideal of the Law, and Jesus by His authority to transcend vindicates and upholds the Law which says, "Thou shalt not commit adultery".

The next precept that Jesus cited deals both with the civil and the ritual teaching concerning the taking of oaths. The statement given (Mt. 5:33) is a gathering together of several utterances in the Mosaic code. Such enactment was for safeguarding the third commandment, "Thou shalt not take the name of Jehovah thy God in vain", and Jesus in condemning the flippant oaths which the rabbis permitted was in reality asserting its authority; He was enforcing its spirituality and urging the reverence due to the Divine name. Jesus' response to the words of the high priest, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the son of God" (Mt. 26:63), in which He is practically put on His oath, tends to show that such solemn appeals are not included in His prohibition, "Swear not at all" (Mt. 5:34). He teaches that the simple speech, "Yes" or "No", is the ideal speech of the man who is conscious that he speaks in the presence of God and accounts his word inviolable, though between man and man an oath may be necessary for confirmation for the purpose of ending strife.

The next teaching is concerning the "lex talionis",

the law of retaliation, "an eye for an eye, and a tooth for a tooth" (Mt. 5:38), and it is doubtless true that Jesus is speaking in reference to the traditional interpretation which permitted the taking of personal revenge. Such a practice, Jesus condemns, and sets forth the higher rule of gentleness and forbearance. This law of retaliation occurs in the Mosaic code, but not as permitting personal spite to gratify itself in its own, but rather as a civil enactment to enforce the authority of the magistrates to the end of discouraging, discountenancing private revenge. The words of Jesus, "Whosoever smiteth thee on thy right cheek, turn to him the other also" (Mt. 5:39), are not to be interpreted literally, for He himself when smitten on one cheek did not turn the other also to the smiter, "When he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Jno. 18:22f). He taught that one so treated should bear no ill will against the one guilty of such mis-treatment. The rule in the New Covenant is, "Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

The next reference in the Sermon on the Mount, "Thou shalt love thy neighbor, and hate thine enemy" (Mt. 5:43), bears evidence of the rabbinical interpretation. The first part occurs in the Law, but the last is an unwarrantable addition. It is the last part that Jesus condemns: He says, "But I say unto you, Love your enemies". The interpretation of the rabbis was unwarrantable for we read, "If thine enemy be hun-

gry, give him bread to eat; And if he be thirsty, give him water to drink: For thou wilt heap coals of fire upon his head, And Jehovah will reward thee” (Prov. 25:21f). At the same time that Jesus condemned the added clause, He also set forth the spiritual import of the command, “Thou shalt love thy neighbor as thyself” (Lev. 19:18), for rightly applied, the love for neighbor includes love for the enemy as well. This is clearly set forth in Jesus’ answer to the lawyer’s question, “Who is my neighbor?”, in the story of the Samaritan (Lk. 10:29-37), in which He shows that he who is in need is one’s neighbor. So Jesus upheld the authority of the Law, and in His elucidation of it, He enlarged the area of man’s responsibility and obligation, carrying its application into the spiritual realm, and declares the principle in the last reference to the Law in the Sermon on the Mount, thus, “All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets” (Mt. 7:12).

Often did Jesus refer to the Law: “For all the prophets and the law prophesied until John” (Mt. 11:13; Lk. 16:16), referring doubtless to the teaching capacity of the law; “Have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?” (Mt. 12:5), given in refutation of the charge of the Pharisees against His disciples of breaking the Sabbath, and also teaching the lawfulness of doing good—healing the withered hand—on the Sabbath. He teaches that the ritual law may be set aside under necessity and for a higher good; when the Pharisees and scribes

complained that His "disciples transgress the tradition of the elders", He replied, "Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother" (Mt. 15:2ff), charging them specifically, "Ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; And ye have made void the word of God because of your tradition" (Mt. 15:5f; Mk. 7:8ff), by which they evaded the Divine command through their ingenious distinction of that which Mark calls "Corban". This is quite instructive, because it shows that it was the interpretation placed upon the Law that Jesus condemned and corrected, not the Law itself. To the young ruler who came to Him asking, "What good thing shall I do, that I may have eternal life?", "Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself" (Mt. 19:16ff; Mk. 10:17ff; Lk. 18:18ff), thus setting forth obedience to the Law as the rule of life. But the young man declared that all of these had he kept from his youth up, which shows that he had not grasped the spiritual import of their requirements, and to put him to a further test, Jesus called upon him to sell all that he had and give to the poor, which is not so much an additional command as it is the unfolding of the spiritual character of the law, "Love thy neighbor as thyself". To the lawyer who asked, "Which is the great commandment of the law?",

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Mt. 22: 35ff; Mk. 12:28ff; Lk. 10:25ff), in which the summation of the whole law is given, and both utterances indicate the high estimate that Jesus placed upon the Law. In His scathing rebuke of the scribes and Pharisees, He charges them with having "left undone the weightier matters of the law, justice, and mercy, and faith" (Mt. 23:23), and declares that these should not have been left undone.

Turning now to the Fourth Gospel record, we find Jesus charging the Jews with failure to keep the Law, "Did not Moses give you the law, and yet none of you doeth the law?" (Jno. 7:19); in His healing of the infirm man on the Sabbath day (Jno. 5:5-13), which stirred the wrath of the Jews, He shows how one law may conflict with another, for Moses enjoined the covenant of circumcision and sometimes the time for circumcising would fall on the Sabbath day, but they with all their reverence for the Sabbath day, would, in order to keep the law of circumcision, perform the rite on the Sabbath Day. So they were unreasonable to complain at Him because He fulfilled the higher law of doing good on the Sabbath day, "If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the

sabbath?" (Jno. 7:22f). Indeed, all the utterances of Jesus uphold the Law as the standard of right and vindicate its authority.

All the preceding have dealt with the teaching of Jesus, but there is also the practical relation which He sustained to the Law. He was born under the Law, was of the people who honored and venerated the Law, and every part of His external life was regulated by the Law. On the eighth day after His birth, He was circumcised (Lk. 2:21); "And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem to present him to the Lord, (as it is written in the law of the Lord) and to offer a sacrifice according to that which is said in the law of the Lord" (Lk. 2:22ff), and while Mary brings "a pair of turtledoves, or two young pigeons", the Holy Spirit comes upon Simeon, and when the child Jesus is taken to the temple "that they might do concerning him after the custom of the law" (Lk. 2:27), the wonderful prophecy of Simeon which links all the Messianic hopes with the babe of Bethlehem is given. Then, "When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth" (Lk. 2:39). And according to the Law, Joseph and Mary went up to Jerusalem each year to the Passover, and when Jesus was twelve years old, the age when a Jewish lad became "a son of the Law", He accompanied them and participated in its festal observances (Lk. 2:42ff).

Jesus honored and upheld the Law in His ministry. He read it in the synagogues. He healed the leper by

His touch and word, yet He commanded him, "Go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them" (Mt. 8:4; Mk. 1:44; Lk. 5:14). Again, when the lepers said, "Master, have mercy on us", He said, "Go and show yourselves unto the priests" (Lk. 17:13f). He drove from the temple those who defiled it, saying, "Make not my Father's house a house of merchandise" (Jno. 2:14ff), and also on the day following His triumphal entry into Jerusalem, a second time He drove out the traders and the money-changers, saying, "My house shall be called a house of prayer: but ye make it a den of robbers" (Mt. 21:12f). He paid the temple-tax (Mt. 17:24ff); He attended the feasts. When the shadows of death were gathering closely around Him, He was very careful to observe the Passover with His disciples. His whole ministry was characterized by that spirit of obedience portrayed in His wonderful remark to John, "Suffer it now: for thus it becometh us to fulfill all righteousness" (Mt. 3:15). He kept the ceremonial law. He kept the moral law to such a nicety that not even His enemies could find fault with His life.

His death, also, was brought about in professed accordance with the Law. When the officers returned without bringing Jesus with them, and said, "Never man so spake", and the chief priests were so chagrined that they could only say, "But this multitude that knoweth not the law are accursed", to which Nicodemus replied, "Doth our law judge a man, except it first hear from himself and know what he doeth?" (Jno. 7:45ff). But this sound principle of

law they were bent on disregarding, and when at last they have Him in their hands, they strain the Law in order to accomplish their purpose. Jesus had broken no law, and all that they could get was from some witnesses whom they had bribed to bring something to His discredit. The trumpety charge, founded upon a distorted application of His utterance concerning His remark about destroying the temple is about to break down. The high priest adjures Him to say whether He is the Christ (Mt. 26:63), with the purpose of charging Him with blasphemy (Mt. 26:65). On an earlier occasion, the Jews threatened to stone Him on the charge of blasphemy, because He said, "I and the Father are one" (Jno. 10:30ff), and now, when Jesus calmly answers "Thou hast said", the high priest rends his garments, saying, "He hath spoken blasphemy: what further need have we of witnesses?" (Mt. 26:64f; Mk. 14:61ff; Lk. 22:70f). It seemed that it never occurred to the priests to ascertain whether Jesus' claim to be the Son of God was true or not. They invoked both the Jewish and the Roman law to accomplish their purpose, His death. On another occasion Jesus had been brought to task by the Herodians regarding the paying of tribute to Caesar (Mt. 22:17; Mk. 12:14; Lk. 20:22), and since the Roman law must be invoked in order to authorize His death, they now trump up the charge of treason against Caesar, "We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king" (Lk. 23:2).

Therefore it must be evident to all that Jesus fulfilled the Law. He fulfilled it by obeying it and bring-

ing out its moral import, showing its deep spirituality, and by elevating it to the higher plane of the eternal law of righteousness. He conformed to the ceremonial requirements. He filled up the shadowy outlines of its types, and thus made full, they pass away because they are no longer necessary. He cleared the Law from all the outward growths which rabbinism had developed. He showed that the ceremonial distinction between meats clean and unclean are no longer necessary, and emphasizes the importance of true purity (Mt. 15:11, 17ff; Mk. 7:18ff). And during the last days He was on earth, after the resurrection and just before the ascension, He taught His disciples "Beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Lk. 24:27), and also declared, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Lk. 24:44). It is John who sums it all up in the very pregnant sentence, "The law was given through Moses; grace and truth came through Jesus Christ" (Jno. 1:17), of which we may think of "grace" in contrast to the condemnation of the moral law, and "truth" in antithesis to the shadowy outlines of the types and ceremonies.

Lawful

This term occurs in the gospels in the sense of that which is according to law, or that which is a legitimate privilege, for example, "Is it lawful to heal on

the sabbath day?", the question the Pharisees put to Jesus, "that they might accuse him" (Mt. 12:10); and which Jesus in turn put to them (Mt. 12:12; Mk. 3: 4; Lk. 6:9; 14:3) "Is it lawful on the sabbath day to do good (heal), or to do harm? to save a life, or to kill?", which has the sense of doing that which is pleasing unto God. Other examples of the use in the sense of doing according to legitimate custom are, "Is it lawful for a man to put away his wife for every cause?" (Mt. 19:3; Mk. 10:2), another question of the Pharisees, and Mark adds "trying him"; again the Pharisees counseled with the Herodians and sent them to Jesus to ask, "Is it lawful to give tribute unto Caesar, or not?" (Mt. 22:17; Mk. 12:14); and also Jesus asked the laborers, "Is it not lawful for me to do what I will with mine own?" (Mt. 20:15). The negative use is quite as frequent: the Pharisees charge the disciples with doing "that which it is not lawful to do upon the sabbath" (Mt. 12:2; Mk. 2:24; Lk. 6:2) when they plucked grain and ate it on the sabbath, to which Jesus replied, "Have ye not read what David did ate the showbread, which it was not lawful for him to eat, neither for them that were with him?" (Mt. 12:4; Mk. 2:26; Lk. 6:4), and stated "The Son of man is lord of the sabbath"; John said to Herod concerning his brother Philip's wife, "It is not lawful for thee to have her" (Mt. 14:4; Mk. 6:18); of the thirty pieces of silver which Judas took for betraying Jesus and afterwards brought and cast into the sanctuary, the chief priests said, "It is not lawful to put them into the treasury" (Mt. 27:6); the Jews said to the man cured by the pool of Bethesda, "It is not

lawful for thee to take up thy bed" (Jno. 5:10), because it was the sabbath; and the Jews said to Pilate, "It is not lawful for us to put any man to death" (Jno. 18:31), when Pilate told them to take Jesus and judge Him according to their own law. The Pharisees were legalists in the extreme. They looked more to the "letter of the law" than to the spirit of it. But Jesus taught men the higher values which are to be found in doing the things that are pleasing and acceptable to the Father. The idea of "straightness" inheres in the law of God, and cannot be excluded from the meaning of "law", but this is more surely expressed in a righteous life than in any strict conformity from the standpoint of the legalist. Legalism imposes burdens grievous to be borne. Righteousness reflects the moral power and sovereignty of God's law.

Lawless

The Greek word, "anomos", "lawless, or without law" occurs in the gospel records only in "And he was reckoned with transgressors" (Lk. 22:37). The AV has the same expression in Mk. 15:28, but it is omitted in the ARV. It occurs once in Acts where it is rendered "lawless" (Acts 2:23), three times in 1 Cor. 9:21, rendered "without law", once each in 2 Thess. 2:8, 1 Tim. 1:9, and 2 Peter 2:8, rendered in each case "lawless". Those who break the law are transgressors. Hence, in Jesus' crucifixion, "He was reckoned with transgressors", for there were "crucified with him two robbers" (Mt. 27:38), fulfilling the prophecy of Isa. 53:12.

Lawyers

The lawyers also came to Jesus asking questions. One of the Pharisees asked Him "Which is the great commandment in the law?" (Mt. 22:35f; Lk. 10:25), to which Jesus replied as Matthew records that to love God with all the heart is first and the second to love one's neighbor as himself, but Luke records that Jesus led the lawyer to answer his own question. In reference to John's baptism, Jesus said, "The Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him" (Lk. 7:30). On another occasion, a lawyer objected to the woes Jesus pronounced upon the Pharisees, saying, "In saying this thou reproachest us also", which occasioned His pronouncing woes upon them, "Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers", "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Lk. 11:45f, 52). At the house of a Pharisee where He had gone on a sabbath to eat bread, they were watching Him, so He asked the lawyers and the Pharisees, saying, "Is it lawful to heal on the sabbath, or not?" (Lk. 14:3). Jesus was ever moved to compassion when He saw oppression of any kind; He was stirred to indignation when He saw the weak and the helpless ground under the heel of tyranny. Alike to Pharisee and lawyer did He express His disapproval of their conduct in taking advantage of those who were unable to help themselves. It is a

grievous wrong if one will not accept His teaching for himself to become a hindrance to those who have the inclination to do so. Jesus knew men as no other teacher has known men, and He could read the very thoughts and purposes of the unscrupulous Pharisees and lawyers and He reproved their unrighteous conduct in a manner that cannot be misunderstood.

Lazarus

Lazarus lived in Bethany (Jno. 11:1); he was the brother of Mary and Martha (Jno. 11:1, see Lk. 10:38-41). We read, "Jesus loved Martha, and her sister, and Lazarus" (Jno. 11:5), and at their home, He was often entertained. Lazarus was sick (Jno. 11:2), and died. From the number of condoling friends, and the costly ointments used by Mary, it is inferred that the family was well-to-do. Jesus was away when Lazarus died and was buried. Jesus said to His disciples, "Our friend Lazarus is fallen asleep; but I go, that I may wake him out of his sleep" and when He saw that they thought He spake of taking rest in sleep, He said, "Lazarus is dead" (Jno. 11:11, 14). When Jesus arrived, he had been dead four days, but He raised him from the dead (Jno. 11:43f). Six days before the Passover, at a feast where Martha served and at which time Mary anointed Jesus' feet, Lazarus and Jesus were guests (Jno. 12:1ff). Many people came not only to see Jesus but also to see the risen Lazarus, and "the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus" (Jno. 12:9ff), and these who were

with Jesus when He raised Lazarus from the dead bare witness of Him (Jno. 12:17). This is all that men really know about Lazarus. Whether the Jews accomplished his death or not, we have no information. This remarkable demonstration of Jesus' power over death had remarkable effects in opposing directions. Some believed on Him, but the Pharisees took counsel among themselves to hasten the decree of His death. In this miracle, Jesus demonstrated that He is Lord of life and death, which fact strengthened the faith of His disciples, caused many of the Jews to turn to Him, but caused the priests to hasten their movements in their determination to put Him to death.

Lazarus, the Beggar

In the narrative of Lazarus the beggar in Lk. 16: 19-31, if it is a parable, it is the only parable of Jesus in which a proper name is used. Lazarus does not speak one word. He does not murmur at his hard lot, nor rail at the rich man, nor after death triumph over him. The only virtue that is given to him is that he is poor. The only sin against the rich man is that he neglected an opportunity to give help to the needy. This narrative bears some relation to that of the Rich Fool (Lk. 12:16ff), in which the veil is drawn over the worlding at his death while this lifts it. Also it is a counterpart of the Unjust Steward (Lk. 16:1-13), which shows how wealth may be used to good advantage, while this shows the calamities that befall one because of failure to use wealth wisely and rightly. It teaches the great lesson that our condition after death is determined by our conduct here

which may produce a complete reversal of fortune and popular judgment of men. Lazarus represents the pious indigent who stood at the opposite extreme from the proud, covetous, and luxury-loving Pharisee. The sin of the rich man was not in being rich but in his ostentatious luxury and his hard-hearted contempt of the poor. The virtue of Lazarus which brought him into Abraham's bosom was not in his poverty but his faith. Opportunities to render aid to the unfortunate should never be ignored. If the rich man had been alive to his responsibility and opportunity, there would not have been the scene described in the first part of the narrative, nor that in the last. The rich man was so self-satisfied in his ease and luxury, he just did not have time to think of his poor neighbor, and so spending his life aloof from ministering to the needs of needy men, in death he found himself in torment.

Leaves

On the day following His triumphal entry into Jerusalem, Jesus was returning to the city and was hungry, "And seeing a fig tree by the wayside, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever" (Mt. 21:18f; Mk. 11:12ff). There is no evidence of anger in this miracle; it was wrought upon a tree, while Jesus' miracles of deliverance and compassion were all wrought in behalf of mankind. It was a protest against a formal, empty profession. The scribes and Pharisees said much but did little. It is easy to talk, it is another thing to do. Again, Jesus taught a lesson from the fig tree,

“When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh” (Mt. 24:32; Mk. 13:28), that is, the approach of summer was evident when they should see the fig tree putting forth its leaves, even so when the things described as “The signs of the Coming” should be seen, then they would know that “He is nigh, even at the doors” (Mt. 24:33; Mk. 13:29). This parable has been interpreted to mean the coming of the kingdom of God, and it may also have reference to the destruction of Jerusalem. At any rate, it is a forceful manner of teaching that one should strive to read the signs of the times rightly. They were able to discern the signs of the seasons, so should they be able to discern the signs of the moral and spiritual realm. Leaves are mentioned in only one other place in the New Covenant where it is said of the tree of life that its leaves are “for the healing of the nations” (Rev. 22:2).

Leaven

Leaven had a great part in bread-making. It always consisted of a piece of fermented dough kept over from a former baking. This lump of dough thus kept was either dissolved in water in the kneading-trough before the meal was added, or was “hid” in the meal and kneaded along with it, as in, “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened” (Mt. 13:33; Lk. 13:21). Jesus used “leaven” in this to teach the pervasive and transforming power of the kingdom of God; it is the hidden, silent, mysterious, but all-pervading and transform-

ing action of the leaven in the measures of meal that is the point of the comparison. But Jesus used "leaven" also in its ancient sense of "corrupt and corrupting", as in, "Take heed and beware of the leaven of the Pharisees and Sadducees" (Mt. 16:6, 11); "Take heed, beware of the leaven of the Pharisees and the leaven of Herod" (Mk. 8:15); "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Lk. 12:1); Matthew tells us that the disciples understood "that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees" (Mt. 16:12). This idea of the corrupting view of leaven is mentioned by Paul in the proverbial saying that he quoted twice, "A little leaven leaveneth the whole lump" (1 Cor. 5:6; Gal. 5:9). Luke tells us that hypocrisy was the leaven of the Pharisees, also we gather from him that deceit and worldliness was the leaven of the Sadducees, and it appears that worldliness and political intrigue was the leaven of Herod. Jesus condemned all parties alike for their deceit, worldliness, chicanery, formalism, hypocrisy and all such sins which destroy one's moral and spiritual growth. The antidote is sincerity, spiritual mindedness, frankness, innerness, and being real. All things that make a pretense at something are but sheer mockery, and Jesus detests all sham.

Leg

In the New Covenant, the word "leg" occurs only in connection with the breaking of the legs of the two robbers crucified with Jesus; "The Jews therefore, because it was the Preparation . . . asked of Pilate

that their legs might be broken The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs" (Jno. 19:31ff). According to Greek and Roman writers, breaking the legs was done as a coup de grace or stroke of mercy to shorten the misery of criminals condemned to death by crucifixion. There is an apocryphal writing that states distinctly that the legs of Jesus were not broken, that His suffering might be extended, while the two robbers were mercifully dispatched in this way. It was also a Roman custom to leave bodies to rot upon the cross. Turning to the Scripture, we read of the paschal lamb, "Neither shall ye break a bone thereof" (Ex. 12:46; Num. 9:12), and in that great Psalm of Jehovah's providing and delivering, "He keepeth all his bones: Not one of them is broken" (Ps. 34:20). John declares that these things came to pass, "that the scripture might be fulfilled, A bone of him shall not be broken" (Jno. 19:36).

Lend

It is in the gospel record of Luke that we find this topic discussed. We read of one going to a friend at midnight, saying, "Lend (chreson) me three loaves" (Lk. 11:5), in which the lending is a friendly act. But the term "lend" is used more often in a commercial sense in the transaction of business, as in, "If ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and

lend, never despairing; and your reward shall be great" (Lk. 6:34f). The Greek word used here is "danizo", to lend money on interest", and the same word occurs in, "From him that would borrow of thee turn not thou away" (Mt. 5:42). Jesus teaches that His disciples should lend, even to enemies, to men from whom they would have no reasonable hope for expecting anything in return, and for the reason, that in so doing they would be "sons of the Most High: for he is kind toward the unthankful and evil" (Lk. 6:35).

Leper-Leprosy

Those afflicted with this disease were regarded as unclean, hence in all the cases of curing it in the Gospels with one exception only, its cure is called cleansing, while the cure of other diseases is called healing. The cleansing of the lepers was a specific portion of Jesus' healing and was included in the charge when the Twelve were sent forth (Mt. 10:8). Jesus told those who came from John asking Him "Art thou he that cometh, or look we for another?", that they should report to John the things which they saw and heard, "the blind receive their sight, and the lame walk, the lepers are cleansed" etc (Mt. 11:2ff; Lk. 7:22). There are few individual cases specifically described: that of the leper whom Jesus touched, "There came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed" (Mt. 8:2f; Mk. 1:40;; Lk. 5:12f); and that of the ten, "And as he entered into

a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed (the exception mentioned above), turned back, with a loud voice glorifying God" (Lk. 17:12ff). These are the only specific instances recorded, but it is probable that these are only a few of many such incidents. We read of Simon the leper who lived in Bethany (Mt. 26:6; Mk. 14:3), who probably was one of those whom Jesus cleansed. This disease has ever been looked upon as the most loathsome of all ailments. Jesus' love for men and sympathy for their unfortunate circumstances led Him to the most direful conditions of existence. His cleansing the lepers demonstrated His power over this disease which was such a terror to the people of His time. There seems to be no Scriptural evidence for regarding leprosy as a type of sin.

Lie

It is very remarkable that the word, "pseudos", "a lie", "conscious and intentional falsehood", occurs but once in the gospel records, and but ten times in all the New Covenant. Its sole occurrence in the Gospels is, "Ye are of your father the devil When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof" (Jno. 8:44). Jesus uttered these words in response to those Jews who said they were Abraham's seed and that he was their

father. What a sweeping rebuke to their boast of freedom, and of being lawfully born! What a reproach to all and any who place their trust upon those of the flesh! Jesus identifies the originator of lies and states that all who lie have him for their father. While the specific term does not occur often, there is a most remarkable incident of speaking that which is not true. The story of Peter's denial of his Master, and his persistent assertions that he did not know Him and was not one of His disciples causes us to shudder to think that it is possible for a disciple of the Master to go so far in his forgetting as not only to lie but to fortify his lying by swearing (Mt. 26: 69ff; Mk. 14: 68ff Lk. 22:56ff).

"Pseudos" occurs often in combination with other words. In the Gospels mention is made of: "false witnesses" (Mt. 26:60), those who swear falsely in affirming that which they know is not true: "Beware of false prophets" (Mt. 7:15); "Many false prophets shall arise" (Mt. 24:11, 24; Mk. 13:22); "Woe unto you, when men shall speak well of you! for in the same manner did their fathers to the false prophets" (Lk. 6:26), meaning those who falsely claim to bring messages from God and to speak in God's stead; "false christs" (Mt. 24:24; Mk. 13:22), that is, not such as deny the existence of Christ, but those who arrogantly assert that they are Christs. It is the Antichrist who denies there is the Christ; the false Christ affirms that he is the Christ. Jesus affirmed the statement of the Law, "Thou shalt not bear false witness" (Mt. 19:18; Mk. 10:19; Lk. 18:20); and He named "false witness" among the things that defile

a man (Mt. 15:19). The speech of the man whose ideal of conduct is that portrayed by the Master rings true in every circumstance in his life. He speaks that which he knows is true; he shuns that which he knows, or has reason to believe, to be false. Lying is a grievous sin; it may not be in vocal utterances only, it may include the life lived under pretenses, a hypocritical life, and the severest strictures are brought against such in the teaching of Jesus. The denial of the divinity of Jesus Christ is "the lie", and he who so does is "the liar" (1 Jno. 2:22). Truth and lie are entirely and wholly opposed the one to the other. Let us strive to know truth, to seek truth, to live truth to speak truth, to love truth, for this honors Him who is our Master, even our Lord.

Life

The Greek term "bios" is used in the New Covenant with reference to the period of one's existence, a lifetime; and also to the means of sustaining life. Instances of this use in the records of the gospels are: of the poor widow, "She of her want did cast in all that she had, even all her living" (Mk. 12:44; Lk. 21:4); of the crowded life, the seed that fell among the thorns, "are choked with cares and riches and pleasures of this life" (Lk. 8:14); of the woman whose illness was of twelve years' duration, "spent all her living upon physicians" (Lk. 8:43); of the father of the two lost sons, "He divided unto them his living" (Lk. 15:12), and of the prodigal, "who hath devoured thy living with harlots" (Lk. 15:30); in Jesus' warning, "Take heed to yourselves, lest haply your hearts

be overcharged with surfeiting, and drunkenness, and cares of this life (beotikos)" (Lk. 21:34).

The term "psuche" is used in the gospel records with reference to the vital principle, the immaterial part of man, the seat of the affections, desires, appetites and inclinations. Examples of this use are: Joseph was directed to return to the land of Israel, "for they are dead that sought the young child's life" (Mt. 2:20); Jesus' warning against anxiety, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than the food, and the body than the raiment?" (Mt. 6:25; Lk. 12:22f); Jesus' teaching of the cost of service and its rewards, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Mt. 10:39; 16:25; Mk. 8:35; Lk. 9:24), for "What doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" (Mk. 8:36f; Mt. 16:26), "Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it" (Lk. 17:33; Jno. 12:25); Jesus' question put to the Pharisees who were watching Him to see if He would heal on the Sabbath day, "Is it lawful on the sabbath day . . . to save a life, or to kill? (Mk. 3:4; Lk. 6:9) Jesus' warning and encouragement to His disciples, "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Mt. 10:28); the exactingness of discipleship, "If any man cometh unto me, and hateth not . . . his own life also, he cannot be my disciple"

(Lk. 14:26), for "in your patience ye shall win your souls" (Lk. 21:19), and "Ye shall find rest unto your souls" (Mt. 11:29); Jesus' answer to the scribe's question, and which Luke has the lawyer giving the answer himself, "What commandment is first of all? . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul", etc (Mt. 22:35ff; Mk. 12:28ff; Lk. 10:25ff); Jesus' rebuke of covetousness, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee", etc (Lk. 12:19); Peter's declaration, "I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me?" (Jno. 13:37f); Jesus' sacrifice of Himself, "The Son of man came to give his life a ransom for many" (Mt. 20:28; Mk. 10:45), "The good shepherd layeth down his life for the sheep" (Jno. 10:11, 15, 17); Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13); and in the final hours before Jesus goes to the Cross, "Now is my soul troubled" (Jno. 12:27), and His words to His disciples, "My soul is exceedingly sorrowful, even unto death" (Mt. 26:38; Mk. 14:34).

(For other instances of the word in the Gospels, see Mt. 12:18; Lk. 1:46; 2:35).

But the content of the word "zoe" is the chief theme of the New Covenant. This word means the vital principle, the state of one who is animate, the fullness of activities and relationship both in the physical and spiritual realms. It is the life that is mediated by Jesus. It is the center of gravity in the moral and

religious life of men. Jesus' teaching here is enriched by His supreme revelation of the Father and His mediatorial office.

This word is used also in the sense of the period of one's existence. An instance of this use is: "Son, remember that thou in thy lifetime receivedst thy good things" (Lk. 16:25). Once it may mean the total of man's relationships and activities, "A man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). But generally the term means real life, that is, man's vital connection with his fellows and with God, the whole of man's highest interests. It is called "eternal life" (Mt. 19:16, 29; 25:46; Mk. 10:17, 30; Lk. 10:25; 18:18, 30), and often in John. It is called "life" in (Mt. 7:14; 18:8f; 19:17; Mk. 9:43, 45). In all these passages, it seems that Jesus makes life as almost equivalent to "laying up treasures in heaven", or to "entering the kingdom of God". To enter into life is virtually the same thing as to enter into the kingdom, for the kingdom is the spiritual realm where the principles of God's rule prevail. Therefore to enter into these is to enter into "life". It means that the lower life of earthly relationships and activities must be brought into complete subordination to the higher and spiritual interests. However highly one may value the merely earthly interests, in clinging to them, he is in great danger of losing the higher end of life, for the spiritual is of infinitely higher value than the merely earthly things of man's experience. It is greater to lose the things of the present and gain the "life" than it is to gain the things of the world and

lose the "life". Jesus speaks of the "life" as something to be realized in the future, "Shall inherit eternal life" (Mt. 19:29), "In the world to come eternal life" (Lk. 18:30; Mk. 10:30); but this does not contravene the idea that men can enter into eternal life now. Jesus Himself lived in vital relation with the spiritual world and lived the eternal life, and sought to bring others into the same blessed state. But it is not perfected to men in this life, but will come to perfection in the consummation of all things. Jesus teaches the reality of eternal life as a present possession as well as a future fruition. The present is but the bud of the "life" which will come into full flowering in the future; without the present bud, there can be no flower in the future. Men enter into life through Jesus. It was He alone who revealed the Father in His fullness, and it is by faith in Him and obedience to His commands that men enter into life. The simplest rule to possess life now and hereafter is "Follow Him".

But the fullest and the richest teaching concerning life is found in John's record. Indeed, the very keyword of the Fourth Gospel is "life". John says he wrote his record in order "that believing ye may have life in his name" (Jno. 20:31). Jesus before His incarnation is the origin and source of life to the world, "In him was life; and the life was the light of men" (Jno. 1:4); in His incarnation, He said "For as the Father hath life in himself, even so gave he to the Son also to have life in himself" (Jno. 5:26), "I live because of the Father; so he that eateth me, he also shall live because of me" (Jno. 6:57), that is,

His life was originally derived from the Father. So He came to bring life to men, "Whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:15f); "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (Jno. 4:14), "For as the Father giveth them life, even so the Son also giveth life to whom he will", "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (Jno. 5:21, 39f); so this was the purpose for which He came to this earth, "For the bread of God is that which cometh down out of heaven, and giveth life unto the world", "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst", "I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever: yea and the bread which I give is my flesh, for the life of the world" (Jno. 6:33, 35, 48, 51). But the prevailing references are to those activities of life which express fellowship with the Father and the Son: this fellowship is called "eternal life" (Jno. 3:15f, 36; 4:14, 36; 5:24, 39; 6:40, 47, 54, 68; 10:28; 12:25, 50; 17:2f). The nearest approach to a definition of "eternal life" occurs in, "This is life eternal, that they should know the only true God, and him whom thou didst send, even Jesus Christ (Jno. 17:3). This is

Jesus' own description of "eternal life", and reveals what He thought and taught about it. Such knowledge is vastly more important than mere intellectual understanding. It is moral knowledge, and brings one into the sympathy, fellowship, motives, and desires of the heart's deepest feelings. It is the bringing of the whole man into the right relationship with the Father. It is coming into full, complete righteousness. Such a life satisfies all who hunger and thirst for it, "shall never thirst" (Jno. 4:14), "shall not hunger shall never thirst" (Jno. 6:35); is the source of light to all, "was the light of men" (Jno. 1:4), "light of life" (Jno. 8:12); is imperishable, "shall live forever" (Jno. 6:58), "shall never die" (Jno. 11:26); is a well of water to the soul, "well of water springing up unto eternal life" (Jno. 4:14); and is obtained by partaking of those qualities which belong to Jesus, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves" (Jno. 6:53).

This life is a present possession and has also a glorious fruition in the future. To those who believe on Jesus, it is a possession now, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (Jno. 4:10); "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life (Jno. 5:24); "And ye will not come to me, that ye may have life" (Jno. 5:40). It has also a glorious fruition in the future, "He that reapeth receiveth wages, and gathereth fruit unto life eternal" (Jno. 4:36); "All

that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life" (Jno. 5:28f); "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day" (Jno. 6:39); "I will raise him up in the last day" (Jno. 6:44, 54). It is a great truth, and leads men onward and upward, the wonderful fact that Jesus is "The way, and the truth, and the life", and that He is "The resurrection, and the life", and that His mission to men is "That they may have life" (Jno. 14:6; 11:25; 10:10). Did not Peter catch the import of His message when he said, "Lord, to whom shall we go? thou hast the words of eternal life?" (Jno. 6:62). For Jesus Himself said, "The words that I have spoken unto you are spirit, and are life", and "work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you" (Jno. 6:63, 27).

Light

The word "light" is Divinely rich in its comprehensiveness and meaning. Throughout the Scriptures, its material splendor is a symbol and a synonym of all that is radiant in the mental, moral, and spiritual life of men. Every phase of light, from the original light in the natural world to the spiritual glory of the celestial, is found in the Bible.

Natural light is referred to by Jesus in the signs of His Coming: "The sun shall be darkened, and the moon shall not give her light" (Mt. 24:39; Mk. 13:24); "If a man walk in the day, he stumbleth not, be-

cause he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him" (Jno. 11:9f). The Greek word in this passage is "phos", and that in the first is "pheggos", "splendor, a shining light".

The references to artificial light are many. Instances in the gospel records are: "Neither do men light a lamp (kaio luchnon), and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men" (Mt. 5:15f), the Greek word is "lampo", "to shine"; "No man, when he hath lighted a lamp (aptein luchnon), covereth it with a vessel . . . ; but putteth it on a stand, that they that enter in may see the light" (phos) (Lk. 8:16; Lk. 11:33); "If she lose one piece, doth not light a lamp, and sweep the house" (Lk. 15:8); "as when the lamp with its bright shining doth give thee light (photizo)" (Lk. 11:36); "Let your loins be girded about, and your lamps burning (kaio luchnon)" (Lk. 12:35); Peter sat "in the light (phos) of the fire" (Mk. 14:54; Lk. 22:56).

Supernatural light attended the transfiguration of Jesus, "His garments became white as the light (phos)" (Mt. 17:2), a light that not only symbolized the inner spiritual light, but also prepared the way for its being revealed.

But the larger use of "light" in the Gospels is figurative. There are few words that lend themselves with such beauty and appropriateness to the experiences and radiance of the spiritual life. Education that enlightens the mind may leave the moral man

untouched, but the Scriptures touch both the intellectual and the spiritual, and illuminate every faculty of man. For the most part, light and life go together. There is probably some idea of enlightening the intellect in passages like these: "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light (photeinos)" (Mt. 6:22; Lk. 11:34ff). Jesus said that John the Baptist was "the lamp that burneth and shineth (kaio luchnon)" (Jno. 5:35), and in the hymn of Zacharias, we have "To shine (epiphaino) upon them that sit in darkness" (Lk. 1:79).

There are many passages that refer to Jesus as the "light". In the hymn of Simeon, we read, "A light for revelation (apokalupsia) to the Gentiles" (Lk. 2:32). The prophecy of Isaiah, saying, "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, To them did light spring up" (Mt. 4:16), was fulfilled in Him. Jesus is "the true light which lighteth every man" (Jno. 1:4ff). He said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (Jno. 8:12; 9:5; 12:46); and also, "Yet a little while is the light among you. Walk while ye have the light While ye have the light, believe on the light, that ye may become sons of light" (Jno. 12:35f). Also, "The light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov-
ed.

But he that doeth the truth cometh to the light", etc (Jno. 3:19ff). Jesus in revealing and giving life, becomes "the light of men".

In the New Dispensation, Jesus' disciples are termed the light, "Ye are the light of the world . . . so let your light shine before men" (Mt. 5:14, 16), in which age Christians are called "sons of the light" (Lk. 16:8; Jno. 12:36). And they are hidden by the Master, "What I tell you in the darkness, speak ye in the light" (Mt. 10:27; Lk. 12:3), that is, what is told in an obscure corner of the earth shall be carried unto the ends of it. It is the responsibility of each of the followers of Him to be carrying the message of the Gospel to all men. It is light and gives life; it is life and gives light. The Greek word in all passages referring to Jesus or His disciples is "phos". It is very significant that the forerunner of Jesus was called "luchnos", "a lamp", and the disciples are called "phos", "light, radiance". So "If therefore the light that is in thee be darkened, how great is the darkness!" (Mt. 6:23).

Lightning

It is written of the angel at Jesus' tomb that "His appearance was as lightning, and his raiment white as snow" (Mt. 28:3), that is, dazzlingly bright. When the Seventy returned and reported their victory over demons, Jesus said, "I beheld Satan fallen as lightning from heaven" (Lk. 10:18), that is, the power of the message of the kingdom of God overcomes Satan; it is quick and powerful, like lightning, to put to rout Satan and his emissaries. Jesus likened His coming

to lightning in its shining from one part of heaven unto another, "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man" (Mt. 24:27; Lk. 17:24). The comparison is that as the lightning lighteneth across the cosmic heaven, so also will His Coming be in brilliance and splendor. The Greek word in these passages is "astrape". It occurs in one other passage in the Gospels, "as when the lamp with its bright shining doth give thee light" (Lk. 11:36), where Jesus teaches the need of singleness of purpose, and the need of diffusing the truth.

Lips

"Lips" stand in Oriental idiom for speech or language. Jesus used the term in, "This people honoreth me with their lips; But their heart is far from me" (Mt. 15:8; Mk. 7:6). He was refuting the scribes and Pharisees who were making void the word of God by their traditions, so there is no better way to grasp the import of the expression than to use His own words, "They say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men" (Mt. 23:3ff).

Locusts

We are told that the food of John the Baptist was "Locusts and wild honey" (Mt. 3:4; Mk. 1:6). This locust was the "akris", a species that infests Eastern

countries in great swarms stripping fields and trees. Almost every spring numerous swarms of them are carried by the winds from Arabia into Palestine. The Arabs prepare the thorax for food. They pull off the head, which as it comes away brings with it a mass of the viscera, and they remove the tail, the legs and the wings. The thoraxes, if not eaten at once, are dried and stored away for use in the lean season. The Jews were permitted to eat them.

Lord's Day

The phrase "first day of the week" occurs in the Gospels in "Now late on the sabbath day, as it began to dawn toward the "mia" day of the week" etc (Mt. 28:1); "Very early on the first day of the week" (Mk. 16:2); "But on the first day of the week" (Lk. 24:1). "Mia", literally "one" is rendered "first". It was the resurrection day, and what is more fitting than that event should be commemorated by the disciples of Jesus?

Lord's Prayer, The

The prayer that Jesus taught His disciples to pray will possibly be always designated as the Lord's Prayer. It occurs in two forms, that in Matthew being given as a part of the Sermon on the Mount in connection with Jesus' rebuke of the ostentation which was usual in the prayers of the heathen and the hypocrites. Luke places it after the Galilean ministry, and gives it as a response to the request of one of the disciples, "Lord, teach us to pray, even as John also taught his disciples."

“Our Father who art in heaven, Hallowed be thy name”, teaches that calm unimpassioned “Reverence” that should be shown toward the Father; “Thy kingdom come. Thy will be done, as in heaven, so on earth”, teaches “Loyalty”; the kingdom of God is the kingdom of righteousness, and this is equivalent to doing the will of God; no one is able to offer this portion of the prayer in an acceptable manner who is not doing all that he can to bring about the doing of the will of God on the earth as it is done in heaven; “Give us this day our daily bread”, teaches “Trust”; it is an expression of confidence in the Father’s rich provision for His children rather than a mere request for material, personal needs; “And forgive us our debts, as we also have forgiven our debtors”, teaches “Penitence”, which is expressed in genuine humility which lies at the base of repentance, upon which in turn forgiveness depends; “And bring us not into temptation, but deliver us from the evil (one)”, teaches “Dependence”; so long as man is as he is, he constantly needs help; he must rely upon the Father; he must accept His guidance. Thus, these five short sentences teach Reverence, Loyalty, Trustfulness, Penitence, and Dependence, all the elements of prayer which is man’s outreach toward God and the realization of the privileges of sonship.

Jesus gave this simple model prayer, and it surpasses all precepts about prayer. It suggests to the child of God the proper things for which he should pray. Its language is beautiful; never before was the expression “Our Father” used as He used it. It unfolds to the mature disciple continuously the richer depths

of meaning, for though we learn the words at mother's knee, it requires a lifetime to grasp its meaning and all eternity to realize its answer. Think how much is said in the sixty-eight words of the wonderful prayer. When Christians pray to-day, they should pray in Jesus' name, that is, by His authority, and with this addition this sixty-eight word prayer contains all that men need to say or God to hear. See Matthew 6:9-14; Lk. 11:2-4.

Lord's Supper

Three of the four sources of our knowledge of the institution of the Lord's Supper are the Synoptists' records. "Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Mt. 26:26-29); "He took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God" (Mk. 14:22-25); "And when the hour was come, he sat down, and the apostles with him. And he said unto them, With

desire I have desired to eat this passover before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!" (Lk. 22:14-22). These accounts are given in full. All mention the bread and the fruit of the vine; the bread represents His body, the fruit of the vine, His blood, which was poured out for many unto remission of sins. Luke only records Jesus' words, "This do in remembrance of me". The Lord's Supper is a distinctive portion of the religion Jesus taught men. It was instituted by Him on the eve of His death for the sins of men, and its observance is a thankful memorial of His inexhaustible sacrifice. How greatly should His disciples be stirred by these wonderful words which set forth His sacrifice, "Body", "Blood," "Covenant," "Given," "Poured out," "Unto remission of sins", "For you"! The apostle Paul tells us, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1

Cor. 11:26). The expression "till he come" makes its observance of perpetual obligation to those who are expecting His coming to this earth again. It was observed in the church in apostolic and post-apostolic times on the first day of the week (Acts 20:7).

Love

Love to God and man is fundamental to true religion. Jesus declared that all the law and the prophets hang upon love, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Mt. 22:37ff; Mk. 12:30f), to which the scribe assented (Mk. 12:32f); and which the lawyer recited in response to Jesus' question, "How readest thou?" (Lk. 10:26f). Jesus expressed approval of both the scribe and the lawyer.

Love, whether used of God or man, is an earnest desire for, and an active and beneficent interest in, the well-being of the one loved. In the Bible, there are different degrees and manifestations of this affection recognized according to the relations in life. There is the expression of love as between husband and wife; parent and child; brethren in the flesh; friend and enemy; and between God and man. The basic idea of love is never absent in any of these relations of life, though the manifestation may differ according to circumstance and relation. The interview between Jesus and Peter on the shore of the sea of Tiberias sets forth admirably the shades of meaning of the two Greek verbs "phileo" and "agapao": Jesus saith

to Simon Peter, lovest (agapas) thou me more than these? . . . Yea, Lord; thou knowest that I live (phileo) thee" (Jno. 21:15). The word Jesus used in the question denotes the most perfect kind of love, and implies a clear determination of will and judgment, and belongs particularly to the sphere of Divine revelation. The word that Peter substituted in his answer means the natural human affection of strong sentiment, and is never used to designate man's love to God. Likewise, we have the different words in John 21:16, as in verse 15; but in verse 17, both Jesus and Peter used the same word (phileo). So while Peter claims only an inferior kind of love in comparison to that in Jesus' question in two instances, he is confident of possessing such love for his Master.

The love of God takes first place in Jesus' teaching. It is an essential quality in His character. God is light, truth and spirit, and not only loves but is love (1 Jno. 4:8, 16). The religion which Jesus taught is the only religion that sets forth the Supreme Being as Love. But God's love is first and foremost for His own Son, Jesus: "This is my beloved Son, in whom I am well pleased" (Mt. 3:17; Mk. 1:11; Lk. 3:22; Mt. 17:5; Mk. 9:7; Lk. 9:35); "I will send my beloved son" (Lk. 20:13); "Thou lovedst me before the foundation of the world" (Jno. 17:24); "The Father loveth the Son" (Jno. 3:35); "Even as the Father hath loved me, I also have loved you" (Jno. 15:9); "Lovedst them, even as thou lovedst me" (Jno. 17:23); "That the love wherewith thou lovedst me may be in them" (Jno. 17:26); "The Father loveth (philei) the Son" (Jno.

5:20). God's love is eternal, His love for the Son is His original love, hence Jesus is eternal.

The love of God for the believer in His Son is also very clearly set forth. Jesus said, "That the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (Jno. 17:23). Jesus was referring to the love which He received from the Father, and praying for the same love for His disciples, who are at the very center of God's love, "For the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father" (Jno. 16:27). "Phileo" is used here, indicating the Fatherly affection for the believer in His Son, God loves the world, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16). This was the startling truth that Nicodemus in his narrow exclusiveness had to learn. Also, the love of the Father over the return of His wandering children is beautifully set forth in the parable of the Prodigal son.

Whatever love there is in man, whether directed toward God or toward his fellowman, God is its source. Love in the heart of man is the offspring of the love of God. The perfect example of love is found in Jesus' attitude toward His disciples, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (Jno. 13:34); "This is my commandment, that ye love one another, even as I have loved you" (Jno. 15:12). More than any other did Jesus manifest to men the spirit and nature of true love.

Jesus reproved the Pharisees for their ostentation. "They love to stand and pray in the synagogues and in the corners of the streets" (Mt. 6:5); They "love the chief place at feasts, and the chief seats in the synagogues" (Mt. 23:6), and "love salutations in the marketplaces" etc (Lk. 20:46; 11:43). He warned against division of affection, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Mt. 6:24; Lk. 16:13). He taught that love for Him must have precedence, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of men" (Mt. 10:37; Lk. 14:26). He taught that he who serves most loves most; He gave the parable of the two Debtors and then asked Simon, "Who loved most?" to which he replied, "He, I suppose, to whom he forgave the most", and of the sinful woman who anointed His feet, which occasioned Simon's protest, He said, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Lk. 7:42f, 47). He taught "Thou shalt love thy neighbor as thyself" (Mt. 19:19), and extended the content of "neighbor" to include all, even enemies, "Love your enemies" (Mt. 5:44; Lk. 6:27, 35), making this extension of love to enemies as a badge of true discipleship, "For if ye love them that love you, what reward have ye? do not even the publicans the same?" (Mt. 5:46; Lk. 6:32). He taught that "men loved the darkness rather than the light; for their works were evil" (Jno. 3:19). He gave to men the supreme test of love, when

He said, "If ye love me, ye will keep my commandments" (Jno. 14:15); "He that hath my commandments, and keepeth them, he it is that loveth me" (Jno. 14:21); "If a man love me, he will keep my word" (Jno. 14:23), to which is attached great and wonderful blessings, "I will pray the Father, and he shall give you another Comforter", "shall be loved of my Father" and "My Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:16, 21, 23). The Father loved the Son because He lay down His life for men (Jno.10:17); "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). This is the supreme reason why men should love, "Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (Jno. 15:9f). As the Father loves the Son, and the Son His disciples so also ought they to love one another, "These things I command you, that ye may love one another" (Jno. 15:17). "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another" (Jno. 13:34f).

Lust

The Greek verb "epithumeo", "to desire greatly", is used in the gospel records in both a good sense and a bad sense. In the good sense of "desire", it is used in: "Prophets and righteous men desired to see the

things which ye see" (Mt. 13:17); "He would fain have filled his belly with the husks" (Lk. 15:16); "desiring to be fed with the crumbs" etc (Lk. 16:21); "shall desire to see one of the days of the Son of man" (Lk. 17:22); "With desire I have desired to eat this passover with you before I suffer" (Lk. 22:15). Its use in the bad sense occurs in "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:28), and the substantive in "The cares of the world, and the deceitfulness of riches, and the lusts (epithumia) of other things entering in, choke the word, and it becometh unfruitful" (Mk. 4:19). Lust is associated with desire that is sensual and leads to adultery, also with desire for worldly things and pleasures that keep the word of God from bearing fruit in the conduct and character of men. The general use of the term to-day is in a bad sense, that of sinful desire, longing for the unlawful, hence concupiscence. It includes all that is known as "worldly", "fleshly", as opposed to "spiritual", "heavenly". It is the will of man in ordering his own life on the one hand, as against the will of God to lead men in the higher paths of life morally and spiritually, on the other.

Maimed

Maimed is the condition of being imperfect as the result of accident, in contrast to congenital malformation.

In the parable of the Slighted Invitation, the master of the house bade the servant, "Go out quickly into the streets and lanes of the city, and bring in

hither the poor and maimed and blind and lame" (Lk. 14:21), and Jesus gave instruction to His host concerning making a feast, "When thou makest a feast, bid the poor, the maimed, the lame, the blind" (Lk. 14:13). The Greek word rendered "maimed" is "anapeiros", "deprived of a limb".

Another Greek word "kullos", "distorted, crooked" occurs in this passage: "There came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing" (Mt. 15:30f). "Maimed" is used here of injuries affecting the upper limbs, for another word "cholos" refers to injuries affecting the feet, making one halt. In the medical writings of ancient time, "kullos" is used for the deformity that we call "bowlegged", but in an extreme condition so as to make one lame. "Kullos" is also used by Jesus in a metaphorical sense, "If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire" (Mt. 18:8; Mk. 9:43), that is, cast off any habit or distracting condition which interferes with the spiritual life. Jesus used the "hand" and the "foot" as illustrations of the things men most cherish and have greater pleasures in, but if these are hindering one's spiritual life, then, it matters not how dear nor how valuable they may seem to us, they must be cast off, which is described as

“maiming”. It may be true also that the difficult passage about eunuchs in Matthew 19:12, should be viewed in this same light.

Mammon

This word is a common Aramaic term for riches. Its use occurs in “Ye cannot serve God and mammon” (Mt. 6:24; Lk. 16:13); “Make to yourselves friends by means of the mammon of unrighteousness”, “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” (Lk. 16:9, 11). In these passages, “mammon” merely means wealth, and is called “unrighteous” because the abuse of riches is more frequent than their right use. The passage in Matthew is obvious, but it might seem to some that Jesus approved the dishonest conduct of the rascally steward, but His teaching is rather directly to the contrary. One must not think that honesty in the use of money is a matter of indifference. Jesus commended his foresight, not his method. The steward tried to serve two masters, his lord and his lord’s creditors, but the sequel shows that the thing cannot be done. Neither can a man serve God and riches raised up as an object of slavish servitude. We may serve God by the use of wealth, and so lay up treasures in heaven. Nor should one get the idea that dishonest gain may be atoned for by charity. This is not Jesus’ purpose in the parable, the point is how best to use wealth, tainted or untainted.

Manifest

John said of Jesus, "I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water" (Jno. 1:31). In the beginning of Jesus' doing miracles, it is said that He "manifested his glory; and his disciples believed on him" (Jno. 2:11). In Jesus' interview with Nicodemus, He said, "He that doeth the truth cometh to the light, that his works may be manifest, that they have been wrought in God" (Jno. 3:21). Of the blind man whom Jesus healed, when the disciples asked Him, "Who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him" (Jno. 9:2f). Jesus said to His disciples, "There is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light" (Mk. 4:22; Lk. 8:17). In His intercessory prayer, He said, "I manifested thy name unto the men whom thou gavest me out of the world" (Jno. 17:6). His brethren urged Him to go to the feast of tabernacles, saying, "If thou doest these things, manifest thyself to the world" (Jno. 7:4). After Jesus was raised from the dead, He "manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise" (Jno. 21:1), that is, Simon Peter, Thomas, Nathaniel, James and John, and two other disciples went a fishing, but took nothing through the night, but Jesus stood on the beach, telling them to put the net on the right side, and they took it full of fishes; there was

a fire on the beach, and fish was cooked and they ate, "This is now the third time that Jesus was manifested to his disciples, after that he was risen from the dead" (Jno. 21:14), and Mark relates that He "was manifested in another form unto two of them And afterward he was manifested unto the eleven themselves as they sat at meat" (Mk. 16:12, 14). In all these passages the Greek word, with one exception, is "phaneroo", and its meaning and use is quite clear. The exception is Lk. 8:17, where the Greek word is "phaneros", which occurs also in Mt. 12:16; Mk. 3:12, "He charged them that they should not make him known"; "neither was there anything made secret, but that it should come to light" (Mk. 4:22), and "King Herod heard thereof; for his name had become known" (Mk. 6:14). It is clear therefore that the term means bringing things into the open, making known, or becoming known. There is another Greek word used in a more intensive sense, "emphainizo". It occurs in "appeared unto many" (Mt. 27:53); "I will love him, and will manifest myself unto him. Thaddeus saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?" (Jno. 14:21f). It should be the chief pleasure of each disciple to make manifest the life of Jesus in his life. He should make his light burn brightly, and through good works refute the calumnies that unbelievers hurl against Jesus and what He taught. It is a duty and an exalted privilege to each disciple to reflect Jesus' manner of living in all of life's relations.

Manna

Following the miraculous feeding of five thousand, Jesus delivered a great discourse on the Bread of Life. He said to the multitude that followed Him, "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you They said . . . , What must we do, that we may work the works of God? Jesus answered . . . This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat." To which Jesus replied, "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die" (Jno. 6:26ff, 48ff). Jesus taught them that it was not Moses that gave the manna, but that it was the Father, and urged them to accept the gift of the Father, Himself, the true bread of life.

Marketplace

The Greek word "agora" means a "town meeting-place", so, a place where the public generally met to exchange views and wares. Doubtless as the central place filled up, the people would turn into the adjoining street, and each street so used would be called

agora, "marketplace", as in, "Wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces" etc (Mk. 6:56), and many others.

In the days of Jesus, the marketplaces were not only for the exchange of merchandise, but they were also places: where the children came together to play, a kind of recreational center, "It is like unto children sitting in the marketplaces, who call unto their fellows and say, We piped unto you, and ye did not dance" etc (Mt. 11:16; Lk. 7:32), in which comparison, Jesus charged the Jews that they were too frivolous to take either John or Himself seriously; where the unemployed might wait until some employer would bargain for their service, which was usually by the day, "He went out about the third hour, and saw others standing in the marketplace idle" (Mt. 20:3), this was the busiest part of the day, about nine o'clock; the whole narrative of the Laborers in the Vineyard, verses 1-6, illustrates this use of the marketplace as a kind of labor bureau; where the pretentious and the ostentatious could parade in long robes and get public recognition, "Love . . . the salutations in the marketplaces" (Mt. 23:7); "Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces" (Mk. 12:38; Lk. 20:46); "Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces" (Lk. 11:43); and where the sick were brought for treatment, a kind of municipal hospital, "They laid the sick in the marketplaces" (Mk. 6:56), where Jesus often had the opportunity of ministering unto them.

The scribes and the Pharisees looked upon the marketplaces as defiling, that is, they had come into contact with the am ha'arats, the rabble, for we read, "When they come from the marketplace, except they bathe themselves, they eat not" (Mk. 7:4). Jesus condemned all sham and hypocrisy, all show and ostentation, all frivolity and idleness, and His reproof of the scribes and Pharisees is the most scathing and direct that can be found. He loved all men; He hated the ways of the scribes and the Pharisees and sought to correct their faults. He loved the poor and the distressed and often as He "went about doing good", He found them in the marketplaces and healed them.

Marriage

Jesus placed His approval upon marriage by His attending the marriage feast in Cana of Galilee, and wrought there His first miracle in His helping carry out the social and festive features of the occasion (Jno. 2:1f). Also, He likened the kingdom of heaven unto a marriage feast, to which many were bidden but who slighted the invitation (Mt. 22:2ff). Indeed, in Jesus' teaching, the most characteristic use of marriage is seen in the kingdom of God, in which God bears the relation of Father to sons, and they to each other as brothers. More than a hundred times is this social order mentioned in the Gospels; it is the climax of His message to men. It is not something far away to be realized in some glorious apocalyptic consummation; it is "within you", and its chief element is the loving relation of "children" to a Father. His purpose was to produce a conscious brotherhood with one,

common, heavenly Father, and in every stage of His teaching is this manifest. He made it the inalienable possession of the Christian consciousness. His whole teaching may be said to be the transformation of the family. He taught that marriage is transient, that is, for this life only (Mt. 22:30; Mk. 12:25; Lk. 20:34f). At only one point did He touch on the teaching of the Old Covenant, and that, concerning the lax laws of His time concerning divorce. He reaffirmed the older rule that goes behind the Mosaic code in its permission of divorce, and limits the severance of the marriage ties to one cause only, fornication (Mt. 5:32; 19:9). In this, He became the champion of purer womanhood; His whole life was a defence of the rights of women. Divorce carried with it the right of remarriage for the man. Jesus assumed that the woman should have the same privilege, no double standard. So if He allowed divorce, He allowed remarriage; but remarriage closes the door to reconciliation, which as a fundamental principle of His religion should always be possible. So, He elevated the marriage relation, reaffirmed its sanctity, and permits only that which ipso facto dissolves the union, to open the way to remarriage.

Meals

The most primitive way of using the cereals was to pluck the fresh ears, remove the husks by rubbing in the hand, and eat the grain raw, "Jesus went on the sabbath day through the grain fields; and his disciples were hungry and began to pluck ears and to eat" (Mt. 12:1; Mk. 2:23; Lk. 6:1). Later, it was

customary to grind the grain into flour by the hand-mill, "Two women shall be grinding at the mill" (Mt. 24:41), and still later in mills worked by the ass, "a great millstone", literally "a millstone turned by an ass" (Mt. 18:6; Mk. 9:42; Lk. 17:2). Vegetables, meat, and oil had a large part in the meals of the day.

It was customary among the Jews to have only two meals a day. The only reference in the Gospels to the "morning morsel" of the Talmud occurs in "Come and break your fast . . . So when they had broken their fast" (Jno. 21:12, 13). This was the "ariston proion", but was not a true meal, for it was considered a matter for grave reproach to eat a full meal early in the morning.

The first meal was taken at or about noon, and corresponds somewhat to our modern "luncheon", but the hour varied according to rank and occupation. To abstain from this meal was accounted "fasting". A Pharisee invited Jesus "to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner" (Lk. 11:37f). In the narrative of the marriage feast and the slighted invitation, servants were sent forth to say, "Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast" (Mt. 22:4). In the instruction that Jesus gave His host about feast-making, reference is made to the dinner, "When thou makest a dinner or a supper." This was the "ariston" which was the first meal of the day.

The second and main meal was taken about sun-

down when the day's work was over and the laborers had "come in from the field" (Lk. 17:7); "Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them" (Lk. 24:29f). Jesus reproved the Pharisees for loving "the chief place at feasts" (Mt. 23:6 Mk. 12:39; Lk. 20:46); Herod's birthday, he "made a supper to his lords" etc (Mk. 6:21); Jesus instructed His host, "When thou makest a dinner or supper", and gave the parable of the Great Supper, "A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come" etc (Lk. 14: 12, 16f), and when those bidden made various excuses, he said to them, "For I say unto you, that none of those men that were bidden shall taste of my supper" (Lk. 14:24); at Bethany where Lazarus was, they made "a supper" for Jesus (Jno 12:2); before the feast of the passover, Jesus "during supper riseth from supper" (Jno. 13:2, 4); and John leaned on Jesus' breast "at the supper" (Jno. 21:20). This was the "deipnon", the important meal of the day. It was the time of the feeding of the multitudes by Jesus (Mt. 14:15; Mk. 6:35; Lk. 9:12), of the eating of the Passover, and of partaking of the Lord's Supper. At this family meal ordinarily there was but one common dish for all, into which all "dipped the sop" (Mt. 26: 23; Mk. 14:20; Jno. 13:26), so that when the food, cooked in this common stew, was set before the household, those who prepared it had no further work to do.

a fact that throws light on Jesus' words to Martha, "But one thing is needful" (Lk. 10:42), that is, "One dish alone is needful". The attitude of the body at these meals was generally that of reclining on the left elbow and eating with the right hand. See Lk. 7:36; 9:14f; 14:8; 24:30, margin ARV.

Measure

In the narrative of the Unjust Steward, we have one debtor saying his debt was "A hundred measures (batous) of oil" (Lk. 16:6), that is, about nine hundred gallons; another said he owed, "A hundred measures (korous) of wheat" (Lk. 16:7), that is, about eleven hundred bushels.

In the final testimony of John the Baptist to Jesus, he said, "He whom God hath sent speaketh the words of God: for he giveth not the spirit by measure" (Jno. 3:34), in which John urges the need of accepting Jesus. In denouncing the scribes and Pharisees for their hypocrisy, Jesus said to them, "Fill ye up then the measure of your fathers" (Mt. 23:32), that is, go with your evil intentions, as your fathers did, and kill also this prophet sent from God. In teaching men how to judge and enforcing the necessity of making charitable judgments, He said, "With what measure ye mete, it shall be measured unto you" (Mt. 7:8); on the importance of hearing rightly and disseminating what is heard, He said, "Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you" (Mk. 4:24), that is, attentiveness and diligence will increase one's spiritual knowledge; and on the general attitude of

man towards his fellows, we have, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again" (Lk. 6:38), that is, in the ordinary ways of men, a man may expect to receive just about that which he gives. In those days, pockets were unknown, so it is likely true that "shall they give into your bosom" refers to the fold of the robe in front, in which things were carried. The Greek word in all these passages is "metron".

Mediation-Mediator

When Jesus visited Nazareth a second time during His ministry and taught in the synagogues there, the people were astonished, and said, "Whence hath this man this wisdom, and these mighty works? . . . And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house" (Mt. 13:54, 57; Mk. 6:2, 4), in which the title of prophet is virtually accepted by Him. As Prophet, Jesus is the mediator of revelation. It is through Him alone that men may know God, "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" (Mt. 11:27); and through Him that the mysteries of the kingdom of heaven are revealed, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given" (Mt. 13:11; Mk. 4:11; Lk. 8:10). In His teaching, He speaks the

truth, hence, unlike that of the scribes, is with authority, "He taught them as one having authority, and not as their scribes" (Mt. 7:29; Mk. 1:22). Jesus' teaching has a large share in His redemptive work, for the sin from which He redeems men is ignorance and error.

Jesus held a most reserved attitude toward His kingdom, though He no doubt knew full well that the hope of the Messiah, Anointed King, was fulfilled in Himself. He accepted the title, Christ, applied to him by Peter, "Thou art the Christ" (Mt. 16:16; Mk. 8:29; Lk. 9:20); He declared that He fulfilled prophecy, "The Son of man goeth, even as it is written of him" (Mt. 26:24; Mk. 14:21); He accepted and defended the acclamations of the people in His triumphal entry into Jerusalem, Mt. 21:8ff; Mk. 11:8ff; Lk. 19:35ff; and when the Pharisees asked Him to rebuke His disciples, He said, "I tell you that, if these shall hold their peace, the stones will cry out" (Lk. 19:40); the title "King of the Jews" (Mt. 27:37; Mk. 15:26; Lk. 23:38; Jno. 19:19) on the cross, all point definitely to His kingship. But He modified the popular view of the coming Messiah by identifying with it the thought of vicarious suffering and by giving it a spiritual rather than a national significance. The quiet note of authority characterizes His kingship: He taught with authority, (Mt. 7:29; Mk. 1:22); had "authority on earth to forgive sins" (Mt. 9:6; Mk. 2:10; Lk. 5:24); with authority He commanded "even the unclean spirits, and they obey him" (Mk. 1:27; Lk. 4:36); has all authority "in heaven and on earth" (Mt. 28:18). His reign or rule is one of truth and is exercised over

the hearts of men. His reign is now, but includes the future also, for He is the one who determines the destiny of men, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Mt. 25:31ff, 41).

The Synoptists do not hint at any priestly analogy. Jesus often spoke of forgiveness as if it flowed directly from the gracious heart of the Father, for example, the parables of Lost Things in Luke 15. But there are passages which emphasize the close connection of Himself with the redemption of men. It is the attitude of men towards Him that decides absolutely their relation to God, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Mt. 10:32; Lk. 12:8), "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me" (Mt. 10:40). He mediates the rest of soul to the heavy laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke and learn of me; for I am meek and lowly in heart: and ye shall find rest

unto your souls" (Mt. 11:28f). He has authority on earth to forgive sins, "The Son of man hath authority on earth to forgive sins" (Mt. 9:6; Mk. 2:10; Lk. 5:24), Probably, it was not until Peter's confession at Caesarea Philippi, "Thou art the Christ" (Mt. 16:16; Mk. 8:29; Lk.9:20), that He spoke definitely of His death, "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Mt. 16:21; Mk. 8:31; Lk. 9:22); though there may be some allusion to it in "Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then they will fast" (Mt. 9:15; Mk. 2:19f; Lk. 5:34f). This may be due to the conscious reserve which characterized His method of teaching, and which He adapted to the development of the receptivity of His disciples, "I have yet many things to say unto you, but ye cannot bear them now" (Jno. 16:12). In the latter part of His ministry, He frequently taught that He must suffer and die, "I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them" (Mt. 17:12; Mk. 9:12); "The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up" (Mt. 17:22f; Mk. 9:31); "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto

the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up" (Mt. 20:18f; Mk. 10:33f; Lk. 18:31ff); in the parable of the Wicked Husbandmen, they took the son and "cast him forth out of the vineyard, and killed him" (Mt. 21:39; Mk. 12:8; Lk. 20:15); of His anointing at Simon's house in Bethany by Mary, Lazarus' sister, He said, "For in that she poured this ointment upon my body, she did it to prepare me for burial" (Mt. 26:12; Mk. 14:8; Jno. 12:7); and "I have a baptism to be baptized with; and how I am straitened till it be accomplished!" (Lk. 12:50, cf. Mt. 20:22; Mk. 10:38). There are two important passages in which Jesus definitely connected His death with His mediatorial work, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:28; Mk. 10:45); it was in view of His approaching death that Jesus uttered these words, as the context clearly shows, (Mt. 20:18f ;Mk. 10:33f).

The reports of His words at the Last Supper, at which time He institutes the Lord's Supper, clearly and definitely connect His mediatorship with His death: "This is my blood of the covenant, which is poured out for many" (Mk. 26:28); "This is my blood of the covenant, which is poured out for many" (Mk. 14:24); "This cup is the new covenant in my blood, even that which is poured out for you" (Lk. 22:20); each of the Synoptists say of the bread, "This is my body", and Luke adds "which is given for you: this do in remembrance of me". Certainly Jesus presents Himself here as the Mediator of the new covenant, through whom men are to find acceptance with the

Father. There is therefore much prominence given in the gospel records of events which are intimately associated with Jesus' mediatorial work,—not only the agony in Gethsemane and the crucifixion, but also the resurrection and ascension, that which makes possible His mediatorial office in heaven. Mediation is central and prominent throughout the entire New Covenant. Indeed, it is not too much to say that it is the key to its unity. The self-sacrifice of Jesus is presented as the effective cause of salvation, the means of removing the barrier of guilt and sin which keeps men out of fellowship with the Father.

Meekness

Meekness is a Christian virtue. It characterizes the spirit of Jesus Himself, "I am meek and lowly in heart" (Mt. 11:29). Jesus makes Himself the Divine example of that humility which is necessary to know the Father. The prophecy of Zechariah is represented as fulfilled in Jesus in His triumphal entry into Jerusalem, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and riding upon an ass" etc (Mt. 21:5). The third Beatitude, "Blessed are the meek: for they shall inherit the earth", sets forth both blessing and promise to him who makes this virtue as ruling principle of his life. Meekness is a basic quality of life. The meek are set over against those who are always jealous of their rights, and persistently claim everything for themselves. Meekness is self-control at its highest development and power. It is no milk and water virtue; it is a virtue that is essential to the character of the strong man. Jesus

taught, "Blessed are the meek: for they shall inherit the earth" (Mt. 5:5); men teach, "Happy are they who claim everything, for they shall possess the earth". Meekness carries a modest estimate of itself, and escapes the feeling of being constantly slighted and offended; is content and cheerful, where pride and assumption would be only miserable; is free from the spirit of envy, and can enter into the joy of others; secures the good will of all, and so comes naturally into the best things of life. Surely the meek shall inherit the earth.

Memorial

Jesus was in the house of Simon the leper in Bethany when Mary, the sister of Lazarus, came with a cruse of exceedingly precious ointment, and poured it on His head. The disciples were indignant, and said, "To what purpose is this waste?", and in Jesus' reply we have, "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her" (Mt. 26:13; Mk. 14:9). This act won higher praise from Jesus than any other mentioned in the New Covenant. It was a most touching proof of affection and devotion. Just as the odor of the fragrance of the ointment filled the room that day where they were sitting, so has the action of Mary had a place in the Christian consciousness ever since and will have until the end of time.

Mercy-Merciful

“Mercy” occupies an important place in the hymns of Mary and Zacharias in Luke 1. Jesus reproved the Pharisees for leaving “undone the weightier matters of the law, justice, mercy and faith” (Matt. 23:23). After relating to the lawyer the circumstances of the wounded man and the Samaritan, Jesus asked him who proved neighbor? To which, he replied, “He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise” (Luke 10:37). When the Pharisees found fault with Jesus because he ate with publicans and sinners, His defence included, “I desire mercy, and not sacrifice” (Matt. 9:13), and again, when they criticized His disciples for plucking grain and eating it on the sabbath day, we find the same in his defence of them (Matt. 12:7).

The fifth beatitude, “Blessed are the merciful: for they shall obtain mercy” (Matt. 5:7), calls for pity, courtesy, and positive kindness. To be merciful is to be sympathetically and intelligently kind. He who learns the habit of entering into real sympathy with the living of others will not be alone at the end. It is almost a universal law that men seek to respond in like coin to what you bring—deceit with deceit, distrust with distrust, frankness with frankness, mercy with mercy. Jesus stated it thus, “With what measure ye mete, it shall be measured unto you” (Matt. 7:2; Luke 6:38). Jesus teaches that the merciful are happy and receive mercy; men teach, “Happy are the tyrants, for they need no mercy,” but a man cannot be happy in hard lack of sympathy, for he shuts the door upon

happiness when he crowds out sympathy from his life and refuses to manifest it in his relations to his fellow-man. Both the ideal of and the reason for being merciful is expressed by Jesus, "Be ye merciful, even as your Father is merciful" (Luke 6:36).

Messiah

The gospel records give ample testimony to the prevalence of the Messianic hope among the Jews in the time of Jesus. The popular conception was that one should come and set up a world-power and reign with all the splendor and magnificence of David's court. The question of John the Baptist, "Art thou he that cometh or look we for another?" (Matt. 11:3; Luke 7:19), "while the people reasoned in their hearts concerning John, whether haply he was the Christ" (Luke 3:15), indicates the expectancy of one coming to rule over them. It was in view of the expectancy of a royal son of David coming to bring victory and prosperity to the Jewish people that the multitude hailed Jesus as King on His entry into the capital, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9; Mark 11:10; Lk. 19:38; Jno. 12:13); the Pharisees also thought the Messiah was a son of David, "What think ye of the Christ? Whose son is he? They say unto him, The son of David" (Matt. 22:42; Mark 12:35; Luke 20:41). It seems also that there was mingled with this nationalistic expectation an apocalyptic element, "We know this man whence he is: but when the Christ cometh, no one knoweth whence he is," but many of the multitude believed on Jesus, saying, "When the Christ shall

come, will he do more signs than those which this man hath done?" (Jno. 7:27, 31). The more spiritually minded recognized in Jesus the fulfillment of the nation's hopes and aspirations. They were looking for "the consolation of Israel," for "the redemption of Jerusalem," and they laid hold on the spiritual features of the Messianic king and recognized in Jesus the promised Saviour who would deliver the nation from its sin. This is quite manifest in Luke 1 and 2, and particularly so in the cases of Simeon, Anna, and Zacharias.

It is not easy to determine whether in the expectation of the Messiah the prophetic function belonged to Him or not. But we read that an old prophet was expected to reappear, "This is John the Baptist; he is risen from the dead; and therefore do these powers work in him" (Matt. 14:2; Mark 6:14); Herod was much perplexed, "because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again" (Luke 9:7f); also, when Jesus asked his disciples, "Who do men say that the Son of man is?" They said, "Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets" (Matt. 16:13f; Mark 8:27f; Luke 9:18f). But it seems that a pre-eminent prophet, the Messiah was looked for also. When John was questioned by the priests in Jerusalem, "Who art thou? . . . He confessed I am not the Christ. And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he answered, No" (Jno. 1:19ff), and messengers came to him from the Phari-

sees, asking, "Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?" (Jno. 1:25); and after his great discourse on the Bread of Life, there was considerable division of opinion, "Some of the multitude . . . said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?" (Jno. 7:40). But the conception of prophet and king appears to be one and the same, "When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone" (Jno.6:14f). Therefore, it seems that the mass of the Jews were looking for a temporal king, and that there were some whose expectations were molded by the promise of Moses, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). To the woman of Samaria, as to the Samaritans, the Messiah was simply a prophet, as in her reply to Jesus, "I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things" (Jno. 4:25). On the other hand, from Philip's description of Jesus to Nathanael, "We have found him, of whom Moses in the law, and the prophets wrote" (Jno. 1:45), we have the union of the prophet and the Messianic king of whom the prophets prophesied.

There can be no reasonable doubt that the Jews regarded the phrase, "Son of God" as a Messianic title at the time of Jesus' ministry on this earth. The

high priest in the presence of the Sanhedrin recognized it so, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God" (Matt. 26:63; Mark 14:61). It was applied to Jesus by John the Baptist, "I have seen, and have borne witness that this is the Son of God" (Jno. 1:34); by Nathanael, "Rabbi, thou art the Son of God, thou art king of Israel" (Jno. 1:49); by Mary, "Yea, Lord; I have believed that art the Christ, the Son of God, even he that cometh into the world" (Jno. 11:27); by Peter, "Thou art the Christ, the Son of the living God" (Matt. 16:-16). The title as given by Peter is suggestive of a higher significance, but which was not fully apprehended by His disciples until after the resurrection.

Jesus' claim to the Messiahship is writ large over all evangelical history. But he cleared it of all political and national significance, and gave it a moral, spiritual, and universal content. Jesus taught the Messiah would deliver God's people from spiritual foes and establish a universal kingdom of righteousness, and so of love and peace. But Jesus held in abeyance His claim of His being Messiah until the mind of the people could be transformed in such a way as to accept His teaching concerning the Messiah of the prophets, and did not put forth His claim to the multitude until His triumphal entry into Jerusalem, and to His disciples, He did not emphasize it until after the memorable event at Caesarea Philippi, when He drew forth Peter's confession.

It was as the "Son of Man" that Jesus sought to secure the acceptance of Himself as the Messiah. It is probably true that He drew the expression from

Daniel, since He employs the phrase in describing His future coming, "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels" (Mark 8:38; Luke 9:26; Matt. 16:27); "They shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30; Mark 13:26; Luke 21:27; "Ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven" (Matt. 26:64; Mark 14:62). By thus using the title, He adapted his teaching more definitely to the understanding of the Jews in their national expectation of one who would come in heavenly glory. But, He also used the title to announce the tragic destiny that awaited Him, "The Son of man must suffer many things, etc." (Mark 8:31; Luke 9:22), indicating that He regarded His Messianic reign to begin after His death and ascension. Those passages; "The Son of man came to give his life a ransom for many" (Matt. 20:28; Mark 10:45); "The Son of man, goeth, even as it is written of him" (Matt. 26:24; Mark 14:21); "For I say unto you, that this which is written, must be fulfilled in me, And he was reckoned with transgressors" (Luke 22:37), indicate that He interpreted Isaiah 53 of Himself in His Messianic character. Thus by using the title, "Son of man," Jesus sought to explain in the closing days of His ministry in person among men the seeming contradiction between his earthly life and the glory of His Messianic reign.

It also seems evident from, "The multitude therefore

answered him, we have heard out of the law that the Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" (Jno. 12:34), that the Jews generally did not regard the title "Son of man" as Messianic. Jesus could not have applied it to Himself before Peter's confession, and maintain His reserve regarding His claim to be the Messiah. The Jews never had the idea of a suffering Messiah who would atone for sin. This is clear both from the attitude of His disciples and also of His opponents: When Jesus spoke of His going to Jerusalem to suffer many things, Peter Said, "Be it far from thee, Lord; this shall never be unto thee" (Matt. 16:22; Mark 8:32); "The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry" (Matt. 17:22f; Mark 9:31; Luke 9:44). Mark and Luke say, They understand not the saying, and were afraid to ask him" (Mark 9:32; Luke 9:44). His disciples accepted Him as the Messiah, but they did not understand His allusions to His suffering, and looked upon His death as the extinction of all their hope in Him, "And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said" (Luke 18:34); "But we hoped that it was he who should redeem Israel. Yet and besides all this, it is now the third day since these things came to pass" (Luke 24:21). But after His resurrection and ascension, they were brought to understand how they had misconceived His Messiahship and His Messianic reign, "Their eyes were opened, and they knew him . . . and said one to

another, was not our heart burning . . . while he opened to us the Scriptures?" (Luke 24:31f), "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:36, 38f). Now, in the light of the cross, they saw the spiritual significance of the ancient prophecies. In the suffering servant, they beheld the Messianic king on His way to the heavenly throne, conquering by the power of his atoning sacrifice and bestowing all spiritual blessings.

Thus, in Jesus, the last and the greatest prophet, the suffering Son of man, and sinless Saviour of the world, we have fulfillment of all the Messianic prophecies and hopes; they all culminate in Him. He is the Messiah and meets all the needs of men's deepest longings for knowledge of God, of sympathy, and of deliverance. He is the unique Son of God who came to men to reveal the Father to them, and He rules over the hearts of men by the power of eternal love. All the scattered rays of prophecy converge in Him, and from Him in His risen and exalted splendor they shed forth upon the world the light and the power of truth and love which bring men ever into the larger realization of the glory of Israel's Messianic hope.

Mete

Jesus, giving instruction about judging, said, "With what measure ye mete, it shall be measured unto you" (Matt. 7:2; Luke 6:38); and also concerning hearing, "Take heed what ye hear; with what measure ye mete it shall be measured unto you; and more shall be given unto you" (Mk. 4:24). He teaches in the first the necessity of charitable judgment. He who would escape criticism must not be a fault-finder. It is almost universally true that a man is judged as he judges others, and the tendency to condemn another's character and acts is far too prevalent. Censure is more baneful to him who indulges in it than it is to the object of the censure, for it does not arouse resentment, it drives out love and sympathy. In the second, Jesus teaches that spiritual knowledge increases in direct ratio to the attentiveness and diligence one gives to it. All growth is the result of effort; the larger the effort, the deeper the earnestness to know spiritual things, the more nearly one may approach the stature of the fulness of the Master.

Mile

Jesus said, "Whosoever shall compel thee to go one mile, go with him two" (Matt. 5:41). This probably grew out of the custom of impressing one into service for the government. The couriers of the king could call upon any one for assistance in any way whether in time or in supplies. This enters into Jesus' teaching concerning resistance. He says if you are impressed to go one mile, instead of refusing or making efforts

to be released from the duty, go two miles. Jesus enlarged the area of man's responsibility. He taught that men should perform service willingly and without reserve. Do more than the law requires.

Millstone

The primitive methods of grinding grain were by pounding it in a mortar, and by rubbing it between two stones. In setting forth the signs of His coming, Jesus said, "Two women shall be grinding at the mill; one is taken, and one is left" (Matt. 24:41). This refers to the custom of grinding grain with hand-mills. Another form of mill is referred to in, "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be cast in the depth of the sea" (Matt. 18:6; Mark 9:42; Luke 17:2). Matthew and Mark have "mulos onikos," and Luke has "lithos mulikos." The "mulos onikos" means literally a mill turned by an ass, hence a great millstone. But it is probably true that writers have confused the meaning of "onos," the usual term for the upper stone of a hand-mill, thinking it referred to the animal which turned the mill. This explanation makes Jesus' words of condemnation more applicable. The upper stone of a hand-mill would be quite sufficient to sink the condemned, and the punishment could be more easily carried out. Jesus is talking about those who cause one of the humblest of his disciples to stumble, and that it would be better for such a one to be drowned in the sea than to be the cause of such: It reminds us of those lawyers who took away the key of

knowledge, and entered not in themselves and hindered those who were entering in. Jesus says occasions of stumbling must come, but he pronounces a woe upon him through whom the occasion comes (Matt. 18:7).

Millennium

Jesus commissioned His apostles: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19f); "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15f); "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem. Ye are witnesses of these things" (Luke 24:46ff); "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). But world-wide evangelism does not mean world-wide conversion. The universal offer of salvation does not pledge its universal acceptance. Not one time does Jesus hint that a world-wide mission will result in world-wide conversion, or that thereby the longed-for Millennium will be ushered in. But there is a time to come when the knowledge of the Lord shall cover the earth as the waters cover the sea, hence, it

must be that our dispensation is not the last, for the effects stated in that are not contemplated in the instructions and results of this. So there is no millenium prior to the second advent of Jesus.

Jesus explicitly announces the character and consummation of the gospel age in the parables of the Tares and the Pounds. The parable of the Tares is given in Matt. 13:24-30, and its interpretation in Matt. 13:37-43. It is fortunate for us that He did not leave it to men to discover the meaning and scope of the parable. It is He Himself who tells men its meaning. The Son of man sows the good seed; the field is the world; the redeemed are the good seed; the devil is the sower of the tares; the harvest is the end of the world; both the good and the bad grow together until the harvest. At the harvest, the consummation of the age, the reapers will come and "gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire then shall the righteous shine forth as the sun in the kingdom of their Father." The solemn words of Jesus, "Let both grow together until the harvest," hold, even to the consummation. Under such conditions, a millennium of universal righteousness and knowledge of the Lord is impossible until the separation takes place at the harvest.

The parable of the Pounds is recorded in Luke 19:11-27. Jesus was near the city of Jerusalem on His last journey to it. The people were in great expectancy, for they supposed that the kingdom of God was to appear instantly. So Jesus gave the parable to correct this mistake and to reveal certain vital features con-

nected with the kingdom. "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." This is quite suggestive and it is easy to grasp the main teaching of the narrative. Jesus himself is the nobleman; heaven is the far country; the Messianic kingdom is the kingdom He goes to receive. The servants are those who have responsible relation to their Lord because of the trust committed to them. The rebellious citizens are those who refuse to bring their wills into submission to the will of the Lord and defy his authority. His return is His second coming. This parable spans the whole of time between His ascension and his second advent. It tells of Jesus' going away, of the conduct of His servants and of the citizens during his absence; it foretells His return and the reckoning that is to follow. It is quite important that our minds grasp the words, "And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given money, to be called to him, that he might know what they had gained by trading." There is no dexterity of exegesis that is able to make the phrase "having received the kingdom" refer to the end of the millennium. Alike with the parable of the tares this parable gives no place for a millennium between Jesus' ascension and his return. But the scripture warrants the belief that there will be the blessedness of universal righteousness and prosperity that shall fill the earth, and if so, it must be after Jesus returns to this earth.

The awe inspiring prophecy of Jesus, given from Mt. Olivet, recorded in Matthew 24:25; Mark 13: Luke 21,

foretells wars, disturbances among the nations, Jerusalem's fall and destruction of the temple, the exile of Israel, persecutions of Christians while bearing the message of salvation throughout the world, cosmic convulsions, unparalleled tribulation and suffering which comes to an end only with His return to this earth. From the day this prophecy was spoken to the hour of his coming again. He offers no place for a millennium, no place for a thousand years of blessedness for men on earth.

Miracle

“Miracle” is the general term for the wonderful phenomena which accompanied the Jewish and Christian revelation. The miracle proper is regarded as the work of God, but as supernatural acts miracles are recognized as possible to evil agencies, “For there shall arise false Christs, and false prophets, and shall show great signs and wonders” (Matt. 24:24; Mark 13:22). The word for wonders is “teras,” literally a “portent,” and signifies the unusual and exceptional character of the work. It occurs also in, “Except ye see signs and wonders, ye will in no wise believe” (Jno. 4:48).

Another term “dunamis” lays stress on the power displayed, for example, “Many will say to me in that day, Lord, did we not . . . by thy name do many mighty works?” (Matt. 7:22); “Then began he to upbraid the cities wherein most of his mighty works were done . . . if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago . . . if the mighty works had been done in Sodom which were done in thee, it would have remained until

this day" (Matt. 11:2ff; Luke 10:13); "Whence hath this man . . . these mighty works?" (Matt. 13:54); "And he did not many mighty works there because of their unbelief" (Matt. 13:58; Mark 6:5); "This is John the Baptist; he is risen from the dead; and therefore do these powers work in him" (Matt. 14:2; Mark 6:14); "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me" (Mark 9:39); "The disciples began to rejoice . . . for all the mighty works which they had seen" (Luke 19:37).

A third term "semeion" gives prominence to their teleological significance, their character as "signs." Examples of this term are: The Pharisees said to Jesus, "We would see a sign from thee" to which He replied, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet" (Matt. 12:38f; Mark 8:11f; Lk. 11:29f; Mt. 16:4); Herod desired to see Jesus because "he hoped to see some miracle done by him" (Luke 23:8); "The beginning of his signs did Jesus in Cana of Galilee" (Jno. 2:11); The Jews asked Jesus, "What sign showest thou unto us?" (Jno. 2:18); "Many believed on his name, beholding his signs which he did" (Jno. 2:23); "No one can do these signs that thou doest, except God be with him" (Jno. 3:2); healing the child at Capernaum, "This is again the second sign that Jesus did" (Jno. 4:54); "A great multitude followed him because they beheld the signs which he did on them that were sick" (Jno. 6:2), and frequently.

Jesus' ministry was attended from first to last by events entirely beyond the usual course of nature. He

was born of a virgin; his birth was announced by angels both to Mary and to Joseph; He suffered death on the cross as a man, but was raised from the dead on the third day after his crucifixion; He ascended to heaven, and a cloud received Him out of their sight; He was continually performing miracles throughout the whole period of his ministry. His own words supply the best description of the facts; when John had been placed in prison, he sent messengers to Jesus to ask, "Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11:3f; Luke 7:22). Many cases are given in the gospels in detail, but it is a mistake to suppose that the particular miracles given are the only ones, for statements like these, "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people" (Matt. 4:23); "And he healed many that were sick with divers diseases, and cast out many demons" (Mark 1:34); "A great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him and healed them all" (Luke 6:17ff); "Many other signs therefore did Jesus . . . which are not written in this book" (Jno. 20:30),

clearly teach that there were many others performed that are not given in detail.

Thirty-five miracles which Jesus performed are recorded in detail. These may be classified thus: Those worked upon nature; Jesus' passing through the multitude unseen (Luke 4:30), Draught of Fishes (Luke 5:1ff), Turning water into wine (Jno. 2:1ff), Draught of Fishes (Jno. 21:1ff), Feeding the Four Thousand (Matt. 15:32ff; Mark 8:1ff), Stilling the Storm (Matt. 8:26; Mark 4:37ff; Luke 8:22ff), Walking on the sea (Matt. 14:25; Mark 6:48ff; Jno. 6:19ff), Feeding the five thousand (Matt. 14:19ff; Mark 6:35ff; Luke 9:12; Jno. 6:5ff), Cursing the fig tree (Matt. 21:18ff; Mk. 11:12ff),—Nine; Those wrought on evil spirits: A dumb demoniac healed (Matt. 9:32ff), Demoniac in synagogue cured (Mark 1:23ff; Luke 4:33ff), The legion of devils entering swine (Matt. 8:28ff; Mark 5:1ff; Luke 8:27ff), Curing demoniac child (Matt. 17:14ff; Mark 9:17; Luke 9:38), The blind and dumb demoniac (Matt. 12:22; Luke 11:14),—Five: Those of healing: Two blind men (Matt. 9:27ff; Mark 8:22ff), The deaf and dumb man (Matt. 7:31ff), The woman with infirmity (Luke 13:11ff), The man with dropsy (Luke 14:1ff), The ten lepers (Luke 17:11ff), The ear of Malchus (Luke 22:50f), The nobleman's son (Jno. 4:46ff), The impotent man at Bethsaida (Jno. 5:1ff), The man born blind (Jno. 9:1ff), The centurion's servant (Matt. 8:5ff; Luke 7:1ff), The daughter of the Syrophenician woman (Matt. 15:21ff; Mark 7:24ff), The leper (Matt. 8:2f; Mark 1:40ff; Luke 5:12f), Peter's mother-in-law (Matt. 8:14f; Mark 1:30f; Luke 4:38), The man sick of palsy (Matt. 9:2ff; Mark 2:3ff;

Luke 5:18ff), The woman with issue of blood (Matt. 9:20ff; Mark 5:25; Luke 8:43), Man with a withered hand (Matt. 12:10ff; Mark 3:1ff; Luke 6:6ff), Blind Bartimaeus (Matt. 20:30ff; Mark 10:46ff; Luke 18:35ff),—Seventeen; Raising the dead; The widow's son (Luke 7:11ff), Jairus' daughter (Matt. 9:23ff; Mark 5:38ff; Luke 8:49ff), Lazarus (Jno. 11:43f),—three; and the Shekel in the fish's mouth (Matt. 17:24ff).

The miracles which Jesus performed served as credentials of the truth, arrested the attention of the multitudes, and manifested His glory, "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him" (Jno. 2:11), Jesus made reference to his works, "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father" (Jno. 10:37f). One is known by his words and his works, and to these two sources of revelation, respecting His person and character, Jesus expressly and explicitly appealed.

Mite

Jesus was at the temple sitting over against the treasury when "There came a poor widow, and she cast in two mites, which make a farthing" (Mark 12:42; Luke 21:2). The mite was the smallest copper coin among the Jews and its value was about three twentieths of a cent. The two the woman cast in would therefore be about three tenths of one cent. Jesus' notice of the event did not make it remarkable; He noticed it because it was remarkable, and said, "This

poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living" (Mark 12:43f; Luke 21:3f). The rich were casting in much, but they had much; the widow cast in little, but it was all that she had. There was no sacrifice in the giving of the rich, but in the case of the widow, it meant that she would be without "her living." Jesus placed a high estimate upon her pious and righteous act, in his words, "Cast in more than all they." This is especially significant because it follows Jesus' warning against the conduct of the scribes, in which special mention is made "that they devour widows' houses," and the sight of seeing them casting in much into the treasury and the poor widow also to come with her "mite" stirred him to profound sympathy. The word occurs in one other passage, "Thou shalt by no means come out thence, till thou have paid the very last mite" (Luke 12:59). This was spoken in connection with the multitude's being able to interpret the signs of the weather, but were unable to interpret the spiritual signs, Jesus' miracles and teaching, which were just as evident as the weather signs. Neglect is a grievous fault and can be amended only by paying "the very last mite."

Money-Changers

At both the first (Jno. 2:15) and the second cleansing of the temple, it is recorded that Jesus "overthrew the tables of the money-changers etc. . . . and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers"

(Matt. 21:12f; Mark 11:15, 17). These money-changers were dealers in small coins. The requirements of the Jewish law that every male twenty years of age pay into the treasury of the sanctuary a half-shekel at every numbering of the people made the profession of money-changers necessary. None were exempt, and it came to be an annual tax. When the Jews came to Jerusalem to the feasts, they would have need to exchange the various coins in common circulation for the half-shekel, for which exchange a fee was exacted. This fee was the "kollubos," about thirty-one cents in our money, hence those who made the exchange were called the "kollubistes," "money-changers." This business in Jesus' day was a very lucrative one, the exchangers exacting whatever fee they chose, and because of their greed and impiety, Jesus drove them from the courts of the temple. He did not condemn the practice; He condemned the abuse of it. Greed and avarice come under the severest censure of Jesus because they stultify a man's conscience and besmirch and blacken his character and his soul.

Mote

A mote is a small piece of anything that is dry or light, as a particle of dust, a minute piece of straw, or wood, that might enter the eye. In his instruction about judging, Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how will thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own

eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:3ff; Luke 6:41ff). Jesus contrasts the "beam" with the "mote" in rebuking that officiousness which one assumes in trying to correct the small faults of others, while he himself is cherishing greater faults of his own. He impresses upon men the obligation of making fair and charitable judgments. He gives men the true perspective for judging: First correct your own glaring faults and then you are in position to help your brother correct his. He would remove the objects which prevent clear-seeing, and substitute sympathetic help for harsh censure. A harsh, critical attitude is a foe to a normal life and injures him who indulges in such a thousand-fold more than him who is the object of his condemnation.

Mother

Jesus reaffirmed the ancient law, "Honor thy father and thy mother," and sternly rebuked the scribes and Pharisees for making it void by their traditions, "But ye say, whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; . . . And ye have made void the word of God because of your tradition" (Matt. 15:5f; Mark 7:11ff). He denied that assumed duties have precedence over natural ones, and that because a man said "Corban," that he was free of the responsibility of natural ties. But the scribes and the Pharisees made void the ancient command by strictly enforcing their interpretation and, said Jesus, "Ye no longer suffer him to do aught for his father or his mother" (Mark

7:12). The birth of Jesus lifted motherhood to the highest possible plane and idealized it for all time. The last thing that Jesus did on the cross was to bestow his mother on John as his special inheritance, "He saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother!" (Jno. 19:26f). In that most crucial hour of His life, He did not forget his mother. What woman is today, what she is in particular in her motherhood, she is so because of the place the Scriptures have given her.

Mourn

The second beatitude, "Blessed are they that mourn: for they shall be comforted" (Matt. 5:5), teaches genuine, sincere penitence. Jesus means those who sorrow for their sins, who are conscious of their defects, and lament them. They are in contrast to those, who without scruple, feel free to allow every impulse without compunction. True penitence is a basic quality of right living. Luke brings "mourn" in his record in the negative side, "Woe unto you, ye that laugh now! for ye shall mourn and weep" (Luke 6:25), that is, those who are now unmindful of any sensitiveness of conscience and who are unrepentant shall come to know the sting of compunction and remorse. Jesus teaches that the penitent shall have sweet peace; men teach, "happy are the unscrupulous, for they shall need no comfort."

Mustard

Jesus likened the kingdom of heaven unto a grain of mustard seed, and to the large herb which grows from

it (Matt. 13:31f; Mark 4:31f; Luke 13:19). The mustard seed was proverbial for smallness, and while it is not actually the least of seeds, it is the least in proportion to the plant which grows from it. Jesus is teaching the expansive growth of the kingdom, like the seed, small in the beginning, but like it also in its growth. "When it is grown it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof" (Matt. 13:32); "Groweth up and becometh greater than all the herbs and putteth out great branches; etc" (Mark 4:32); "It grew, and became a tree, etc" (Luke 13:19), so shall the kingdom of heaven have a natural growth and become great and greater. Among the rabbis, "a grain of mustard" was a common expression for anything minute, and this explains the phrase, "faith as a grain of mustard seed" (Matt. 17:20; Luke 17:6), which Jesus uttered. It teaches that a minute degree of faith is capable of growth, so that the removing of mountains or sycamine trees would not be impossible. He declares the invincibility of faith.

Music, Instrumental

Nothing

Myrrh

Myrrh was the dried gum of a species of balsam. The Greek word is "smurna." The Wise-men from the east brought unto the babe Jesus "gifts, gold and frankincense and myrrh" (Matt. 2:11); Nicodemus brought for the burial of Jesus, "a mixture of myrrh and aloes, about a hundred pounds" (Jno. 19:39). The myrrh, a resinous gum, when mixed or pounded with aloe-wood was used for embalming. This mixture was put in between the bandages as they were wound about the body. On Golgotha, they offered Jesus "wine mingled with myrrh: but he received it not" (Mark 15:23); such a mixture was probably an anaesthetic. Some forms of myrrh may probably be identified with laudanum. But the more general use of myrrh was as a perfume. It has a faint, agreeable smell and a warm, bitter taste.

Mystery

In the Bible "mystery" and "revelation" are correlative terms and are almost synonymous. It has reference to those things once concealed, but now revealed. Jesus made use of the term in, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11; Mark 4:11; Luke 8:10). Mark adds, "all things are done in parables" and Luke, "but to the rest in parables." Parables are spoken of in this connection as having a veiled or symbolic content which is concealed from those without the kingdom, but revealed to those within the kingdom who have the key to their inner meaning. Jesus spake

in parables in fulfillment of prophecy, "I will open my mouth in parables; I will utter things hidden from the foundation of the world" (Matt. 13:35, cf. Ps. 78:2). But the mysteries of the Christian religion are its revealed teaching, in contrast to the wisdom of worldly philosophy: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea Father, for so it was well-pleasing in thy sight" (Matt. 11:25; Luke 10:21), the point of contrast being that philosophy is the product of intellectual research, while the doctrine of Jesus' religion is a divine revelation and is spiritually discerned. Jesus' teaching is hidden from the worldly wise, not because it is incapable of being understood, but because of the attitude they have toward it. Indeed man's understanding of the wonderful lessons Jesus taught is limited only by the receptive capacity of the hearer or learner. There is no intentional reserve in the phrase, "Mysteries of the kingdom of heaven," for Jesus adapted His teaching to the progressive receptivity of his disciples. He taught them as they were able to receive, spoke in parables to the multitude, but unfolded them to his disciples. In his farewell sermon, He said to them, "I have yet many things to say unto you, but ye cannot bear them now" (Jno. 16:12). The heart that desires to know and is open and receptive will know and understand.

Name

A "name" is that by which a person, place, or thing is known. In the New covenant, "onoma" frequently

has the use of denoting the "character," or "work of the person, for example, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matt. 1:21); "They shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:23, cf.; Isa. 7:14); "Thou . . . shalt call his name Jesus" (Luke 1:31); "His name was called Jesus" (Luke 2:21); Zacharias wrote on a tablet, "His name is John" (Luke 1:63); "Thou shalt call his name John" (Luke 1:13).

The "name of God relates to the character of God: "Hallowed be thy name" (Matt. 6:9 Luke 11:2); "Father, glorify thy name" (Jno. 12:28); "I made known unto them thy name" (Jno. 17:26). Jesus is given a name that is above every name." It is not the name Jesus, but the name of Jesus." The "name of Christ" is equivalent to "Christ Himself," "Ye shall be hated of all men for my name's sake" (Matt. 10:22; Mark 13:13; Luke 21:17); "And every one that hath left houses etc . . . for my name's sake" (Matt. 19:29); it is the same thing as His manifestation, "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (Jno. 20:31), so to believe on his name is to believe in Him as manifested in his life and work. "In the name of God" means sent by God, as representing Him, with divine authority, "Blessed is he that cometh in the name of the Lord" (Matt. 21:9; 23:39; Mark 11:9; Luke 19:38; Jno. 12:13; 13:35). The "name of Jesus" represents His authority, "Many will say in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by

thy name do many mighty works?" (Matt. 7:22); "There is no man who shall do a mighty work in my name, and be able quickly to speak evil of me" (Mark. 9:39). The gospel of salvation was to be preached "in his name," "Repentance and remission of sins should be preached in his name unto all the nations" (Luke 24:47).

"In the name of" means "as representing" or "as being," for example, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41); "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward" (Matt. 10:42); to receive a little child in "Jesus' name" is to receive Him, "whosoever shall receive one such little child in my name receiveth me" (Matt. 18:5; Mark 9:37; Luke 9:48); to gather together in "His name" is to have Him for a guest, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20); and "for many shall come in my name, saying, I am the Christ; and shall lead many astray" (Matt. 24:5; Mark 13:6; Luke 21:8).

The significance of the name, of Jesus in prayer is very instructive. To pray in the name of Jesus is to ask in accord with his promises and to ask in his stead, in His spirit, and in His aim. He gave the promise, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do" (Jno.

14:13f) ; “Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jno. 15:16) ; “Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it to you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full” (Jno. 16:23f). To ask in “Jesus’ name” means a great deal more than merely adding to our prayer, as is so often unthinkingly done, “we ask all in the name of Jesus” or “through Jesus Christ our Lord;” it means that we pray with his spirit and implies union with Him and abiding in Him. It means that we are in Him and He in us, “in me, and I in him” (Jno. 6:56) ; “Ye in me, and I in you” (Jno. 14:20) ; “Abide in me, and I in you” (Jno. 15:4) ; “These things have I spoken unto you, that in me ye may have peace” (Jno. 16:33).

Nazarene

In the gospel records “Nazarene” may have either a friendly or an inimical meaning. With the enemies of Jesus, it was a title of scorn and derision. The attitude of the mass of the Jews is compressed in the word of Nathanael, “Can any good thing come out of Nazareth?” (Jno. 1:46). To the Jews who opposed and rejected Jesus, all the vials of their antagonism were poured out in the designation “Nazarene,” and the term became a heritage of bitterness. It is not easy to determine whether the name on the lips of evil spirits signifies dread or hatred, “What have we to do

with thee, Jesus thou Nazarene?" (Mark 1:24; Luke 4:34); but with the maid at the house of the high priest there is no doubt; scorn unadulterated is evident, "This man also was with Jesus of Nazareth" (Matt. 26:71; Mark 14:67). Even in His death, the bitter hatred of the priests is evident for it was at their instigation that Pilate wrote, "Jesus of Nazareth, the king of the Jews" (Jno. 19:19).

But the name on the lips of Jesus' followers was an honorable one. Matthew sees in it the fulfillment of the Isaiahan prophecy (Isa. 11:1), "That it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene" (Matt. 2:23). This name clung to Jesus throughout His whole life. It became his name among the masses, "Bartimaeus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus the Nazarene, he began to cry out, and say . . . Have mercy on me" (Mark 10:46f); in the interview on the way to Emmaus, "He said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene" (Luke 24:19); on His way to Jericho a blind man inquired of the multitude passing by what this meant, they told him, "Jesus of Nazareth passeth by" (Luke 18:36); and the angel on the resurrection morning said, "Ye seek Jesus, the Nazarene, who hath been crucified: he is risen" (Mark 16:6). If on the one hand the name represents the bitter hatred of his enemies, it is equally certain that on the other, it stands for devotion and love.

Needle

Jesus told a young man who had great possessions, after he had declared that he had kept the commandments from his youth, "If thou wouldest be perfect, go sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me," but he went away sorrowful. Then Jesus said unto his disciples, "Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19:21ff; Mark 10:21ff; Luke 18:22). Jesus taught the absurdity of "trusting in riches," rather than trusting in God. He did not condemn the young man because he was rich; he had come to Jesus asking a great question, and Jesus gave him a great test. He did not meet the test because he loved his wealth more than he loved Jesus. The "rich man" connotes one who is bound up in his riches. If one continues to trust in his wealth to save him, it is absurd for him to think that he may share in the spiritual kingdom where dependence upon its king is the first requirement. It is not wealth in itself that brings a man under condemnation; it is his attitude toward it. Matthew and Mark have "rhapsis," the word the common people generally used for "needle;" Luke has the more classical and more technical term "belone," likely, inasmuch as he was a physician, the usual word for the surgeon's needle.

Neighbor

In ancient times, one's neighbor was a fellow-countryman, one related by the bond of nationality. Jesus abolished the limitation of moral obligation to one's compatriot. He enlarged the area of responsibility when he said, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies" (Matt. 5:43f). The rich young man who came to Jesus asking, "What good thing shall I do, that I may have eternal life?" ask, when Jesus told him to keep the commandments, "which," and included in Jesus' answer is, "Thou shalt love thy neighbor as thyself" (Matt. 19:19). Likewise when a lawyer came to Him asking, "which is the great commandment in the law," after declaring that love for God is the first, said also that the second is, "Thou shalt love thy neighbor as thyself" (Matt. 22:36ff; Mark 12:28ff), to which the lawyer gave assent, saying, it is "much more than all whole burnt-offerings and sacrifices" (Mark 12:32f). Also, to the lawyer who asked the same question as the rich young man and whom Jesus led to answer it himself, saying Love God with all thy heart and "thy neighbor as thyself," Jesus replied, "Thou hast answered right: this do, and thou shalt live," but the lawyer, "desiring to justify himself, said unto Jesus, And who is my neighbor?" (Luke 10:25ff). Jesus gave the answer definitely in the parable of the Samaritan (Luke 10:30-37), in which He shows that the relation is a moral, not a physical one, based on kinship, but on the opportunity and capacity for helping. The word represents an ideal, which

one may or may not attain, "Which of these three, thinkest thou, proved (literally became) neighbor unto him that fell among the robbers?" (Verse 36). This is the classic illustration of love. It is love that finds place in every heart uncorrupted by prejudice and false doctrine. It is the invincible power which alone is capable of overcoming anger and resentment and qualifying men to love and serve their neighbors as themselves. The story of the Samaritan is a definition both of man's duty to his neighbor and also of true worship. One's neighbor is any one to whom the spirit of helpfulness may be manifested. Love to one's fellowman is placed side by side with love to God as the sum of human duty. Man's love for his neighbor is a necessary corollary to Jesus' teaching of the universal Fatherhood of God. Jesus' apostles gave the injunction, "Thou shalt love thy neighbor as thyself," a central place; and Jesus called it "the royal law" (Jas. 2:8).

Nest

One day a scribe came to Jesus, and said, "Teacher, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Matt. 8:19f; Luke 9:57f). The Greek word, "kataskenosis," literally means "place for roosting in." In Jesus' reply to the man, He gave an answer which denied all prosperity and world honors. He pointed out to him the seriousness of life and the necessity of counting the cost of following Him from the very beginning, and that to follow him is not an easy-going matter, but a heroic one of self-sacrifice.

He also set forth His own lowliness, "that hath not where to lay his head." There are larger things in life than having the comforts of material things. He calls men to action in the higher realm of life. Come unto me, He said, "for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

New

This term is an important one in Jesus' teaching. It is the rendering of "kainos," that which is 'fresh, new.' When Jesus cast out an unclean spirit at Capernaum, some said, "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him" (Mark 1:27). He likened the kingdom of heaven unto "a householder, who bringeth forth out of his treasure things new and old" (Matt. 13:52), in which the point of comparison is, that as the householder makes bountiful provision for those in his care, so his disciples must give freely of the truth they learn, and so be teachers in a higher and newer sense than were the Jewish teachers. He gave to his disciples a new commandment, "A new commandment I give unto you, that ye love one another" (Jno. 13:34). At the last passover feast in which He participated, at which time He instituted the Lord's Supper, He said, "This cup is the new covenant in my blood" (Luke 22:20), and He said, "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29; Mark 14:25). Joseph laid His body in "his own new tomb" (Matt. 27:60); "in the garden a new tomb wherein was never man yet laid" (Jno. 19:41); that is, not one

recently made, but one in which no other dead had ever lain.

He commissioned his disciples to preach the gospel to the whole creation, and among the signs which were to accompany them is, "They shall speak with new tongues" (Mark 16:17), however, some ancient authorities omit "new." The A. R. V. rightly gives the title of the "New Testament" as the "New Covenant." "New" frequently occurs in Acts, the Epistles, and Revelation.

Nicodemus

Nicodemus is mentioned only by John. He was a Pharisee and a ruler of the Jews. The first mention of him is in the account of the interview with Jesus (Jno. 3:1-15). In answer to his veiled question which his words, "we know that thou art a teacher come from God: for no one can do these signs that thou doest, except God be with him" (Jno. 3:2), implied, and to convince him that a mere intellectual belief is inadequate, Jesus taught him the necessity of spiritual regeneration, "Except one be born anew, he cannot see the kingdom of God" (Verse 3). But Nicodemus interpreted it in a materialistic sense and became bewildered and confused, but Jesus met his perplexity by repeating His previous statement (v. 5), to which He added some explanatory words. He taught him that he was speaking of the inward birth, not the outward, of the soul, not the body (v 6). And just as God is the real agent in the birth of the body, so also is His spirit the real agent in the birth of the soul. But Nicodemus was still perplexed, and asked, "How can these

things be?" and Jesus condemned such blindness in one who claimed to be a teacher in spiritual things, "Art thou the teacher of Israel, and understandest not these things?" (v. 10), and laid emphasis upon the reality of his own life, of the truth He had expounded, "We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness" (v. 11). Then Jesus returned to the problem underlying the first statement of Nicodemus. If Nicodemus cannot believe in "earthly things," that is, in the new birth, which, though coming from above, is yet realized in the world, what hope has he to understand "heavenly things," that is, the deeper mysteries of God's purpose in sending His Son into the world, "If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" (v. 12); of the divine Sonship of Jesus, "No one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven" (v. 13), and of His relationship to atonement and redemption of man, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (v. 14), and of that living faith in Him which is the divine life, "That whosoever believeth may in him have eternal life" (v. 15). Again at the Feast of Tabernacles, when the Sanhedrin was in anger at Jesus' declaration that He is the "living water," "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water" (Jno. 7:37f), Nicodemus appears, and is emboldened to make a defense of Jesus, not however on his faith in Him, but upon a point of

Jewish law, "Doth our law judge a man, except it first hear from himself and know what he doeth" (Jno. 7: 50f). Yet, at the burial of Jesus, in an open act of reverence, he showed himself a follower of the Master, "There came also Nicodemus . . . bringing a mixture of myrrh and aloes, about a hundred pounds" (Jno. 19:39). Nicodemus is an excellent example of the thoughtful Jew who was looking for the consummation of national hope to be, not a new beginning, but a continuation of old ways along which he himself had gone. The narrative John gives of his timidity at first, but which is at last overcome, illustrates beautifully how belief in Jesus is in truth the entrance into eternal life.

Night

On the lips of Jesus, "night" signifies the end of opportunity, "we must work the works of him that sent me, while it is day: the night cometh, when no man can work" (Jno. 9:4). This thought occurs again in the touching the little allegory that He spoke to His disciples when He was called to the grave of Lazarus, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him" (Jno. 11: 9f). His disciples try to dissuade Him from going again in Judaea, because the Jews sought to stone Him, but He answered that all danger must be disregarded, and that He must work in the time yet allotted to Him, for "the night cometh." The day was not yet gone, the night is not yet come, while the light remaineth I must do my Father's will. When night comes now, the

opportunities of the day are passed. Jesus, also was speaking, doubtless, of the oncoming day when He should be taken away from His followers.

Oath

Peter first denies Jesus simply, then with an oath, and finally invokes a curse, "I know not what thou sayest And again he denied with an oath, I know not the man Then began he to curse and to swear, I know not the man" (Matt. 26:70ff), thus passing through every stage of asseveration. The oath is the invoking of a curse upon one's self if one has not spoken the truth. The current forms of swearing in Jesus' time are implied in the following: "But I say unto you, Swear not at all; neither by the heaven nor by the earth, nor by Jerusalem . . . Neither shall thou swear by thy head" (Matt. 5:34); to "swear by the temple" and to "swear by the gold of the temple" (Mt. 23:16); to "swear by the altar" whosoever shall swear by the gift that is upon it, he is a debtor" (Matt. 23:18). The oath "by the altar" was accounted by Jesus as swearing "by all things thereon" (Matt. 23:20); "by the temple" as swearing "by it, and by him that dwelleth therein" (Matt. 23:21); and "by the heaven" as swearing "by the throne of God, and by him that sitteth thereon" (Matt. 23:22). Jesus does not mean that God and heaven are identical, but He desires to rebuke those who paltered with an oath by avoiding the direct mention of God's name. There is mention made in the gospels of Herod's promising to give Herodias' daughter, "with an oath whatsoever she should ask" (Matt. 14:7), and "for the sake of his

oaths" (Matt. 14:9; Mark 6:26); also in the song of Zacharias, "The oath which he swore unto Abraham our father" (Luke 1:73). It would seem that oaths are permissible from, "The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God" (Matt. 26:63), in which Jesus is virtually placed on oath. When Jesus said, "I say unto you, Swear not at all" (Matt. 5:33), He was setting forth the broad principle that a man must not have a double standard of truth, but that his ordinary speech must be as sacredly true as his oath. He teaches that man's every word should be so true to truth that to embellish it with an oath would be an act of dishonor. He aimed to develop such a profound love for God and reverence for His name that it would be impossible to use it irreverently in the petty transactions of life. He was setting forth a principle, rather than a specific rule, and He calls upon his followers to make their speech so definite that it needs not the support of an oath, "But let your speech be, yea, yea; nay, nay; and whatsoever is more than these is of the evil one" (Matt. 5:37). In this there is implied the dignity and the worth of man. Man's speech is weakened if it needs to be made binding by an oath; if it must be enforced by the fear of divine judgment. The habit of attaching an oath to the utterances of one in the usual affairs of life is not only irreverent, but also engenders the habit of profanity. So in "Swear not at all," Jesus lays down a great principle which is based on man's true dignity and personal honor and his reverence for God.

Obedience

The word for obedience in the New Covenant signifies the subordinating of one's self to the person or thing heard. The highest significance of its usage lies in man's relation to God. All that is taught in the scriptures of man's attitude to God may be compressed in one word, Obedient. Obedience is the supreme test of faith.

We read in the gospels in reference to Jesus' power and authority, "that even the winds and the sea obey him" (Matt. 8:27; Mark 4:41; Luke 8:25); that "He commandeth even the unclean spirits, and they obey him" (Mark 1:27); and in his teaching the disciples of the invincibility of faith, "If ye had 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 obey you" (Luke 17:6).

But it is in the example of Jesus' life that we get the strongest lesson of obedience for men. To Joseph and Mary "He was subject" (Luke 2:51). His loyalty to the Father is seen in His example which wields an influence, as at His baptism, "Thus it becometh us to fulfill all righteousness" (Matt. 3:15); and in the synagogue worship, "He entered, as his custom was, into the synagogue on the sabbath day" (Luke 4:16). He was obedient to the Jewish authorities in the payment of the temple tax, even though "the sons are free," "But, lest we cause them to stumble . . . thou shalt find a shekel: that take, and give unto them for me and thee" (Matt. 17:26f).

It was Jesus' law of life to obey the Father: "I do

always the things that are pleasing to him" (Jno. 8:29); "I seek not mine own will, but the will of him that sent me" (Jno. 5:30); "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner" (Jno. 5:19). Obedience to the Father was His nourishment, "My meat is to do the will of him that sent me" (Jno. 4:34); and was His guiding principle in every detail of His life, "I lay it (life) down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." (Jno. 10:18); "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak" (Jno. 12:49); "As the Father gave me commandment, even so I do" (Jno. 14:31); "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (Jno. 6:38); and in the trying hour in Gethsemane, He said, "Thy will be done" (Matt. 26:42; Luke 22:42). Thus the whole life of Jesus among men is one continuous example of obedience. The blessed and helpful part which Jesus' complete obedience has in the working out of Christian character cannot be overestimated, nor its meaning as indicating the quality of the life which is imparted to the soul of him who accepts for himself His mediatorial death. These bring the consummation and the crown. The blessing is always found at the end of obedience. Obedience to God is the channel through which his blessings flow to men. Jesus' perfect example should be that which quickens in all men the de-

sire of fully submitting their wills to the will of the Father.

Observation

This term occurs in the New Covenant only in "The kingdom of God cometh not with observation" (Luke 17:20). The Greek, "meta paratereseos" is an astronomical expression which denotes some visible manifestation in the physical heavens, so that the time may be computed in advance. But Jesus denies that such is true of the kingdom of heaven, and so sets aside all apocalyptic and cataclysmic notions of the kingdom of God.

Offence

The word most frequently translated "offend" or "cause to stumble" in the gospels is "skandalizo." We have "if thy right eye causeth thee to stumble, pluck it out, and cast it from thee" (Matt. 5:29; Matt. 18:9; Mark 9:57); "If thy right hand causeth thee to stumble cut it off, and cast it from thee" (Matt. 5:30; 18:8; Mark 9:43); "If thy foot causeth thee to stumble, cut it off, and cast it from thee" (Matt. 18:8; Mark 9:45), which teach that all things whatsoever that hinder one's progress in the kingdom of God must be removed: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him . . . that he should be sunk in the depth of the sea" (Matt. 18:6; Mark 9:42; Luke 17:2), teaching how grievous it is to be the cause of causing even the least and the lowliest in the kingdom to fall away; "When tribulation or persecution ariseth because of the word,

straightway he stumbleth" (Matt. 13:21; Mark 4:17), teaching the need of steadfastness or endurance, that is, one must not be moved from his purpose by every little flurry that arises in life; the Jews "were offended" (Matt. 13:57; Mark 6:4) in Jesus because of His teaching and works; "The Pharisees were offended" (Matt. 15:12) because Jesus condemned them for placing their tradition before the word of God; Jesus directed that Peter should go a fishing to provide the shekel for his temple tax and Peter's "lest we cause them to stumble" (Matt. 17:27); because of the murmuring of His disciples concerning His teaching about the bread of life, Jesus said, "doth this cause you to stumble?" (Jno. 6:61); in the signs of his coming, He said, "Then shall many stumble, and shall deliver up one another, and shall hate one another" (Matt. 24:10); after the Lord's Supper was instituted, Jesus said to his disciples, "All ye shall be offended in me this night" (Matt. 26:31; Mark 14:27), to which Peter replied, "If all shall be offended in thee, I will never be offended" (Matt. 26:33; Mark 14:29). On an earlier occasion, because of one of Peter's protestations, Jesus said to him, "Thou art a stumbling block unto me" (Matt. 16:23). On the question of rank in the kingdom, we read, "It is impossible but that occasions of stumbling should come" (Luke 17::1), but "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh" (Matt. 18:7; Luke 17:1); and that at the coming of the Son of man "all things that cause stumbling" shall be gathered out of his kingdom and cast into the furnace of

fire (Matt. 13:41f). The substantive is "skandalon." But we have also the great saying of the Master, "Blessed is he, whosoever shall find no occasion of stumbling in me" (Mt. 11:6; Lk. 7:23); and He told his disciples in His farewell sermon, "These things have I spoken unto you, that ye should not be caused to stumble" (Jno. 16:1). The Greek words mean primarily "to set a trap" or a "noose, or snare," hence the general idea is to be watchful, on the guard, to avoid all such things as shall cause one to be taken in a snare and thus kept from following the Master. It suggests that injunction of the Apostle Paul, "Abstain from every form of evil" (1 Thes. 5:22), and "Be not overcome of evil, but overcome evil with good" (Rom. 12 21).

Oil

In the gospels, olive oil is mentioned: as a commodity of trade, "A hundred measures of oil" (Luke 16:6); as a cosmetic, "My head with oil thou didst not anoint" (Luke 7:46); as a medicine, "They anointed with oil many that were sick, and healed them" (Mark 6:13); "Bound up his wounds, pouring on them oil and wine" (Luke 10:34); and as an illuminant, "The foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps . . . And the foolish said unto the wise, Give us of your oil; for our lamps are going out" (Matt. 25:3f, 8).

Oil also had an important place in the religious ceremonies of the Jews. There is no direct reference in the Bible of its use in connection with the burial of the dead, yet it seems apparent that Jesus alludes to the an-

cient custom of Oriental people in connection with His own burial: "For in that she poured this ointment upon my body, she did it to prepare me for burial" (Matt. 26:12); "She hath anointed my body beforehand for the burying" (Mark 14:8); "And they returned and prepared spices and ointments" (Luke 23:56); "Suffer her to keep it against the day of my burying" (Jno. 12:7); "So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury" (Jno. 19:40).

Olive oil is obtained by pressing the fruit in such a way as to filter out the oil from the residue. Ripe olives produce the greatest amount of oil. In districts where olives are abundant, there was no large commercial value for the oil, yet payment was often made and even today, with oil. Among the Jews olive oil replaced butter as a food, but there is no mention of such in the gospels records. In Jesus' time oils for illuminants were forbidden except olive oil, and its use for such a purpose was quite general.

Ointment

The Greek word for ointment is "muron," "myrrh." This suggests that myrrh, an aromatic plastic resin, was the substance commonly added to oil to give it fragrance. We read of "an alabaster cruse of exceeding precious ointment" (Matt. 26:7ff; Mark 14:3ff); reference to which is made in "Mary who anointed the Lord with ointment" (Jno. 11:2), and "Mary took a pound of ointment of pure hard, very precious, and anointed the feet of Jesus . . . and the house was filled with the odor of the ointment . . . Judas Iscariot . . . saith, why was

not this ointment sold for three hundred shillings, and given to the poor?" (Jno. 12:3ff); and "In that she poured this ointment upon my body, she did it to prepare me for burial" (Matt. 26:12). In another anointing by a sinful woman at a Pharisee house, mention is made of "an alabaster cruse of ointment" with which she anointed the feet of Jesus (Luke 7:37f). When Simon protested, Jesus said, "My head with oil thou didst not anoint: but she hath anointed my feet with ointment" (Luke 7:46), in which two kinds of oil are mentioned, namely, the common oil and the costly scented oil. The passage may be paraphrased thus: My head with common oil thou didst not anoint; but she hath anointed my feet with costly scented ointment. This act on the part of the sinful woman stands in marked contrast to the attitude of Simon the Pharisee who was host to Jesus on that occasion. It was a great token of her devotion, and because she loved him much, she was forgiven her many sins.

Olivet

With one exception, "Jesus went unto the mount of Olives" (Jno. 8:1), all the incidents which are expressly mentioned as occurring on the Mount of Olives belong to the Passion Week. Jesus preferred to stay without the walls of the city, and it appears that His home in Judaea was Bethany, in the house of Mary and Martha, "A certain woman named Martha received him into her house. And she had a sister called Mary" (Luke 10:38f); He comes to Bethany for the raising of "Lazarus of Bethany, of the village of Mary and her sister Martha" (Jno. 11:1); and again "Jesus therefore

six days before the passover came to Bethany, where Lazarus was" (Jno. 12:1), at the house of Simon, "Now Jesus was in Bethany, in the house of Simon the leper" (Matt. 26:6; Mark 14:3).

We read that Jesus approached Jerusalem "unto Bethpage and Bethany, at the mount of Olives" (Mark 11:1; Matt. 21:1; Luke 19:29), from which He sent the two disciples to the village nearby to get the ass's colt for His entry into Jerusalem, which was made over a shoulder of Olivet, "As he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God" (Luke 19:37), and at the first sight of the city, He burst into tears over it, "When he drew nigh, he saw the city, and wept over it" (Luke 9:41).

During all that last week, "every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet" (Luke 21:37), that is, that particular part of the mount which was Bethany, "And he left them, and went forth out of the city to Bethany, and lodged there" (Matt. 21:17; Mark 11:11). It was on the road from Bethany that He gave the sign of the withering of the fruitless fig tree, "Now in the morning as he returned to the city, he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon etc." (Matt. 21:10f; Mark 11:12f, 20ff); and while sitting on the Mount of Olives, Jesus gave His memorable sermon on the doom of the city, Jerusalem. "And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be etc?" (Matt. 24:3ff; Mark 13:3ff). After eating the supper,

“when they had sung a hymn, they went out into the mount of Olives” (Matt. 26:30; Mark 14:26); “He came out, and went, as his custom was, unto the mount of Olives” (Luke 22:39). Finally, it was on the lower slopes that Jesus endured his agony, was betrayed and arrested,—in the garden of Gethsemane; and from the secluded eastern slope of Olivet “over against Bethany” He took leave of His disciples (Luke 24:50), “and was carried up into heaven,” after which the disciples returned “unto Jerusalem from the mount called Olivet” (Acts 1:12). Olivet means literally an “oliveyard,” and is associated with the most hallowed events of Jesus life and teaching.

Omnipotence

This word does not occur in Jesus’ teaching, but the idea is found in many passages. It is a term describing the “all power” of God. We read, “the power of the Most High shall overshadow thee” (Luke 1:35), in the announcement of the angel to Mary; and “If I by the Spirit of God cast out demons, then is the kingdom of God come upon you” (Matt. 12:28), in which the Spirit as a distinct person represents the divine power. Again the unlimited extent of divine power is set forth in “With God all things are possible” (Matt. 19:26; Mark 10:27; Luke 18:27); “No word from God shall be void of power” (Luke 1:37). Indirectly the omnipotence of God is implied in “Nothing shall be impossible unto you” (Matt. 17:20); “All things are possible to him that believeth” (Mark 9:23), for it is faith that puts the divine power at the disposal of the believer. There is nothing in the realm of conceivable things that is with-

drawn from the power of God, even the most minute and the most recondite sequences of cause and effect in all details of reality are included, "The very hairs of your head are all numbered" (Matt. 10:30; Luke 12:7); and God "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45). But in the New Covenant, the great embodiment of omnipotence in the redemption of men is the resurrection of believers, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage etc" (Matt. 22:29f; Mark 12:24f). In Jesus' teaching, the transcendent majesty of the Divine nature, including omnipotence, is kept constantly in view as a powerful factor in the cultivation of the religious life. He taught his disciples to pray, "Our Father who art in heaven, Hallowed be thy name" (Matt. 6:9; Luke 11:2). Jesus keeps the exaltation of God above every creature, and His loving condescension to them in perfect balance. He makes religion a devotion which is founded in every point on the consciousness of that divine ubiquity of which God's omnipotence occupies the chief place.

Omniscience

The scriptures represent God as "all knowing," not as attaining knowledge by reasoning, but as simply knowing. The knowledge of God extends to all affairs of the world, to the small as well as the great, "Your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8, 32); "But the very hairs of your head are all numbered" (Matt. 10:30; Luke 12:7);

not one sparrow "shall fall on the ground without your Father" (Matt. 10:29); not one sparrow "is forgotten in the sight of God" (Luke 12:6). His knowledge extends to the heart of man, "God knoweth your hearts" (Luke 16:5); and embraces both that which is contingent from the human viewpoint and also that which is certain, "It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades" (Matt. 11:22f; Luke 10:14f). The recognition of the divine omniscience is most important for the religious life. Jesus sought to bring man into full fellowship and communion with the Father, and the very essence of such depends on the all comprehensive cognizance of God to the life of man at every moment.

Only Begotten

This expression is used literally of an only child, as in "the only son of his mother" (Luke 7:12); "He had an only daughter" (Luke 8:42); "He is mine only child" (Luke 9:38).

But in all the other references in the gospels, it has reference to Jesus, "We beheld his glory, glory as of the only begotten from the Father, full of grace and truth"; "The only begotten Son, who is in the bosom of the Father" (Jno. 1:14, 18); "He gave his only begotten Son"; "Hath not believed on the name of the only begotten Son of God" (Jno. 3:16, 18). The Greek word "monogenes" describes the absolutely unique relation of the Son to the Father. The uniqueness of Jesus as revealed in these passages consists in two

things; He reveals the Father, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (Jno. 1:18), men therefore behold his "glory as of the only begotten of the Father" (Jno. 1:14); He is the mediator of salvation, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16), "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (Jno. 3:18). There are other elements in His uniqueness set forth in other passages; His sinlessness; His authority to forgive sins; His unbroken communion with the Father; and His unique knowledge of the Father. Jesus is He who alone is worthy that men should love, serve, honor and obey.

Outer

Jesus made use of this adjective three times: "Shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 8:12; 22:13; 25:30). Those to whom this doom is pronounced are those Jews who rejected Him; the man who was unprepared and went to the marriage feast without having on a wedding-garment; and that poor fellow who hid his lord's talent, because he lacked confidence in himself and distrusted his lord. "Outer" symbolizes the utter darkness of the doom of the lost. All that Jesus taught is designed to lead men into the higher things of the life now and also of the life to come. Faith in Him and obedience to Him removes the danger of the "outer darkness."

Pain

There are several words translated "pain," signifying various forms of bodily or mental suffering. There is one passage only in the Bible in which the idea of personal physical pain is signified. The verb "basanizo" which means "to torture" is used in the account of the centurion's servant, "My servant lieth in the house sick of the palsy, grievously tormented" (Matt. 8:6); in the question of the Gadarene demoniac, "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29); "I adjure thee by God, torment me not" (Mark 8:29); "I adjure thee by God, torment me not" (Mark and in the description of the laboring of the apostles' boat on the Sea of Galilee, "But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary" (Matt. 14:24); "And seeing them distressed in rowing, for the wind was contrary unto them, etc." (Mark 6:48). Another word "odin" occurs in, "But all these things are the beginning of travail" (Matt. 24:8; Mark 13:8); and the word "odunamai" from the same radical as the preceding word signifying "distress" is used in "Thy father and I sought thee sorrowing" (Luke 2:48); and in the narrative of the rich man to describe his anguish, "I am in anguish in this flame" and the response of Abraham, "Now here he is comforted, and thou art in anguish" (Luke 16:24f).

Palm (of the Hand)

The Greek verb "rhapizo" occurs in, "Whosoever smiteth thee on thy right cheek etc.", and "Some smote him with the palms of their hands" (Matt. 5:39; 26:67). The noun "rhapisma" derived from this verb occurs in, "The officers received him with blows of their hands" (Mark 14:65); "One of the officers standing by struck Jesus with his hand" (Jno. 18:22); and "They came unto him, and said, Hail, king of the Jews! and they struck him with their hands" (Jno. 19:3). These passages, save one, refer to the shameful treatment accorded Jesus in hours of that mock trial, and from His example, we may learn the meaning of the first passage. He offered no resistance; He held no resentment; and in the last moments of His agony, He prayed "Father, forgive them; for they know not what they do" (Luke 23:34).

Palm Tree

The single reference to the palm tree in the gospel records is, "A great multitude when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him" (Jno. 12:12). This was in accord with the very ancient custom of using palm branches in great rejoicing. This was on the occasion of Jesus' triumphal entry into Jerusalem, and the palm tree which has from early times been associated with rejoicing very naturally is associated here with the idea of triumph and victory.

Palsy

The phrase "sick of the palsy" is either the translation of the adjective "paralutikos" or the participle of the verb "paralouomai." The Latinized form "paralysis" is more frequently used now than "palsy." It is a disease which is characterized by loss of power of motion caused by some affection of the motory nerves or the spinal cord. Many miraculous cures by Jesus are related in general terms, for example, "They brought unto him all that were sick epileptic, and palsied; and he healed them" (Matt. 4:24). Specific instances are the case of the centurion's servant, "My servant lieth in the house sick of the palsy" (Matt. 8:6); on account of the remarkable faith of the centurion, Jesus said to him, "Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour" (Matt. 8:13), and it is interesting to note that this is the first recorded experience of Jesus with slavery; and the case of the one who was let down through the roof, "They brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven," and when the scribes accused Jesus of blaspheming, He said, "But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house" (Matt. 9:2, 6f; Mark 2:3ff; Luke 5:18, 13); Mark and Luke tell us of the great crowd so that those bearing the ailing man could not come near to Jesus, and that they uncovered the

roof and let down the bed whereon the sick of the palsy lay. Such was a fine demonstration of their earnestness and their faith in Jesus. Jesus addressed the sick man as "Son," but this is not necessarily proof that he was young, rather does it show the affection and love of Jesus for him; nor because the healing is prefaced by "Thy sins are forgiven" is there the necessity of inferring that the disease was the result of an evil life, although it may have been. The healing of the physical ailment of the man was for the purpose of proving His power to forgive sins, for He accepted the challenge of the scribes, asking, "Which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" He knew that they would regard the healing of the sick man as the greater wonder of the two, and thus be caught in their own trap and put to shame.

Parable

The Greek word, "paraballo" signifies the placing of two or more objects together for the purpose of comparison. In the New Covenant Jesus is the only one who used parables. It appears that He did not use them at the beginning of His ministry, "The disciples came, and said unto him, Why speakest thou unto them in parables?" (Matt. 13:10; Mark 4:10; Luke 8:9), and it is quite probable that it was in the second year of His ministry that He began to use them. Doubtless, it was Jesus' intention to win the whole nation to His cause, but when the leaders and the great mass of the people would not accept Him for what He came to be, and clung tenaciously to their own carnal ideas and ideals of the Messianic hope, He began confining His

instructions to His disciples. The change of His method of teaching and the adoption of the parable is a part of the general withdrawal of the proclamation of the gospel to the masses. On this point, He leaves no doubt, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables; because seeing they see not and hearing they hear not, neither do they understand" (Matt. 13:11ff; Mark 4:11f; Luke 8:10). Jesus opened the great storehouse of nature and drew from it those great suggestive parables which will for all time remain our best guides to the vivifying thought of His mind. There is a simplicity and naturalness in all of His parables; they are suffused with His personality; they illustrate forcefully great moral and spiritual truth. There are in the Synoptic records no fewer than forty parables, and he who has a good grasp of them has a very full knowledge of Jesus' teaching. John does not record any parables; he has some extended metaphors that approach the parables, but they are not properly parables. One should be satisfied to learn one central truth from each parable for in general there is but one truth illustrated. To seek to find some symbolism in every detail is to use them wrongly. The first and foremost thing in the interpretation of a parable is to find the particular spiritual truth which it is intended to convey. This may be found in so many words, for example, the introductory words of the parable of the Pharisee and the Publican, "He spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought" (Luke 18:9); or the occasion of the para-

ble, Peter's question, "How oft shall my brother sin against me, and I forgive him?" brought forth the parable of the unmerciful servant (Matt. 18:23ff); and the parables on Lost Things were occasioned because "Both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:2), specifically, the story of the prodigal (Luke 15:11ff) is not to recount the conduct of the young man; it is to exemplify the all forgiving love of the Father. It is the Father, not either or both of the two sons, who is in the foreground. Sometimes the details of the parable must be studied carefully to learn its lesson. Also, it must be recognized that there is a distinction between what serves only the purposes of the story and the substance or spiritual truth presented by the vehicle of language. In other words, distinguish between the shell and the kernel. Jesus gave an illustration of this in the parable of the Soils in which a number of details are omitted in the interpretation, for example, He did not explain why just four kinds of soils, nor more, no less; also in the interpretation of the Wheat and the Tares some details of the original parable are discarded. But be sure, there is one central truth illustrated in each parable and seek to find that and let it become a part of your own life. Remember also that they illustrate truth; they do not demonstrate it.

The parables that are peculiar to Matthew are: The Tares (13:24ff); The Hidden Treasure (13:44); The Goodly Pearl (13:45f); The Dragnet (13:47f); The Unmerciful Servant (18:23ff); The Laborers in the Vineyard (20:1ff); The Two Sons (21:28ff); The

Marriage of the Kings Son (22:2ff) ; The Ten Virgins (25:1ff) ; The Talents (25:14ff) ; The Sheep and the Goats (25:31ff),—Eleven.

Those peculiar to Mark are: The Seed Growing Secretly (4:26ff), and The Householder (13:34),—Two.

Luke has a larger number peculiar to his record: The Two Debtors (7:41f) ; The Samaritan (10:30ff) ; The Persistent Friend (11:5ff) ; The Rich Fool (12:16ff) ; the Watchful Servant (12:35ff) ; The Wise Steward (12:42ff) ; The Barren Fig Tree (13:6ff) ; The Great Supper (14:16ff) ; Tower ; King going to War (14:28ff) ; The Piece of Money (15:8ff) ; The Two Lost Sons (15:11ff) ; The Unjust Steward (16:1ff) ; The Rich Man and Lazarus (?), (16:19ff) ; Unprofitable Servants (17:7ff) ; The Persistent Widow (18:2ff) ; The Pharisee and the Publican (18:10ff) ; The Pounds (19:12ff),—Seventeen.

Three are recorded by both Matthew and Luke: House on the Rock and the Sand (Mt. 7:24 ff ; Lk. 6:47 ff) ; The Leaven (Mt. 13:33 ; Lk. 13:20f) ; and The Lost Sheep (Mt. 18:12 f ; Lk. 15:4ff). Seven are recorded by each of the Synoptists: Candle under a Bushel (Mt. 5:15 ; Mk. 4:21 ; Lk. 8:16 ; 11:33) ; New Cloth on Old Garment (Mt. 9:16 ; Mk. 2:21 ; Lk. 5:36) ; New Wine in Old Bottles (Mt. 9:17 ; Mk. 2:22 ; Lk. 5:37 f) ; The Soils (Sower) (Mt. 13:3 ff ; Mk. 4:3 ff ; Lk. 8:5 ff) ; The Mustard Seed (Mt. 13:31 f) ; Mk. 4:30 ff ; Lk. 13:18 f) ; The Wicked Husbandmen (Mt. 21:33ff ; Mk. 12:1ff ; Lk. 20:9 ff) ; and The Fig Tree and All the Trees (Mt. 24:32 f ; Mk. 13:28 f ; Lk. 21:29 ff).

There is no agreement among scholars as to the exact number of Jesus' parables as some regard the

Marriage of the King's Son as a recension of the Great Supper, and the Talents of the Pounds. There are many numberings, but the above will serve as an excellent working basis for the student.

The following table is designed to set forth both the order in which Jesus spoke the parables and also the central truth in each:

1. New Cloth on Garment ---- New doctrine destroys old prejudices.
2. New Wine in Old Bottles ----- New doctrine destroys old prejudices.
3. Candle Under a Bushel ----- Truth is to be disseminated.
4. The Two Builders ----- Obedience versus negligence.
5. The Two Debtors ----- Gratitude for forgiveness.

THE FIRST GREAT GROUP

6. The Soils ----- Receptivity of hearers determines results.
7. Seed Growing of Itself ----- Law of religious growth.
8. The Tares ----- Good and evil finally separated.
9. The Mustard Seed ----- Growth of the Kingdom from small beginnings.
10. The Leaven ----- Truth diffused by contact.
11. The Hid Treasure ----- Paramount value of the Kingdom.
12. The Goodly Pearl ----- Paramount value of the Kingdom.
13. The Dragnet ----- Diverse elements in the Kingdom.
14. The Unmerciful Servant ----- Forgiveness a duty.
15. The Samaritan ----- Doing good to enemies.
16. The Persistent Friend ----- Constancy in Prayer.
17. The Rich Fool -- Love for worldly things versus Godliness.
18. The Watchful Servants ----- Watching for the Lord's return.
19. The Wise Steward ----- Faithfulness versus unfaithfulness.
20. The Barren Fig Tree ----- God's wonderful patience.

THE SECOND GREAT GROUP (8), Spoken during Jesus' Perea ministry.

21. The Great Supper ----- God's call to every one.
22. The Tower; King Going to War ----- Carefulness and self-denial.
23. The Lost Sheep ----- God seeking and saving.
24. The Lost Coin ----- God seeking and finding.
25. The Two Lost Sons ----- God waiting to forgive.

- 26. The Unjust Steward __ Worldly wisdom in religious affairs.
- 27. The Rich Man and Lazarus __ Death brings the just reward.
- 28. The Unprofitable Servants ----- God demands our entire service.
- 29. The Persistent Widow ----- Unceasing prayer prevails.
- 30. The Pharisee and the Publican __ "God resists the proud"
- 31. The Laborers in the Vineyard ____ Late penitents receive full reward.
- 32. The Pounds __ Faithfulness rewarded; indolence punished.

THE THIRD GREAT GROUP (8), Spoken on Tuesday of the last week of Jesus' ministry before His crucifixion. This is the greatest single day in His ministry; the fullest and most varied both in incident and teaching.

- 33. The Two Sons ----- Obedience better than profession.
- 34. The Wicked Husbandmen ____ Jesus' rejection by the Jews.
- 35. The Marriage of the King's Son __ Robe of righteousness necessary.
- 36. The Fig Tree and Other Trees. ----- Signs of the Second Coming.
- 37. The Householder Watching ____ Necessity of watchfulness.
- 38. The Ten Virgins ----- Watchfulness readiness.
- 39. The Talents ----- Careful use of opportunity.
- 40. The Sheep and the Goats ----- Love will be the test.

Paraclete

This word occurs five times in the New Covenant, all in the writings of John. Its significance in general is, a counsel for defense, an intercessor, and a helper. Its occurrences are: "I will pray the Father, and he shall give you another Comforter (parakleton), that he may be with you forever" (Jno. 14:16); "But the Comforter (parakletos), even the Holy Spirit, whom the Father will send in my name etc." (Jno. 14:26); "But when the Comforter (parakletos) is come, whom I will send unto you from the Father, even the Spirit of truth etc." (Jno. 15:26); "It is expedient for you that I go away; for if I go not away, the Comforter (parakletos) will not come unto you; but if I go, I will send him unto

you" (Jno. 16:7); "If any man sin, we have an Advocate (paraqlaton) with the Father, Jesus Christ the righteous" (1 John 2:1). The Holy Spirit is referred to in all of the passages in the gospel, and in the Epistle, to Jesus Christ. Therefore, it seems that the promise of Jesus is that the Paraclete is He who is to take His place among men. The Paraclete is the successor of Jesus historically as regards His physical presence for the purpose of making vital and active the spiritual presence of the Lord. The Paraclete moves only in the range of truths conveyed in and through Jesus Christ in the historical revelation of the manifestation of God. In this passage, "I come unto you" (John 14:18), the promise of Jesus is equivalent to the preceding promise of the Paraclete. The specific activity of the Holy Spirit, the Paraclete, is: (1) To show the Apostles the things of Jesus Christ; (2) to teach them things to come; (3) to teach them all things; (4) to quicken their memories for past teaching; (5) to bear witness of Jesus Christ; (6) to dwell in believers; (7) to convict of sin, of righteousness and of judgment; (8) and to enable them to do the "greater works" than those of Jesus. In all of these the phase of "Helper, Teacher" dominates, however, in the last three, the phase of "Intercessor" is also seen, and the first three and the sixth set forth the phase of "Comforter".

Paradise

This word occurs in but one passage in the gospel records, "Verily I say unto thee, To-day shalt thou be with me in Paradise" (Luke 23:43). This was the

statement that Jesus made to the thief on the cross. In His public ministry, Jesus spoke of the marriage supper, of new wine, of Abraham's bosom, and similar expressions in contrast to the sensuous representations of the times, but nowhere did He use the term "Paradise". The popular conception of Paradise as held by the Essenes, "habitations beyond the ocean, in a region that is neither oppressed with storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean," may have been the basis of the consolation which Jesus offered to the thief suffering from thirst and agony and shame. Or in the view of the Alexandrian Jews that separation of the righteous from the wicked took place immediately after death, we may find the idea of the use of the word in the New Covenant, but in the three places it occurs, it is in a sense remarkably free from sensuous suggestion. See 2 Cor. 12:4; Rev. 2:7.

Parousia

The term "parousia" occurs in the gospel records only in the twenty-fourth chapter of Matthew: "What shall be the sign of thy coming"; "So shall be the coming of the Son of man" (verses 3, 27, 37, 39). In each instance, it is rendered "coming". Bitter controversies have centered around Jesus' teaching concerning the future. It is helpful to remember that the only definition the word "Messiah" has is the apostolic idea of the Messiah. The terms "Messiah" and "Savior of the world" are not quite convertible.

The three expressions "Messianic work", "coming of the Kingdom", and "Parousia" are but three different titles for one and the same thing. Jesus predicted the coming of the Kingdom and claimed to be its King. But, He also placed the realization of this expectation in His glorified state. The symbolism presented is nothing novel to the student familiar with the ordinary run of affairs; Forces of evil increase in the world; the state of righteousness grows more difficult; distress and natural portents follows; and the climax, Jesus comes suddenly with His angels to gather the righteous into the "kingdom prepared from the foundation of the world" and to dismiss the wicked "into the eternal fire which is prepared for the devil and his angels". The Father is the Judge, "Every one therefore who shall confess me before me, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him while I also deny before my Father who is in heaven" (Mt. 10:32f), but in the parallel passage, the Son is Judge, "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God" (Lk. 12:8f), as also in, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire.....Then shall the righteous shine forth as the sun in the kingdom of their Father" (Mt. 13:41ff); "For the Son of man shall come in the glory of his Father with his angels; and

then shall he render unto every man according to his deeds" (Mt. 16:27); "But when the Son of man shall come.....before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Mt. 25:31f); and probably in "The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites" (Mt. 24:50f; Lk. 12:46; but it is difficult to determine in, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels" (Mk. 8:38; Lk. 9:26). At all events, the attitude that each man has towards Jesus will determine his eternal destiny.

It is no easy matter to determine how far Jesus connected the Parousia with the fall of Jerusalem. The evangelists grouped His many sayings, for example, see Matthew 24; Mark 13; and Luke 17:20-37, or make comparison of "Let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloak" (Mk. 13:15f) with Luke 17:31, noting the unsuitableness to the context. So, if we can grasp what the immediate prospect of the fall of Jerusalem meant to the evangelists, we can realize their tendency to group the statements of Jesus. There is no necessity to put undue stress upon the connection of the Parousia with the fall of

Jerusalem, for certainly that event did not exhaust the meaning of the Parousia.

Probably, the most discussed question is that concerning the time. There are certain passages which place it within Jesus' generation: "This generation shall not pass away, till all these things be accomplished" (Mt. 24:34; Mk. 13:30; Lk. 21:32); and there are others that place it within the lifetime of some of those who heard Jesus, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom" (Mt. 16:28; Mk. 9:1; Lk. 9:27). The first passage contains reference to the fall of Jerusalem, the second does not. Also there are words like these, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Mt. 23:39; Lk. 13:35); "Ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven" (Mk. 14:62); with which agree the many exhortations to watchfulness, "Take ye heed, watch and pray: for ye know not when the time is..... Watch therefore: for ye know not when the Lord of the house cometh..... lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch" (Mark 13:33, 35ff); "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass" (Lk. 21:36); "Watch therefore: for ye know not on what day your Lord cometh" (Mt. 24:42); "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Mt. 24:44; Lk. 12:40); and with many parables, such as the Watch-

ful Servants and the Ten Virgins. And there is no contradiction with, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Mt. 24:36; Mk. 13:32), for what we know of the "generation" is wholly consistent with ignorance of "the day and hour." The problem that is most difficult is, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Mt. 24:14; Mk. 13:10), and "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24), though this last seems hardly relevant. Probably, we find the key to the solution of the problem in "Yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles" (Mt. 10:18) and "The gospel must first be preached unto all the nations" (Mk. 13:10), in which Mark differs with Matthew only in "all the nations", and if we accept the idea that the Apostles thought of the "world" as coextensive with the "Roman Empire," the data yields a uniform result. But whatever may be said as to the time, this we know, if one is ready and watching for the Parousia, he need not be worrying about the "When". Preparedness and readiness are much more important than trying to delve into things of which we can know so little.

However, it seems that Jesus predicted that shortly after His death, an event would transpire of such marvelous character that it could be described only in terms of deep symbolism. But John gives us much

insight into this perplexing problem. He does not have the long discourses that are recorded in the Synoptics, but does have in their stead the wonderful farewell discourse chapters 13-17, in which he instructs us both of the future in general and gives concrete information regarding the coming of Jesus and the Judgment. Jesus came to His own, "I will not leave you desolate (orphans): I come unto you" (John 14:18), and the Holy Spirit also, "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever" (John 14:16), and even the Father, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). With such equipment, the disciples subject the world to a continuous process of judgment, "Of judgment, because the prince of this world hath been judged" (John 16:11). This process determines the eternal destiny of men, "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (John 3:18), and the newly made disciples are assured that they have entered into that relationship of eternal blessedness, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11:25f); "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24); "I give unto them eternal life; and they shall never perish, and no one shall

snatch them out of my hand" (John 10:28); "Glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:1ff). Even so, do we find the same in the records of the Synoptists, "He that is but little in the kingdom of heaven is greater than he" (Mt. 11:11; Lk. 7:28); "The kingdom of God is within you" (Lk. 17:21). Thus in a small group were the promises realized, although they yet lacked the transforming and guiding influence of the Holy Spirit. Jesus said to the high priest, "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Mt. 26:64; Lk. 22:69).

The terms of symbolism must not, generally speaking, be pressed. The purpose of revelation is to minister to life, not to curiosity, and Jesus, in all probability, in His teaching concerning the future adapted it to the usual ideas of the day, but with this exception, in the process, He Himself is the central figure. But the end is not yet, "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28); "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day" (John 6:40); "This saying therefore went forth

among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?" (John 1:23). It is in Jesus that the destiny of men draws to the climax, and men in their frailty have not the power to express it. They do have the power and the opportunity to make ready for all that the future may hold. Make the present right, well-pleasing unto Him, and whatever the future may be, it will be right also.

Passover

The Passover was an annual Hebrew festival celebrated on the evening of the fourteenth day of Nisan. It was followed by a seven-days' festival of unleavened bread, to which, by extension, the name Passover was also applied. We read, "And his parents went every year to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days as they were returning, the boy Jesus tarried behind in Jerusalem" (Lk. 2:41ff). During the time of Jesus' ministry, there is recorded, "And the passover of the Jews was at hand, and Jesus went up to Jerusalem" (John 2:13). This is the first attendance of which we have record, at which time was the first cleansing of the temple, and we are told, "Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did" (John 2:23); again, "Now the passover, the feast of the Jews, was at hand" (John 6:4), great multitudes, doubtless on

their way to the festival, came to Jesus, and we have the miraculous feeding of the five thousand. Again, we read, "Now the passover of the Jews was at hand; and many went up to Jerusalem out of the country before the passover, to purify themselves Jesus therefore six days before the passover came to Bethany" (John 11:55; 12:1); also, many Bible students connect, "There was a feast of the Jews; and Jesus went up to Jerusalem" (John 5:1) with some feast before or after an unnamed passover, or make it a passover itself, and this would give the personal ministry of Jesus an extent of three to three and one-half years, otherwise, a year less in duration.

It is therefore probable that Jesus attended four passover festivals during His ministry. And it is the last one that has the greater interest to His disciples now. Again, we read, "Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father and during supper" etc., (John 13:1f), at which time He washed the disciples' feet. He said to His disciples, "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified" (Mt. 26:2; Mk. 14:1) "Now the feast of unleavened bread drew nigh, which is called the Passover" (Lk. 22:1); on the first day of the unleavened bread, His disciples asked, "Where wilt thou that we make ready for thee to eat the passover?" (Mt. 26:17; Mk. 14:12), to which Mark adds, "when they sacrificed the passover"; "And the day of unleavened bread came, on which the passover must be sacrificed" (Lk. 22:7); to which Jesus replied, "Go

into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples" (Mt. 26:18; Mk. 14:14; Lk. 22:8ff), Luke adds that, Peter and John were the ones who asked the question about where it should be prepared and whom Jesus sent into the city to make the preparation; "And the disciples did as Jesus appointed them; and they made ready the passover" (Mt. 26:19; Mk. 14:16; Lk. 22:13). "And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God" (Lk. 22:14ff). It was, according to these records, at this last passover He ate, that He instituted the Lord's Supper. But some difficulty arises from the statement of John, "They lead Jesus therefore from Caiaphas into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover" (John 18:28). This was after Jesus' arrest, but the Synoptists make the eating of the passover come before His arrest. Many have been the explanations suggested, but the most ingenious one is based on the notion that when the Passover fell on Friday night, the Pharisees ate the meal on Thursday, and the Sadducees on Friday, and that Jesus followed the custom of the Pharisees. This has some merit, for the Sadducees were the ruling class, and quite likely those who refused to go into the Praetorium were Sadducees and did not eat the Passover until the following day. This idea is valu-

able also in determining the duration of the time that Jesus was in the grave. The Synoptists place the Passover and the Supper on Thursday, the usual custom of the Pharisees, while John citing the custom of the Sadducees from the statement of the officers, places it on Friday.

Patience

The Greek word "makrothumeo" has in it the idea "to bear long." It occurs in, "The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all"; "So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee" (Mt. 18: 26, 29); these occur in the parable of the Unmerciful Servant, which was spoken in answer to Peter's question, "How oft shall my brother sin against me, and I forgive him?"

Another word "hupomone" carries in it the idea of endurance, or continuance. It is used in "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience" (Lk. 8:15); "In your patience ye shall win your souls" (Lk. 21:19).

"Patience" is therefore an enduring or waiting, under the determination of the will, and not simply under necessity. It is an essential quality of Christian character. Jesus teaches men to endure uncomplainingly the various forms of wrongs and evils that continually arise, and to bear patiently injustices that we cannot remedy and provocations we cannot remove.

Peace

The gospel is a message of peace from God to men, "On earth peace among men" (Luke 2:14). It is to be cherished and followed by Jesus' disciples, "Have salt in yourselves, and be at peace one with another" (Mk. 9:50), for Jesus came "to guide our feet into the way of peace" (Lk. 1:79), and even yet do we live in expectation of "being delivered out of the hand of our enemies" (Lk. 1:74), although there is another element to be taken into consideration, "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division" (Lk. 12:51; Matt. 10:34), that is, His truth would be the occasion of sundering the closest family ties, not because of an inherent quality of this kind, but because of prejudice.

"Peace" is also used as a greeting, "And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you" (Mt. 10:12f; Lk. 10:5f); "a son of peace" is one worthy of it. Jesus greeted His disciples, "Peace be unto you" (Lk. 24:36; John 20:19, 21, 26), and before He left them, He said, "Peace I leave with you; my peace I give unto you" (John 14:27), and "These things have I spoken unto you, that in me ye may have peace" (John 16:33). Also, we have frequently, "Go in peace" (Mk. 5:34; Lk. 7:50; 8:48), and in the hymn of Simeon, we have, "Now lettest thou thy servant depart in peace" (Lk. 2:29). In the parable of the King going to war, there is the sending of an ambassador to ask the "conditions of peace" (Lk. 14:32);

and in refuting the calumny of the Jews, He said, "When the strong man fully armed guardeth his own court, his goods are in peace" (Lk. 11:21). To those who protested against the acclamations accorded Him upon His entry into Jerusalem and in His lament over the city, He said, "If thou hadst known in this day, even thou, the things which belong unto thy peace!" (Lk. 19:42), for on His entry, the multitude praised God, saying, "Peace in heaven, and glory in the highest" (Luke 19:38).

Jesus said, "I came not to send peace, but a sword" (Mt. 10:34), in which the reference is to the searching nature of His call and the divisions and clearances His message would bring about. But the whole spirit of the gospel message is one of peace, and Jesus sets before His disciples the solemn duty, privilege, and obligation to seek to bring all war and strife to an end. This is the ultimate goal of the gospel message and the spirit of the Master. Peace, universal peace can come, and will come as men permit the spirit of the Master to guide and control them in all the relations of this period of activity, and finally bring them into the realm of absolute peace in the eternal home of the soul. It is a lofty ideal, and is worth the best effort of every man and every woman.

Peacemaker

This word occurs only in the seventh Beatitude, "Blessed are the peacemakers: for they shall be called sons of God" (Mt. 5:9). The Greek word "eireno-poiōi" carries with it the idea of being whole or complete. The peacemakers are the whole-makers, the

harmony-makers. They are more than merely peace-keepers, they belong to that high order of men who are able to be reconcilers of their fellowmen, and who actively promote peace among men. They are against those who stir up strife and promote war. Their dominant aim is to promote peace in their own lives, in the family life, in the civic life, and in all phases of human activity. The peacemaker is neither a tattler, busybody, nor mischief-maker; but is an aggressive champion of health, wholesomeness, and perfection in all the varied relations of life. Jesus promises the peace makers happiness of being called the sons of God. Men say, "Happy are they who can stir anger unhindered, whose ambition is unchecked, for they shall be as gods". The peacemaker withstands hate, and promotes the reign of love among men. The unselfish, peace-making life cannot be and shall not be permanently misunderstood. His work is a plain and clear road to happiness. This Beatitude seems to have an echo in "The fruit of righteousness is sown in peace for them that make peace" (Jas. 3:18).

Perdition

The Greek word "apoleia" means "ruin, loss, or destruction". Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction" (Mt. 7:13). It occurs in "To what purpose is this waste?" (Mt. 26:8; Mk. 14:4), in the sense of "loss"; this came in the protest of the disciples about the precious ointment with which Mary anointed Jesus' head when He was in the house of Simon the leper, in Bethany. Also, we have Jesus' words, "I guarded them, and

not one of them perished, but the son of perdition" (John 17:12). The Son of Perdition is a name given to Judas Iscariot. This was in accord with the well known Hebrew idiom by which a person was called the son of that which embodies a certain trait or character or destiny, and represents Judas as irrecoverably devoted to destruction.

Perfect-Perfection

The Greek verb "teleioo", "to end, complete", occurs in "When they had fulfilled the days" (Lk. 2:43); "The third day I am perfected" (Lk. 13:32), that is, end my course" (Jno. 4:34); "The works which the Father hath given me to accomplish" (Jno. 5:36); "I glorified thee on earth, having accomplished the work which thou hast given me to do" (John 17:4); Jesus prayed for His apostles, "that they may be perfected into one" (John 17:23); and on the Cross, Jesus saith, "I thirst", "that the scripture might be accomplished" (John 19:28).

The usual word in the New Covenant for "perfect" is "teleios". The instances of its occurrence in the gospels are: "Ye therefore shall be perfect, as your heavenly Father is perfect" (Mt. 5:48), which is given in connection with Jesus' instruction regarding love and extending it to enemies; the Father's love goes unto all men, so should the disciple of Jesus strive to manifest love to all everywhere, to enemies, as well as to friends; to the young man who came asking a great question, and told Jesus that he had kept all the commandments, He gave a great test to him, saying, "If thou wouldest be perfect, go, sell that which

thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me" (Mt. 18: 21); the young man was morally good, but he lacked that love and sacrifice which alone could bring him into a full life, but he failed to meet the test and qualify for the complete life which Jesus set before him.

In the parable of the Soils (Sower), Jesus said of the seed 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 (telesphoreo)" (Lk. 8:14). When Jesus had entered into Jerusalem, to those who protested the acclaim of the people, He said, "Did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise (kartatizo)?" (Mt. 21:16); and the same word is used in "Every one when he is perfected shall be as his teacher" (Lk. 6:40), which stands as the parallel of Mt. 5:48.

Jesus set before men the high aim and purpose of attaining unto the full and complete life. He puts before men the perfection of their Teacher and the Father. Absolute perfection will be forever beyond the reach of finite beings, but each one may have the Divine ideal always shining before him to encourage him onward and upward, and be ever advancing. The seat of this ideal must be in the heart and one may attain to perfection in his purposes and desires though he cannot in his conduct. As long as man is finite, his judgment will be faulty, but he may advance into the realm of perfection to the extent that

the wrongs he does are errors in his judgment and not errors of his aim and purpose.

Persecution

Persecution is not limited to the times of the New Covenant. Jesus said to the scribes and Pharisees, "Upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar" (Mt. 23: 35), that is to say, they were the heirs of their fathers who had persecuted the righteous.

In Jesus' day, He often predicted the persecution that would come upon His followers, and warned them again and again that it was inevitable, and that He himself must suffer it: After Peter's confession of His Christhood, He began to show His disciples "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed" (Mt. 16:21; Mk. 8:31; Lk. 9:22); "The Son of man shall be delivered up into the hands of men; and they shall kill him" (Mt. 17:22f; Mk. 9:31; Lk. 9:44); "The Jews persecuted Jesus" (Jno. 5:16).

He taught that persecution would be a test of true discipleship: "When tribulation or persecution ariseth because of the word, straightway he stumbleth" (Mt. 13:21; Mk. 4:17; Lk. 8:13), the stony-ground hearers would fall away; that it would be a sure means of gaining blessings when it came to His followers when they were in the way of well-doing: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you

falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you" (Mt. 5:10ff).

The form that persecution would take ranges through every possible variety, from accusing falsely to the infliction of death, but beyond which, He taught them, the persecutors were unable to go: "Be not afraid of them that kill the body, but are not able to kill the soul" (Mt. 10:28; Lk. 12:4). The Jews used the methods of: saying "all manner of evil..... falsely" (Mt. 5:11) for His sake; contempt and disparagement, "Say we not well that thou art a Samaritan, and hast a demon?" (Jno. 8:48); "If they have called the master of the house Beelzebub, how much more them of his household!" (Mt. 10:25); and on account of loyalty to Jesus, expelled them from the synagogues and other assemblies for the worship of God, and forcibly separated them from the company and society of others, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake" (Lk. 6:22; Mt. 5:11); "They shall put you out of the synagogues" (Jno. 16:2); "For the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue" (Jno. 9:22; 12:42). Possibly it was the fear of apprehension and death that led the disciples to forsake Jesus in Gethsemane and to flee for their lives, "Then all the disciples left him, and fled" (Mt. 26:56; Mk. 14:50). Jesus often forewarned them of the persecution they would encounter, "When they per-

secute you in this city, flee into the next" (Mt. 10:23); to the scribes and Pharisees, He said, "Some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues and persecute from city to city (Mt. 23:34; Lk. 11:49); to His disciples, He said, "They shall lay their hands on you, and persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake" (Luke 21:12); and for their loyalty should receive "houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life" (Mk. 10:30).

In the case of Jesus Himself, persecution took the form of seeking to entrap Him, "The Pharisees took counsel how they might ensnare him in his talk" (Mt. 22:15; Mk. 12:13; Lk. 20:20); of questioning His authority, the chief priests and elders came to Him, and said, "By what authority doest thou these things?" (Mt. 21:23; Mk. 11:28; Lk. 20:2); of illegally arresting Him; and of heaping every insult upon Him as a prisoner, accusing Him falsely, and subjecting Him to the most violent and cruel death. To His disciples, He had said, "If they persecuted me, they will also persecute you" (Jno. 15:20); yet He taught them not to hold resentment, nor to seek for retaliation, but to "pray for them that persecute you" (Mt. 5:44), of which conduct, He is the perfect example as exemplified by His words on the Cross, "Father forgive them; for they know not what they do" (Lk. 23:34).

Person

In the gospel records "person", the translation of "prosopon", stands for the individual, "Thou regardest not the person of men" (Mt. 22:16; Mk. 12:14;

Lk. 20:21), with respect to appearance; highness or lowness; richness or poverty; learnedness or ignorance. It is rendered "face" in, "They disfigure their faces.....wash thy face" (Mt. 6:16f); "Before thy face" (Mt. 11:10; Mk. 1:2; Lk. 7:27); "the face of the heaven" (Mt. 16:3); "His face did shine" (Mt. 17:2); "They fell on their face" (Mt. 17:6); "the face of my Father" (Mt. 18:10); "fell on his face" (Mt. 26:39; Lk. 17:16; "Then did they spit in his face" (Mt. 26:27; Mk. 14:65); "face of the Lord" (Lk. 1:76); "before the face of all peoples" (Lk. 2:31); "fell on his face" (Lk. 5:12); "set his face to go to Jerusalem" (Lk. 9:51); "sent messengers before his face" (Lk. 9:52); "His face was as though he were going to Jerusalem" (Lk. 9:53); "He sent them two and two before his face" (Lk. 10:1); "interpret the face of the earth and the heaven" (Lk. 12:56; 21:35); "bowed down their faces to the earth" (Lk. 24:5); and "countenance" in "The fashion of his countenance was altered" (Lk. 9:29). From this we see that sometimes, it has reference to the appearance, sometimes to a part of the body, and sometimes signifies "presence".

Person, His.

Jesus taught that He was of higher than earthly origin or nature; "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (Jno. 8:23), said He to the Jews; in His intercessory prayer, "They are not of the world, even as I am not of the world" (Jno. 17:16), speaking of His disciples and the work they were to do; He said that He the

Son of man “descended out of heaven” (Jno. 3:13), where His true abode is, which implies His pre-existence, and is explicitly affirmed in “What then if ye should behold the Son of man ascending where he was before?” (Jno. 6:62). And this pre-existence is eternal pre-existence, “Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jno. 17:5); “Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jno. 17:24). Also in most impressive language, He declared, “Before Abraham was born, I am” (Jno. 8:58); when He descended, He came forth from the presence of God, “I came forth and am come from God” (Jno. 8:42); “They knew of a truth that I came forth from thee” (Jno. 17:8); and even yet more definite, “I came out from the Father” (John 16:28). All this leads to the great assertion, “I and the Father are one” (Jno. 10:30), from which, He could declare, “He that hath seen me hath seen the Father” (Jno. 14:9); “If ye knew me, ye would know my Father also” (Jno. 8:19); “He that beholdeth me beholdeth him that sent me” (Jno. 12:45).

It is the actual person speaking all these declarations. It is of Himself who stood before men that Jesus made these assertions. So when He declared, “I and the Father are one” (John 10:30), the Jews understood Him to be making Himself, the very person then speaking to them, God, “Because that thou, being a man, makest thyself God” (Jno. 10:33), said

they to Him in giving the reason for stoning Him; "He not only brake the sabbath, but also called God his own Father, making himself equal with God" (Jno. 5:18), gives the attitude of the Jews on another occasion; and at His trial, they said, "We have a law, and by that law he ought to die, because he made himself the Son of God" (Jno. 19:7). The continuity of the person who has been from all eternity is thus fully declared. But the earthly life of Jesus was one of distinct humiliation. Though on earth and descended from heaven, He is one with the Father; He had come out from the Father and had left behind a glory to which He was to return. Hence His sojourn on earth was an obscuration of His proper glory. Having descended to the earth, there was a sense in which He and the Father were not equal. It was in support of his declaration of equality with the Father in power, "The works that I do in my Father's name, these bear witness of me" (Jno. 10:25); "My Father..... is greater than all" (Jno. 10:29), that He declared, "I and the Father are one" (Jno. 10:30). But, He also declared, "The Father is greater than I" (John 14:28), which, quite obviously, means that in His present condition of humiliation, He was in a status lower than that which belonged to Him by nature. This humiliation lies in "But now ye seek to kill me, a man that hath told you the truth, which I heard from God" (Jno. 8:40), in which the contrast with God throws emphasis on His humanity. But everywhere is the truth of His human nature assumed and illustrated, rather than asserted. He possessed a soul, "Now is my soul troubled" (Jno. 12:27); flesh and

blood, "Except ye eat the flesh of the Son of man and drink his blood..... He that eateth my flesh and drinketh my blood," etc. (Jno. 6:53f); hands and side, "Reach hither thy finger, and see my hands..... and put it into my side" (Jno. 20:27). He was subject to weariness, "being wearied with his journey" (Jno. 4:6); to thirst, "I thirst" (Jno. 19:28); to suffering and death; to all the common human emotions, not alone of the love of compassion, but also of the simple affection which men give their friends, for example, His love for Lazarus, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep" (Jno. 11:11), and at the tomb, "Jesus wept. The Jews therefore said, Behold how he loved him" (Jno. 11:35f); to indignation, "He groaned in the spirit" (Jno. 11:33); joy, "my joy may be in you" (Jno. 15:11); disturbance produced by strong excitement, "Jesus therefore again groaning in himself cometh to the tomb" (Jno. 11:38, 33); "My soul is troubled" (Jno. 12:27); "He was troubled in the spirit" (Jno. 13:21) sympathy with the sorrowing which showed itself in tears, "Jesus wept" (Jno. 11:35); and with the thankfulness which fills a grateful heart, He took the loaves "and having given thanks" etc. (Jno. 6:11, 23); "Father, I thank thee that thou heardest me" (Jno. 11:41). Indeed, there is one, but one, only one human characteristic that is alien to Him. He was without sin; He declared, "the prince of the world cometh; and he hath nothing in me" (Jno. 14:30); "Which of you convicteth me of sin?" (Jno. 8:46). It must be evident that Jesus, as John knew

Him, is both God and man in one person, and subject to the qualities which belong to both.

None the less is His consciousness of His Deity set forth in the Synoptists. The declaration, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Mt. 24:36; Mk. 13:32), is a very striking illustration; He places Himself in an ascending scale, being above "the angels of heaven", the highest of all creatures. Also He represented Himself as the Lord of the angels who obey Him; "The Son of man shall send forth his angels," etc. (Matt. 13:41); "He shall send forth his angels with a great sound of a trumpet," etc. (Mt. 24:31; Mk. 13:27); "The angels shall come forth, and sever the wicked from among the righteous" (Mt. 13:49); "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory" (Mt. 25:31); "When he cometh in the glory of the Father with the holy angels" (Mk. 8:38; Mt. 16:27; Lk. 9:26). Also He speaks of angels as "Angels of God" (Lk. 12:8f; 15:10); designates the "kingdom of God" (Mt. 12:28; 19:24; Mk. 10:23; Lk. 18:24f; Mt. 21:31, 43); and often, as His kingdom; "the elect of God" (Mt. 24:22; Mk. 13:20; Lk. 18:7) as His elect. Surely, He spoke out of a Divine self-consciousness, for "Only a divine being can be exalted above the angels". Therefore, He is designated the "Son of God" (Mt. 3:17; Mk. 1:11; Lk. 3:22; Mt. 17:5; Mk. 9:7; Lk. 9:35) by the Father, that is, the unique Son of God, and He accepts the title as spoken by Peter, "Thou art the Christ, the Son of the living God" (Mt. 16:16), and so made the impres-

sion that His revilers said, "He said, I am the Son of God" (Mt. 27:43), and the centurion, "Truly this man was the Son of God" (Mk. 15:39); and when He Himself was asked, "Art thou then the Son of God?" He replied, "Ye say that I am" (Lk. 22:70), a claim to be whom would be for man blasphemy, (Mt. 26:65; Mk. 14:64). And in designating Himself by this Divine name, He was not speaking of what He once was, but of what at the moment of speaking He is, "Neither knoweth the Son" (Mt. 24:36; Mk. 13:32); the verb is present tense, "knoweth".

He affirmed of Himself: as being greater than the old prophets, "A greater than Jonah is here" (Mt. 12:41; Lk. 11:32); as greater than the ancient kings, "A greater than Solomon is here" (Mt. 12:42; Lk. 11:31); as greater than the temple, "One greater than the temple is here" (Mt. 12:6); as above the law, "The Son of man is lord of the sabbath" (Mt. 12:8; Mk. 2:28; Lk. 6:5); as having authority, stressed in His, "I say unto you" (Mt. 5:22, 28, 34, 39, 44), and in His "I will; be thou made clean" (Mt. 8:3; Mk. 1:41; Lk. 5:13), and in "Son, be of good cheer; thy sins are forgiven" (Mt. 9:2; Mk. 2:5; Lk. 5:20), and "Young man, I say unto thee, Arise" (Lk. 7:14); as separating Himself from men in His relation to God, never including them with Himself in an "Our Father" but consistently saying, "My Father" (Mt. 7:21; 10:32f; Lk. 24:49), and "your Father" (Mt. 5:16; 6:4ff; 14ff; Mk. 11:25; Lk. 12:32), and often; as being David's Lord, "If David then calleth him Lord, how is he his son?" (Mt. 22:45; Mk. 12:37; Lk. 20:44), and a Lord sitting on the right hand of God; as distinguishing Himself a Son

and Heir from all "servants" in the parable of the Wicked Husbandmen (Mt. 21:33ff; Mk. 12:1ff; Lk. 20:9ff); as having the Divine function of forgiving sins, "The Son of man hath authority on earth to forgive sins" (Mt. 9:6; Mk. 2:10; Lk. 5:24); as being the Judge of the world (Mt. 25:31); as having the purely divine power of reading the heart, "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Mt. 9:4; Mk. 2:8; Lk. 5:22), "Jesus saw the reasoning of their heart" (Lk. 9:47); as being omnipotent, "Then shall appear the sign of the Son of man in the heaven" (Mt. 24:30), and "Ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven" (Mk. 14:62); and as being omnipresent, "For where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20), "I am with you always" (Mt. 28:20). All of these illustrate fully His possession of the divine attributes, all of which is definitely and directly asserted in the two great designations, Son of God and Son of man, which He gave Himself. The latter of these is His favorite self-designation. It represents His consciousness of being Divine, and enters into every phase of His mission, which on its accomplishment, He would return to the heavenly realm, and in due season return again to the earth in great power and majesty to gather up the fruits of His work and to bring all things to consummation. It implies a heavenly pre-existence, an earthly humiliation, and a future glory, in which He is the universal King seated on the throne to judge men (Mt. 5:31ff).

The high significance of the designation, Son, is

seen in His words, "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; Luke 10:22); "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). In the first of these, Jesus presents Himself in the most solemn manner as being the source of knowledge of God and of blessedness for men, and places Himself in the position of absolute reciprocity with the Father. Luke varies it thus, "No one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him." This meaningful employment of the reciprocal relationship of "Father" and "Son" is explained by the second passage. It is the resurrected Lord's commission to His apostles. He said, "All authority" hath been given unto Him, which implies omnipotence; and promised "I am with you always," which adds omnipresence to omnipotence. It is of the most intense interest to us that "name" is singular, and though there are three mentioned, they are united under one name. There can be no doubt that Jesus intended Himself by the "Son," and thus places Himself side by side with the Father and the Holy Spirit. This is what the Synop- tists reported that Jesus understood Himself to be.

But, He does not deny that He is man also. Though all His speech of Himself rests upon His consciousness of Divinity, it is none the less true that He also was aware of His humanity. He identifies himself with

men, "Man shall not live by bread alone" (Matt. 4:4; Luke 4:4); and receives without protest the imputation of humanity, "Behold, a gluttonous man and a winebibber, a friend of publicans and sinners" (Matt. 11:19; Luke 7:34).

He speaks familiarly of His body, "In that she poured this ointment upon my body" (Matt. 26:12; Mk. 14:8), "This is my body" (Matt. 26:26; Mark 14:22; Luke 22:19); of His feet and hands, "See my hands and my feet;" of His head and feet, "Thou gavest me no water for my feet . . . My head with oil thou didst not anoint" (Luke 7:44); of His flesh and bones, "A spirit hath not flesh and bones, as ye behold me having" (Luke 24:39); of His blood, "This is my blood of the covenant" (Matt. 26:28; Mark 14:24; Luke 22:20). He possessed a human soul, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38; Mark 14:34). He looked with human dread upon His approaching death, "How am I straitened till it be accomplished" (Luke 12:50), and expressed a poignant cry over His desolation on the cross, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34). The weary and hungry people moved Him to pity, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way" (Matt. 15:32; Mark. 8:2). He spoke of a strong human desire, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). All the range of human feeling and emotion were His; nothing that is human was alien to Him, except sin. He never betrays consciousness of

sin; but He recognizes the evil of those about Him, "If ye then, being evil, know how to give good gifts unto your children" etc. (Matt. 7:11; Luke 11:13); "Ye offspring of vipers, how can ye, being evil, speak good things?" (Matt. 12:34); "An evil and adulterous generation seeketh after a sign" (Matt. 12:39; Luke 11:29), but never does He identify Himself with it. His kinship is with those who do the will of God, "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Mt. 12:50; Mark 3:35; Luke 8:21). To the morally sick, He is the physician, "They that are whole have no need of a physician, but they that are sick" (Matt. 9:12; Mark 2:17; Luke 5:31); and offers Himself as the example of the highest virtues, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28ff); and pronounces blessing upon all those who find no occasion of stumbling in Him, "Blessed is he, whosoever shall find no occasion of stumbling in me" (Matt. 11:6; Luke 7:23).

Both the human and the Divine manifestations stand side by side in Jesus' self-expression. If we give our attention to one class, we might conclude that He was wholly Divine, while on the other hand, we might easily think of Him as merely human. Both run together, and we find Him alternately speaking out of a Divine consciousness and out of a human consciousness. Thus in His own apprehension, He was God and man in one personal life.

Pharisees

The Pharisees were the largest sect of the Jews. They grew out of an older party, the Chasidim, the Pious ones, and became the "Separatists" of ancient times. They took the name "Pharisee" probably during the rule of John Hyrcanus, B. C., 135-105. They favored a narrow religio-political policy, in distinction to the Sadducees who wished to see the Jews a nation among nations.

From the beginning of Jesus' ministry, their attitude toward Him was critical. They sent representatives to watch His actions and His words, and to report to them. Gradually their criticism became opposition, which grew in intensity as Jesus disregarded their interpretation of the Sabbatic law, ridiculed their refinements of the law of tithes, rebuked them for the distinctions they made regarding oaths, and denounced their insincere posing.

Also, because of their reputation for piety, and the fact that Jesus denounced them as hypocrites, their opposition became more intense, until finally they joined with the Sadducees against Him as a common enemy. Jesus denounced them more than He did any other class. This seems strange, as they constituted the largest religious body, and were looking for the Messiah. There was such a profound difference in evaluating righteousness that it became incumbent on Jesus to denounce them. All righteousness was external with them. It lay in meats and drinks and divers washings, and in tithing mint, anise and cummin. Jesus placed religion on an entirely different

and higher plane; He taught that the heart must be right with God, not merely external actions, that first of all the inside of the platter and the cup must be cleansed, as well as the outside.

Among the outstanding characteristics which brought them under the censure of Jesus are: Their scrupulosity, exhibited in a ceremonial piety; He said to them "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith" (Mt. 23:23), "I give tithes of all that I get" (Lk. 18:12); Their arrogance, "I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican" (Lk. 18:11), an example of those "who trusted in themselves that they were righteous, and set all others at nought" (Luke 18:9); Their vanity, they "love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi . . . make broad their phylacteries, and enlarge the borders of their garments" (Mt. 23:5f); and their hypocrisy, for "All their works they do to be seen of men" (Mt. 23:5); sounded trumpets before them when they gave alms, stood in the synagogues and in the corners of the streets to pray, disfigured their faces when they fasted all "to be seen of men" (Matt. 6:1f, 5, 16).

Phylactery

The phylactery was a cube-shaped leathern box closed with an attached flap and fastened to the person by a leather band. There were two kinds: one to be bound on the forehead "between thine eyes," with the

letter "shin" upon each end of the box, and the knot in the form of the letter "daleth." The box had four compartments, each of which contained one of four passages of Scripture, namely, Ex. 13:9; Ex. 13:16; Deut. 6:8; Deut. 11:18; the other was bound on the inner side of the left arm, and near the elbow, so that when the arm was bent, it would lie over the heart, the knot being in the form of the letter "yodh," and the end of the string wound around the middle finger. The three letters, shin, daleth, and yodh, formed the Divine name "Shadday," "Almighty."

There is but one reference to phylactery in the New Covenant, "For they make broad their phylacteries" (Matt. 23:5). Jesus rebuked the Pharisees who made the formalism of the phylacteries more pronounced than they did the religious significance. They sought notoriety by making them obtrusively large as they did by enlarging the fringes of their garments. Their religiosity was obtrusively ostentatious, and because it was so, Jesus rebuked them severely.

Physician

It is evident that there were physicians in Palestine in the days of Jesus. We read of a woman who "had suffered many things of many physicians" (Mk. 5:26) and "had spent all her living upon physicians" (Lk. 8:43). In the synagogue at Nazareth Jesus said to His hearers, "Doubtless ye will say unto me this parable, Physician, heal thyself" (Lk. 4:23). Later, the disciples were criticized by the Pharisees for eating with publicans and sinners, and when Jesus heard it, He said, "They that are whole have no need of a phy-

sician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners" (Mt. 9:12f; Mk. 2:17; Lk. 5:31). This was a stinging rebuke to the self-satisfied Pharisee. The word of sympathy for the publicans and sinners also stands in strong contrast to the coldly aloof Pharisee. The command to prefer mercy to sacrifice was a very difficult one for them to obey, for if they preferred mercy to sacrifice, that is, love instead of formal observances, it would become necessary to uproot their whole doctrine and manner of living. Mark and Luke do not record this injunction.

Piece of Silver

The Greek word "drachme" occurs in, "What woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me for I have found the piece which I had lost" (Lk. 15:8f). The "drachme" was commonly taken as equivalent to the Roman denarius which had a value of about twenty cents. The parable of the lost piece of silver teaches compassion and the unselfish seeking for the lost one, with joy, both in earth and heaven, over his repentance.

Another word "argurion" occurs in Jesus' instruction to the Twelve when He sent them out, "Take nothing for your journey. . . nor money" (Lk. 9:3); in the parable of the Pounds, "He commanded these servants, unto whom he had given the money, to be called to him

etc. Wherefore gavest thou not my money into the bank," etc.? (Luke 19:15, 23). This parable teaches that accountability is measured by ability and that reward is proportional to the service rendered. The same word is used in "He that received the one went away and digged in the earth, and hid his lord's money thou oughtest therefore to have put my money to the bankers," etc. (Mt. 25:18, 27). The parable of the Talents teaches watchfulness and also that one's time must be used rightly during the period of waiting and watching. In the bargaining of Judas with the priests, we read, "They weighed unto him thirty pieces of silver" (Mt. 26:15), "Promised to give him money" (Mk. 14:11), "covenanted to give him money" (Lk. 22:5); and Judas "brought back the thirty pieces of silver to the chief priests" (Mt. 27:3) and "cast down the pieces of silver into the sanctuary" (Mt. 27:5), but "the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood" (Mt. 27:6), and "They took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price" (Mt. 27:9) and bought the potter's field. Also we read that the elders "gave much money unto the soldiers" (Mt. 28:18), bribing them to say that the body of Jesus was stolen while they slept, "So they took the money, and did as they were taught" (Mt. 28:15). The thirty pieces of silver would have a value of about twenty dollars. For the usual price of a slave did Judas deliver up his Teacher. It seems rather strange that money nearly always plays a part in the manifestation of the greed of men and also in

their downfall. John gives us an insight into Judas' character in the incident of Mary's anointing Jesus' feet at Simon's house in Bethany; it was he who asked why the ointment was not sold and given to the poor, but "not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein" (Jno. 12:6). To what extremes will greed and avarice lead a man!

PILATE

Pilate was the fifth procurator of Judea. When Jesus was delivered to Pilate (Mt. 27:2; Mk. 15:1; Lk. 23:1), he asked for specific accusations against Him (Jno. 18:29). Pilate also questioned Jesus about His kingship, and received the answer that His rule is over the Kingdom of truth, and over the hearts of those who acknowledge the truth, whereupon Pilate asked, "What is truth?" (Jno. 18:33ff, in detail, and briefly in Mt. 27:11ff; Mk. 15:2ff; Lk. 23:3ff). Jesus is brought before Pilate, and many accusations are made against Him, but to Pilate's surprise, He made no reply (Mt. 27:12ff; Mk. 15:3ff). Then Pilate said, "I find no fault in this man," but the accusations are repeated more vehemently (Lk. 23:4f). Then Pilate sent Him to Herod, who clothed Him in mockery clothes and sent Him back to Pilate (Lk. 23:6ff). But again Pilate declared he could find no fault in Him, nor could Herod, and offered to scourge Him and release Him in accordance with the ancient custom of releasing one at the time of the Feast of Unleavened Bread, (Lk. 23:13f; Jno. 18:3f; Mt. 27:15f; Mk. 15:6ff). Pilate's wife sent him a message warning

him not to harm Jesus because she had suffered many things in a dream because of Him (Mt. 27:19). But the people, incited by the chief priests and elders, and in spite of the repeated protests of Pilate, demanded that Jesus should be crucified (Mt. 27:20ff; Mk. 15:11ff; Lk. 23:18ff; Jno. 18:40). Then Pilate washed his hands before the people and they declared that His blood should be upon them, (Mt. 27:24f). Barabbas was released and Jesus was scourged, and mocked, and buffeted, and spat upon (Mt. 27:26ff; Mk. 15:15ff; Lk. 13:24f; Jno. 19:1ff). But again Pilate declared Jesus' innocence and brought Him out, saying, "Behold, the man!"; but the chief priests and officers cried out more, "Crucify him;" once more Pilate interviewed Jesus, and tried to release Him, but was accused of being a traitor to the emperor, which had its weight upon him, and as he sat in the judgment seat, he said, "Behold, your King," and again they cried, "Crucify him;" Pilate asked, "Shall I crucify your King?", to which the chief priests answered with a renunciation of all that God had given to them, "We have no king but Caesar" (Jno. 19:4-15). Jesus is sentenced by Pilate and led away to be crucified (Matt. 27:31; Mark 15:20; Luke 23:25f; Jno. 19:16). The superscription is written which Pilate refused to alter (Jno. 19:19ff); He is asked that the legs of the three might be broken (Jno. 19:31); permitted Joseph of Arimathea to take Jesus' body, was greatly surprised that Jesus had died so quickly (Matt. 27:57f; Mark 15:43ff; Luke 23:50ff; Jno. 19:38). At the last, Pilate gave the chief priests and Pharisees permission to guard against any theft of Jesus' body (Matt. 27:62ff).

Pilate was a strange character; there seems some elements of fairness in him, but he had no deep moral basis of character. It seems that he was conscious of being wrong in condemning Jesus, but for selfish and cowardly reasons failed in a great moral emergency to do what his conscience dictated to him as being right. He was guilty, but not so guilty as the leaders of the chosen people. What a strange array of character is connected with Jesus' death Peter denying; Judas greedy and avaricious; Pharisees and elders moved by envy; Pilate morally a coward; and through it all Jesus, patient, calm, submissive. Truly the climacteric tragedy of all history.

Pit

The Greek word "bothunos" is translated "pit" in these passages: "If the blind guide the blind, both shall fall into a pit" (Matt. 15:14; Luke 6:39); this follows Jesus' condemnation of the Pharisees who made the word of God void by their tradition, and He said they were blind guides; they were sticklers for form and ceremony, not understanding that such can not be either pure or impure, but that it is the thought and will behind actions that determine their quality, and he who knows not the truth or if knowing fails to put it into practice is likewise a blind guide. On another occasion, the Pharisees criticised Jesus for healing on the sabbath day, and in defence, He said, "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" (Matt. 12:11), and then He used an a fortiori argument, "How much then

is a man of more value than a sheep!" thus did Jesus teach that works of necessity and mercy were permissible on the sabbath day, and this holds true no less of the first day of the week which Christians keep. The teaching as illustrated by a work of mercy, healing the man with a withered hand.

Plow

We read of a man "having a servant plowing" (Luke 17:7), in which connection there is a rebuke to the self-satisfied individual who thinks that in doing the will of God, he has done something especially meritorious, but Jesus teaches that even faithful servants have only done that which they should and was their duty to do. Also we have, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62), which was given in response to that fellow who gushingly said he would follow Jesus anywhere, but wished first to attend to some social privileges. Jesus warned against impulsiveness, and taught that all must be abandoned in order that there may be full devotion to Him. Can you imagine a man doing decent plowing and always looking back? Even, as it cannot be, so it cannot be that one may follow Jesus and be always looking back to the things of the world. It is a call to loyalty and faithfulness, with singleness of purpose. He can not be looking for evil things, when he has set his face toward doing what is right, for that unfits him for the kingdom of God.

Poor

The Greek word "ptochos", "trembling, poor" is used almost exclusively in the New Covenant for "poor." Jesus announced His mission by quoting from Isaiah, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor" (Luke 4:18), and gave as proof of His Messiahship the fact that "the poor have good tidings preached to them" (Matt. 11:5; Luke 7:22). According to Luke, He preached a blessing upon the poor, "Blessed are ye poor: for yours is the kingdom of God" (Luke 6:20), which occurs in Matthew in this form, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3), that is, the humble, for humility of spirit leads to communion with God. He enjoined the rich "Give to the poor" (Matt. 19:21; Mark 10:21), "distribute unto the poor" (Luke 18:22) of whom, He said, "Ye have the poor always with you" (Matt. 26:11; Mark 14:7; Jno. 12:8), but He did not mean that there must always be "the poor," but that, in contrast with Himself who was soon to leave them, the poor should remain and that kindness should be shown to them at all times, as was exemplified in His life here, "Some thought that Jesus said unto him that he should give something to the poor" (Jno. 13:29). He taught that men should not call the well-to-do to their entertainments, but to "bid the poor, the maimed, the lame, the blind" (Luke 14:13), or "Bring in hither the poor and maimed and blind lame" (Luke 14:21). Zacchaeus said in his favor, "The half of my goods I give to the poor" (Luke 19:8), and was commended for it. Jesus made especial

notice of a poor widow's contribution to the treasury of the temple, saying, "This poor widow cast in more than all they that are casting into the treasury" (Mk. 12:43; Luke 21:3).

The same word is translated "beggar" in the narrative of the Rich man and Lazarus (Luke 16:20, 22). The "certain poor widow casting in thither two mites" (Luke 21:2), is described by the term "penichros," that is, "very poor," not far removed from our use of the word "penury."

It is surprising that in view of Jesus' sympathy for the poor, there is no record of His being appealed to for alms or His giving them. The beatitude that all forgot but Paul sets forth Jesus' teaching on this question, "It is more blessed to give than to receive." Jesus gave according to the need of the recipient, usually individual rather than general, and at all times where intelligently, and as opportunity is theirs. The poor and the unfortunate, and the distressed were ever the subjects of His most tender affection and care, and if we would be like Him, we must also not become unmindful and neglectful of those in need about us. To be poor is no dishonor; the happiest mother and the noblest and holiest son that ever lived were among the poor. Jesus was born in most lowly circumstances; had not where to lay his head; had no money to pay His temple tax; had no home that He could call His own; and was buried in a borrowed grave. How thankful ought we to be for the ordinary comforts of life! How far is pride removed from us when in sincerity we meditate upon the circumstances of Jesus' life! How stirred in our thinking and stimulated to action when

we do realize and appreciate the wonderful message of love! The influence of the Master's example arouses in each loyal heart a desire to do all that is possible in every phase of our sojourn here.

Praise

True praise consists in a sincere acknowledgment of a real conviction of worth. There is a praise which is of itself a condemnation, "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets" (Luke 6:26); an honor which seals the eyes in unbelief, "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (Jno. 5:44); and a careless use of the term "good" which is dishonoring to God, "Why callest thou me good? none is good, save one, even God" (Luke 18:19; Matt. 19:17; Mark 10:18).

Jesus warns his followers to shun the praise of men, "Take heed that ye do not your righteousness before men, to be seen of them that they may have glory of men . . . that they may be seen of men" (Matt. 6:1, 5, 16), as being incompatible with the praise of God, "else ye have no reward with your Father who is in heaven" (Matt. 6:1); "For they loved the glory that is of men more than the glory that is of God" (Jno. 12:43). However, there is a praise that is the instinctive homage of the soul to righteousness, "When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:47).

In the Bible, God is the one who is especially brought before us as the object of praise. Praise to Him is

based on the grounds of His inherent goodness, His majesty, His holiness, and His power in the works of creation, providence, and redemption. True praise is the music of the soul and spirit, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour" (Luke 1:46f); and the higher moods of praise express themselves in bursts of song, "Glory to God in the highest, And on earth peace among men in whom he is well pleased" (Luke 2:14). In the days of Jesus the Psalm Book was the hymnal of praise; the "hymn" which Jesus sang with his disciples after the supper (Matt. 26:30; Mark 14:26) was a Psalm, probably from the Hallel group (Ps. 113-118). Praise is a duty as expressions of gratitude to the Father who is "kind toward the unthankful and evil" (Luke 6:35). We read of the multitude "of the heavenly host praising God" (Luke 2:13) of the shepherds, "glorifying and praising God" (Luke 2:20); of the disciples who, "began to rejoice and praise God with a loud voice for all the mighty works which they had seen" (Lk. 19:37). Jesus said, "Out of the mouth of babes and sucklings thou hast perfected praise" (Matt. 21:16). When the blind man at Jericho had his sight restored, he followed Jesus "glorifying God: and all the people, when they saw it, gave praise unto God" (Luke 18:43). We also have an example of Jesus speaking of praising a man, "His lord commended the unrighteous steward because he had done wisely" (Luke 16:8). The spirit of praise is the spirit of song and all true praise is first of all an inward emotion, which instinctively strives to find expression in words uttered by the mouth. The human lips and mouth are the natural means of expressing

the praises of the heart. There is no other way of doing so. One should be impressed with Jesus' words, "Out of the mouth of babes and sucklings," that is, out of the simple, trustful, loving, grateful, "thou hast perfected praise." There is no place here for the ornate, the imposing mechanical contrivances of men. The heart praises and its expression is by the mouth.

Prayer

Jesus' teaching concerning prayer is learned both by His example and by precept. His own habits are clearly brought before us in the following: "Jesus also having been baptized, and praying, the heaven was opened" (Luke 3:21); "He withdrew himself in the deserts, and prayed" (Luke 5:16); "He went out into the mountain to pray; and he continued all night in prayer to God" (Luke 6:12); "A great while before day, he rose up and went out, and departed into a desert place, and there prayed" (Mark 1:35); "He went up into the mountain apart to pray" (Matt. 14:23; Mk. 6:46); "He took with him Peter and John and James, and went up into the mountain to pray" (Luke 9:28f); "It came to pass, as he was praying apart, the disciples were with him" (Luke 9:18); "And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray" (Luke 11:1); for Simon Peter, "I make supplication for thee, that thy faith fail not" (Luke 22:32); and His praying in Gethsemane (Luke 22:39 ff; Matt. 26:36ff; Mark 14:32ff); and on the cross (Luke 23:34, 46; Matt. 27:46); and His great intercessory prayer recorded in John 17. Surely this is

enough for all who accept Him as the revealer of the Father and the final authority in religion to dissipate all theories and speculation concerning the value and efficacy of prayer. Jesus prayed often.

In His general teaching on the subject in parables, we have: The persistent friend (Luke 11:5ff), in which is taught the need and value of constancy in prayer; The persistent widow (Luke 18:2ff), which teaches the lesson that unceasing prayer prevails; The Pharisee and the publican (Luke 18:10ff), illustrates the duty of humility, and the prayer of the publican, "Be thou merciful to me a sinner," seven words, is the one prayer that He publicly commended. His incidental sayings also give one a clear insight into the subject: "Pray for them that persecute you" (Matt. 5:44), "Pray for them that despitefully use you" (Luke 6:28); "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, who is in secret And in praying use not vain repetitions, as the Gentiles do" etc. (Matt. 6:5ff); "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. . . . If ye then being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him?" (Matt. 7:7ff); "Pray ye therefore the Lord of the harvest, that he send forth laborers into

the harvest" (Matt. 9:38; Luke 10:2); "Verily I say unto you, If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20; Luke 17:6); "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heavenn" (Matt. 18:19); "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22; Mark 11:23); "Pray ye that your flight be not in the winter, neither on a sabbath" (Matt. 2:20; Mark 13:18); "Watch and pray, that ye enter not into temptation" (Matt. 26:41; Mark 14:38; Luke 22:40). These present prayer as the request of the child to his father, "Your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8), "How much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7:11), subject always to the Father's will, "Thy will be done," "Nevertheless, not as I will, but as thou wilt" (Matt. 6:10; 26:39, 42; Mark 14:36; Luke 22:42), but assured always of receiving His loving attention and response "Ye shall receive" (Matt. 21:22). Jesus raised prayer to the highest plane of reverence, intimacy, and trustfulness. In the prayer He taught His disciples to pray (Matt. 6:9ff; Luke 11:2ff), He summarizes in a concrete way the essential qualities of a true prayer. The brief sentences set forth, reverence, loyalty, trustfulness, penitence, and dependence as the five necessary things in praying. But this was not His final word on the subject; on the night of His betrayal, when in full view of His death,

resurrection, and ascension, He taught His disciples, "If ye shall ask anything of the Father, he will give it to you in my name. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be made full. . . . In that day ye shall ask in my name" (Jno. 16:23f, 26). Asking in the name of Jesus distinguishes the prayer of a Christian from all others, the value of it lying in the new access which Jesus secured for His disciples, "And for their sakes I sanctify myself" (Jno. 17:19), and also from the fact that prayer offered in His name will be in accord with the Father's will, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit" (Jno. 15:7f). One other word is recorded, "He spake a parable unto them to the end that they ought always to pray, and not to faint" (Luke 18:1).

Prayer, His

The prayer that Jesus taught His disciples is a model. It includes adoration, supplication for the kingdom and for daily needs, for forgiveness, and for deliverance from temptation. It is both individual and universal. The teaching of Jesus on prayer includes the command for privacy; value of persistency; the necessary qualities of humility, namely, absence of self-righteousness, display, and meaningless repetition; the necessity of believing; the determining element of forgiveness; the high value of agreement; and the submission to His will, "In my name."

In the prayers that Jesus offered, we find that He thanked God, "Thou didst hide these things from the

wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight" (Matt. 11:25; Luke 10:21), in which we are taught that the essence of prayer is not so much an expression of need and request, as it is resort to God, and illustrates the truth that the highest form of prayer is found in the serenity of the soul.

"He went up into the mountain apart to pray" (Mt. 14:23; Mark 6:46). No word of the prayer is given, but the setting is suggestive. It is on occasions like this that the true humanity of Jesus is clearly brought out. Here we have distinctly a prayer scene of the Son of man. It is closely associated with the incident of the miracle of walking on the sea. It is a miracle in the person of Jesus Himself, not one performed on others, and it isn't difficult to think that His communion with the Father had so filled his physical nature with spiritual forces which extended the power of the spirit over material things beyond limits of man in his sinful condition. Jesus recognized God as the giver of food, "He gave thanks and brake, and gave to the disciples" (Matt. 15:36; 14:19; Mark 8:6; 6:41; Luke 9:16; Jno. 6:11), thereby giving us an example that is today largely ignored or reduced to a mere formality. His statement, "If ye have faith as a grain of mustard seed. . . . nothing shall be impossible unto you" (Matt. 17:20), in connection with the curing of the epileptic whom the disciples could not cure, and the word in Mark, "This kind can come out by nothing, save by prayer" (Mark 9:29), taken in connection with "And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened" (Mark 7:34), indicate

His own prayer in the exercise of miraculous power, which seems to be implied, "Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always" (Jno. 11: 41f), although it is the expression of that full communion between the Father and the Son which is the essence of prayer and which He exercised in the fullest power. It is recorded that little children were brought to Him "that he should lay his hands on them, and pray" (Matt. 19:13); we are not told that He prayed, but verse 15 states that "He laid His hands on them." At the institution of the Lord's supper, He gave thanks for the bread and the fruit of the vine, or blessed them (Matt. 26:26f; Mark 14:22f; Luke 22:19f), which set the mode of observance for all time, "giving of thanks" to the service.

It is the prayer recorded in John 17 that furnishes the sole example of Jesus' method in prayer. The brief thanksgiving in Matt. 11:25; Luke 10:21 is the only other instance of any length in the record of the prayers He prayed. This intercessory prayer was uttered in the hearing of His disciples. The first part of it, Jno. 17:1-5, expresses the profound communion between the Father and the Son; a prayer that the Son should be glorified but with the supreme end of the Father's glory. Verse four calmly asserts Jesus' unique relation to the Father. The second part, Jno. 17: 6-19, is a prayer for His disciples, to whom He has revealed Himself and His relation to the Father. He prays for their unity, that they may be separated from the world and be kept from the evil that is in it, which is alien to them as it is to Him. The third part, Jno.

17:20-26, relates to His ultimate followers; He prays for their unity, not external, but for the deep spiritual unity which comes from the indwelling of Jesus in them and the Father in Him. The prayer closes with the knowledge that Jesus revealed the Father to men, and the end and crown of all is that the indwelling of God's love to man is by the dwelling of Jesus in him. It is a unique prayer; both a petition and a communion. The fact of this prayer of triumph in which every petition is virtually a declaration of its absolute certainty of fulfillment, immediately preceding the prayer in Gethsemane is both difficult and remarkable. Probably the contrast in the moods is but the contrast in His two-fold nature. He is most divine; He is most human.

His prayer in Gethsemane is brief, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39; Mark 14:36; Luke 22:42). Matthew and Mark record that He repeated it the third time. It recognizes the infinite power of God, and sets forth the absolute submission to his will.

Finally, we come to His prayers on the cross; "My God, why hast thou forsaken me?" (Matt. 27:46; Mk. 15:34), in this moment of desolation, He claimed unbroken relationship with God; "Father, forgive them; for they know not what they do" (Luke 23:34); and "Father, into thy hands I commend my spirit" (Luke 23:46). These three prayers represent supplication, intercession, communion. Thus prayer expresses our relation to God, to others, to ourselves; our trust, our love, our need.

Providence

The gospel records recognize in Jesus the fulfillment of a long line of prophecies and the culmination of the providential purposes and plans that had been in the divine mind from the beginning. In the announcement of the birth of Jesus, it is written, "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet" (Matt. 1:22); of the flight into Egypt, "That it might be fulfilled which was spoken by the Lord through the prophet" (Matt. 2:15); of the place of the birth of Jesus, "In Bethlehem of Judaea: for thus it is written through the prophet" (Matt. 2:5); of John the Baptist, "This is he that was spoken of through Isaiah the prophet" (Matt. 3:3; Mark 1:2; Luke 3:4).

In Jesus' private life and in His life of service and prayer, He is the model of filial trust in the providence of the heavenly Father: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight" (Matt. 11:25f; Luke 10:21); "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt" (Mt. 26:39; Mark 14:36; Luke 22:42); "He rose up and went out, and departed into a desert place, and there prayed" (Mark 1:35); "He departed into the mountain to pray" (Mark 6:46; Matt. 14:23); "Jesus also having been baptized, and praying, the heaven was opened" (Luke 3:21); "He was praying in a certain place" (Luke 11:1). Alike His private and public ut-

terances abound in the ever-watchful and loving care of the Father. His teaching concerning the kingdom of God reveals clearly the divine providential plan for the redemption of men, the day of judgment, in which the destiny of every one will be determined by his conduct and character in this present life.

This is all set forth in many parables: The Sower, Soils, The Mustard Seed, The Leaven, The Tares, The Hid Treasure, The Goodly Pearl, The Dragnet, The Seed Growing Secretly, and The Great Supper. The familiar utterances of Jesus contain the most precious of all revelations in the New Covenant concerning the providence of the heavenly Father: "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45); the entire section (Matt. 6:26-34) of the Sermon on the Mount, and Luke's record, Luke 12:22-34; "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Matt. 10:29ff; Luke 12:6f); "But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls" (Luke 21:16ff).

The apostle John goes back to the mind and purpose of God in the very beginning (Jno. 1:1ff). God is revealed as an all-loving Father who both cares for His children in this life and is preparing for them a house of many mansions in which they shall dwell in the

world to come, "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (Jno. 14:2). Jesus taught that God is not only a righteous ruler to be feared and adored, but also that He is a tender and loving Father who is ever thinking and caring for His children, and thus turns His providence into an administration of Almighty love. The leading characteristics of God are love and holiness. Therefore the very teaching of the Fatherhood of God and His unlimited love for men is providence. The new emphasis which Jesus placed upon moral and spiritual blessings subordinates the temporal and material aspects of providence to the spiritual and eternal. The ideal is the reign of righteousness for which men should work and pray, and it is the end toward which God is working in His ceaseless providence.

Punishment, Everlasting

It is taught in the New Covenant that the souls of both the good and bad survive death. Jesus said, "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28); and in the narrative of the Rich Man and Lazarus, "And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments" etc. (Luke 16:22f). The whole teaching of a future judg-

ment teaches also survival after death. One of the cardinal points of the Bible teaching is retribution. This passage in the teaching of Jesus is decisive, "I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:22, 24; Luke 10:12ff).

The narrative of the Rich Man and Lazarus teaches consciousness after death, and speaks of endurance of punishment for sin as beginning immediately after death. Jesus used the strongest language regarding the certainty and severity of punishment of sin in a future state, and always in a manner that the doom is final. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:41, 46), in which it should be carefully noted that the same word is applied to the punishment of the wicked that is applied to the blessedness of the righteous. Also, "It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire" (Matt. 18:8). "I give unto them eternal life; and they shall never perish, no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand" (Jno. 10:28f), we have it definitely asserted that "eternal" includes the idea of unending duration. So, when, "eternal" is applied in the same context to punishment as in Matt.

25:46, it can mean none other than punishment of endless duration.

There are other equivalent expressions which also set forth in strong terms the idea of finality. We have "unquenchable fire" (Matt. 3:12); "go into hell, into the unquenchable fire" (Mark 9:43); "Cast into hell; where their worm dieth not, and the fire is not quenched" (Mark 9:47f); "shall cast them into the furnace of fire" (Matt. 13:42, 50). Jesus said, "He that believeth on the Son hath eternal life; but that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36), note "abideth," that is, remains; the opposite of "life" is "perish" in "whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16). In Jesus' warnings, "shall be cast forth into the outer darkness" (Matt. 8:12; 22:13); "The door was shut. . . . I know you not" (Matt. 25:10, 12), the note of finality is quite obvious. Also Jesus speaks of the sin of blaspheming against the Holy Spirit, "It shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12:32); "Hath never forgiveness, but is guilty of an eternal sin" (Mark 3:29). The Rich Man found an impassable gulf fixed between him and Lazarus, "Between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us" (Lk. 16:26). Jesus plainly taught two things about the judgment: that it proceeds on the matter of the present life, Matt. 25:31-46; and that it is decisive in its issues. But there is one more thing to be considered; we read of "few stripes" and "many stripes" (Luke

12:47); of those for whom it will be "more tolerable" than for others in the day of judgment (Matt. 11:22, 24; Luke 10:12, 14), which expressly declares that the fate of all who fail of the eternal life in Christ is not all of one grade. There will be for every one the most exact weighing of privilege, knowledge and opportunity, but here is a vast field of Divine administration on which there is no light at all given to us. Right living now in this present day and hour will prove the happiest solution of all the difficult problems which center about the judgment and everlasting punishment. Responsibility is individual first, so it is best to make one's own life right in this present life, then whatever the future holds, it will be right also.

Pure

The sixth beatitude, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8), calls for inner cleanness or purity. Such belongs only to those who have a deep respect for the sacredness of the person. No love is a real love that lacks respect for the one loved. The purity that is absolutely essential to happiness is purity of thought, purpose, and act. An impure thought lessens a man's powers of resistance, and weakens his spiritual vision. It is in the relation of the sexes that this is most often abused. Jesus teaches that proper respect for the person of another, pure in heart, brings one to see God; men teach, "Happy are the impure, to whose lust no bound can be put, for they shall see many harlots." Jesus declared for the purity of the family life in straightforward tones and terms. He said, "whosoever shall put away his wife, except

for fornication, and shall marry another, committeth adultery" (Matt. 19:9). This is plain, is law; and must have the effect of law. There is no other sentence that has done more for the purity of family life. But in the realm of being clean, or pure, Jesus did not stop with the utterance of a law protective of purity physically; He went behind all actions and laid down the law for the thoughts and intentions of the heart, "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. 5:28). Jesus goes back of the act to the lustful imaginations and the wandering eye, which may lack opportunity but which are the real springs of all uncleanness or lack of purity. Being pure, increasing in purity of thought means increasing in loyalty to God. It is fundamental in Jesus' teaching, that more reverence for womanhood, means more stability of the home, and so more truthfulness, more peacefulness, and more love. No teacher has ever given a higher ideal of social purity. With Him there is no double standard; the principle is applicable equally to both sexes. In place of lust, He would inspire a deep reverence for the person and personality of each one. He would have men think rightly, because such cannot lead to other than right conduct. The impure thought is the primary sin. If this is put out of the mind, it will be impossible for the heinous social sins, that are sapping the vitality of morality and leading into a moral turpitude that is appalling to be committed. It is the pure in heart that see God.

Purple

The rich man "was clothed in purple and fine linen, faring sumptuously every day" (Luke 16:19). "Purple" was a rich cloth dyed with the liquid obtained from a species of shell-fish, and is expressive of luxury and ease in material things. The rich man represents that class whose chief end in life is purposeless and whose pleasure in riches makes them morally indifferent. In mockery, the soldiers who led Jesus to the Praetorium clothed Him "with purple," and after they had heaped upon Him all manner of indignities, "they took off from him the purple, and put on him his garments" (Mark 15:17, 20); "Arrayed him in a purple garment. . . . Jesus therefore came out wearing the crown of thorns and the purple garment" (Jno. 19:2, 5). This arrayal of Jesus in robes of royalty was done in making "sport" of Him, and his calmly undergoing the shame and humiliation is marvelous.

Queen of Sheba

The Queen of Sheba made a visit to Solomon, when she heard of his great wisdom, to test him with perplexing questions and riddles. Jesus referred to that visit, when He refused to accede to the request of the scribes and Pharisees for a sign from Him; "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here" (Matt. 12:42; Luke 11:31), in which He told them that no sign will be given them but His wisdom, a wisdom far

greater than that of Solomon. There is also taught in this that the responsibility and accountability of men is in proportion to their abilities and opportunity. The scribes and Pharisees had greater opportunities than did the queen of the south, hence their responsibility was greater than hers was. So she by seeking the wisdom of Solomon was enabled to have said of her that in the judgment she would stand up and condemn that generation. The responsibilities of men are relatively greater today, but how far short are so many failing in meeting the things for which they shall be held accountable!

Quotations

There are approximately three hundred quotations in the New Covenant from the Old. The gospel records contain more than half of them. In this, only those made by Jesus and also various allusions will be given:

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4; Luke 4:4—Deut. 8:3).

“Again it is written, Thou shalt not make trial of the Lord thy God” (Matt. 4:7; Luke 4:12—Deut. 6:16).

“It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matt. 4:10; Luke 4:8—Deut. 6:13).

“Blessed are they that mourn: for they shall be comforted” (Matt. 5:4—Isa. 61:2).

“Blessed are the meek: for they shall inherit the earth” (Matt. 5:5—Psa. 37:11).

“Blessed are they that hunger and thirst after right-

eousness: for they shall be filled" (Matt. 5:6—Psa. 55:22).

"Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7—Psa. 67:1).

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8—Psa. 24:3f).

"Thou shalt not kill" (Matt. 5:21; 19:18; Luke 18:20—Ex. 20:13; Deut 5:17).

"Thou shalt not commit adultery" (Matt. 5:27; 19:18; Mark 10:19; Luke 18:20—Ex. 20:14; Deut 5:18).

"Whosoever shall put away his wife, let him give her a bill of divorcement" (Matt. 5:31—Deut 24:1).

"Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" (Matt. 5:33—Ex. 20:7; Num. 30:2; Lev. 19:12; Deut. 23:21).

"An eye for an eye, and a tooth for a tooth" (Matt. 5:38—Ex. 21:24; Lev. 24:20; Deut. 19:21).

"Thou shalt love thy neighbor" (Matt. 5:43—Lev. 19:18).

"I desire mercy and not sacrifice" (Matt. 9:13; 12:7—Hos. 6:6).

"It is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee" (Mt. 11:10; Luke 7:27—Mal. 3:1).

"And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades" (Matt. 11:23—Isa. 14:13ff).

"By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes have they closed; Lest haply they should perceive with their eyes,

And hear with their ears, And understand with their heart, And should turn again, And I should heal them” (Matt. 13:14f; Mark 4:12; Luke 8:10—Isa. 6:9f).

“But when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof” (Matt. 13:32; Mark 4:32—Dan. 4:11f).

“This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men” (Matt. 15:8f; Mark 7:6f—Isa. 29:13).

“Honor thy father and thy mother” (Matt. 15:4; 19:19; Mark 7:110; 10:19; Luke 18:20—Ex. 20:12; Deut 5:16).

“He that speaketh evil of father or mother, let him die the death” (Matt. 15:4; Mark 7:10—Ex. 21:17; Lev. 20:9).

“Then shall he render unto every man according to his deeds” (Matt. 16:27—Prov. 24:12).

“Take with thee one or two more, that at the mouth of two witnesses or three every word may be established” (Matt. 18:16; Jno. 8:17—Deut 19:15).

“Have ye not read, that he who made them from the beginning made them male and female?” (Matt. 19:4; 10:6; Gen. 1:27; 5:2).

“For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh” (Matt. 19:5; Mark 10:7f—Gen. 2:24).

“Thou shalt not bear false witness” (Matt. 19:18; Mark 10:19; Luke 18:20—Ex. 20:16; Deut. 5:20).

“Thou shalt not steal” (Matt. 19:18; Mark 10:19; Luke 18:20—Ex. 20:15; Deut. 5:19).

“Thou shalt love thy neighbor as thyself” (Matt. 19:19; 22:39; Mark 12:31—Lev. 19:18).

“With God all things are possible” (Matt. 19:26; Mk. 10:27—Gen. 18:14).

“It is written, My house shall be called a house of prayer” (Matt. 21:13; Mark 11:17; Luke 19:46—Isa. 56:7).

“But ye make it a den of robbers” (Matt. 21:13; Mark 11:17; Luke 19:46—Jer. 7:11).

“Out of the mouth of babes and sucklings thou hast perfected praise” (Matt. 21:16—Psa. 8:2).

“There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower” (Matt. 21:33; Mark 12:1; Luke 20:9—Isa. 5:1f).

“Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvelous in our eyes?” (Matt. 21:42; Mark 12:10f—Psa. 118:22f).

“And he that falleth on this stone shall be broken to pieces” Matt. 21:44; Luke 20:18—Isa. 8:14f).

“I am the God of Abraham, and the God of Issac, and the God of Jacob” (Matt. 22:32; Mark 12:26—Ex. 3:6, 15f).

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37; Mark 12:30—Deut. 6:5).

“The Lord said unto my Lord, Sit thou on my right

hand, Till I put thine enemies underneath thy feet" (Matt. 22:44; Mark 12:36; Luke 20:42f—Psa. 110:1).

"Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39—Psa. 118:26).

"When therefore ye see the abomination of desolation" (Mt. 24:15; Mk. 13:14; Lk. 21:20—Dan. 9:27; 11:31; 12:11).

"Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (Matt. 24:21; Mk. 13:19; Lk. 21:22—Dan. 12:1).

"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29; Mark 13:24; Luke 21:25f—Dan. 8:10; Joel 3:16).

"Then shall appear the sign of the Son of man" (Mt. 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; 22:69—Dan. 7:13).

"I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:31; Mark 14:27—Zech. 13:7).

"My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34—Psa. 22:1).

"Having eyes, see ye not? and having ears, hear ye not?" (Mark 8:18—Isa. 6:9f).

"Where their worm dieth not, and the fire is not quenched" (Matt. 9:48—Isa. 66:24).

"Brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death" (Matt. 13:12; Luke 12:53—Micah. 7:6).

“He was reckoned with transgressors” (Luke 22:37—Isa. 53:12).

“Father, into thy hands I commend my spirit” (Lk. 23:46—Psa. 31:5).

“The angels of God ascending and descending” (Jno. 1:51—Gen. 28:12).

“From within him shall flow rivers of living water” (Jno. 7:38—Prov. 18:4).

“I said, ye are gods” (Jno. 10:34—Psa. 82:6).

“Now is my soul troubled” (Jno. 12:27—Psa. 42:6).

“He that eateth my bread lifted up his heel against me” (Jno. 13:18—Psa. 41:9).

“They hated me without a cause” (Jno. 15:25—Psa. 69:4; 35:19).

These many quotations and allusions in the gospel records reported as having been made by Jesus Himself furnish weighty evidence concerning the evaluation He placed upon the Old Covenant. He used them both to show the authority of the Old Covenant and also to show the unity of the dispensations. Many others are given in support of prevision by the writers. Jesus recognized the authoritativeness of the Scripture and the oneness of God's dealings with men. Principles never change, though the application may vary from one age to another. There are different dispensations but one economy. Jesus never hesitates to annul that which had merely a temporary or preliminary value; but He also recognized that essential truth is permanent and unchanging.

Raiment, Soft

In speaking to the multitudes concerning John the Baptist, Jesus said, "But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in king's houses" (Matt. 11:8; Luke 7:25). "Soft raiment" is equivalent to elegant clothing, "gorgeously apparelled," such as was worn by courtiers. John had bravely refused to play courtier and had gone to prison for it. Jesus defends John from any approach of luxury or of weakness of faith or character. This was followed by the greatest tribute of praise that has ever been paid to any human being.

Rain

In Palestine, the rainy season is from October to May. The "former rains" are the showers of October and the early part of November. The main bulk of the rain falls in the months of December, January and February. The "latter rains" come in April and are the most highly appreciated. A dark foggy day is seldom seen. From May to October there is scarcely any rain; and only very few clouds appear in the sky. The people had to depend entirely on the fall of rain for water for themselves, their animals, and their fields. This fact makes the statement of Jesus very significant, "He sendeth rain on the just and the unjust" (Matt. 5:45). Too much rain was regarded as a punishment, which gives one a deeper insight too, "The rain descended, and the floods came" (Matt. 7:25, 27), which taught the great lesson that those who

acted upon what they were taught were uninjured, but those who did not were destroyed.

Ransom

Jesus' disciples were disputing, because of their misconception of the nature of His kingdom, about rank and positions in it. Jesus availed Himself of the opportunity of setting forth the great law of service as that which determines the places of honor in His kingdom. He illustrated it by showing them that its greatest manifestation was in His own mission, "The Son of man came not to be ministered unto, but to minister" (Matt. 20:28; Mark 10:45), but His ministry was to pass into the great act of sacrifice, of which all other acts of self-sacrifice on the part of His disciples would be but a faint reflection, "and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). Thus He gave the clearest intimation of the purpose of His death that occurs in the Synoptics. The word "lutron" means literally, the actual "setting free," and runs into redemption. There is in it the idea of "paying a price;" and the question, "To whom paid?" arises. It is grotesque to think or even suggest that it was paid to Satan. Jesus in tremendous reality gave "his life a ransom," and if our minds demand an answer to whom the ransom was paid, it is enough to think of the justice of God as demanding and receiving it, and to accept it as true that the ransom price was paid to Him who is the Administrator of eternal justice. So in the gospel dispensation, "He hath visited and wrought redemption for his people" (Luke 1:68), and is able "to grant unto us that we being delivered out of the hands

of our enemies should serve him without fear" (Luke 1:74).

Reaping

In the parable of the Talents, "reaping where thou didst not sow, and gathering where thou didst not scatter" (Matt. 25:24, 26), and in the Pounds, "reapest that which thou didst not sow" (Luke 19:21) enter into the excuses of those who had failed to prepare for the accounting. The servant represented his lord as being unjust, a hard man, but which was turned on him, for he was condemned for not preparing to meet the requirements of the hard or austere man. He could easily have intrusted his lord's money to responsible parties. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein it the saying true, One soweth, and another reapeth, I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor" (Jno. 4:36ff), teaches the wonderful lesson that in the kingdom of God, there is a division of labor. "The birds . . . sow not, neither do they reap . . . and your heavenly Father feedeth them" (Matt. 6:26; Luke 12:24) teaches the great lesson of trustfulness; Jesus had been talking to His disciples about being "anxious," and from the birds drew the lesson of cultivating that attitude and spirit that rises above the petty worries and anxieties of the daily routine of life. He asks for a trust that is so loyal and so true that the hearts of His followers are centered in the Father; and gives assurance of the Father's watchful, loving care.

Reconciliation

Jesus said, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23f), which plainly teaches that something should be done to remove the brother's displeasure and so bring about a reconciliation. The duty of making peace with the brother is a higher one than to make an offering at the altar. This is evident from the fact that a sense of injustice done or received makes true worship impossible. Jesus placed reconciliation ahead of formal acts of worship. He taught also the direct method, a personal one, as the only right way to express forgiveness and effect reconciliation.

Redemption

Jesus said, "I came that they may have life, and may have it abundantly" (Jno. 10:10). It seems that the term "life" is the final word to express the purpose of His mission. It is the aim in redemption to bring men to the fullest enjoyment of all their faculties and powers. In the more spiritual passages of the New Covenant, for example Jno. 8:33-51, the evil in men's hearts is like a blight which paralyzes their higher activities; so to free men from such and bring them into the exercise of their higher powers means life. It is taught that all manner of blessings flow to him who is delivered from the low and groveling things of life. Jesus said, "Seek ye first his kingdom and his right-

eousness; and all these things shall be added unto you" (Matt. 6:33). The aim of redemption is to beget in men's hearts the will to do right, and to make them free from every form of selfishness. It is in the unselfish seeking of life for others that the redeemed life finds its own greatest achievement and happiness, "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it" (Mt. 16:25; Mark 8:35; Luke 9:24). Jesus once used the expression, "Already ye are clean because of the word which I have spoken unto you" (Jno. 15:3), which does not mean an external cleansing, but that His disciples are cleansed as a vineyard is cleansed by pruning away some of the branches that others may bear fruit. Redemption lays stress upon the qualitative elements rather than the quantitative ones, and aims to bring men into life like that in Jesus. Not only is this true, but it is also clear that the method of doing this is by appealing to the moral will of men. There is no warrant in the Bible that men are redeemed by faith. Jesus taught the persistence of God in His search for the lost, "go after that which is lost, until he find it. . . seek diligently until she find it" (Luke 15:4, 8), in which, it is rather the rejoicing over the redemption of the lost, than it is a continual search until all are redeemed. For the moral choice of men enters into the process of redemption, and is the turning to life because of what life is. But it also seems that redemption is primarily God's affair, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16), yet, in the secondary affairs,

it is appropriated by man's own moral choice. It has been achieved for him and is graciously offered to him; thus far it is the work of God, but man must lay hold upon it, enter into it, and grow up in it, and this he does of his own choice and will.

Regeneration

In the expression, "In the regeneration (palingenesia) when the Son of man shall sit on the throne of his glory" (Matt. 19:28), regeneration is equivalent to "until the times of restoration of all things" (Acts 3:21), and "shall restore all things" (Matt. 17:11), and denotes the final development and consummation of all of God's purposes. It is the spiritual renewal of the world.

Jesus gave a prominent place to the need of regeneration in His teaching. The clearest assertion of regeneration and its explanation occurs in His conversation with Nicodemus in John 3. It is based upon the observation that the most punctilious observance of the Law is unable to enable man to "live up" to the requirements of God, and that man has fallen from his pristine estate of innocency and is now living the perishing earthly life. It is only by a new spiritual nature imparted to him by being "born anew" (Jno. 3:3), that is, being born "of the Spirit" (Jno. 3:5f, 8), that he is able to live the spiritual life which God requires. It is said that these words are the New Covenant exegesis of Ezekiel's vision of the dead bones (Ezek. 37:1ff). It is the Spirit of God who alone can give life to the spiritually dead.

But regeneration meant more to Jesus than a new

life; it includes purity also. God alone is pure in the absolute, so Jesus taught that it is the "pure in heart who shall see God" (Matt. 5:8). In order to effect a change in man's lost condition, and to impart the new life, Jesus came "to seek and to save that which was lost" (Luke 19:10), and "that they may have life, and may have it abundantly" (Jno. 10:10). This "abundant life" is imperishable, "I give unto them eternal life; and they shall never perish" (Jno. 10:28). It is imparted by Jesus, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (Jno. 6:63), and is received by faith in Him and obedience to His will, "I am the way, and the truth, and the life: no one cometh unto the Father but by me" (Jno. 14:6). Through faith, power is received to "sin no more."

The parables of Jesus likewise illustrate the teaching. The prodigal is represented as being "dead" and and as "alive again" (Luke 15:24). In the parable of the Marriage of the King's Son (Matt. 22:2ff), the new life is likened to a wedding garment. The garment was the gift of the king who extended the invitation, but was refused by the unhappy guest, who because of his refusal was bound and "cast out into the outer darkness" (Matt. 22:13). Jesus taught also that this new life is the knowledge of God and Himself, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (Jno. 17:3).

Remembrance

Jesus gave a specially solemn command while He was eating the last passover, at which time He instituted the Lord's supper. Of partaking of the simple loaf of unleavened bread and of the fruit of the vine, He said, "This do in remembrance of me" (Luke 22:19). This was a new rite to be observed by His disciples for all time.

Remission of Sins

In the song and prophecy of Zacharias, we read, "To give knowledge of salvation unto his people in the remission of their sins" (Luke 1:77). John the Baptist came "preaching the baptism of repentance unto remission of sins" (Luke 3:3; Mark 1:4). At the institution of the Lord's Supper, Jesus said, "This is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26:28), thereby proclaiming the meriting power of "passing over sins." Finally, just before Jesus left His disciples to return to His heavenly home with the Father, He directed his apostles "That repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:17). Remission of sins is forgiveness of sins. It does not mean a suspension of penalty, but that sins are treated as though they had never been committed. Remission refers specifically to the penalty or consequence of sin, while forgiveness relates particularly to the person.

Repentance

The Greek word "metamelomai" signifies to have a feeling or care, concern or regret, and expresses the emotional side of repentance which may issue in genuine repentance, or degenerate into mere remorse. Its use is seen in, "I will not: but afterward he repented himself, and went" (Matt. 21:29); this is the case of the son who was commanded to go into the vineyard and work, and at first refused, but later became concerned and went to work; "Ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him" (Matt. 21:32); this was Jesus' final word to those who asked Him about His authority for doing the works that He did, and His asking them about the baptism of John, telling them that John came unto them in the way of righteousness, but they were not even concerned or took any interest in his work, hence had no ground for believing him; "Judas, who betrayed him, when he saw that he was condemned, repented himself," etc. (Matt. 27:3), which consisted merely in remorse, not in the abandonment of sin; he accepted no new motives of conduct that would work a change of character.

Another word, "metanoeo" signifies "to have another mind," that is, to change one's opinion or purpose with regard to sin, and expresses the true idea of repentance in the New Covenant, of an inner change implied in a sinner's return to God. Its use is seen in: "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:2); also, the substantive "metanoia," "change of mind" occurs, John "preached the baptism

of repentance unto remission of sins" (Mark 1:4; Lk. 3:3); "I indeed baptize you in water unto repentance" (Matt. 3:11); and to those who came to be baptized of him, he said "Bring forth therefore fruit worthy of repentance" (Matt. 3:8; Luke 3:83). All these examples belong to the ministry of John the Baptist. When Jesus had been baptized by John, who now was in prison, and after the temptation, He began his public work by preaching, and saying, "Repent ye; for the kingdom of heaven is at hand" (Matt. 5:17); "Repent ye, and believe the gospel" (Mark 1:15). He said, "I am not come to call the righteous but sinners to repentance" (Luke 5:32); "Except ye repent, ye shall all likewise perish" (Luke 13:3,5). When the Twelve went forth, they "preached that men should repent" (Mark 6:12). Jesus upbraided the cities of Chorazin and Bethsaida because they repented not, saying, "If the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes" (Matt. 11:20f; Luke 10:13), and referred to those who "repented at the preaching of Jonah" (Matt. 12:41; Luke 11:32). The parables of the Lost Things tell of the "joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:7, 10). The Rich Man who was in torments in Hades thought that if one should go to his brethren from the dead, "they will repent" (Luke 16:30). In teaching concerning forgiving, Jesus said "If he repent forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3f), making repentance the sole condition of forgiving. In the

expression "righteous persons, who need no repentance" (Luke 15:7), we have a fine example of irony in Jesus' teaching, in reference to the self-righteous Pharisees mentioned in the second verse of the chapter. Then among the last words of Jesus to His apostles, He commanded them that "Repentance and remission of sins should be preached in his name unto all the nations" (Luke 24:47). As a vital experience, repentance manifests itself in producing the fruits of the new spiritual life. It is difficult to express the true idea of change of thought with reference to sin when the original words in the New Covenant are translated into another language. But the examples cited above clearly show that the dominant idea is the change of mind, and that the consequent reformation enters into one's experience from the very nature of the case. It seems not too much to say that with reference to sin repentance is the master fact of the kingdom of God. Without it there can be no forgiveness. Men must overhaul the values of life and put them down at their true price; repent, begin again, and make their conduct rise to meet the requirements of the higher conceptions of life. When one realizes the infinitude of God's love, the magnitude of Jesus' sacrifice, and the wonderful possibilities of the joy and fellowship in the kingdom of God, he cannot live on in the same old way. It is a manifestation of faith, but it takes faith of character for a man to launch himself toward a great moral goal before its tangible and profitable elements are within his reach.

Respect of Persons

One day the disciples of the Pharisees and the Herodians came to Jesus, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men" (Matt. 22:16; Mark 12:14; Luke 20:21); this was in connection with their question as to whether it was lawful to give tribute to Caesar or not. Jesus' answer is a strong argument against union of church and state; He directed the Jews to obey the rulers in political matters, but to worship God in their religion. One man is not to be regarded higher than another, nor is he due consideration above another. In the sight of God, men are judged solely by their character, apart from any influence of worldly or national considerations. Yet in the teaching of Jesus concerning the relation of one man to another, it is a foundation principle that each man must have the proper regard for the person of another. With Him human life and personality are sacred and must be held inviolable. Jesus taught the sacredness of life and the family unity of all men in such a manner that the sorrows of the poor were His sorrows. But His feeling was not one of mere commiseration; it was the feeling of love and trust. In all His teaching, there is the call for more respect for personality which strengthens the bonds of unity and leads to more peacefulness, more truthfulness, more love.

Rest

Among the great sayings of Jesus, there is one that is especially of much importance regarding the great consolation which He is able to give. Men are bowed beneath the duties and responsibilities of life, and in their own strength they too often rely for the power to meet them. Jesus would free men from all anxiety, all worry, all heartaches, and put in their stead a trust that is so loyal to the Father that there is no place for such in their hearts. Hence, He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy (useful), and my burden is light" (Mt. 11:28ff). It is He alone who has the power to reveal the Father, and the invitation extends to all who find life a struggle and a burden to come to Him to test His power and willingness to give rest and peace. He himself is the Divine example of that humility necessary to know the Father, and full surrender to Him is light in comparison to the heavy penalties of Sin. In Him and striving daily to grow up into His life, the peace and rest for which men should be seeking all along the journey of life may be attained.

Restoration

The Old Covenant looked for the time when the conditions of things would be such as to insure the full realization of the Divine purposes. In Jesus' day this conception grew more into a spiritualized anticipation

of a new order in which sin would no longer appear as a prominent feature. Jesus declared, "Elijah indeed cometh, and shall restore all things" (Mt. 17:11; Mk. 9:12), that is, He described the moral and spiritual regeneration as preached by John the Baptist as the restoration in fulfillment of, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6); however, the work of John must be thought of as only the inception of the work that was completed in Jesus. In this passage, "In the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28), He describes a state of special felicity for the saints. In these passages as in others elsewhere in the New Covenant, the restoration is assumed as a matter of which the hearers were familiar and so the nature of it is not unfolded. Whether the benefits of the restoration accrue to all men is also left undefined. It is only the disciples that appear in the field of vision in the passage cited; but there are also some passages that present a more inclusive view. Jesus said, "If, I be lifted up from the earth, will draw all men unto myself" (Jno. 12:32), but the extent of the scope is limited to those who willingly respond to His drawing power, as in "Who-soever believeth on him should not perish, but have eternal life" (Jno. 3:15f). Provisions are made for the redemption of all men, but men have wills of their own, and whether they share the benefits of salvation provided for them depends upon whether they avail themselves of its gracious privileges. It

can hardly be deduced from the teaching of Jesus that the salvation of all is meant in the teaching of the restoration.

Resurrection

The doctrine of the resurrection is discussed explicitly by Jesus in, "On that day there came to him Sadducees, they that say that there is no resurrection: and they asked him, saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the third, unto the seventh. And after them all, the woman died. In the resurrection therefore whose wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:23ff; Mark 12:18ff; Luke 20:27ff). The Sadducees assumed that the resurrection implies a resuscitation to a resumption of human functions, including the physical side of marriage. They had an erroneous idea of God and his power. For it is taught in the scriptures that God's ability and willingness to care for His creatures are so unlimited that the

destiny He has in store for them is caricatured unless His power is thought of in the highest possible terms. Hence Jesus taught not only resurrection, but a resurrection to a state as far above the sexual sphere as that of angels. Luke adds the explanation that inasmuch as there will be no deaths, marriage, in so far as it relates to births, will not exist, "Neither can they die anymore: for they are equal unto the angels; and are sons of God, being sons of the resurrection of the righteous, as in, "For thou shalt be recompensed in the resurrection of the just" (Luke 14:14), but this is disproved in "The sons of the kingdom shall be cast forth into the outer darkness" (Matt. 8:12); "There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast forth without" (Luke 13:28). As a feature in the judgment, the resurrection of all men is taught: the men of Sodom, Tyre, Nineveh appear (Matt. 11:22ff; 12:41f; Luke 10:14; 11:32); and those cast into Gehenna are represented as having a body, "It is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell" (Matt. 5:29f; 18:81; Mk. 9:43ff); "But rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28). In the final assize at the coming of the Lord Jesus Christ, all men appear, Matt. 25:31-46. Also, that there will be a resurrection is evident from, "I will raise him up at the last day" (Jno. 6:39f, 44, 54); "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they

that have done evil, unto the resurrection of judgment" (Jno. 5:28f). And when Martha said of her brother, "I know that he shall rise again in the resurrection at the last day, Jesus said unto her, I am the resurrection, and the life" (Jno. 11:24f). The resurrection of the righteous is founded on their union with God through Jesus and their present possession of such union, and the general resurrection of judgment, probably sets forth the extreme difference in the conditions of the righteous and of the wicked.

Resurrection, His

The life of Jesus demands that His life should not terminate on the cross. Death, as cruel and as shameful as His was, could not end everything after such a noble career. The gospel records give the resurrection of Jesus as the fullness of His life among men in person. There is no doubt that Jesus anticipated His own resurrection, though true that at first, He used only vague terms to describe it, "Destroy this temple, and in three days I will raise it up" (Jno. 2:19). But later, He spake more definitely, and when He mentioned His death, He added, "The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up" (Matt. 17:9, 22f; 16:21; 20:19; Mark 8:31; 9:9, 31; 10:34; Luke 9:22; 18:33). These references to His resurrection from an integral part of His claim to be the Messiah. "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40) was the only sign that was to be given

to the Pharisees who came to Him asking for one. To question His resurrection is to question His veracity. The gospels speak of His resurrection as that of no ordinary man; but of Jesus whose life and character was unique and for whose death no proper explanation was conceivable. The historical testimony is also abundant, "He is not here; for he is risen, even as he said. Come, and see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead" (Matt. 28: 6f; "Ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples" (Mark 16:6f); "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5f); the empty tomb will forevermore be an outstanding proof of His resurrection. The account of the walk to Emmaus (Luke 24), and the visit of Peter and John to the tomb (Jno. 20) have all the marks of reality and personal testimony. Thomas Arnold who is accounted as no mean judge of testimony said that the resurrection of Jesus was the "best attested fact in human history." The resurrection is vital in connection with the religion that Jesus taught men. It is the central fact, or it is the pivot about which all else in the religion of the New Covenant turns. Jesus spoke of His resurrection in the days of His life; He was raised from the dead; and the apostles preached the fact among men.

Retribution

This word does not occur in the Bible but the idea is often found. Jesus said to the Jews "Except ye be-

lieve that I am he, ye shall die in your sins" (Jno. 8:24). John the Baptist said to the Pharisees, "Who warned you to flee from the wrath to come?" (Matt. 3:7; Luke 3:7), in which it is the wrath of God that is meant, and the manifestation of which is described as burning the chaff with "unquenchable fire" (Matt. 3:12). It is written that Jesus looked round about on them with anger, being grieved at the hardening of their heart" (Mark 3:5), that is, at the attitude of the proud critical Pharisee. Also we have, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36). In connection with Jesus' great discourse on the ending of things, "These shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46), we should also remember, "The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16:27). Thus it is taught that in the vindication of righteousness, the justification of divine procedure, the rectification of wrongs, the triumph and the reward of the righteous, and the punishment of the wicked a final retributive judgment is scriptural and necessary.

Reverence

A basic idea in this term is that of "self-valuation of inferiority," and so sets forth an attitude toward another of doing him honor. Accordingly, in the parable of the Wicked Husbandmen, after many servants had been sent, the householder "sent unto them his son, saying, They will reverence my son" (Matt. 21:37;

Mark 12:6; Luke 20:13), that is, the husbandmen would have more honor and respect for the son than they had shown to the servants who had been sent to receive the fruits which belonged to the householder. To have the proper respect for the person and personality of another is a fundamental teaching of Jesus. Respect for womanhood is the sovereign remedy for all those sins that are known today as social sins. Whoever has the right regard for the person of another will never be guilty of trespassing upon personality. To cause a soul to stumble and go down, or to express contempt for any human being was to Jesus a horrible sin. The strength and purity of all social feeling is dependent upon this attitude of having the proper regard and the proper respect for others. Prostitution is the worst form of contempt for personality. Nor is there in His teaching any double standard; He sets the same standard for men and women alike. Men need the glow of Jesus' feelings to come unharmed out of temptations of every kind. This principle of reverence for personality is the truest and the highest of an individual or of civilization, and yields the result of the highest meaning and value of life.

Reward

In the Jewish religion of Jesus' day, fear of punishment and the hope of present good fortune and of future blessedness were the leading motives that influenced an individual. There was a mercenary element that made the motive for right-doing entirely too selfish. The Pharisees thought that one's title to immortality was assured when his righteous deeds exceeded

his evil acts. This attitude develops a selfish rather than an altruistic impulse among men, and is a direful foe to the vital personal faith of the individual. There are traces in the gospel records of this baneful influence, for example, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just" (Luke 14:12ff). So in Jesus' teaching, rewards are set forth as motives but as results of unselfish actions. If the motive as well as the act is unselfish, true happiness comes as the result. Jesus rejected the mercenary doctrine of rewards; but He knew that if man is to do his best he must have a worthy goal for which to strive. Jesus attracted men by calling them to nobler tasks; to Peter and Andrew, He said "Come ye after me, and I will make you fishers of men" (Matt. 4:19; Mark 1:17); there is no hint of material or personal rewards. The request of James and John, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory" (Mark 10:37; Matt. 20:21), shows how selfish their ambitions were. The statement of Peter, "Lo, we have left all, and followed thee; what then shall we have?" (Matt. 19:27; Mark 10:28; Luke 18:28), throws light upon their motives, that is, "What shall we gain by leaving all and following thee?" The answer of so many is but the reassertion of the old Pharisaic doctrine of rewards, "You

shall have a sure title to future blessedness." But Jesus taught that the kingdom of God is here now, and the goal that he sets before men is the attainment of a full life now, not merely in some distant future. The life which acknowledges God's mastery on the one hand is on the other enjoyment of the many blessings which the Father can and will bestow. Jesus teaches that the satisfactory possessions which a man may acquire are peace and confidence and perfect health, mentally, morally and spiritually. The goal He sets before men is emancipation from greed, anger, jealousy, fear, and worry; not things, not mere rewards, but perfected manhood with its resulting happiness, is that for which He bids men strive. It is to grow into the larger life. Jesus struck a solar plexus blow to the Pharisaic doctrine of rewards, that is, so much work, so much pay, in the parable of the laborers in the Vineyard. Centuries ago, Augustine made the pertinent comment on the attitude of the elder brother toward the prodigal that he thought to obtain something from God rather than possessing all things in God. The Father Himself is the highest reward that comes to the child of God, the humble follower of the Son, the Lord Jesus Christ.

Riches

In the parable of the Soils (Sower), it is stated "the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22; Mark 4:19; Luke 8:14), which looks at riches as things accumulated, or amassed. The Greek word in these passages is "ploutos"; that in the following passages is "chrema," which has the idea of usefulness of riches.

This last word occurs in "How hardly shall they that have riches enter into the kingdom of God! . . . How hard is it for them that trust in riches to enter into the kingdom of God!" (Matt. 10:23f; Luke 18:24). Jesus teaches that to make the striving for riches one's chief interest is not the right attitude, for no one knows that he will live for one hour to enjoy material possession; that material things are perishable, are transitory, and so do not reward one for the sacrifice and the effort; that man cannot have two chief centers of interest; and that if a man's motives are selfish and niggardly, he blinds himself to all visions of truth and gropes in darkness. In His teaching concerning riches, He sets before men the one solution of the problem, that is, single-minded loyalty to God. Man cannot attain to happiness in pursuit of something, if lost, that brings discontentment, or, if won, can bring only a passing pleasure. Yet, to be rich and have what wealth can buy is the chief ambition of fully three fourths of men today. Man is unable to serve two chief centers of interest, "Ye cannot serve God and mammon" (Matt. 6:24; Luke 16:13). The term "mammon" means riches and material possessions of every kind. Jesus' command to the rich young ruler, "Go, sell that which thou hast, and give to the poor" (Matt. 19:21; Mark 10:21; Luke 18:22); His command to His disciples, "Get you no gold, nor silver, nor brass in your purses" (Matt. 10:9; Mark 6:8; Luke 9:3); the fact that He had neither home nor wealth, all represent His attitude towards riches; but that does not represent His life in its entirety, for His commands to the rich young ruler and to His disciples were given to

men who were called to exceptional tasks, and His words about His own poverty reveal the purposes of the larger life upon which He had entered. In his daily work, He constantly associated with the rich and shared their hospitality. Indeed, His harsh critics called Him, "a gluttonous man and a winebibber" (Mt. 11:19; Luke 7:34). The fact that Zacchaeus retained half of his wealth (Luke 19:8) did not lessen Jesus' approval of him. It is not wealth itself that comes under His censure; it is the slavish pursuit of it, and the wrong use that it is put to that He condemns, and that for the simple reason of the baneful influence that it has upon the individual. Luke, who is inclined to regard all wealth as evil, has preserved the unique parable of the Unjust Steward (Luke 16:1ff), in which the chief point is to illustrate the right use of riches. He did not approve the methods of the dishonest steward, but commended his practical wisdom and foresight. In the narrative of the Rich Man and Lazarus (Luke 16:19ff), the only sin of the rich man is his riches, the only virtue of Lazarus is his poverty and suffering. The guilt of the rich man consisted in his failure to recognize his stewardship and render aid to the poor beggar that lay at his door. The presence of the needy beggar was an opportunity and a challenge, which the rich man, absorbed in his own selfish interests, neglected. As long as there is want and suffering, the disciples of Jesus are under a bonden obligation to do all in their power to relieve it. For one to trust in riches is to be disloyal to God and so comes under the censure of the Master. The failure of the rich young ruler to comply with the conditions of be-

ing perfect shows how riches may be a barrier to one's entering into the kingdom of God. He loved his wealth more than he loved Jesus, and so went away sorrowful. He could not meet the test, and Jesus then gave the crux of all his teaching concerning riches, "trust in riches." The failure of this man has been called "The Great Refusal," and has been woven both into poetry and art. It also illustrates the fact that wealth whether acquired or inherited handicaps the man who is in quest of the higher things of life. There is danger that those to whom wealth has been intrusted shall not put it to a wise and right use. Wealth, acquired rightly and used rightly; regarded as a trust and used faithfully for the service of God and men, has an important place in the kingdom of God. Too, it is obvious that the larger ability one may have in this resource entails a larger measure of responsibility. Jesus teaches that man should make wealth his slave rather than that he should become the slave to it. And there is the danger for all the divisive and destructive influences which wealth may wield. To acquire wealth rightly and use it with single-minded loyalty to the divine Father is not a curse, but is indeed a great blessing to its possessor. The acquisition of wealth and its possession as an end in itself means moral blindness and slavery for the individual, injustice to his fellows, and disloyalty to God. The foolish man who was going to pull down his barns and build larger ones is the supreme example of covetousness, but he was not permitted to live to enjoy the fruit of his greed, and we are told, "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).

Righteousness

With the Pharisees of Jesus' day, righteousness had come to be a matter of externals; the inner intent being almost lost entirely. Jesus said to them, "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone" (Matt. 23:23); but Jesus taught that the central element in righteousness is the intention to be right and to do right.

Jesus stated moral axioms so clearly that the world will never escape their power. He said some things once and for all; He did some things once and for all; that is, in His life and in His death, He set on high the righteousness of God as at once moral obligation and self-sacrificing love, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16), and with such effectiveness that men cannot escape the righteous influence, "And I, if I be lifted up from the earth, will draw all men unto myself" (Jno. 12:32). Jesus spoke of Himself as "life," and declared "I came that they may have life, and may have it abundantly" (Jno. 10:10). The keeping of the commandments has of course an important place in the divine economy, but it must not be thought of as of some artificial or mechanical fashion. The story of the Samaritan (Luke 10:25-37) has the inner quality of love written all through it. Righteousness is that side of life that makes for the largest and fullest life. It does not consist in outward formality. Its distinc-

tive note is its aim to build up the individual life to its highest moral and spiritual possibilities. Men are to hunger and thirst after righteousness (Matt. 5:6), and the promise is they shall be filled. But it must not be of the external variety; it must come from the sincere intents and purposes of the inner man. Jesus said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Although Jesus upheld the commandments of the law, He repudiated strongly the false ideas of the scribes and Pharisees which had led them to imperfect practice of the law. Too often have men thought of righteousness as merely a means of preparing for some future kingdom in heaven; but we should learn to think of it as the best and the highest in the ordering of a life here and now, for there is no break in the continuity of righteousness, and if the life is right now in this present time, we each may be assured that it will be right in the future life. It seems that men sometimes have the idea that death is going to work some great moral change in them. But such is erroneous in the extreme, and the present life is the preparatory period for the fuller, the more abundant life with the Father throughout eternity. Make the present right and the future will take care of itself.

Robber

Jesus said, "Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber" (Jno. 10:1); "All that came before me

are thieves and robbers" (Jno. 10:8). Jesus was talking to the Pharisees, and was setting Himself forth as the Good Shepherd. In the east, sheep-folds were enclosures which had but one entrance through which the sheep were driven at the close of the day. Jesus is the one way into life, the abundant life, and if men seek to attain life in any other way than through Him, they are like the thief and the robber who climb up some other way. Many had preceded Him claiming to be the deliverer of the people, but Jesus declared that all such were robbers. He says, "I am the door", "I am the good shepherd," "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (Jno. 10:9, 11; 1:6). That is conclusive; through Him men come to the Father.

Rust

Jesus said in the Sermon on the Mount, "Lay not up for yourselves treasures upon the earth, where moth and rust consume . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume . . . for where thy treasure is, there will thy heart be also" (Matt. 6:19f). The word "brosis" which is translated "rust" means literally "eating." "Rust" may refer to diseases which attack such vegetation as wheat, grapes, or cucumbers. There is no place on earth where the saying, "Where moth and rust consume" is more true than in Syria. Any kind of metal subject to corrosion seems to rust faster there than anywhere else. There is the definite reference to the transiteriness of the things of this world as compared to the stability and continuance of the spiritual

things. The treasures of earth are destroyed by moth and rust, but the heavenly treasures are untouched by these things. If one's hope centers in earthly treasures he will have a heart for nothing else; while if it centers in holiness of life, he will grow up into the likeness of the Master.

Sabbath

There is no subject on which Jesus came into such sharp conflict with the scribes and Pharisees as in the matter of Sabbath observance. He set Himself squarely against the current restrictions of the rabbis as contrary to the spirit and purpose of the original law of the sabbath. The rabbis seemed to think that the Sabbath was an end in itself, that man was made for it. According to their teaching, a man might suffer hardship, but the Sabbath must be observed inviolate. Quite to the reverse of this idea, Jesus taught that the Sabbath was made for man's benefit, and that if there should arise a conflict between man's needs and the letter of the Law, man's higher interests should have precedence over the Sabbath law. The Pharisees criticised His disciples for plucking grain and eating it on the Sabbath, but Jesus cited them to David's conduct in entering the house of God and eating the showbread which it was not lawful for him nor those with him to eat, and He raised this question concerning doing good on the Sabbath, "what man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on

the sabbath day" (Matt. 12:1ff; Mark 2:23ff; Luke 6:1ff); all say "the Son of man is lord of the sabbath," and Mark has "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). Again the ruler of the synagogue was moved with indignation because Jesus healed on the sabbath, and in reply He said, "Ye hypocrites, doth not each one of you on the sabbath loose his ox and his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?" (Luke 13:14ff). Again He asked the Pharisees, "Is it lawful to heal on the sabbath, or not? . . . which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?" (Luke 14:3ff). At Jerusalem when He cured the man at the pool of Bethesda, the Jews said it was unlawful for him to carry his bed on the sabbath day, and because of His healing the man on the sabbath, they persecuted Jesus, but He answered, "My Father worketh even until now, and I work" (Jno. 5:6ff). Jesus also showed them that they themselves did things which they regarded as being higher on the sabbath, "Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgment" (Jno. 7:22). Also the Pharisees said of Jesus, because He restored sight to

the blind man on the sabbath, "This man is not from God, because he keepeth not the sabbath" (Jno. 9:16).

There is no reason to think that Jesus discredited the Sabbath as an institution. It was His custom to attend the worship in the synagogue on the sabbath, "Straightway on the sabbath day he entered into the synagogue and taught" (Mark 1:21; Luke 4:31); "He entered, as his custom was, into the synagogue on the sabbath day, and stood up to read" (Luke 4:16). The human element of a day of rest must certainly have appealed to Him and met His approval. But the religious teachers of His day had made the law concerning the sabbath so distinctly ceremonial that the moral value was all but lost. But as the Messiah, He was not bound by the restrictions which the teachers had thrown about the institution; He could assert His lordship over it, "The Son of man is lord of the sabbath" (Matt. 12:8; Mark 2:28; Luke 6:5). The sabbath was not on the same plane as the great moral precepts which are unchangeable. Jesus throughout His teaching pushed the moral precepts of the law into the inner realm of thought and desire, thus making the requirements more difficult, and the law more exacting, so He urged a more lenient and more liberal interpretation of the Sabbatic law than was current among the religious teachers of His day.

Sacrifice

Jesus never attacked the sacrificial system of the Old Covenant. He takes for granted that the Jews should offer sacrifices, "If therefore thou art offering thy gift at the altar . . . leave there thy gift before

the altar" etc. (Matt. 5:23f). Indeed, He accepted it in part, at least, for He directed the leper whom He had cleansed, "Go, show thyself to the priest, and offer the gift that Moses commanded" (Matt. 8:4). However, we have no evidence that Jesus himself ever worshipped by offering the regular sacrifices; but He never attacked the system as He did the interpretations which were made upon moral law, "This people honoreth me with their lips; but their heart is far from me" (Matt. 15:8; Mark 7:6). But He did teach that the ethical transcends the ceremonial, not only as a general principle, but also as an act of worship, "First be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:24); and "I desire mercy, and not sacrifice" (Matt. 9:13; 12:7). Also He commended the scribe who put love to God and to man above sacrifice as being near to the kingdom, "To love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God" (Mark 12:33f). But Jesus taught not merely the superiority of the moral law to sacrifices; He also taught the discontinuance of the system of sacrifices, when He said, "This is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26:28; Mark 14:24; Luke 22:20). Thus Jesus taught concerning sacrificial offerings that the ethical is superior to the ceremonial, and that the sacrifice of Himself is as superior to the sacrifices of the Old Covenant as the New is superior to the Old.

The central idea in the New Covenant is that the sacrifice that Jesus made on the Cross is the final perfect sacrifice for the atonement of sin and the salvation of men. John the Baptist declared Jesus to be "The lamb of God, that taketh away the sin of the world" (Jno. 1:29, 36). In the Synoptics, there are two unmistakable references by Jesus to His death, "The Son of man came . . . to give his life a ransom for many" (Matt. 20:28; Mark 10:45); and "This is my blood of the covenant which is poured out for many" (Matt. 26:28; Mark 14:24; Luke 22:20). In the first, it is explicitly stated that He came to give His life "a ransom," which is of sacrificial significance; but of which if there is any doubt, it is wholly removed by the second passage which is recorded by each of the Synoptists. Jesus regarded His suffering and death as fulfilling the Old Covenant prophecies, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" (Luke 24:25f).

Sadducees

The Saddusaic party grew up about the same time as the Pharisaic party. Sadducees constituted the aristocratic party, and favored a broad policy that would make the Jews a nation among nations. They denied the resurrection, "On that day there came to him Sadducees, they that say that there is no resurrection" (Mt. 22:23; Mk. 12:18; Lk. 20:27); Jesus warned against their teaching and conduct, "Take heed and beware of the leaven of the Pharisees and Sadducees" (Mt. 16:6). They are described by Josephus

as "very boorish." Their lack of manners is not a characteristic usually of the aristocratic party, yet it suits what we find of them in the New Covenant. The cruel horse play indulged in when Jesus was tried before an irregular meeting of the Sanhedrin, "Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophecy unto us, thou Christ: who is he that struck thee?" (Mt. 26:67f; Mk. 14:65; Lk. 22:63f), shows the Sadducees to have been rough and overbearing. After the resurrection of Jesus, the opposition of the Pharisees became less hostile towards the disciples of Jesus, but that of the Sadducees increased in suspicion and hatred. Jesus never denounced the Sadducees except along with their opponents, the Pharisees, but He often denounced the Pharisees alone. The influence of the Sadducees was largely among the rich, whereas Jesus worked almost wholly among the poor, whence the Pharisees also had their strength, hence they opposed Him strenuously, because He was taking from them their source of strength. The Sadducees lived in Jerusalem and its environs, and Jesus' ministry was largely in Galilee, so no severe denunciations of the Sadducees as of the Pharisees have come down to us. They probably felt so secure in their political strength as to regard Jesus as a religious fanatic only. There is an element of contempt in their illustration of marriage in connection with their question about the resurrection.

Salt

Salt is considered by most authorities as an essential ingredient of our food. Jesus said, "Ye are the

salt of the earth" (Mt. 5:13), having reference to His apostles and disciples; but "If the salt have lost its savor, wherewith shall it be salted?" (Mt. 5:13; Mk. 9:50; Lk. 14:34). This has reference to loyalty and friendship. A person who has joined in a "salt covenant" with God and then breaks it is fit only to be cast out, "It is thenceforth good for nothing, but to be cast out and trodden under foot of men" (Mt. 5:13); "It is fit neither for the land nor for the dunghill: men cast it out" (Lk. 14:35). It is said that when an Arab once eats salt with even his worst enemy, he is bound to protect him as long as he is his guest. The "salt covenant" is expressive of steadfastness and loyalty. Salt is one of the great natural preservatives, and is applied by Jesus in a metaphorical sense to the moral and spiritual characteristics of His followers as the preservative of society from corruption. The tried and proved character of the believer has a preserving influence among men for the higher values of life, but if one falls away, turns back, his power for good is destroyed; he has no place in the moral forces which work. Jesus urges loyalty and steadfastness as a way to peace. "Have salt in yourselves, and be at peace one with another" (Mk. 9:50).

Salutation

Jesus denounced the scribes and Pharisees for their love for show, and their love for the praise of men. Of the scribes, He said, "Beware of the scribes, who desire to walk in long robes, and to have salutations in the market places" (Mk. 12:38; Mt. 23:7; Lk. 11:43; 20:46). It was the vain gloriousness which He places

under censure. When He sent forth the Seventy, He said, "Salute no man on the way" (Lk. 10:4), but ordinarily He encouraged proper civilities of this sort, "If ye salute your brethren only, what do ye more than others?" (Mt. 5:47); "As ye enter into the house, salute it" (Mt. 10:12). It was probably the elaborate salutations of prostrating one's self or of embracing that Jesus placed a ban upon, for in the usual greetings He would have his followers to be courteous to all. If there is a greeting to the friend only, there is done no more than the publicans did, but to include enemies as well marks one distinctively as a follower of Him.

Salvation

John the Baptist proclaimed authoritatively the near approach of the kingdom of God. Jesus reiterated this in His ministry, "Repent ye; for the kingdom of heaven is at hand" (Mt. 4:17); "Repent ye, and believe in the gospel" (Mk. 1:15). It therefore seems that Jesus' teaching about salvation had primarily a future content carrying with it the idea on the one hand of admission into the kingdom of God and on the other, deliverance from judgment. Jesus teaches that the kingdom is the "highest good," and that man must be adapted to his spiritual environment, and is to be with Him, "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom" (Luke 22:29f), and with the patriarchs, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Mt. 8:11). But generally, the descriptions

given are without comment, even when they are based on imagery of material things, "I shall not eat it, until it be fulfilled in the kingdom of God" (Lk. 22:16); "Ye may eat and drink at my table in my kingdom" (Lk. 22:30). So whatever one may conclude the kingdom is, it is certainly not exhausted by a mere reformation of the present order of material things. But the fate of a man depends on what he is before judgment, hence the practical problem is salvation from the conditions that bring judgment. No one can well separate present salvation from future salvation; they are inseparably connected. Sometimes Jesus speaks of the kingdom as present, in the sense that citizens of the future kingdom are living already on the earth, "He that is but little in the kingdom of heaven is greater than he" (Matt. 11:11); "The kingdom of God is within you" (Luke 17:21). Such are saved, "Today is salvation come to this house, forasmuch as he also is a son of Abraham" (Luke 19:9); "Thy faith hath saved thee; go in peace" (Luke 7:50), that is, they are saved from the bad moral condition that is so extended that it could be said that Satan holds sway in the world, "I beheld Satan fallen as lightning from heaven" (Luke 10:18); "When the strong man fully armed guardeth his own court, his goods are in peace" (Luke 11:21). This deliverance is individual. Yet, the divine privileges of the Jews were a reality and Jesus' normal work was limited to them. In sending out the Twelve, He instructed them, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel" (Matt. 10:5f); "It is

not meet to take the children's bread and cast it to the dogs" (Matt. 15:26; Mark 7:27), said He to the Syro-phoenician woman. Jesus admitted that the Jewish religion rested upon a real basis, "All things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not" (Matt. 23:3). In the latter part of His ministry, He withdrew from the mass of men to devote His attention to the Twelve, an act which can be explained only on the assumption that He chose them to be the leaders among men after He should be taken away. This is confirmed by, "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16:18), and "if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:17). The primary belief in God was taken as the correct moral ideal.

Pharisaic casuistry in inventing limits to righteousness had worked for an exclusiveness to salvation. The Law had never taken into consideration angry thoughts if actual murder was avoided, and so on. In contrast, Jesus set the idea of character, of the single eye, "If therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22); of the pure in heart, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8), for only so can the spiritual house be built upon the rock foundation. But merely to have the idea is not enough; there must be continual effort toward it and some degree of progress is imperative. Only those who have learned to forgive can ask for forgiveness, "Forgive us our debts, as we also have

forgiven our debtors" (Matt. 6:12); "Forgive us our sins; for we ourselves also forgive every one that is indebted to us" (Luke 11:4); "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts" (Matt. 18:35); "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14f). They who omit actual works of mercy shall have no share in the kingdom, Matthew 25:31-46; even idle words will be taken into account, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and the most precious possession that hinders progress must be taken out of the way, "If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee. . . . If thine eye causeth thee to stumble, pluck it out, and cast it from thee" (Matt. 18:8f; Mark 9:43ff). Men are known by their fruits, "Therefore by their fruits ye shall know them" (Matt. 7:20, 16; Luke 6:44); he that doeth the will of the Father is he that enters into the kingdom, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21); and finally the goal set before each man is to become a son in moral likeness to the Father, "That ye may be sons of your Father who is in heaven" (Matt. 5:45). It is definitely a part of Jesus' teaching that this progress is due to the Father's aid; and that the soul is dependent on God. Even the miracles which Jesus did were by the power of God, "If I by the finger of God cast out de-

mons, then is the kingdom of God come upon you" (Luke 11:20). Moral effort through the aid of God is an indispensable condition of salvation. But complete success in the moral struggle is not a condition in the sense of perfection. For the disciples to whom the kingdom was promised, "It is your Father's good pleasure to give you the kingdom" (Luke 12:32); the palsied man who receives remission of sins, "Son, thy sins are forgiven" (Mark 2:5); and Zacchaeus, of whom Jesus said, "Today is salvation come to this house" (Luke 19:9), were all far from being models of sinlessness. Jesus teaches an element of character "as a little child" as making up for the lack of moral perfection, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3), in which the point is not credulousness, nor is it meekness; nor are we to think of the passivity of a newly born infant, for it is gratuitous to assume that only such infants were meant, "And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Luke 18:15ff; Mark 10:13ff). In the wider teaching of Jesus, the meaning is quite clear. Salvation is for the poor in spirit, for those who hunger and thirst after righteousness, for the prodigal knowing his wretchedness, for the penitent publican. The self-satisfied Pharisee was rejected. A sense of

need and the desire that God will give are the characteristics; a child looks to his father with the feeling of dependence and with readiness to do his bidding. Even so is it that he who desires righteousness and strives toward it and trusts in the Father for the rest is the savable soul. Jesus speaks of the pardon of the publican, "This man went down to his house justified rather than the other" (Luke 18:14); and of the prodigal welcomed by his father, "while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, not necessary to suppose that all those who find the "strait way" (Matt. 7:14) are explicitly among the disciples of Jesus. Real knowledge of the Father is possible only through the unique knowledge of the Son, "No one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him" (Luke 10:22). Lack of faith in the Son forfeits all blessings, "He could there do no mighty work . . . and he marvelled because of their unbelief" (Mark 6:5f); Matt. 13:58); "All things are possible to him that believeth" (Mark 9:23).

Santification

This term is used in the New Covenant in the prevailing sense in which it is used in the Old, namely, to consecrate or set apart. In the expressions, "the temple that hath sanctified the gold," and "the altar that santifieth the gift" (Matt. 23:17, 19), the import is clear, that is, set apart for that particular purpose. In reference to Jesus, we read "whom the Father sanctified and sent into the world" (Jno. 10:36); "For their

sakes I sanctify myself" (Jno. 17:19), and the context shows that it means to consecrate Himself to His mission among men. The reference to the disciples, "Sanctify them in the truth"; "They themselves also may be sanctified in truth" (Jno. 17:17, 19), has both meanings of being set apart and also of being consecrated in the truth. Jesus sent them forth as the Father sent Him, and their mission also was one that called for consecration and devotion. In the case of Jesus, it cannot mean to make holy in the ethical sense. For the disciples, it is that setting apart to the service of God which makes for purity and holiness. Indeed, the most usual word to designate Jesus' disciples in the epistles is "saint."

Sanhedrin

Before Jesus' time, the Sanhedrin was the highest Jewish tribunal. In His day, it had lost many of its ancient powers. In the New Covenant, reference is sometimes merely to a court of justice, "They will deliver you up to councils" (Matt. 10:17; Mark 13:9), that is to any judicatory, "Whosoever shall say to his brother, Raca, shall be in danger of the council" (Mt. 5:22). But generally, it designates the Supreme Jewish Court of Justice in Jerusalem, in which the process against Jesus was carried on, "Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death" (Matt. 26:59; Mark 14:55); "And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate"

(Mark 15:1; Luke 22:66); "The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs" (Jno. 11:47). In Luke 22:66, "the assembly of the elders (presbuterion)" is substituted for "sunedrion." The Great Sanhedrin in Jerusalem was formed of the chief priests, the elders of the people, the high priest, and the scribes (Matt. 26:3, 57, 59; Mark 14:53; 15:1; Lk. 22:66), and made up of Pharisees and Sadducees alike. The chief priests were those who had been high priests and members of the privileged families from which the high priests were taken; the elders were the tribal and family heads of the people and the priesthood; and the scribes were the legal assessors. Joseph of Arimathaea is called "councilor (bouleutes)" (Mark 15:43; Luke 23:50), that is, a member of the Sanhedrin. The acting high priest was as such always the head and president of the Sanhedrin (Matt. 26:3, 57); at the time of Jesus' trial, Caiaphas was the president. There were also other officers, "the officer" (Matt. 5:25), that is, one of the "huperetai," literally the constables; "the servant of the high priest" (Matt. 26:51; Mark 14:47; Jno. 18:10), whom Josephus describes as "enlisted from the rudest and most restless characters." There is mention of "tormentors" (Matt. 18:34), and "spies" (Luke 20:20), probably the same that Josephus calls the "public whip." In Jesus' time, the Sanhedrin enjoyed a very high measure of independence. It exercised civil jurisdiction according to the Jewish law, and in some degree criminal jurisdiction. It could order arrest by its own officers, "Judas, one of the twelve, came, and with him a great multi-

tude with swords and staves, from the chief priests and elders of the people" (Matt. 26:47; Mark 14:43). It was empowered to judge cases which did not involve capital punishment, which required the confirmation of the Roman procurator: "Pilate, therefore said unto them, Take him yourselves and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death" (Jno. 18:31), however usually the procurator arranged his judgment in accordance with the demands of the Sanhedrin. The only case of capital punishment in connection with the Sanhedrin in the New Covenant is that of Jesus. Near the place of punishment the condemned man was asked to confess his guilt in order that he might partake in the world to come, cf. Luke 23:41ff. The Sanhedrin could put to death on their own authority, even a Roman citizen, for the offence of a Gentile passing the fence which divided the inner court of the temple from that of the Gentiles, but a sentence of capital punishment could not be passed on the day of the trial, the decision being examined on the following day.

Satan

Satan is represented in the scriptures as an adversary of both men and God. Several specific enumerations of his character occur: Tempter (Matt. 4:3; Mk. 1:13; Luke 4:9); Beelzebub (Matt. 12:24; Mark 3:22; Luke 11:15); Enemy (Matt. 13:39); Evil One (Matt. 13:19, 38); Father of lies (Jno. 8:44); Murderer (Jno. 8:44), but in the New Covenant, out of eighty-three passages, either Satan or devil is used in seventy. He is the enemy of man and is active in misleading human-

ity and cursing it, "The enemy that sowed them is the devil" (Matt. 13:39); he is described by Jesus fundamentally as "the evil one" (Matt. 13:19, 38). His controlling attribute is moral evil; but this cannot be described as belonging to Satan originally. Ethical evil cannot be created; it is the creation of each free will itself. Almost nothing is said of Satan other than his misleading men through wicked men. In the controversy with the scribes concerning casting out demons, "This man doth not cast out demons, but by Beelzebub the prince of the demons" (Matt. 12:24; Mark 3:22), Jesus rebuts their slanderous assertion by the simple statement, "If Satan casteth out Satan, he is divided against himself" (Matt. 12:26; Mark 3:23f). But He does more than refute the slander; He definitely sets His teaching against the idea that a man may make any definite and conscious personal alliance with Satan for any purpose whatever. The agent of Satan is always a victim. There seems to be a hint here that Satan has a kingdom, but there is no definite teaching on the subject. Nor are we taught that Satan has any power to introduce disorder in the physical universe or directly operate in the lives of men. It is true that Jesus spoke of a woman "whom Satan had bound, lo, these eighteen years" (Luke 13:16), but a careful study of this passage in connection with others of seeming like import reveals the fact that Satan's power in the physical world is very limited. His power is fundamentally his ability to deceive, for at the base of his character, "he is a liar, and the father thereof" (Jno. 8:44), and whatever kingdom he has is that which is founded upon lies and deceit. This corres-

ponds in a very important particular to the general Biblical emphasis upon truth. Jesus said, "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32), which is the way of deliverance from the power of Satan. Men are not tempted by evil per se, but by the good which can be obtained only at the cost of doing wrong. The testing of Jesus throws the greatest possible light upon the methods of Satan. Jesus was addressed as being conscious of Divine sonship; the attack was made by minimizing the evil, or twisting the evil into good in a deliberate and malignant attempt to obscure truth and induce to evil through the acceptance of falsehood. But the attack broke down against a loyalty to truth which made self-deceit, and consequently deceit from without, impossible. The lie was punctured by the truth and the temptation lost its power. The incident of Judas in delivering up Jesus reveals one of Satan's methods, that is, immediate suggestion "Satan entered into Judas" (Luke 22:3; Jno. 13:2, 27); but more generally, Satan's devices include human agents. Those who are given over to evil and persuade others to evil are children and servants of Satan: "Thou art a stumbling block unto me" (Matt. 16:23); "Get thee behind me, Satan; for thou mindest not the things of God, but the things of men" (Mark 8:33); "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt. 4:10; Luke 4:8), "Did I not choose you the twelve, and one of you is a devil?" (Jno. 6:70); "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof" (Jno. 8:44). It is therefore evident that Satan is the instigator and fomenter of that spirit of lawlessness which exhibits itself in hatred both of truth and right, and which has operated so disastrously in all the history of human kind.

Jesus in the temptation met and conquered Satan for the time, but this preliminary contest did not close the matter. When the Seventy returned from their mission, Jesus said, "I beheld Satan fall (Plummer) as lightning from heaven" (Luke 10:18). In every triumph over the powers of evil, there is seen the downfall of Satan. When the Greeks came to see Jesus, He asserted, "Now shall the prince of this world be cast out" (Jno. 12:31). In view of His approaching suffering and death, He said, "The prince of the world cometh: and he hath nothing in me" (Jno. 14:30), and also in connection with the promised coming of the Holy Spirit, "The prince of this world hath been judged" (Jno. 16:11). Satan is limited, judged, condemned, imprisoned, reserved for judgment from the beginning. The outcome is certain though the process may be tedious and slow. The victory of Jesus is the defeat of Satan; first for Himself as Leader and Saviour of men, "The prince of the world hath nothing in me" (Jno. 14:30); then, for believers, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren" (Luke 22:31f). The work of Jesus has already destroyed the empire of Satan. Satan is superhuman, but not in any sense

divine. His activities are cosmic, but not universal. He is doomed to final destruction as a world-power. His entire career is that of a secondary and dependent being who is permitted a certain limited time-lease of activity. See Matthew 4:8 and Luke 4:6f.

Saviour

In the New Covenant, the title that sums up God's relation to man is "Saviour." The term occurs but few times in the gospels. In Mary's song we have, "My spirit hath rejoiced in God my Saviour" (Luke 1:47), and in the announcement of the angel, he said, "There is born to you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2:11). The Samaritans said to the woman whom Jesus met at the well, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world" (Jno. 4:42). The term occurs often in the Epistles. Generally in the New Covenant, with the exception of Luke 1:47, and the pastoral epistles it is applied to Jesus. It became one of the most popular of the divine titles. Jesus is the Saviour of men.

Savor

In the Sermon on the Mount, Jesus said, "If the salt have lost its savor, wherewith shall it be salted?" (Matt. 5:13), and Luke records it thus, "If even the salt have lost its savor, wherewith shall it be seasoned?" (Luke 14:34); that is its distinctive and essential quality as a preservative. His disciples were to

manifest to men the tried and proved character. When salt loses its savor, it becomes tasteless and insipid, and its characteristic quality is lost.

The Greek word "phroneo" occurs in "Thou mindest (savourest) not the things of God" (Matt. 16:23; Mk. 8:33), which has the meaning of not perceiving or discerning the things of God. The idea of taste and smell inheres in the word. But the meaning is clear; Peter had not grasped the fullness of the meaning of his statement and the answer that Jesus made to him.

Sayest

When Pilate asked Jesus, "Art thou the King of the Jews?" He replied, "Thou sayest" (Matt. 27:11; Mark 15:2); "Thou sayest that I am a king" (Jno. 18:37). In answer to the question of the Sanhedrin, "Art thou then the Son of God?" He said, "Ye say that I am" (Luke 22:70), "I am" (Mark 14:62); and to Judas' question concerning who should betray Him, "Is it I, Rabbi?" He said unto him, "Thou hast said" (Matt. 26:25); and to the high priest who adjured Him to say whether He is the Christ. He answered, "Thou hast said" (Matt. 26:63f). All these are equivalent to "Yes." These are the rabbinnical idioms for an affirmative answer.

Scorn

It is written, "They laughed him to scorn" (Matt. 9:25; Mark 5:40; Luke 8:53). This is in connection with the raising of Jairus' daughter, of whom Jesus said "The damsel is not dead, but sleepeth," and shows

that the people were insolently sure that she was dead. There is the idea of taunting or jeering for the purpose of mockery. But Jesus went ahead undisturbed and quietly raised the girl from the dead. He showed his power over all things, even death. The scorner is one who dispises holy things and avoids the company of good men; but in a way he seeks truth, but his seeking is characterized by arrogance, while the seeking of the wise man is marked by devout caution.

Scourge

The "mastix" was a Roman instrument for severe bodily punishment. It consisted of a handle, to which several thongs of leather were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful. In later Jewish history, it was legalized and became a customary method of punishing an offender. Jesus warned His disciples, "In their synagogues they will scourge you" (Mt. 10:17); declared to the Pharisees concerning the prophets and wise men and scribes, "Some of them shall ye scourge in your synagogues" (Mt. 23:34); foretold His own shameful treatment at the hands of the Gentiles, "to mock, and to scourge, and to crucify" (Mt. 20:19; Mk. 10:34; Lk. 18:32f); and it is recorded, "Pilate therefore took Jesus, and scourged him" (Jno. 19:1). The Greek verb in these passages is "mastigo." In the first cleansing of the Temple by Jesus, we read, "He made a scourge (phragellion) of cords, and cast all out of the temple" (Jno. 2:15). Matthew and Mark use the word "phragelloo" in recording Pilate's scourging of Jesus, Mt. 27: 26; Mk. 15:15. In the

punishment of Jesus, we are reminded of the words of the Psalmist, "Many a time have they afflicted me from my youth up" (Ps. 129:2).

Scribes

The existence of law makes necessary the profession of those whose business it is to study the law and have a knowledge of its application. In the New Covenant, the scribes are usually described as the "grammateis," that is, students of the scriptures. The references are far too numerous in the gospels to cite them here. Besides the general designation, there is also a specific term "nomikoi," that is, students of the law, or lawyers, for example, "One of them, a lawyer, asked him a question, trying him" (Matt. 22:35; Luke 10:25); "The Pharisees and the lawyers rejected for themselves the counsel of God" (Luke 7:30); Jesus rebuked them, saying, "Woe unto you lawyers" (Luke 11:45f, 52); and He asked the lawyers and the Pharisees, "Is it lawful to heal on the sabbath, or not?" (Luke 14:3). When they were teachers of the Law, they were called "doctors of the law (nomodidaskaloi)" (Luke 5:17). The honors bestowed on these scholars by the people find expression in the titles conferred on them, the most common of which was "Rabbi." Jesus reproved the scribes and Pharisees for their love of the "salutations in the marketplaces, and to be called of men, Rabbi," saying, "Be not ye called Rabbi: for one is your teacher" (Matt. 23:7f). The title applied to Jesus by Andrew (Jno. 1:38); by Nathanael (Jno. 1:49); by Nicodemus (Jno. 3:2); and to John the Baptist by those who came to him about the question of puri-

fyng (Jno. 3:26), was a mark of the high regard they held for them as teachers. The intensive form "Rabboni" used by the blind man in addressing Jesus, (Mark 10:51), and by Mary (Jno. 20:16) expresses the deep veneration they each had for Jesus.

It was characteristic of the scribes, the rabbis, to demand positions of the first rank. They wanted the "chief place at feasts, and the chief seats in the synagogues" (Matt. 23:6; Mark 12:39; Luke 11:43; 20:46), and in most scathing terms did Jesus rebuke and reprove them. They were also excessively greedy, mention of which is made by Jesus, "Devour widow's houses" (Mark 12:40; Luke 20:47); "lovers of money" (Luke 16:14); "Within they are full from extortion and excess" (Matt. 23:25; Luke 11:39), hence, though they ostensibly gave instruction in the Law free, they must practiced methods that were unjust to obtain fees indirectly. Generally, the scribes belonged to the Pharisaic party which recognized the "traditions" of the elders and made them as binding upon the people as the written law. However, there must have been some scribes also among the Sadducees. Indeed the expression, "the scribes of the Pharisees" (Mark 2:16; Lk. 5:30) clearly implies that there were also "scribes of the Sadducees." The scribes were the teachers, and placed emphasis upon conforming one's life to the Law. So great was this that religion was dragged down to a mere legal formalism. But Jesus taught that it is from the heart, the mainspring of action, that all true service and worship come. This accounts for the scribes and Pharisees being so antagonistic to Him. He did not array Himself against the Law, but rather

against their interpretation of it and their insistence upon formal observance both of the written and the oral law. Many were the clashes that came between Jesus and the self-sufficient scribes, but always to set aside their cold aloofness and indifference to the mass of men.

Scripture

In the New Covenant, "scripture" and "scriptures" stand regularly for the sacred writings of the Old Covenant. In the gospels, this usage occurs in "Did ye never read in the scriptures?" (Matt. 31:42; Mk. 12:10); "Ye do err, not knowing the scriptures" (Mt. 22:29; Mark 12:24); "He interpreted to them in all the scriptures the things concerning himself" (Luke 24:27); "Then opened he their mind, that they might understand the scriptures" (Luke 24:45); "Ye search the scriptures" (Jno. 5:39), and many times Jesus appealed to the Old Covenant writings both from the standpoint of the unity of the dispensations and of their authoritativeness as the Word of God. No principle taught therein did he set aside, but rather did He intensify it and enlarge the area of its application. The Old Covenant sacred writings were scripture to Him. While the application of principle may vary, the principle itself is constant. This was recognized by Jesus and He constantly made appeal to the sacred books of the Old Covenant.

Seal

In ancient times closed doors were often sealed to prevent the entrance of any unauthorized person. So

we read of the chief priests and the Pharisees sealing the mouth of the tomb where Jesus was laid in order to "Make the sepulchre sure" (Matt. 27:66) against the intrusion of the disciples. But the use of the term often occurs in a metaphorical sense, in which the main idea is ratification or authentication, hence, it is written that the believer in Jesus "hath set his seal to this, that God is true" (Jno. 3:33), that is, giving attestation to the veracity of God, stamping it with the believer's own confirmation. The Father has authenticated Jesus as the bestower of the life-giving bread, "For him the Father, even God, hath sealed" (Jno. 6:27). Jesus is thus confirmed by the Father and given authority to dispense the food which abideth unto eternal life.

Seasons

In the Bible there is no mention of spring or autumn; the only seasons named are "summer and winter." In His predictions concerning the destruction of Jerusalem, He said to His disciples, "Pray ye that your flight be not in the winter" (Matt. 24:20; Mark 13:18) doubtless referring to the horrors of the siege from which they would seek to escape. Also we are told of the time of the feast of dedication, "It was winter" (Jno. 10:23). The summer season is hot and rainless. In the parable of the fig tree, Jesus said, "When her branch is now become tender and putteth forth its leaves, ye know that the summer is nigh" (Mt. 24:32; Mk. 13:28; Lk. 21:20), i. e., they could judge the approach of summer by observing the natural phenomena, so the signs which he had given them regarding

His coming would enable them to know that His advent was approaching.

Self-Righteousness

This term has come to represent those who think they may be saved by living morally, or for those who so think, an excuse for neglecting the redemptive work of Jesus. Jesus spoke one parable particularly to such as "trusted in themselves that they were righteous" (Luke 18:9ff). The Pharisees in general resented the idea that Jesus taught that all men need to repent, and they most of all. The Pharisees accepted themselves as righteous and looked with contempt and loveless indifference upon "sinners." But genuine righteousness in living is a demand and an achievement of salvation which is founded on faith and obedience. The Pharisee was self-centered and self-satisfied, quite like the men of today who anticipate being saved eternally because of their good deeds.

Service

In His farewell sermon, Jesus foretold the hardships which should befall His disciples, "They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God" (Jno. 16:2); this teaches that one may think that he is serving God and yet be far from doing the things that are pleasing unto Him. It should impress us that our opinions are about as valuable as chaff, and that our wills must be brought wholly and completely into submission to the will of the Father.

Jesus gave the royal law for attaining honor in the kingdom of God. It is the law of service, and He himself is the perfect example. He said that He "came not to be ministered unto, but to minister" (Matt. 20: 28; Mark 10:45). His whole career and His whole teaching is the model of service, and all those that would be like Him must serve also. He gave the most democratic principle upon which to determine the distributing of honor that men have ever known. It is true that He who serves best loves best, and he who loves best serves best.

Shadow of Death

Isaiah had prophesied,

"The people that sat in the darkness

Saw a great light,

And to them that sat in the region and shadow
of death,

To them did light spring up" (Matt. 4:16);

and in the hymn of Zacharias, we read, "To shine upon them that sit in darkness and the shadow of death" (Luke 1:79). Zacharias had reference to John the Baptist and his work; the first passage comes between the statement that Jesus heard that John was delivered up, and that He began to preach. The idea is probably founded upon the deep ravines, darkened by overhanging briars and vines through which the shepherd had sometimes to lead his sheep to find better pastures. Jesus came to lead men out of the darkness of sin, to shed forth upon them who know not the way of salvation the glorious light of the glad tidings

which alone has the power of rescuing men from the valley or shadow of moral and spiritual death.

Sheep

Jesus used the term often in His teaching. John designated Him as "the Lamb of God" (Jno. 29:36). He said of Himself, "I am the good shepherd; and I know mine own, and mine own know me . . . and I lay down my life for the sheep" (Jno. 10:14f); "when he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice" (Jno. 10:4); "My sheep hear my voice, and I know them, and they follow me" (Jno. 10:27). At the last supper, He applied to Himself the words of Zechariah 13:7, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:31; Mark 14:27). In sending forth His disciples, He said, "I send you forth as sheep in the midst of wolves" (Matt. 10:16; cf. Luke 10:3), and spoke of the "lost sheep of the house of Israel" (Matt. 10:6). In the narrative of the Good Shepherd to which reference has already been made, we read also, "He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth" (Jno. 10:12), but not so the Good Shepherd, "He layeth down his life for the sheep" (Jno. 10:15). In the final assize the righteous are designated "sheep," while the wicked are called "goats." Jesus made frequent use of "sheep" to instruct His disciples in the finer things of right living. He deduced the lesson that a man is more valuable than a sheep; that there is rejoicing over the repenting of one sinner; was moved to compassion because He

saw the people as sheep without a shepherd; warned against false teachers who come in sheep's clothing, but within, at heart, are devouring wolves; and in the most beautiful story of the Good Shepherd set forth His care for his disciples.

Shewbread

In refuting the charge the Pharisees made against His disciples for plucking and eating grain on the Sabbath, Jesus cited the incident of David and his companions having eaten the shewbread as told in 1 Sam. 21:4ff; "Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?" (Matt. 12:3f; Mark 2:25f; Luke 6:3f). The Pharisees regarded David as the most illustrious hero of the Jewish people, and the hunger of David was sufficient excuse to violate the rigid interpretation of the Law, so Jesus turned it to apply to the disciples who were hungry while they were passing through the grainfields on the Sabbath, and that they had done no more than the greatest hero and saint in Israel. He showed them how far their interpretation of the law was from the real import and the real value of the Sabbath.

Sick-Sickness

These terms occur fifty-seven times in the New Covenant. Healing the sick was characteristic of Jesus' ministry. "He healed their sick" (Matt. 14:14); "He

laid his hands upon a few sick folk, and healed them" (Mt. 6:5); the twelve were told, "Heal the sick" (Mt. 10:8; Luke 9:2), and in the last commission, He said, "They shall lay hands on the sick, and they shall recover" (Mark 16:18). Many were the sick that were brought to Jesus. Some of the diseases are specified: paralysis, "My servant lieth in the house sick of the palsy" (Mt. 8:6); "The brought to him a man sick of the palsy" (Mt. 9:2; Mk. 2:3; Lk. 5:18); Fever, Peter's mother-in-law lay "sick of a fever" (Matt. 8:14; Mk. 1:30; Luke 4:38). The sickness of Lazarus (Jno. 11:1) is not specified. Leprosy is spoken of as a defilement to be cleansed, rather than a disease to be cured. The proverb "They that are whole have no need of a physician, but they that are sick" (Matt. 9:12; Mark 2:17; Luke 5:31), has come down in several forms in apocryphal and rabbinical literature, but nowhere is it expressed so tersely as in the form it has in the Synoptics. Jesus healed the sick by His word or His touch, and His charge to the disciples when He sent them out to heal the sick is emphatic. One method of treatment is mentioned, "Anointed with oil many that were sick" (Mark 6:15). The duty of visiting the sick is specifically set forth by Jesus in the description of the judgment scene, "I was sick and ye visited me" (Matt. 25:36), in His approval of the righteous; "I was sick and ye visited me not" (Matt. 25:43), in disapproval of the wicked. The duty to the sick is often neglected. Jesus' compassion extended to all who were distressed in any way, but it is the healing of a different malady than physical ailment that occasioned His mission to the sons of men. It is

the disease of the soul, sin, that He came to enable men to be free. His interest extends to physical, mental, moral and spiritual health, but it is the condition of the inner man that is of more especial concern. He healeth all our diseases. He is the Great Physician; He is able and willing to remove the moral malady from the life of men. It is that they must be willing to accept the proffered mercy upon the terms upon which it is extended. He and He alone has the power to save men in all that salvation means. Accept Him.

Siege

The only direct reference to siege operations in the New Covenant occurs in Jesus' prediction of the complete destruction of Jerusalem when He wept over its coming doom, "For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:43f). This order and particulars of the siege are in full accord with the account of siege operations in the Old Covenant. We learn from Josephus that the prediction was completely fulfilled.

Sign

A sign "semeion" was a mark by which persons or things were distinguished or made known. The miracles of Jesus were "signs" to attest His unique relationship to the Father, "Certain of the scribes and

Pharisees answered him, saying, Teacher, we would see a sign from thee' (Matt. 12:38); "The Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven" (Matt. 16:1; Mark 8:11; Luke 11:16); the Jews asked Him, "What sign showest thou unto us?" (Jno. 2:18); "What then doest thou for a sign, that we may see, and believe thee?" (Jno. 6:30). Quite naturally "signs" are associated with miraculous power. In the training of the Twelve, Jesus did not hesitate to use signs, for example, the Wonderful Draught of Fishes (Luke 5:1ff), the many instances of healing the sick; and John speaks of the "signs" which He did that men should believe on Him (Jno. 20:31), evidences of His divine mission. The hallowed memorial to be done in remembrance of Him (Luke 22:19) symbolizes the spiritual manna by which soul and body are preserved unto everlasting life. But as faith increases, the need of signs decreases. This is hinted at in, "Except ye see signs and wonders, ye will in no wise believe" (Jno. 4:48), however, "signs" in the sense of miraculous display were to accompany the apostles, and believers, "These signs shall accompany them that believe" (Matt. 16:17f), and usher in and characterize the dispensation of the Holy Spirit.

Sin

The invectives which Jesus hurled at Pharisaism took their force largely from the fact that He gave clear utterance to what everyone knew. Those who regarded religion as a mere matter of formally keeping the externals of the law permitted the inner life to run riot as it would, "Woe unto you, scribes and

Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone" (Matt. 23:23); so Jesus laid emphasis upon the inner spirit as the essential factor in the moral and spiritual life. It was not merely the actual committing of adultery that is sin; it is the lustful desire which leads to the lustful and evil glance, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27f): it is the spirit of hatred that makes the thought of murder welcome, not merely the actual killing of a man that makes murder and sin, "Every one that is angry with his brother shall be in danger of the judgment" (Matt. 5:22). Jesus taught that His disciples should guard carefully the inmost thoughts of the heart. From this viewpoint, we are better able to determine whether sin is to be looked upon as positive or negative. Too often do men think of sin as merely the absence of goodness. The Pharisees thought that the man who did not keep the strict letter of the law was a sinner. But this is not the fuller teaching of Jesus. Men have the choice of two courses in life, one good and the other evil. The evil man does not stand still; he moves as surely as the good man, and becomes a positive force for evil. We must keep it clearly in our minds that evil does not exist in and of itself. Evil is the perversion of the good that is placed before man to minister to his happiness. Sin is more nearly to desist from this or that. Jesus spent little time in denouncing this sin or that sin; rather did He

set before men the ideal of true living which if accepted and acted upon will drive away all desire for wrongdoing. To Him righteousness is life. He came that "they may have life, and may have it abundantly" (Jno. 10:10). Therefore it follows that He thought of sin as death, or as the course of transgression which makes toward death, "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (Jno. 5:24). But man must turn his face from the doing of evil and walk in a different direction. He must be born anew, "Except one be born anew, he cannot see the kingdom of God" (Jno. 3:3), that is, surrender himself to the forces from above, rather than to those from below. He therefore stands in urgent need of that positive force which is able to bring him out of sin into righteousness, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (Jno. 3:15). Multitudes of men will be lost because they are drifting aimlessly about, or are existing in a condition of inertness with no particular interests in high spiritual ideas. The teaching of Jesus lays stress upon the seriousness of sin, and is wholly centered on redemption. Redemption from sin carries with it redemption from all other calamities. Jesus placed the kingdom of God as the highest attainment of man, and if it be attained, all other things are added, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). The failure to take an adequate view of the person of Jesus means that we fail to realize the seriousness of sin, for all Jesus' work and words are set

before us as chiefly for redemption. A life cannot be transformed merely by precept; the only effective force is the force of the divine life which will reach and save human lives. Sin lays the conscience under a load of distress, for which the only relief is the sense of forgiveness; but forgiveness is possible only through repentance, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). At base, repentance is change of mind, but such a change must issue in a changed manner of living. There must be the attitude which shows its sincerity by being willing to do everything possible to undo the evil which the sinner has wrought, "Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold" (Luke 19:8). If there is any consequence of the sinner's own sin which the sinner himself can make right, the sinner himself must genuinely repent and make that consequence right. While Jesus does not teach a constant morbid introspection, He does teach that men must be constantly alert to keep in the strait and narrow way. A change in the attitude of a sinner necessarily means a change in his attitude toward God, and this changed attitude affects the personal standing of the sinner in the sight of God. The man who has sinned against his body can find restoration from the consequences of sin only in the forces which make for bodily healing. So it is with the mind and the will. The mind that has thought evil must be cured of its tendency to think evil. The will which has been given to sin must be stirred to forsake sin and begin anew to make a life that has put sin in the background and desires the fullness of bless-

ing which comes from the sense of being forgiven the sins of the past. Forgiveness is attained through repentance and obedience to the terms upon which it is promised. But because a man may obtain forgiveness, he must not regard sin as a light or trivial matter. It can be no small matter for which Jesus made the supreme sacrifice. The very cross itself suggests the enormity and the heinousness of sin. Sin is serious because it thwarts life, true life; because it blocks the channel through which men may come to know God; because it is the disturbing element in re-attaining the proper relation between God and man, and so prevents the full progress of life into sonship. A man who is brought to realize how foul is sin and how great the sacrifice Jesus made to redeem man from its consequences, cannot live an unrepentant and disobedient life. Nor will he have the mind to quibble about this thing or that thing. He has the attitude that inasmuch as in him lies, every requirement and every command will be quickly and earnestly accepted and obeyed. He has not the attitude of seeking to pass upon the way forgiveness of sins is attained; he is humble and his heart speaks, Lord, show me the way, thy servant obeys. It is Jesus who achieved redemption from sin for men; it is He who alone has the authority to name the conditions upon which men may enjoy the freedom of redemption. At the bottom of all and every kind of sin lies unbelief. The sin of unbelief weights down the souls of men. Faith is invincible in its power, and he who has but little faith may come to the Master and learn of Him, and be led out of sin into the full joy of knowing that all past sins are blotted

out, remembered no more forever. What a blessed joy to contemplate!

Single Eye

Jesus said, "If therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22; Luke 11:34), which teaches a single-minded loyalty to the Father. The contrast is expressed, "But if thine eye be evil, thy whole body shall be full of darkness" (Mt. 6:23; Luke 11:34), which suggests the difference between the normal healthy eye and the abnormal diseased one. Much is dependent upon the eye for physical enlightenment, even so does much depend upon the heart for spiritual enlightenment. The expression "evil eye" (Matt. 20:15; Mark 7:22) means "envy" or "covetousness," which also has deterrent effect upon any life. For the fullest growth in character, there must be singleness of aim, and with the purposes of the heart right, the whole body or the whole life is full of light.

Sinner

In the New Covenant, this term is used: in the ordinary significance of one that sins, "I am a sinful man" (Luke 5:8); "Think ye that these Galilaeans were sinners above all the Galileans?" (Luke 13:2); of those who disregarded ceremonial prescription, "Behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?" (Mt. 9:10; Mark 2:15f; Luke 5:30); of those stained with certain

vices or crimes, as the publicans, "This man receiveth sinners, and eateth with them" (Luke 15:2); "But the publican . . . smote his breast, saying, God, be thou merciful to me a sinner" (Luke 18:13); "He is gone in to lodge with a man that is a sinner" (Luke 19:7); of the heathen, "The Son of man is betrayed into the hands of sinners" (Matt. 26:45); of the outstandingly sinful, "Adulterous and sinful generation" (Mk. 8:38); "We know that this man is a sinner" (Jno. 9:24); "We know that God heareth not sinners" (Jno. 9:31); of a woman of ill-fame, "Behold, a woman who was in the city, a sinner" (Luke 7:37, 39), of which characters, Jesus said, of those who accepted John's baptism, to the Pharisees, "The publicans and the harlots go into the kingdom of God before you" (Matt. 21:31f). Jesus' mission was to redeem all men, to bring them into full adjudication with the Father. He came to call sinners to repentance. It was to the sick of soul to whom He came to minister and to heal. To be free from all that hampers one's soul in true growth and true progress must be the goal of each man; and it is Jesus who shows the way.

Slander

Slander is as a rule a false charge, as, "Say all manner of evil against you falsely" (Matt. 5:11); but it may be the truth circulated with a hostile purpose, as "There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods" (Luke 16:1). Jesus Himself was a victim of slander, "They say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!"

(Matt. 11:19; Luke 7:34), and of false testimony, "Sir, we remember that that deceiver said while he was yet alive, after three days I rise again" (Matt. 27:63); "We heard him say I will destroy this temple that is made with hands, and in three days I will build another made without hands" (Mark 14:58). To refrain from slander is an important quality of true citizenship in the kingdom of God. Satan is the arch-calumniator and all falsehood and slander emanates through him and his emissaries. It is a baneful thing in the lives of men, and all true men should strive to rise above such an unworthy thing.

Son of God

It has frequently been urged that the source of this title for Jesus Himself was the employment of it by the voice from heaven at His baptism, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17; Mark 1:11; Luke 3:22); there is in this something that is very personal, as the adjective "beloved" and the clause "in whom I am well pleased" clearly and definitely set forth, and this may be said also of the words at the Transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5; Mark 9:35). It is probable that Satan became aware of the voice from heaven at His baptism, at least, it is implied in the terms with which he approached Him in the Temptation in the wilderness, "If thou art the Son of God" (Matt. 4:3, 6; Luke 4:3, 9), and if Satan used the title in recognition of His Divine Sonship, we may conclude also that the demoniacs who hailed Jesus, "What have we to do with thee, thou Son of God?"

(Matt. 8:29; Mark 3:11; 5:7; Luke 4:41; 8:26) used it in the same sense. It seems that the title has a physical significance in the words of the angel in the announcement of His birth, "The Holy Spirit shall come upon thee, and power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35), which is much like that in the account of the first man, "The son of Adam, the son of God" (Luke 3:38). Likely, also the pagan Roman soldier was thinking in terms of a hero born of a human mother but of a divine father as is so often represented in the Roman literature, "Truly this was the Son of God" (Matt. 27:54; Mark 15:39).

When Jesus drew from His disciples the great confession at Caesarea Philippi, "Thou art the Christ" (Mark 8:29; Luke 9:20) which Matthew has "Thou art the Christ, the Son of the living God" (Matt. 16:16), it becomes quite apparent that He is recognized by them as the Son in the highest sense, as also when He came walking on the water, they worshipped Him saying, "Of a truth thou art the Son of God" (Mt. 14:33). There appears to be more than what is sometimes contended for by many scholars, namely, that "Son of God" and "the Christ" are exactly parallel. In His trial, He is adjured by the high priest, "Tell us whether thou art the Christ the Son of God," to which Jesus answered, "Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. 26:63f), which is thus recorded by Luke, "If thou art the Christ, tell us," to which He

said, "If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, what further need have we of witness? for we ourselves have heard from his own mouth" (Luke 22:67ff), and Matthew tells us that they all agreed that He had spoken blasphemy and was worthy of death (Matt. 26:65ff), in which it seems that the second question, "Art thou then the Son of God" implies more than the first, "If thou art the Christ, tell us," for the scene becomes much more intelligible if we think of the boldness of the first answer which suggested that He was making a much higher claim for Himself than being the Christ, at least, from their understanding of the term, and their second question applied to that higher claim. It was when Jesus affirmed the higher claim "Son of God" that their angry astonishment knew no bounds, and sentence was immediate and capital. There could be doubt raised as to whether claiming to be the Christ would be regarded as blasphemy, but there was none from the standpoint of the priests in asserting Himself to be "Son of God." This is also more apparent from this passage, "For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God" (Jno. 5:18); and too, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God" (Jno. 10:33).

But, naturally, in our study, we are interested most

in the words of Jesus Himself on the subject. Often does He speak of God as His Father, and to His disciples He speaks of God as their Father; but never one time does He speak to them of God as their common Father; He says, "My Father and your Father" (Jno. 20:17). There is a peculiar solemnity in this passage where he speaks of God as "the Father" and of Himself as "the Son": "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; Luke 10:22). These words reveal an intimacy between the Father and the Son which could not have been conferred by mere official appointment. The mere conferring of an office upon a mere man could not enable him to do things beyond the reach of human powers. But there is a saying by Jesus himself which may seem to refute the idea thus far developed of the uniqueness of His Sonship, "But of that day and hour knoweth no one; not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:36; Mark 13:22); yet there are but few sayings that portray more strongly His consciousness of being more than a man. There are four planes of being and of knowledge specified in this passage; that of men; of angels; of Himself; and of the Father; and it is evident that He is above not only men but angels also, and surely none but a Divine being can possibly be above the angels. So if it be confessed that He is ignorant of anything, it is mentioned simply as a matter of surprise. However, one might from this easily conclude that He is intermediate between

the angels and the Father, but this is rendered impossible by His greatest of all sayings in which He calls Himself the Son, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18ff), in which the Son is mentioned along with the Father and the Holy Spirit in such a way as to show clearly the equality of all three. No wonder, then, that those who would deny His divinity seek to get rid of this passage, but its genuineness cannot be seriously impeached and it stands as the climax of the record of Matthew. In the fourth gospel, Jesus is called the "Son of God" by others and applies the title to Himself: "And I have seen, and have borne witness that this is the Son of God" (Jno. 1:34); "Rabbi, thou art the Son of God" (Jno. 1:49); "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16); "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (Jno. 3:18). The expression "only begotten Son of God" makes Him the Son in a sense in which no other being can be. Further, there is set forth His pre-existence in the title Son of God, yet it also occurs in the title Son of man. But the deeds attributed to Him afford the strongest proof of his divinity and are beyond the competence of any mere man: He executes judgment, "For neither doth the

Father judge any man, but he hath given all judgment unto the Son" (Jno. 5:22); He has life in Himself and quickeneth whom He will, "The Son also giveth life to whom he will," "The dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself" (Jno. 5:21, 25f); He gives eternal life, "I came that they may have life, and may have it abundantly" (Jno. 10:10); and it is the will of the Father that all men should honor the Son as they honor the Father, "That all may honor the Son, even as they honor the Father" (Jno. 5:23). What the Son does, it is given unto Him by the Father, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner" (Jno. 5:19), and only that which He heard from the Father did He speak, "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works (Jno. 14:10). And lastly, God is not only His Father, but and my God and your God" (Jno. 20:17). Merely official Sonship is not adequate for such statements as these. He is the Son of God in a unique sense in which no other being can be "Son" in the same way. His Sonship is perfect and embraces all the elements that are essential to such a Sonship. Verily, Jesus is the Son of God, only begotten of the Father, and full of grace and truth. It is through Him alone that men may attain to right relations to the Father and become adopted sons in the spiritual realm.

Son of Man

The title "Son of man" is Jesus' favorite designation of Himself. It occurs in the gospel records eighty-one times. With one exception, "How sayest thou, The Son of man must be lifted up? who is this Son of man?" (Jno. 12:34), it is always on His lips. Outside of the Gospels it occurs but three other times in the New Covenant. This expression occurs in, "What is man, that thou art mindful of him? And the Son of man that thou visitest him?" (Ps. 8:4), in which parallel lines, it is equivalent to "man;" "Let thy hand be upon the man of thy right hand, Upon the Son of man whom thou madest strong for thyself" (Psa. 80:17), in which there is an appeal for the raising up of one to redeem Israel. It is possible that these lines may have been responsible for kindling the Messianic consciousness in the heart of Jesus. But the book of Ezekiel has this phrase no fewer than ninety times, from which it seems obvious that there was one before Jesus who bore the title, at least in certain events of his life. It is always applied to Ezekiel himself and designates his prophetic mission. After Ezekiel's day, there arose another prophet who has put on record that he was addressed from the same high source by the same title, "So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, understand O Son of man; for the vision belongeth to the time of the end" (Dan. 8:17), words designed to raise the spirit of the trembling servant of God. There is another occurrence of the term in which its use is entirely different; in Belshazzar's

reign, it is recorded in the dreams and visions of Daniel in the seventh chapter, "I saw in the night-visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him" (Dan. 7:13), in which there is described the fifth ruler who should rule after the rule of the four beasts over the earth should have terminated, and His rule and reign is portrayed thus, "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). These words bring to our minds almost immediately the words of Jesus to the high priest during His trial, "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. 26:64; Mark 14:62). The echo is equally distinct in "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30; Mark 13:25; Luke 21:26f).

This self-designation is especially frequent and striking in the passages which refer to His future coming and the judgment. In all such the resemblance to the apocalyptic scene in Daniel is very remarkable, and the consciousness of Jesus to His Messiahship is emphatically expressed; and the passage in Dan. is clearly Messianic in its scope. However, there is another considerable series of passages in which Jesus used the phrase in referring to His suffering and death, but

which also are most easily understood by regarding them as Messianic too, that is, from the view point of the things He must undergo because of His Messianic mission. In fact, the more ideal passages are made clearer if they are interpreted in the same way. This leads up to the statement, the expression "Son of man" is best understood from the view point of His Messiahship in general, whereas, from any other point of view, there are many that become awkward and difficult! It is true, however, that this passage "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Matt. 8:20; Luke 9:58) may be used in support of the idea of the lowliness of His human lot on this earth, but at the same time it may express a great deal more; or this, "The Son of man is lord of the Sabbath" (Matt. 12:8; Mark 2:28; Luke 6:5) may be cited to emphasize the loftier and more ideal elements in the conception, and thus have some basis for the idea of Jesus' being the Head, the Type, and the Ideal of the race; but such run counter to the opening scene of the judgment, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory" (Matt. 25:31). So on the whole, it is more nearly in harmony with the truth to regard each of the eighty times the expression came from Him as having reference to His Messianic mission.

The expression, "One like unto a son of man" in Daniel, is primarily in reference to the Hebrew people as is expressly noted in the prophecy; and Jesus no doubt thought of Himself as a representative of the people of God, in much the same manner as the people

in ancient times thought of the ruler of the nation. It therefore appears that Jesus thus designated Himself in His function of the Messiah rather than in His personal qualities as a man. Of course, we must make an effort to ascertain the reasons that caused Him to use this expression to designate Himself. The first and most obvious one is that the passage in Daniel is Messianic, and Jesus was conscious of His being the Messiah. A second very probable reason is that it half concealed as well as half revealed his work and mission. Rarely did He use the term Messiah, and doubtless for the reason that His contemporaries were not ready for an open declaration of Himself in that character; so in all stages of His ministry, He called Himself the Son of man without any hesitancy. The inference is that while the phrase expressed much to Himself and quite likely much also to His immediate followers, it did not convey to the ear of the public in general a Messianic claim. This is surely clear from the statement of the perplexity once manifested by those who were listening to Him, when they asked, "Who is this Son of man?" (Jno. 12:34); and also offers easy explanation of Jesus' question to His disciples at Caesarea Philippi, "Who do men say that the Son of man is?" (Matt. 16:13), or "Who do men say that I am" (Mark 8:27), or "Who do the multitudes say that I am?" (Luke 9:18), or as the marginal reading in Matthew, "Who do men say that I the Son of man am?" It is very obvious that the designation "Son of man" did not mean to all that He claimed to be the Messiah, or the Christ. Still a third reason may be suggested: It is difficult to put aside the belief that Jesus chose this

expression to designate himself because it set forth a sense of connection with all men in sympathy, fortunes and destiny. He knew Himself to be identified with men as brother, fellow-sufferer, and representative. In some respects, the highest word He ever spake is "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). So there can be no doubt that it outstandingly expressed His consciousness of His spiritual Messiahship. Though setting forth His unique relation to mankind, He was all the while conscious of His divine mission, that through suffering and teaching He was to perform a peculiar service to humanity, and the term Messiah might have aroused hopes at variance with His purpose and ideal. Alike with the expression "Son of God," "Son of man" proclaimed His kinship with His disciples to whom "He gave the right to become children of God" (Jno. 1:12), and also at the the heavenly Father and to man. He is Son of God same time portrayed His unique relationship both to and Son of man.

Sons of God

Jesus said, "Blessed are the peacemakers: for they shall be called the sons of God" (Matt. 5:9); "Love your enemies . . . that ye may be sons of your Father who is in heaven" (Matt. 5:44f). There is no reasonable doubt that there is a distinction between sonship by virtue of creation and sonship by virtue of faith in Jesus. Sonship is the highest goal that a man may attain to in his relation to God in the spiritual realm. Jesus revealed the way of this sonship, and likewise

declared the blessings which accrue to one in such relationship. To be a son of God is to enjoy the Father's wonderful love, "I pray . . . that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (Jno. 17:20, 23); to be the object of His Fatherly care, "Behold the birds of the heaven . . . your heavenly Father feedeth them, Are not ye of much more value than they?" "If God doth so clothe the grass of the field . . . shall he not much more clothe you?" (Matt. 6:26, 30; Luke 12:24, 28); to share in the family love, "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35); and to serve in the family in true service, "If a man love me, he will keep my word and my Father will love him and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me" (Jno. 14:23f); "Herein is my Father glorified; that ye bear much fruit; and so shall ye be my disciples" (Jno. 15:8). This sonship is attained through humble submission of one's will unto the will of Jesus and is manifested in an unwavering faith and an unquestioning obedience to all His holy commands. Such is possible for all men, but will be enjoyed only by those who conform to His requirements for becoming sons and keeping in that relationship.

Soul

In the New Covenant, "psuche," soul is very carefully distinguished from "pneuma," spirit. "Psuche" is used where "pneuma" would be out of place, yet

there are instances where "pneuma" might be substituted. We read, "He bowed his head, and gave up his spirit (pneuma)" (Jno. 19:30) to the Father, and also "I lay down my life (psuche) for the sheep" (Jno. 10:11, 15, 17); also "The Son of man came . . . to give his life (psuche) a ransom for many" (Matt. 20:28; Mk. 10:45). The "pneuma" is the life principle derived from God; the "psuche" is man's individual possession and that which distinguishes one man from another and from inanimate nature. The "pneuma" of Jesus was surrendered to the Father in His death; He gave up His individual life "psuche" as a ransom for many. His life "psuche" "was given for the sheep." In the many passages in which "psuche" occurs, we read, "Sought the young child's life" (Matt. 2:20); "Be not anxious for your life . . . Is not the life more than the food?" (Matt. 6:25; Luke 12:22f); "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in hell" (Matt. 10:28) "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:39; 16:25; Mark 8:35; 17:33; Jno. 12:25); "My beloved in whom my soul is pleased" (Matt. 12:18); "What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Mt. 16:26; Mk. 8:36f); "Thou shalt love the Lord thy God with all . . . thy soul" (Mt. 22:37; Mk. 12:30; Lk. 10:27); Jesus said, "My soul is exceeding sorrowful" (Mt. 26:38; Mk. 14:34; Jno. 12:27); "Ye shall find rest unto your souls" (Mt. 11:29); "Is it lawful on the sabbath day . . . to save a life?" (Mk. 3:

4; Lk. 6:9); Mary sang, "My soul doth magnify the Lord" (Lk. 1:46); Simeon prophesied, "A sword shall pierce through thine own soul" (Luke 2:35); the covetous fool said, "Soul, thou hast much goods laid up. . . but God said . . . this night thy soul is required of thee" (Luke 12:19f); "He that hateth not his own life cannot be my disciple" (Luke 14:26); "In your patience ye shall win your souls" (Luke 21:19); Peter said to Jesus, "I will lay down my life for thee, Jesus answereth Wilt thou law down thy life for me?" (Jno. 13:37); "Greater love hat no man than this, that this, that a man lay down his life for his friends" (Jno. 15:13). The distinction between "psuche" and "pneuma" has been thus described, "Man is not spirit, but has it: he is soul In the soul, which sprang from this spirit, and exists continually through it, lies the the individuality—in the case of man, his personality, his self, his ego." Therefore soul is the opposite of body; it stands for the individual, personal life, the person. In man soul is his personal life while spirit is the principle of that life.

Sparrow

The small brown and gray sparrows swarm in the parts of Palestine that are adjacent to the Sea of Galilee. Jesus drew from every phase of nature and life to teach great lessons of spiritual value. Of the sparrows, He said, "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father" (Matt. 10:29), referring to the custom of catching small birds and selling them to be skinned, roasted and sold as tidbits. Here also we have the ori-

gin of that line oft-quoted, "He marks the fall of the sparrow." Then there follows the comforting assurance, "Fear not therefore: ye are of more value than many sparrows" (Matt. 10:31); a very definite statement of the infinite care and watchfulness of the Father for all His creatures. Luke varies a bit, "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God . . . Fear not: ye are of more value than many sparrows" (Luke 12:6f).

Spirit

Spirit is the life-principle in man and is expressed in varied application. Sometimes it denotes an apparition, "They were terrified and affrighted, and supposed that they beheld a spirit" (Luke 24:37); often it refers to "unclean spirits," "a man with an unclean spirit" (Mark 1:23, 26f); Jesus gave the Twelve "authority over unclean spirits" (Matt. 10:1); "But the unclean spirit, when he is gone out of the man passeth through waterless places, seeking rest, and findeth it not" (Matt. 12:43); "The unclean spirits came out, and entered into the swine" (Mark 5:13), and often it is the spirit which distinguishes man from the brute, hence in death the spirit is yielded to God, "Father, into thy hands I commend my spirit;" "Jesus . . . yielded up his spirit" (Matt. 27:50); "gave up his spirit" (Jno. 19:30). Also it expresses all the manifestations of the spiritual part of man, that is, his thinking, his feeling, his willing; and denotes certain qualities or characteristics of men, as, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Mt. 5:3); men may turn away from the spirit of truth and em-

brace the spirit of error. We read that "God is a spirit: and they that worship him must worship in spirit and truth" (Jno. 4:24), hence the power of God is manifested in human life and character, "Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about" (Luke 4:14), and particularly, "I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49). It is through the spirit that men lay hold of things and understand them, "Jésus, perceiving in his spirit" etc. (Mark 2:8); distress and sorrow come to it, "He sighed deeply in his spirit" (Mark 8:12); joy and happiness is a manifestation of the spirit, "He rejoiced in the Holy Spirit" (Luke 10:21), because of the successful tour of the Seventy; it is the means of foretelling, "How then doth David in the Spirit call him Lord?" (Matt. 22:43). Spirit is the life-principle; it has not parts as body has, "A spirit hath not flesh and bones" (Luke 24:39). It is the quickening power (Jno. 6:63), and through the influence of the wonderful works and words of Jesus, men are quickened and stirred to higher ideals and aspirations, to higher planes of thought and living. Though it may come often to each of us in life that "the spirit indeed is willing, but the flesh is weak" (Matt. 26:41; Mark 14:38), we should be trying constantly to manifest in our lives among men the spirit of Him who gave so much for us. This identifies His disciples.

Spiritual Meat

Jesus designated Himself as the spiritual food or meat for those who follow him, "I am the bread of life I am the living bread yea and the bread which I will give is my flesh, for the life of the world Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves," etc. (Jno. 6:48ff). Obedience to the will of God is nourishment for the spiritual life, "I have meat to eat that ye know not Jesus saith unto them, My meat is to do the will of him that sent' me, and to accomplish his work" (Jno. 4:32ff). In His temptation, He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; Luke 4:4).

Spit

Spitting in one's face has always been regarded as the grossest kind of contempt. In the most humiliating treatment of Jesus in His trial, "they spit in his face" (Matt. 26:67); "Some began to spit on him, and to cover his face" (Mk. 14:65); "They spat upon him" (Mt. 27:30; Mk. 15:19). He had foretold of this shameful treatment, "They shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him" (Mark 10:34; Luke 18:32), yet in the fulfillment, He patiently endured it all. In restoring hearing to the deaf man with an impediment in his speech, we have recorded, "He put his fingers into his ears, and he spat and touched his tongue" etc. (Mark 7:33); in the case of the blind man of Bethsaida, we read, "when he had spit on his eyes" etc. (Mark 8:23); and of the

case of the man born blind, it is written, "He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay" etc. (Jno. 9:6). It was a widespread belief in Jesus' time that spittle possessed medicinal qualities, and it is probable that Jesus made use of the current opinion regarding it. At any rate, the afflicted ones were healed of their ailment.

Sponge

This word "spoggos" occurs only in the incident at the crucifixion, "one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink" (Matt. 27:48; Mark 15:36), which John records as being done in response to His word, "I thirst," "There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished" (Jno. 19:28ff).

Stature

This term is used in the gospel records, "Jesus advanced in wisdom and stature" (Luke 2:52); and of Zacchaeus, "He was little of stature" (Luke 19:3), in the sense of "height of the body." But it is also used with reference to "length of life," for example, "He is of age" (Jno. 9:21,23), and this fixes the meaning of, "Which of you by being anxious can add one cubit unto the measure of his life?" (Matt. 6:27; Luke 12:25), for to add about eighteen inches to one's height would be a grotesque feat, while in the import of Jesus' words, it is the smallness of the act that is empha-

sized. It is a protest and warning against over anxiety.

Steward

We read in the New Covenant of "Chuzza Herod's steward" (Lk. 8:3), which from the word used "epitropos" suggests that he had charge of Herod's children in their educational training. The same word occurs in "And when even was come, the lord of the vineyard saith unto his steward, Call the laborers and pay them their hire" (Mt. 20:8), in which case the steward was the paymaster. It is the parable of the Unjust Steward that illustrates best the practice of stewardship. The unjust man had full charge of his lord's affairs and could use them to his own advantage if he chose to do so, and was accountable to his lord and could be called upon to render an accounting at any time. If unfaithful, he was discharged at once, (Lk. 16:1ff). Likewise do the parables of the Pounds, the Talents, and the Wicked Husbandmen teach the same lessons. Jesus warned His disciples against unfaithfulness in His absence as is implied in, "Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? (Lk. 12:42), according to which, the steward had the task of managing all the affairs of his lord, looking after the receipts and expenditures and distributing to each of the household what should come to him. The disciples of Jesus have intrusted to them the message of the Gospel to use to the best advantage in behalf of others until His return. In "the ruler of the feast" (Jno. 2:6), the marginal reading is "steward". Each one in the king-

dom of God is a steward and shall be called upon to give account of his stewardship, both in receiving and distributing. The faithful one is doing all in his power to build up the kingdom and be in readiness for the coming of the Lord.

Storehouses

The Greek word "tameion" is rendered "inner chamber" in, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret" (Mt. 6:6); "Behold, he is in the inner chambers" (Mt. 24:26); "What ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops" (Lk. 12:3); and "store-chamber" in, "Consider the ravens, that they sow not, neither reap; which have no store-chamber, nor barn; and God feedeth them: of how much more value are ye than the birds!" (Lk. 12:24). The term means literally "a cut off place," and implies a place both of quietness and security.

Strain

Jesus in His censuring and reproving the Pharisees, said, "Ye blind guides, that strain out the gnat, and swallow the camel!" (Mt. 23:24). They were very careful lest they should violate the laws concerning unclean things. The little wine gnat was classed among the things unclean, and they were very particular that they should strain the wine before drinking it, lest one little gnat should be swallowed, but they were leaving undone weightier matters. The first edition

of the AV read as the ARV, but in a later edition, a misprint changed "strain out" to "strain at", and the error has been perpetuated.

Strait

This word is different to the word "straight". The latter word has the meaning of something stretched out as a cord from which all curvature has been removed. The former word means something drawn out, made narrow, and so difficult. The Greek word "stenos" occurs in "Enter ye in by the narrow gate . . . for narrow is the gate . . . that leadeth unto life" (Mt. 7:13f; Lk. 13:24). This follows Jesus' teaching concerning making right judgments and giving and receiving good gifts, and that great statement called the "Golden Rule". The way of truth and righteousness is a restricted way, but all should be striving to walk therein.

Stranger

The most usual word for stranger in the New Covenant is "xenos" which means primarily "guest." It occurs in the Gospels in the picture of the Judgment (Mt. 25: 31ff): "I was a stranger, and ye took me in", "When saw we thee a stranger, and took thee in?", "I was a stranger and ye took me in," "When saw we thee . . . a stranger . . . and did not minister unto thee?" (Mt. 25:35, 38, 43, 44); and in connection with the money Judas returned, they bought the potter's field "to bury strangers in" (Mt. 27:7). Another word "allotrios", meaning "belonging

to another" occurs almost as frequently. Its use is seen in "the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?" (Mt. 17:25f), in connection with the payment of the temple tax, in the parable of the Unrighteous Steward, we have, "If ye have not been faithful in that which is another's who will give you that which is your own?" (Lk. 16:12); and in the narrative of the Good Shepherd, Jesus said, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers" (Jno. 10:5).

Suffering

The Greek word "pascho", to suffer or endure or experience occurs in the following passages: "Suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Mt. 16:21; Mk. 8:31; Lk. 9:22); "Even so shall the Son of man also suffer of them" (Mt. 17:12; Mk. 9:12; Lk. 17:25); "with desire I have desired to eat this passover with you before I suffer" (Lk. 22:15); "Behooved it not the Christ to suffer these things, and to enter into his glory?" (Lk. 24:26); "Thus it is written, that the Christ should suffer, and rise again from the dead the third day" (Lk. 24:46); all of which have reference to the suffering that Jesus experienced. Other uses are "to undergo punishment" as in "Think ye that these Galileans were sinners above all Galileans, because they have suffered these things?" (Lk. 13:2); "to endure or to go through", as in "A woman, who had an issue of blood twelve years, and had suffered many things of many phy-

sicians" (Matt. 5:25f); of the epileptic whom his father said "suffereth grievously" (Mt. 17:15); and of the experience of Pilate's wife who warned her husband to have nothing to do with the ill treatment of Jesus for she said, "I have suffered many things this day in a dream because of him" (Mt. 27:19). In the Christian economy, suffering belongs to the discipline of all of Jesus' followers. It strengthens the bonds of fellowship and aids in the molding and making of true character. Jesus suffered more than any one can be called upon to endure, and is the perfect example of enduring patiently all the hardships, sorrows, disappointments, and indignities that may be heaped upon man. To suffer because of one's relation to Him is to suffer for His sake, and brings one into close fellowship with Him.

Summer

Summer is the dry season in Palestine and extends from April to October. Jesus taught His disciples in the parable of the Fig Tree, "When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh" (Mt. 24:32), which parable has been interpreted by some as referring to the coming of the kingdom of heaven. Compare Mark 13:28; Lk. 21:30.

Superscription

According to Roman custom an inscription bearing the charge upon which condemnation was based was affixed to the cross on which the accused was cru-

cified. The fullest description of the accusation of Jesus is given by Mark, "And the superscription of his accusation was written over" etc (Mk. 15:26); Matthew calls it simply "accusation" (Mt. 27:37); Luke speaks only of a "superscription" (Lk. 23:38); and John calls it a "title" (Jno. 19:19). The text varies some in degree of fullness in the four Gospel writers, thus: "Jesus of Nazareth, the King of the Jews" (Jno. 19:19); "This is the King of the Jews" (Lk. 23:38); "The King of the Jews" (Mk. 15:26); and "This is Jesus the King of the Jews" (Mt. 27:37).

Surname

The literal meaning of this term is an "additional name". A few instances occur in the records of the Gospel. It is seen in, "Satan entered Judas who was called Iscariot" (Lk. 22:3); of James and John, "them he surnamed Boanerges" (Mk. 3:17); of Simon whom Jesus "surnamed Peter" (Mk. 3:16). In ancient times it was a widespread custom to give honorary and symbolical titles, and each of these instances suggests some characteristic of the individual. Also additional names were given in order to distinguish more easily between persons who bore the same name, for example, John the Baptist; John Mark, served to make clear the different individuals from the John who was an apostle.

Swaddling Clothes

"To swaddle" and "to swathe" are really the same expression, both going back to a term which means

“a bandage,” but “swaddle” is the term for the wrapping of an infant in the Orient and elsewhere. The swaddling clothes of Jesus’ time consisted of a square of cloth and two or more bandages. The child was laid on the cloth diagonally and the corners were folded over the feet and body and under the head, and the bandages were used to hold the cloth so wrapped about the child in place. Such constituted the garment of a child until it was about a year old. When Jesus was born, Mary “wrapped him in swaddling clothes and laid him in a manger” (Lk. 2:7); and the shepherds were given for a sign, “Ye shall find a babe wrapped in swaddling clothes, and lying in a manger” (Lk. 2:12).

Sweat

In the account of Jesus’ agony in Gethsemane, we read, “His sweat (hidros) became as it were great drops of blood falling down upon the ground” (Lk. 22:44). Extreme mental anguish has been known to produce a like effect. However, we should take into consideration the qualifying words “as it were”, which would probably enable us to understand the passage. The drops fell from His forehead visibly to the ground, just as drops of blood fall from a wound, and while no suggestion of such occurs, they may have had a reddish color due to exudation from the arteries. At any rate, it is expressive of the great weight which was upon Him in that trying hour of His earthly experience.

Swine

No Jew owned any swine. Those owned by the Gentiles are mentioned in the account of the Gerasene demoniac (Mt. 8:30ff; Mk. 5:11ff; Lk. 8:32f). Also in the parable of the Two Sons (The Prodigal), we are told that the condition of the prodigal became so direful that he was sent into the fields "to feed swine" and that "he would fain have filled his belly with the husks that the swine did eat" (Luke 15:15f). This was the lowest calling that could come to a Jew and his hunger illustrates the bankruptcy to which sin leads a man. In the Sermon on the Mount, Jesus said, "Neither cast your pearls before the swine" (Mt. 7:6), that is, while men must be careful in their judgments, they are also told not to be indiscriminate in their praise, nor without discretion in offering the pearls of the truth of the gospel, for among men there are those who will be brutal and blasphemous and cruel. In fact, in all relations of life, Jesus teaches caution, moderation, self-control.

Sycamine

The sycamine tree is mentioned in connection with having "faith as a grain of mustard seed" in Luke 17:6. This tree is probably the black mulberry, a fine tree which grows to about thirty feet in height and produces a dark blood-red fruit.

Sycamore

Zacchaeus climbed a sycamore (sukomoraia) tree to see Jesus as He passed by, Luke 19:4. This was a sycamore-fig tree which was one of the finest trees of the lower country of Palestine. Its name was given to it from its fig-like fruit that it bore. This fruit is a small, rounded fig about an inch in length and grows from leafless twigs which spring out of the trunk. The fruit is almost tasteless. There is no connection with this tree nor the sycamine tree to the tree known in this country as the sycamore.

Synagogue

“Synagogue” means literally a gathering place. The institution must have come into existence during the time of the Babylonian Exile. Many such places of meeting sprang up in various parts of the country, and in Jesus’ time they were numerous in Palestine. Josephus relates that there were four hundred eighty in Jerusalem. Philo called them “houses of instruction”. In the New Covenant, we are set right in the midst of them with no intimation of their origin or their number. We read that the centurion was regarded worthy by the Jews who said to Jesus when he came asking that He should come and save his servant, “He loveth our nation, and himself built us our synagogue” (Lk. 7:4f); also that Jesus taught and preached in the synagogues in many passages, for example, “He entered into the synagogues and taught” (Mk. 1:21); this was at Capernaum; at Nazareth, “He taught them in their synagogue” (Mt. 13:54);

“He was preaching in the synagogues of Galilee” (Lk. 4:44); in Jerusalem, He said to the high priest, “I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together, and in secret spake I nothing” (Jno. 18:20), and often. Indeed, it was His custom to attend the synagogue services, at Nazareth, “He entered, as his custom was, into the synagogue on the sabbath day” (Lk. 4:16). Jairus, whose daughter Jesus raised from the dead, “was a ruler of the synagogue” (Lk. 8:41). In front of the ark, and facing the congregation, were the chief seats for the rulers of the synagogue and the learned men (Mt. 23:6). The elders formed the local tribunal; “the elders of the Jews” (Lk. 7:3) came to Jesus to ask that He save the servant of the centurion. These had the power of excommunication, “The Jews had agreed already, that if any should confess him to be Christ, he should be put out of the synagogue” (Jno. 9:22, see also Jno. 12:42; 16:2). Some synagogues had several rulers, “There cometh one of the rulers of the synagogue, Jairus by name” (Mk. 5:22), whose business is was to control the synagogue services, “the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath”, etc (Lk. 13:14). There were also servants who wielded the scourge, “In their synagogues they will scourge you” (Mt. 10:17; 23:34; Mk. 13:9). Alms were collected for the poor in the synagogues, “When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues”, etc (Mt. 6:2). The synagogue service had an important place in Jewish

worship throughout the subsequent history of the Jews from the days of the Babylonian Captivity onward, and Jesus seems to have kept perfectly the requirements attendant upon such service.

Tabernacle

At the Mount of Transfiguration, Peter exclaimed, "It is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah" (Mt. 17:4; Mk. 9:5; Lk. 9:33). Peter would have given Moses and Elijah equal honor with Jesus, but the Father interposed saying, "This is my beloved Son, in whom I am well pleased; hear ye him" (Mt. 17:5; Mk. 9:7; Lk. 9:35). The authority of Moses as the law-giver and of Elijah as the representative of the prophetic line is now superseded by the greater law-giver and prophet, Jesus the Son of God. The old dispensation has served its purpose, now the new is to come into action for the fuller carrying out of the purpose of God. This incident also affords confirmatory evidence of the existence of the tabernacle in the wilderness.

Table

Mention is made of "table" in connection with the words of Jesus concerning who should betray Him, "Now no man at the table (anakeimai) knew for what intent he spake this unto him" (Jno. 13:28), the word for which means to lie down, or to recline. The word used most frequently is "trapeza" and means "having four feet". In the narratives of Jesus'

cleansing the temple, we read that He overthrew the tables of the money-changers" (Mt. 21:12; Mk. 11:15; Jno. 2:15). The modern tables of the money-changers are small square trays on stands, and it is very likely they had the same form in Jesus' day. The misery of eating the leavings of the table is set forth in the case of the Syro-Phoenician woman, who said in reply to Jesus' statement that it was not fitting to take the children's bread and give to the dogs, "Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table" (Mt. 15:27; Mk. 7:28); and of Lazarus the beggar "desiring to be fed with the crumbs that fell from the rich man's table" (Lk. 16:21). Luke uses this same word in his account of the prediction at the Last Supper of one who should betray Jesus in His words, "Behold, the hand of him that betrayeth me is with me on the table" (Luke 22:21). It has always been regarded as a high privilege to eat at the table of a king, and Jesus has made the privilege of eating at His table the highest reward, "that ye may eat and drink at my table in my kingdom" (Lk. 22:30). These tables which had four feet were similar to our tables but much lower. It is rather remarkable that apart from the description of the table of showbread, there is no reference in the Bible to the form or construction of tables.

Talent

The Talent of the parable of the Talents was according to the Phoenician standard 672,500 grains. Its monetary value was, if silver, about \$2050, or if gold, \$30,750. In Jesus' use of the term, it is metaphorical

for mental and spiritual attainments or gifts. Each man is expected and required to use each faculty or power he possesses for the fullest development of his moral and spiritual life. Failure to do so is tragedy. Each man has some ability in the mental, moral, and spiritual spheres and he must use it to the fullest extent.

Tares

The word occurs only in the parable of the Tares (Mt. 13:24ff). It has been applied to several varieties of darnel. That to which reference is made in Jesus' teaching is that which most resembles wheat, and is supposed to be degenerated wheat. When the harvest time draws near, the tares are carefully weeded out from among the wheat. Darnel had some use as food for fowls. It is not poisonous unless infected with the mold ergot. The narrative as told by Jesus teaches a broad tolerance in recognition of the fact that in this world the good and the bad grow together. There is also the intimation of the falling away of some, since the tares may be degenerated wheat. Also we learn that the separation takes place at the harvest which He said is the end of the world. Then the tares are burned "in the furnace of fire", and the wheat is gathered into the garner, which as the righteous "shall shine forth as the sun in the Kingdom of their Father".

Tax

The question of taxation has always been one of the most intense interest, probably for the reason that it touches all men either directly or indirectly. In

Jesus' time, all money collected as tax went into the imperial treasury, which fact gives point to the question of the Pharisees, "Is it lawful to give tribute unto Caesar, or not?" (Mt. 22:17; Mk. 12:14; Lk. 20:22). This question of the Herodians touches a powerful combination of financial and religious interests. Their purpose was no doubt to entrap Him from one angle or the other; but His answer is a fine demonstration of His acumen. He taught them that they were glad enough to carry around in their purses the coins of Caesar, so they should bear their part of the expense of governmental protection; and He also said that they should render unto God the things that are God's. In fact, it rather seems that the last injunction is where He placed the emphasis. Thus He answered both the political and the religious horns of the dilemma in which they sought to bring Him. The Pharisees looked upon the payment of tax to the Roman government as an inherent religious wrong, as well as a civil imposition, and by many was considered an act of disloyalty to God, so we see something of the double purpose of forming a coalition with the political party of the Herodians. Had He said Yes, they would have placed Him under further stricture and censure; had He said, No, the Herodians would have charged Him with treason to the constituted government. But He was too wise for their scheming. At an earlier time at Capernaum, the collector of the half-shekel tax for the temple asked Peter if Jesus paid this. So Jesus sent Peter a fishing to obtain the shekel necessary for both Himself and Peter. This law had some political significance for the priests still retained

some vestige of the ancient kingly powers. But Jesus paid it so as to cause no offence. In these accounts, He teaches that we should support both the political and the religious institutions of the time in which we live.

Teach-Teaching

Much light is thrown upon religious teaching in Jesus' time by a careful though brief study of the leading educational terms which occur in the Gospels. The word "didasko" signifies either to hold a discourse with others in order to instruct them, or to deliver a didactic discourse where others do not participate in a direct and verbal way. In the former use, there is an interchange of ideas and words between the teacher and the pupil, and in the latter, there is a formal discussion which is designed more to give information. We read of Jesus "teaching in their synagogues" (Mt. 4:23; 9:35; 13:54; Mk. 1:21; 6:2; Lk. 4:15; 6:6; 13:10; Jno. 6:59); "He opened his mouth and taught them, saying" (Mt. 5:2); the entire Sermon on the Mount (Mt. 5-7) is didactic. A teacher is one who instructs, and the title is applied to Jewish teachers, "Rabbi (which is to say, being interpreted, Teacher), where abidest thou?" (Jno. 1:36); to John the Baptist, "the word of God came unto John the son of Zacharias in the wilderness" (Lk. 3:2); to Jesus, "Rabbi, we know that thou art a teacher come from God" (Jno. 3:2); "They say unto him, Teacher", etc (Jno. 8:4), and often. Both teaching and preaching were integral parts of the work of an apostle, "Go ye therefore and make disciples of all the nations . . . teaching them", etc (Mt. 28:19f); "Go ye into all the

world, and preach the gospel to the whole creation" (Mk. 16:15).

Another word "manthano" has the central idea of causing one to learn. There is a dynamic element in both teaching and learning which implies a personal relationship and activity in the efforts to obtain knowledge: "Go ye and learn what this meaneth" (Mt. 9:13); "Learn of me" (Mt. 11:29); "From the fig tree learn her parable" (Mt. 24:32; Mk. 13:28); "Every one that hath heard from the Father, and hath learned, cometh unto me" (Jno. 6:45); "How knoweth this man letters, having never learned?" (Jno. 7:15). In Jesus' time, the three circles of learners. pupils, the multitude, "Many of his disciples went back, and walked no more with him" (Jno. 6:66); the body of believers who accepted Jesus as their Teacher and Leader, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple" etc (Mt. 10:42); and the Twelve who were called Apostles, "Now the names of the twelve apostles are these" (Mt. 10:2), were concentric. This term suggests the acquisitive side of learning which results from teaching.

The word "paratithemi", literally "to place beside", suggests the manner of presentation in the teaching process. When it is stated that Jesus spake in parables, there is the idea of placing alongside of the hearer the instruction which is adapted to his ability and conducive to his best growth. We read, "Another parable set he before them" occurs often, see Mk. 6:41; 8:6f; Lk. 9:16; 10:8; 11:6; and the same word is used in "To whomsoever much is given" (Lk. 12:

48), and "Into thy hands I commend my spirit" (Lk. 23:46). All these instances are cited to bring out the idea of bringing within the reach of the pupil the matter that is to be taught. Presentation occupies a large place in the teaching process.

The word "dierneneuo", to interpret, brings to our attention the idea of elucidation, that is, to make clear to the understanding of the person taught. It occurs but one time in the Gospels, "He interpreted to them in all the scriptures the things concerning himself" (Lk. 24:27). This was in the walk to Emmaus, and the effect was the edification of the hearers; they were strengthened, and said later, "was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" (Lk. 24:32).

The word "prophets," that is, "one who speaks for", sets forth the idea of one who has a message from God to the people. The prophet might deal with the past in its failures and achievements; with the present regarding its privileges and responsibilities; or with the glory or the doom of the future. The term is used in reference to the Old Covenant teachers, "They persecuted the prophets that were before you" (Mt. 5:12); to John the Baptist "All hold John as a prophet" (Mt. 21:26); to Jesus, "Sir, I perceive that thou art a prophet" (Jno. 4:19), "This is the prophet, Jesus, from Nazareth of Galilee" (Matt. 21:11), "A prophet is not without honor, save in his own country, and in his own house" (Mt. 13:57; Mk. 6:4; Lk. 4:24; Jno. 4:44). A distinctive characteristic of the teacher in this sense is the authority with which the message is presented. This feature is one of the outstanding

ones in Jesus' teaching, "He taught them as one having authority" (Mt. 7:29; Mk. 1:22).

Jesus is presented in the New Covenant' as Preacher and Healer, "preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people" (Mt. 4:23); and preeminently as Teacher. The Sermon on the Mount cannot be surpassed, "He opened his mouth and taught them" (Mt. 5:2). He is called Teacher, Rabbi, Master, and all these titles reveal the prominent functions of His active ministry. He taught in such manner that all recognized His authority, "Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified by all" (Lk. 4:14f). That which He taught publicly, He explained to His disciples in private, "His disciples came unto him, saying, Explain unto us the parable of the tares of the field" (Mt. 13:36); "And when he was alone, they that were about him with the twelve asked of him the parables" (Mark 4:10). The principles of teaching which He set forth have been the ideal of all subsequent teachers who have toiled only to partial success. In the Great Commission, as recorded by Matthew, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world" (Mt. 28:18ff), there is presented the educational terms of His

religion: Authority; Content, comprehending the evangelistic, the ceremonial, the educational, the practical; and the Inspiring Promise. Never was there man who spake and taught as He spake and taught.

Temple

Herod the Great builded the temple which was standing in the times of Jesus on this earth. It is this temple that figures so prominently in the New Covenant history. It was before the altar of incense that Zacharias had the assurance given to him that he should not die childless, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Lk. 1:11ff). In the court of the Women, Simeon and Anna greeted Mary and the infant Jesus, "When the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him unto his arms, and blessed God" (Lk. 2:25ff). When Jesus was twelve years old, He was "in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions" (Lk. 2:46). At the first Passover that Jesus attended after He entered upon His public ministry, He cleansed the temple, saying, "Take these things hence; make not my Father's house a house of merchandise" (Jno. 2:13ff). The Jews demanded a sign from Him to show His authority for doing this, and He replied, "Destroy this temple, and in three days I will raise it up", which brought forth their retort, "Forty and six years was this temple in building, and wilt thou raise it up in three days?" (Jno. 2:19f). In the second cleansing near the close of His ministry, He drove

out those that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, saying, "My house shall be called a house of prayer: but ye make it a den of robbers" (Mt. 21:12f; Mk. 11: 15ff; Lk. 19: 45f); and Mark adds, "He would not suffer that any man should carry a vessel through the temple" (Mk. 11:16). According to John, His zeal was stirred because it was His Father's house; in Matthew because a very definite note of universality, "all the nations." Jesus often at the times of the festivals walked in the temple-courts and discussed various matters with the Jews. In John 5, it is recorded that Jesus was in Jerusalem at a feast of the Jews; in John 7, 8, during a feast of the tabernacles, He was "in the temple and taught" (Jno. 7:14), at which time "the chief priests and the Pharisees sent officers to take him" (Jno. 7:32), but who returned to them without Him and reported, "Never man so spake" (Jno. 7:46); also we read "These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come" (Jno. 8:20); at a later time in the winter season, He "was walking in the temple in Solomon's porch" (Jno. 10:23). It is interesting to find the occasion of His teaching at the various times in the temple. Observing the libations of water carried by the priests to be poured upon the altar, He made use of the occurrence to teach concerning "the living water" (Jno. 7:37ff); the proselytes, Greeks, who wished to see Him, furnished the occasion for His last public discourse, beginning, "The hour is come, that the Son of man should be glorified"

(Jno. 12:20ff). The first days of the closing week of His earthly life were spent largely in the temple: Here He spoke many parables, The Wicked Husbandmen (Mt. 21:33ff; Mk. 12:1ff; Lk. 20:9ff); The Two Sons (Mt. 21:28ff); The Marriage of the King's Son (Mt. 22:2f); Here He delivered His tremendous arraignment of the Pharisees (Mt. 23; Mk. 12:38ff; Lk. 20:46f); Here he refuted the captious question of the Sadducees regarding the resurrection (Mt. 22:24ff; Mk. 12:18ff; Lk. 20:27ff); Here "He sat down over against the treasury, and beheld how the multitude cast money into the treasury", and observed the gift of the poor widow whom He praised as casting in more than they all (Mk. 12:41ff; Lk. 21:2ff). On the evening of the last day in the temple, His disciples drew His attention to the "goodly stones and offerings", of which He said, "As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down" (Luke 21:5f; Mk. 13:1f; Mk. 24:1f), which prediction was fulfilled to the letter in the destruction of the temple by the Romans in 70 A. D. One time Jesus spoke of the temple of His body but the Jews misunderstood His application, and later used His words in the trial before the Sanhedrin. But the idea of the body being the temple of God was set in motion to be developed more fully by the Apostles.

Temptation, His

Jesus' temptation follows immediately after His baptism. The place was "up into the wilderness" (Mt. 4:1), and "from the Jordan" (Lk. 4:1). Because of

the voice from heaven at His baptism, Jesus was wholly conscious of His Messiahship. Under the guidance of the Holy Spirit, He turned aside to seek silence and solitude in which to work out the principles which should govern Him in His work. His fasting period extended through "forty days and forty nights" (Mt. 4:2), at the end of which "He hungered" (Lk. 4:2; Mt. 4:2). The first temptation, "If thou art the Son of God, command that these stones become bread" (Mt. 4:3; Lk. 4:3), was not to test His consciousness of His Messiahship, for there could not be the slightest doubt in His mind, but was to determine, that since He was the Messiah, how He was going to act. His answer is characteristic of His life; He appealed to the Old Covenant, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt. 4:4; Luke 4:4). These elements are to be considered: The craving for food is imperious in the starving man; and since He is the Son of God, why should He not satisfy His craving for food? It is this, His trust in the Father is so unreserved, that He knows the Father will provide. In this event there emerges the first great principle of His ministry, namely, He will never use His supernatural power to help Himself, for by so doing, there would virtually be a denial of His incarnation. This first temptation proved Jesus a Man of faith.

The second temptation, third in Luke, "If thou art the Son of God, cast thyself down" (Mt. 4:6; Lk. 4:9), from the pinnacle of the temple to which He had been led, was likewise not a test of His consciousness of

His Messiahship; but a test of His faith. It was a call to fanaticism, but Jesus refused to yield, saying, "Again it is written, Thou shalt not make trial of the Lord thy God" (Mt. 4:7; Lk. 4:12). To have yielded would have been to presume on God, and in effect would have been "tempting God"; would like the first have destroyed His incarnation, and so His ministry. Thus there is set before men a second great principle, namely, He will never, of His own will, run into dangers, but will avoid them except in the clear path of duty; He will walk in the paths of holy sanity and heavenly wisdom, and trust in the Father.

The third temptation, second in Luke, "All these things will I give thee, if thou wilt fall down and worship me" (Mt. 4:9; Lk. 4:7), when the devil had shown Him all the kingdoms of the world, is, since Jesus has demonstrated His faith and common sense, a test in the universal lure for power. The fact that He was to set up a universal kingdom of God in righteousness adds subtlety to the temptation. It was an offer of a short and easy road to the universal dominion which rightly belongs to Him. But the condition is that He worship the devil, which probably means that He would compromise in such a manner as to be essentially submissive to the devil, that is, a compromise in a program of a political Messiahship with its worldly means of war, intrigue, chicanery, and all such methods to promote His power. But aggressive war is a menace to a reign of love; changes the basis of His kingdom from the spiritual to the external; and defeats the very end of His mission. Jesus refused this short cut to success as success is measured by worldly stand-

ards, saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt. 4:10; Lk. 4:8). There issues from this the third principle of His kingdom, namely, He will use only moral and spiritual means to moral and spiritual ends. Jesus turned away from worldly methods to the slow and difficult process of truth-preaching, and He must have come forth keenly conscious that His ministry meant a life-and-death struggle with all the forces of darkness. "Then the devil leaveth him; and behold angels came and ministered unto him" (Mt. 4:11; Mk. 1:13; Lk. 4:13). His temptation was a conflict of His soul; it was to hunger, to faith and to power as the means of establishing righteousness. It was a moral victory.

Ten Commandments, The.

Jesus quoted the fifth commandment, "Honor thy father and thy mother" (Mt. 15:4; 19:19; Mk. 7:10; 10:19; Lk. 18:20); the sixth, "Thou shalt not kill" (Mt. 19:18; Mk. 10:19; Lk. 18:20); the seventh, "Thou shalt not commit adultery" (Mt. 19:18; Mk. 10:19; Lk. 18:20); the eighth, "Thou shalt not steal" (Mt. 19:18; Mk. 10:19; Lk. 18:20); the ninth, "Thou shalt not bear false witness" (Mt. 19:18; Mk. 10:19; Lk. 18:20). He used the sixth and seventh in the Sermon on the Mount, and showed that anger is incipient murder and that lust is adultery in the heart, thus extending them into the realm of thought and feeling. He elevated duty to parents above all supposed claims of vows and offerings, (Mt. 15:4ff; Mk. 7:10ff). Mark records an extension to the eighth, "Do not defraud"

(Mk. 10:19). The entire course of Jesus' teaching on the Sabbath is to lighten the burdensome restrictions which the rabbis had placed upon it (Mt. 12:3ff; Mk. 2:25ff; Luke 6:1ff), saying that "The Son of man is lord of the sabbath" (Mt. 12:8; Mk. 2:28; Lk. 6:5), and "The sabbath was made for man, and not man for the sabbath" (Mk. 2:27). In regard to the speech of men, He not only condemns false witness, but includes railing, blasphemy, and even an idle word (Mt. 15:18; Mk. 7:22; Mt. 12:31, 36f; Mk. 3:29). He said, "God is a Spirit" (Jno. 4:24), which shows the folly of the making of images. Practically the whole of His ethical teaching is founded on the tenth commandment which tracks sin to the mind and the soul of man.

Jesus summed the whole of the commandments into two or at most three, which compass the whole range of human obligation: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.....Thou shalt love thy neighbor as thyself" (Mt. 22:37ff; Mk. 12:30f). Moses gave Ten Commandments which the Jewish teachers, according to the Talmud, had expanded into six hundred thirteen (613) requirements. A chief function of the teacher is to simplify, and this Jesus did in that He reduced the whole to two. But these have but one principle, Love; and with such love as is described, man cannot trespass against God or his fellow-men. On the night of His betrayal, He gave to His followers a third commandment, not unlike the two upon which the whole law hangs, but an extension of the second great commandment upward into the higher realm of self-sacrifice, "A new commandment I give unto you, that ye

love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:34f; cf. 15:12f, 17). Love is the "key-note" of the entire scope of Jesus' teaching. It is His first and His last word. It is positive rather than negative, and so simple that a child can understand it. The Ten Commandments must ever be recognized as one of the great monuments of the love of God in the moral and religious education of mankind, but they have been superseded by the higher teaching of the Son of God, yet all that was permanently valuable in them is incorporated in the New teaching and expanded in the area of their application to the varied duties and responsibilities of men. Jesus is the Law-Giver of the New Covenant. He carries the application from the outward to the inner, making the intents and purposes of men's hearts the foundation of all moral and spiritual life.

Thief.

This term was used by Jesus in a figurative sense in "If the master of the house had known in what watch the thief was coming, he would have watched" (Mt. 24:43; Lk. 12:39), that is, the thief comes without warning. The chief interest centers in the thief on the cross whom the ARV calls a robber or a malefactor "With him they crucify two robbers" (Mk. 15:27; Mt. 27:38, 44); "There were also two others, malefactors, led with him to be put to death" (Lk. 23:32, 39). Matthew and Mark both record that both of the robbers joined in the mockery of the crowd; but Luke tells of one reproaching the other for the insults, and

acknowledged his own guilt and said, "Jesus, remember me when thou comest in thy kingdom" (Lk. 23:42). Jesus replied, "Verily I say unto thee, Today shalt thou be with me in Paradise" (Lk. 23:43), in which there is more promised than was asked for. There is set forth in the thief's request an unusual amount of moral courage, which forever sets his case beyond the pale of any kind of sentimental "death-bed repentance."

Thorns

The term "Akanthai," thorns, occurs in "Do men gather grapes of thorns, or figs of thistles (tribolon)?" (Mt. 7:16; Luke 6:44), all apt illustrations of the one safe and sane law of judgment, "By their fruits ye shall know them." In the parable of the Soils (Sower) (Matt. 13:7, 22; Mk. 4:7, 18; Lk. 8:7, 14), the thorns choke the word. Matthew named the "care of the world, and the deceitfulness of riches" (Mt. 13:22); Mark has the same, but adds "the lust of other things" (Mk. 4:19); and Luke has "cares and riches and pleasures of this life" (Lk. 8:14). In the mockery of Jesus during His trial, His mockers "platted a crown of thorns and put it upon his head" (Mt. 27:29; Jno. 19:2); "They clothed him with purple, and plating a crown of thorns (akanthinon), they put it on him" (Mk. 15:17), and John tells us, "Jesus therefore came out, wearing the crown of thorns (akantinon) and the purple" (Jno. 19:5). This mockery at royalty should impress deeply in the minds of men the bitter shame that Jesus suffered for them that they may have abundant life.

Throne

Jesus taught that oaths should not be made "by heaven, for it is the throne of God" (Mt. 5:34). The New Covenant points to Jesus as the promised King, "The Lord God shall give unto him the throne of his father David" (Lk. 1:32); and He Himself speaks of His future glory, "The Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory" (Mt. 25:31), and guarantees His faithful disciples a similar distinction, "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28); "Ye shall sit on thrones judging the twelve tribes of Israel" (Lk. 22:30). He said to the Pharisees, "He that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon" (Mt. 23:22). Throne is the symbol of kingly power and dignity and is suggestive of splendor and magnificence, so Jesus upon His throne, implies His matchless glory and transcendent power and sovereignty; and for His disciples, their exalted position and honor with Him in His kingdom.

Time

The Jewish reckoning of the day was from sunset to sunset. In the days of Jesus, the Roman division of the night into four watches was in use, "In the fourth watch of the night he came unto them" (Mt. 14:25; Mk. 6:48), but it is probable that the Jewish division of three watches still persisted. The Greek term

(sabbaton-ta) indicated the period from Sabbath to Sabbath, "Now late on the sabbath day, as it began to dawn toward the first day of the week" (Mt. 28:1). The days of the week were indicated by the numerals, first, second, third etc, except the seventh, which was the Sabbath. Friday was called "the day of the Preparation" (Lk. 23:54) for the Sabbath. The month was determined by the phases of the moon, the word "moon" being the origin of the word "month." The return of the seasons was designated as summer and winter, or seed-time and harvest. The time from October to March or April was the wet season, the remainder of the year, the dry season.

Tithe

According to some writers, the Jews were required to tithe not only the seeds but even the leaves and stalks. Jesus approved the tithing of "mint and anise and cummin" (Mt. 23:23); "mint and rue and every herb" (Lk. 11:42) by the Pharisees, but reproved them for neglecting the weightier things of the law, "These ought ye to have done, and not to leave the other undone" (Lk. 11:42; Mt. 23:23). The general principle of the tithing law was that "everything that is eaten, that is watched over, and that grows out of the earth" must be tithed. The Jews were a very liberal and resourceful people in the times of the New Covenant.

Tittle

The tittle "keraia" was a small stroke or mark on a letter to denote accent or pronunciation. It is used

in the Gospels only in, "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Mt. 5:18); "It is easier for heaven and earth to pass away, than for one tittle of the law to fall" (Lk. 16:17). The minutiae of the law, the very smallest things are those to which He makes reference. It is well known that the scribes paid very special attention to the marks attached to the letters of the Hebrew Scriptures; so Jesus used these expressions to teach the sureness of all the law being fulfilled.

Tormentor

The Greek word "basanistes," that is, one who tries, an inquisitor, occurs only in "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due" (Mt. 18:34). Ordinarily, the bankrupt debtor was sold into slavery. However, in cases where concealment of assets was suspected, the defaulter was sent to prison, and kept there until he would make restitution. So imprisonment may probably be the "torment," and if so the "tormentor" would be the jailor. Yet it is also probably true that some severe tests were made to ascertain whether the debtor was concealing any money or valuables or not.

Trades

The Palestine of Jesus' day was commercial rather than agricultural. The parables of Jesus touch almost every phase of commercial life. Even the pearl merchant (Mt. 13:45) is presented as a familiar figure. But Jesus did not enter into ethics of commer-

cial life. On every hand, sharp dealings were in evidence; of the Pharisees, we read "They that devour widows' houses, and for a pretense make long prayers" (Mk. 12:40; Lk. 20:47); the entire narrative of the Unrighteous Steward (Lk. 16:1ff) portrays a picture of the methods used in business affairs; and the worship of Mammon which had pushed its way into the temple (Mt. 21:12; Mk. 11:15ff; Lk. 19:45) was wholly out of harmony with the worship of God. Jesus taught that men should lay up treasures in heaven; that they should be single-minded loyal to the Father; that they should not be over anxious about the material things; and that the first duty is to seek the kingdom of righteousness (Mt. 6:19-34). However, He knew thoroughly that the things of Caesar and the things of God belong to entirely different spheres (Mt. 22:20f; Mk. 12:16f; Lk. 20:24f), yet He taught that the matter of government should be supported, but He laid emphasis upon the side of life that may be developed into fuller spiritual power in the call to render unto God the things that are God's. In matters that were purely financial, He refused to be drawn or to interfere; to the man who came to Him saying, "Teacher, bid my brethren divide the inheritance with me," He said "Man, who made me a judge or a divider over you? . . . Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:13ff).

Tradition

The Greek word "paradosis," "a giving over," that is, the teaching that is handed down from one to an-

other, occurs in the New Covenant thirteen times, eight of which are found in the Gospels of Matthew and Mark. It was the making of these oral laws of equal binding authority with the written law that Jesus so pointedly clashed with the scribes and the Pharisees about: They accused Jesus with transgressing 'the tradition of the elders' (Mt. 15:2; Mk. 7:3); but He turned on them the question, "Why do ye also transgress the commandments of God because of your tradition?" (Mt. 15:3; Mk. 7:8f). Then He showed them the hollowness of tradition, which resulted in mere ceremonialism, externalism, as washing the hands, vessels, and saying "Corban" to a suffering parent, and so He said, "Ye have made void the word of God because of your tradition" (Mt. 15:6; Mk. 7:13). He taught them that this view of external service is essentially false, because the heart is the source of thought, character, and conduct.

Transfiguration

This word is used in the gospels only in connection with the transfiguration of Jesus: "He was transfigured before them; and his face did shine as the sun, and his garments became white as the light" (Mt. 17:2; Mk. 9:2f). This event occurred some time near the middle portion of the active ministry of Jesus. He had retired with Peter, James and John to a high mountain to pray. Moses and Elijah appeared and engaged in conversation with Jesus about His decease. The disciples were heavy with sleep, but when they were fully awake, Peter with his characteristic impetuosity wanted to build three tents, one each for Jesus

and the two heavenly visitors, probably for the purpose of prolonging their stay or if possible to make it permanent. But a voice out of the cloud came, saying, "This is my beloved Son, in whom I am well pleased; hear ye him"; the awe of the scene brought the disciples to prostration and in silence they waited. When they lifted up their eyes, they saw no one save Jesus. From this time, Jesus walked consciously under the shadow of the cross. The disciples were enjoined to strict silence, "Tell the vision to no man, until the Son of man be risen from the dead" (Mt. 17:9; Mk. 9:9; Lk. 9:36). Jesus understood more fully the character of His mission; knew definitely that the fulfillment of the law and prophecy would not be frustrated by His death. Thus was kindled a new fervor, a new confidence of ultimate victory which, as a source of holy joy, enabled Him to endure the cross and despise the shame. Was not the presence of Moses and Elijah a pledge of immortality to all? The Transfiguration scene teaches the abiding lesson of the reality of the unseen world, of its nearness to us, and of the comforting and inspiring fact that "spirit with spirit may meet." Luke does not use this word, but he has "The fashion of his countenance was altered, and his raiment became white and dazzling" (Lk. 9:29).

Treasure-Treasury.

The word "gaza" is of Persian origin and means "treasure." It is compounded in "gazophulakion," literally, "guarding of gaza," and is translated treasury in "The multitudes cast money into the treasury----- This poor widow cast in more than all they that are

casting into the treasury” (Mk. 12:41, 43; Lk. 21:1); “These words spake he in the treasury, as he taught in the temple” (Jno. 8:20). Another word “thesauros,” literally, “a deposit,” that is wealth and treasure occurs. In the New Covenant, it is used for material treasure or possession, as in “opening their treasures” (Matt. 2:11); “Lay not up for yourselves treasures upon the earth” (Mt. 6:19); “a treasure hidden in the field” (Mt. 13:44); and for spiritual treasure, as in “treasures in heaven” (Mt. 6:20; 19:21; Mk. 10:21; Lk. 12:33; 18:22); “The good man out of his good treasure bringeth forth good things” (Mt. 12:35; Lk. 6:45), that is, out of the good treasure of the heart. Jesus said, “Where thy treasure is, there will thy heart be also” (Mt. 6:21; Lk. 12:34). The chief priests said of the money Judas brought back, “It is not lawful to put them into the treasury (korbanas)” (Mt. 27:6), that is, the treasury for devoted or consecrated things.

Trespass

Jesus’ teaching on this subject is learned from “If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift” (Mt. 5:23f). In all cases forgiveness is conditioned upon repentance, “For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Mt. 6:14f); “If thy brother sin, re-

buke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Lk. 17:3f; cf. Mt. 18:21ff).

Tribulation

Jesus taught His disciples in the parable of the Soils (Sower) that the seed in the rocky ground is the hearer who stumbleth and falleth away "when tribulation or persecution ariseth because of the word" (Mt. 13:21; Mk. 4:17). He forewarned His disciples of the hardships which should attend them in their efforts to spread His message: "Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake" (Mt. 24:9); "Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (Mt. 24:21; Mk. 13:19); "After the tribulation of those days the sun shall be darkened" etc (Mt. 24:29; Mk. 13:24); and likens the direful conditions to the pangs of childbirth, but says after the child is born, "She remembereth no more anguish (tribulation)" (Jno. 16:21). Jesus gave His disciples this word of cheer, "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33). Hardships, sorrows, disappointments are the inevitable lot of men, but through faith in Jesus and loyalty to His rule the darkest shadows of life may be dispelled. Have faith, and ye will win through.

Tribute

The "kensos" signifies an annual tax on persons. Its use is seen in "The kings of the earth, from whom do they receive toll or tribute?" (Mt. 17:25); "Is it lawful to give tribute unto Caesar, or not?" (Mt. 23:17; Mk. 12:14); "Show me the tribute money" (Mt. 22:19), in the parallel in Luke, another word "phoros" (Lk. 20:22) is used, also in the false statement made in His trial, "We found this man . . . forbidding to give tribute to Caesar" (Lk. 23:2). Both of the words are used in reference to direct taxes. The "phoroi" were paid by agriculturists, being paid sometimes in kind and sometimes in money. The "kensos" was strictly a poll tax, the amount required by the Romans was the "didrachmon" or in the speech of the Hebrew, the half-shekel. This poll tax was required of women and slaves as well as free men, only children and aged people being exempted. The payment began on the fourteenth year in the case of men, and the twelfth in the case of women, and remained in force up to the age of sixty-five in the case of both. Each person was permitted to make his own record, and on the basis of his voluntary declaration of his property, age, etc, the collectors would enforce the payment of the tribute. The poll tax had to be paid in "the lawful money of the tax", that is, the current coin of the realm. The property tax could be paid from the fruits of the harvest or in money.

Truth

There is no term that is more familiarly used, and none that is more difficult of definition. There is the thought of an accurate and adequate idea of existence as ultimate reality. Yet this conception occurs in the Gospels in its primary significance only in the question of Pilate, "What is truth?", asked when Jesus said, "I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (Jno. 18:37f). Pilate had so far missed the deep moral sense in which Jesus used the word that He did not answer him, nor does it seem that Pilate expected an answer, for the reason that his question was a thrust of contempt and expressed his skeptical attitude. The characteristic sense of the word in Jesus' teaching is something that is to be apprehended as fact which affects the inner realities of thought and intention so as to bring man into right relations with God. Doing the will of God is requisite for apprehending the truth. Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (Jno. 7:17). In the Synoptics, the term occurs in idiomatic phrases, "in truth" (Mt. 22:16); "of a truth" (Lk. 4:25; Lk. 20:21; 22:59; Mk. 12:14, 32); and in the adverbial phrase "aletthos", "of a truth", "truly" (Mt. 14:33; 26:73; 27:54; Mk. 14:70; 15:39; Lk. 9:27; 12:44; 21:3; Jno. 6:14; 7:40; 8:31; 17:8); "indeed" (Jno. 1:47; 4:42; 7:26). In this passage, "Teacher, we know that thou art true, and teachest the way of God in truth" (Mt. 22:16; Mk.

12:14; Lk. 20:21), there is a serious and comprehensive application, but it is in the flattering words of Pharasaic hypocrisy. In the instances in which Jesus employed these phrases, there is the undoubted note of seriousness, for example, "But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God" (Lk. 9:27); "But of a truth I say unto you" etc (Lk. 4:25). In the Fourth Gospel there occurs the idea of emphatic reality, "If I say truth, why do ye not believe me? (Jno. 8:46); "Nevertheless I tell you the truth" (Jno. 16:7); "But now ye seek to kill me, a man that hath told you the truth" (Jno. 8:40); "But because I say the truth, ye believe me not" (Jno. 8:45). Truth is reality in relation to the vital interests of the soul. It is something to be realized and done rather than something to be learned or known. In its broadest aspect, it is God expressing Himself to men in nature, in revelation, and in Jesus through whom, "grace and truth came" (Jno. 1:17), and finally apprehended and realized by men in the essential value of life which is the will of God, "We beheld his glory, glory as of the only begotten from the Father, full of grace and truth" (Jno. 1:14); "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32); "For their sakes I sanctify myself, that they themselves also may be sanctified in truth" (Jno. 17:19); "To this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (Jno. 18:37). Jesus is the unifying personality for a disordered world, expressing God and presenting the true ideal

of man, hence in Him is truth personalized, "I am the way, and the truth, and the life" (Jno. 14:6); so also the Holy Spirit is the Spirit of truth because His function is to guide into all truth, "When he, the Spirit of truth, is come, he shall guide you into all the truth" (Jno. 16:13). "But he that doeth the truth cometh to the light" (Jno. 3:21); "Ye have sent unto John, and he hath borne witness unto the truth" (Jno. 5:33); "Sanctify them in the truth: thy word is truth" (Jno. 17:17). It seems therefore that truth is to have the right understanding of the values of life as represented in the gospel plan of salvation and of living which has been revealed in the person, work and mission of Jesus. To accept Him as Leader to bring one into right relations with the Father and to do the things in life that are pleasing and acceptable unto Him: This is Truth.

Uncleanness

The scribes and the Pharisees had imposed upon the Jews a most cumbersome system of ceremonial uncleanness and purification. They not only urged the written law but had also gone to the extreme of seeking to apply and enforce a great mass of tradition regarding the washing of hands, vessels, and the various articles of daily use. We read that at the wedding in Cana where Jesus wrought His first miracle that "there were six waterpots of stone set there after the Jews' manner of purifying" (Jno. 2:6). Also, it is recorded, "There arose therefore a questioning on the part of John's disciples with a Jew about purifying" (Jno. 3:25). The question of

being clean or unclean was a powerful one in the life of a Jew. It had come to the point in Jesus' time that if one would be righteous and stand in the approval of God, he must be ceremonially clean; but He disregarded these outward ceremonies of cleansing and struck deeper into the real foundation of acceptability of the Father. Yet, He sent the cleansed leper to the priest to conform to the law pertaining to such cleansing. He did not wash His hands before eating as a religious ceremony, nor did His disciples, and on this account the Pharisees challenged Him to give account for His own and the action of His disciples, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Mt. 15:2; Mk. 7:5). Upon this challenge, Jesus taught the great principle that there is no ceremonial uncleanness; all uncleanness comes from the violation of the requirements of the moral and spiritual realm. It is not what goes into a man from hands that touch unclean things that defiles him; it is the things that come out of his heart, evil thoughts, hatred, adultery, covetings, lasciviousness, railing, pride, murder, false witness, and all wickedness that renders him unclean; "These are the things which defile the man; but to eat with unwashen hands defileth not the man" (Mt. 15:20).

Unquenchable

This term occurs in the words of John the Baptist on the Messianic judgment, "He will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Mt. 3:12; Lk. 3:17); and on the

lips of Jesus Himself, "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having two hands to go into hell, into the unquenchable fire" (Mk. 9:43), in which it is equated with "Gehenna". The same idea occurs in "the fire is not quenched" (Mk. 9:48), and is used in reference to the punishment and destruction of the wicked. The language sets forth the terror of the judgment. One must not have the notion that there is a destruction of the wicked in the sense of annihilation; an unquenchable fire is not necessary for a momentary act of destruction. The wicked survive after the judgment to which these terms relate their punishment is coterminous with the blessing and reward of the righteous.

Unwashen

In the clash with the Pharisees concerning external uncleanness and ceremonial purification, we have "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread?" (Mt. 15:2; Mk. 7:5). In response to which, Jesus denounced the Pharisees and the scribes for their traditionalism which was wholly external. They would not eat until they had washed their hands as a religious rite, which washing had to extend up to the wrist or else the hand was unclean.

Usury

The Greek word "tokos", literally "offspring" is interest taken for the use of money. In the days of

Jesus, money lenders were numerous. In the parable of the Talents, the lord rebuked the slothful servant, saying, "Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest" (Mt. 25:27); and in the Pounds, "Wherefore gavest thou not my money into the bark, and I at my coming should have required it with interest?" (Lk. 19:23). The inference from these narratives is that Jesus would have no word of disapproval for taking interest on money for its use, rather He disapproved the failure to put money to such use as to increase. He disapproves the abuse of the principle which leads to hardship and extortion.

Veil

In the narratives of the events attendant to the crucifixion, we read, "The veil of the temple was rent in two from the top to the bottom" (Mt. 27:51; Mk. 15:38; Lk. 23:45). The profound significance of this occurrence is the fact that the sacrificial death of Jesus opened for all believers a way into the holy of holies, so understood and expressed by Paul, "the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh" (Heb.10:20).

Vine

At the Last Supper, Jesus said, "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Mt. 26:29; Mk. 14:25; Lk. 22:18). We read

also "Do men gather grapes of thorns" (Mt. 7:16); "nor of a bramble bush gather they grapes (staphule)" (Lk. 6:44), a very fitting illustration that men are known by their conduct. But it is in the figurative use that we see His method of drawing from the ordinary things of the world and investing them with some great truth of moral and spiritual value. Three of His parables are connected with vineyards, The Laborers in the Vineyard (Mt. 20:1ff); The Two Sons (Mt. 21:28ff); and The Wicked Husbandmen (Mt. 21:33ff; Mk. 12:1ff; Lk. 20:9ff). Jesus has made the vine forever sacred in Christian symbolism by His teaching regarding the true vine: "I am the true vine . . . the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches" (Jno. 15:1ff), in which the vine is the symbol of the perfect life which Jesus imparts to believers who are represented as branches. Abiding in Him as the true Vine enables one to bring forth fruit which is acceptable to the Father. There is also the suggestion that one has the power of either abiding in Him and partaking of His life or to reject Him and be cast off as a branch.

Vinegar

Reference is made to vinegar in connection with the crucifixion. The executioners had brought a vessel of vinegar, "There was set there a vessel of vinegar" (Jno. 19:29), for their own use, and at first, "the soldiers also mocked him, coming to him, offering him vinegar" (Lk. 23:36), while keeping it out of reach; but at the end "One of them ran, and took a

sponge, and filled it with vinegar, and put it on a reed, and gave him to drink" (Mt. 27:48; Mk. 15:36), "So they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit" (Jnó. 19:29f). A mixture of water and vinegar was very popular among the poor as a beverage.

Violence

There is a passage whose meaning is very obscure concerning the use of this term, namely, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force" (Mt. 11:12); "From that time the gospel of the kingdom of God is preached, and every man entereth violently into it" (Lk. 16:16). The verb "biazetai" occurs in both the records, and may be taken as the middle voice, "presses violently", or as passive, "is forced", and Matthew has the adjective "biastai" which also makes the problem of determining whether it is a term of praise, or one of censure and blame. Further, it is also quite difficult to determine whether the words "From the days of John the Baptist until now" are meant to exclude or include the work of John Himself. Hence many are the interpretations which are put forward, some of which are: "The Baptist has fanned a new Messianic storm of ill-advised insurrection"; "The Kingdom of God comes like a storm and is received by those who have used drastic self-discipline"; "The aggressive enthusiasm of John was such in his heralding the truth that men

were taken into the kingdom, as it were, by force". This we know to be true: The most sincere and eager pursuit of righteousness with the highest reward in the spiritual life; and it may be that Jesus was teaching that the responsibility of the Jews was greater because of John's preaching.

Viper

John the Baptist said to the Pharisees and Sadducees who came to his baptism, "Ye offspring of vipers, who warned you to flee from the wrath to come?" (Mt. 3:7; Lk. 3:7); they came in the spirit of insolent curiosity and John severely rebuked them for their lack of sincerity. To those Pharisees who charged that Jesus cast out demons by the prince of the demons, Jesus said, "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Mt. 12:34), a keen and logical rebuke of their specious reasoning. In that most scathing exposition and denunciation of Pharisaism, of its exponents, He said, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell (gehenna)?" (Mt. 23:33), a charge that their purposes and intentions were so evil that there awaited for them certain and sure judgment.

Vows

In the teaching of Jesus, vows are mentioned only to condemn the abuse of them: "But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given

to God (Corban); he shall not honor his father. And ye have made void the word of God because of your tradition" (Mt. 15:5f; Mk. 7:11ff). The carping, critical Pharisees had set artificial duties above natural ones and Jesus rebuked and condemned them for so doing.

Wages

The word "opsonion" occurs in the gospel record only in John the Baptist's injunction to the soldiers, "Be content with your wages" (Lk. 3:14); there is no condemnation of the life of a soldier but John insisted that he should live honorably. The word "misthos" means, either literally or figuratively, "pay for service", hence reward, hire, or wages. Jesus said to His disciples, "He that reapeth receiveth wages, and gathereth fruit unto life eternal" (Jno. 4:36). When the Seventy were sent forth, He said, "The laborer is worthy of his hire" (Luke 10:7). The Lord of the vineyard said to his steward, "Call the laborers, and pay them their hire" (Mt. 20:8), which was "a shilling a day" (Mt. 20:2). This was the usual wage of a laborer, a sum equivalent to about fifteen cents, however it was also the custom to receive sufficient food during the period of service, yet this was not always the case. The old Law required the payment of the wage daily, honesty in dealing, and sufficient food for the laborer. It means from the parable of the Laborers in the Vineyard that the laborer was at the caprice or whim of the employer.

War

Jesus named among the signs of the last days, "Ye shall hear of wars and rumors of wars" (Mt. 24:6; Mk. 13:7; Lk. 21:9). He told His disciples that the dwellers in Jerusalem should "fall by the edge of the sword" (Lk. 21:24). Jesus accepted war as a part of the present world-order; He drew from war a powerful illustration of the exacting conditions of discipleship, "What king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Lk. 14:31ff). He says of Himself, "I came not to send peace, but a sword", but of this view, he that takes Him as Guide and Leader must be prepared to accept the consequences too; for He said also, "They that take the sword shall perish with the sword" (Mt. 26:52), which is to say that His kingdom is not to be extended by carnal warfare, but by the warfare in the power of the Spirit. War can be traced always to the selfishness and greed of men, and because this is true, it falls under the ban of Him who came to save men, not to destroy them. The Christian life is aptly represented as a spiritual struggle, a contest between the flesh and the spirit. War is contrary to the spirit of the teaching of Jesus and it is expected that His disciples shall stand in opposition to it and the fright-

ful consequences that attend it. In the time of peace Christians should prepare for war, and not wait till war is on to develop suddenly a conscience against it.

Washing of Feet

At Simon's house, Jesus said, "I entered into thy house, thou gavest me no water for my feet" (Lk. 7: 44), which was a mark of disrespect, as it showed the patronizing frame of mind in which he had received Jesus, rather than in the spirit of sincere hospitality. During the Last Supper, Jesus arose "and layeth aside his garment; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel"; Simon Peter said, "Lord, dost thou wash my feet?", to which Jesus replied, "What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all . . . So when he had washed their feet . . . He said unto them, Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you" (Jno. 13:4ff). Jesus knew the height of their anticipations of places in the Messianic king-

dom, which with their pride prevented their washing each other's feet, so He performed the lowliest service to teach them that pride and selfish ambition were foreign to His rule and reign which is based first and last and always on love. This act symbolizes the removing of all things which tarnish character and the cleansing necessary for the spiritual nature to be wholly pure. The principle which He set forth is a perpetual one, but the act of washing the feet served only to impress the necessity of cleanness and purity of the life of each of His disciples. No example of the specific act is given in Acts of Apostles or the Epistles, hence it was not to be perpetuated as a religious rite, for to do so would destroy absolutely its meaning as an act of love.

Way

Jesus briefly and graphically described two ways, "Wide is the gate and broad is the way, that leadeth to destruction Narrow is the gate, and straitened the way, that leadeth unto life" (Mt. 7:13f; cf. Lk. 13:24). He also says, "John came unto you in the way of righteousness" (Mt. 21:32); the Pharisees and the Herodians said of Jesus, "We know that thou art true, and teachest the way of God in truth" (Mt. 22:16; Mk. 12:14; Lk. 20:21) in description of some outstanding quality or characteristic feature. All of God's plans and purposes center in the salvation of man, and His provisions for this are often referred to as the Way, and inasmuch as the Divine plans culminated in Jesus, He is preeminently The Way; said He of Himself, "I am the way, and the truth, and the

life: no one cometh unto the Father, but by me" (Jno. 14:6). He will lead all men into closer relationship with the Father if they shall be willing for Him to guide them.

Wealth

Jesus does not teach that it is sinful to be rich, but He does show the perils of riches and the danger to one's salvation: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Mt. 19:24; Mk. 10:25; Lk. 18:25); Mark points out the reason which makes the difficulty, "Trust in riches" (Mk. 10:24). The Rich Young Ruler is the definite example of this peril of permitting the love of riches to bar one from the Kingdom of God; He loved Jesus less than his material possessions, and so went away from Him sorrowful. Because the danger of losing the soul on account of wealth is so great, the New Covenant abounds in exhortations to those who are wealthy. The narrative of the Rich Man and Lazarus demands that the rich be not absorbed in worldly things that they cannot minister to the suffering and distressed. However, from the narratives concerning such rich men as Nicodemus and Joseph of Arimathea (Jno. 19:38f), and Zacchaeus (Lk. 19:1ff), it is apparent that it is not wealth in itself that condemns a man but rather his attitude toward it. They did not trust in their riches. Also, it is a fair inference that the Apostles James and John were men of considerable means: we read of their leaving their father "in the boat with the hired servants" (Mk. 1:20); John had Mary committed

to his care, "From that hour the disciple took her unto his own home" (Jno. 19:27). The danger lies in permitting wealth to control the individual rather than the man controlling it. Likewise its possession breeds selfishness (Lk. 12:16ff; 16:19ff); covetousness (Lk. 12:13f); dishonesty, "If I have wrongfully exacted aught of any man" etc. (Luke 19:8), and all that hateful brood of vices which oppress men and dishonor God. Jesus, in the parable of the Unjust Steward (Lk. 16:1ff), exhorts men, "Make to yourselves friends by means of the mammon of unrighteousness" (Lk. 16:9), which is to say, the wealth that is committed to each man should be regarded as a trust to be used for the Master and for His kingdom, just as the unfaithful steward used the goods which his master had intrusted to him to make friends for himself. The story of the Rich Man and Lazarus presents the sad picture of a selfish rich man who abused his trust and failed to make friends with the money which came to him. Neglect and indifference are distinctive characteristics of those who become absorbed in their wealth and put their trust in it.

Weather

Jesus rebuked the Pharisees for their lack of spiritual acumen when they took such great interest in the natural things. They could read the signs of the weather quite accurately, but were not able to read rightly the signs of the moral and spiritual movements, namely, His teaching and preaching and wonderful works. He said to them, "When it is evening, ye say, It will be fair weather: for the heaven is red.

And in the morning, It will be foul weather to-day: for the heaven is red and lowering" (Mt. 16:2f). Weather conditions are not very variable in Palestine.

Whale

The word "ketos" is translated "whale" in "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Mt. 12:40). In thus referring to the history of Jonah, Jesus placed His stamp of trustworthiness and verity upon it.

Wheat

Wheat was next to barley as a bread-stuff in Palestine. Mention is made of it frequently in the records of the gospel. The bearded variety was the kind usually grown. We read of gathering wheat "into the garner" (Mt. 3:12; Lk. 3:17); of tares "among the wheat" (Mt. 13:25ff); of "a hundred measures of wheat" (Luke 16:7); of Satan's request to have Simon Peter to sift "as wheat" (Lk. 22:31); and of the approaching death of Jesus, He said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (Jno. 12:24).

Wickedness

Wickedness is something malignant and evil. Jesus knowing the purposes of the Herodians and the Pharisees and their wickedness, said "Why make ye trial of me, ye hypocrites?" (Mt. 22:18); and points out

the origin of all evil and wrong, "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings", "covetings, wickednesses, deceit, lasciviousness, an evil eye, pride, foolishness" (Mt. 15:19; Mk. 7:21f). It is "from within, out of the heart of men" (Mk. 7:21) that all perverseness, depravity, iniquity, and criminality arises. A man must think rightly if his conduct is to be right.

Will-Volition

"Will" as a noun and a verb carries with it the idea of "wish, or purpose, or volition". Two words "thelo" and "boulomai" are the chief words in the New Covenant; the difference being, the first expresses an active choice or purpose, while the second "a passive inclination or willingness, or the inward predisposition from which the active choice proceeds". The use of the first is seen in: "Wilt thou then that we go and gather them up?" (Mt. 13:28); "What will ye that I should do unto you?" (Mt. 20:32); "Where wilt thou that we make ready for thee to eat the passover?" (Mt. 26:17); "Whom will ye that I release unto you?" (Mt. 27:17, 21); "Will ye that I release unto you the King of the Jews?" (Mk. 15:9), and often. The use of the second is seen in: "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27); "And Pilate, wishing to content the multitude, released unto them Barabbas" (Mk. 15:15); "Father, if thou be willing, remove this cup from me" (Lk. 22:42); "Will ye therefore that I release unto you the

King of the Jews?" (Jno. 18:39). The noun is "thelema", and is generally used in reference to the will of God: "Thy kingdom come. Thy will be done" (Mt. 6:10); "He that doeth the will of my Father" (Mt. 7:21; 12:50; Mk. 3:35); "Even so it is not the will of your Father who is in heaven that one of these little ones should perish" (Mt. 18:14); "Thy will be done" (Mt. 26:42; Lk. 22:42); "My meat is to do the will of him that sent me" (Jno. 4:34), and often. However, the human will may oppose itself to the will of God, "But Jesus he delivered up to their will" (Lk. 23:25); "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13). "Boulema" is properly counsel or purpose. While men may oppose the will of God, His purpose cannot be frustrated. It may, however, be resisted for a time, "The Pharisees and the lawyers rejected for themselves the counsel (boulēn) of God" (Lk. 7:30). All these expressions show clearly that man is always regarded as a responsible being, free to will in harmony with the Divine will or contrary to it. This becomes very evident from the expressions which denote refusal, "Ye will not come to me, that ye may have life" (Jno. 5:40). It is recognized in the teaching of Jesus that a man may act deliberately in opposition to the will of God, and in doing so, he deprives himself of the rich blessings which He is eager to bestow upon all His obedient children.

Wine-drinking

Wine was regarded as a necessity, not a luxury, by the Jews, and was a necessary part of even the

simplest meal. From the critical words of the Pharisees, "Behold, a gluttonous man and a winebibber" (Mt. 11:19; Lk. 7:34), and "I shall not drink from henceforth of the fruits of the vine" (Luke 22:18; Mt. 26:29), the inference is that Jesus adapted Himself to the Jewish customs. But there is ever the uncompromising opposition to excess; and one must not overlook the fact of the non-applicability of the ancient attitudes to entirely different modern conditions. Custom, nor tradition is law. Customs vary, the principle of law is constant.

Wisdom of God

When the lawyers protested that Jesus was also reproaching them, we read in His response, "Therefore also said the wisdom of God, I will send unto them prophets and apostles" etc (Lk. 11:49), in which Jesus announced a decree formed by God in the past, is the interpretation of many scholars. But some difficulties arise, for it is the conduct of the generation at that time that is under consideration. Others have regarded "wisdom of God" as a self-designation of Jesus, but this seems incredibly awkward. Probably the best solution is this: Jesus quoted from some lost source which He approved and with which His hearers were familiar.

Withered

The word "xeraino", "to wither" is used in the New Covenant to express the idea of moral decay, or malnutrition of soul: "Because they had no root, they

withered away" (Mt. 13:6; Mk. 4:6; Lk. 8:6); "The fig tree withered away" (Mt. 21:19f; Mk. 11:20f); "If a man abide not in me, he is cast forth as a branch, and is withered" (Jno. 15:6). We read also of Jesus' healing "a man having a withered hand" (Mt. 12:10; Mk. 3:1; Lk. 6:6), which ailment was probably not unlike our modern "infantile paralysis", a disease which may leave one or more limbs shrunken and powerless without detriment to the general health.

Witness

According to the Mosaic code it was necessary in all cases to have at least two witnesses to make good an accusation against a person. This echoes in, "Take with thee one or two more, that at the mouth of two witnesses or three every word may be established" (Mt. 18:16); and "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Mt. 18:19); "Yea and in your law it is written, that the witness of two men is true" (Jno. 8:17). Many were the prohibitions against false witnessing, yet it was a very common crime. In the trial of Jesus "the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came" (Mt. 26:59f; Mk. 14:55ff).

Wolf

Jesus said, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening

wolves" (Mt. 7:15). This is a warning against all insincerity in motives and purposes. He said to the Twelve at His sending them forth, "Behold, I send you forth as sheep in the midst of wolves" (Mt. 10:16); and to the Seventy, "Behold, I send you forth as lambs in the midst of wolves" (Lk. 10:3) which signified the opposition they would encounter in preaching the gospel. In the narrative of the Good Shepherd, He speaks of the hireling seeing "the wolf coming, and leaveth the sheep, and fleeth," and probably the symbol of Satan. At any rate the havoc that a wolf makes in a flock of sheep is the illustration of the havoc which wicked leaders make among those who have become followers of the Lord Jesus.

Woman

The religion which Jesus gave to men brought a new era for woman. It was a distinct honor for Mary to be lifted from her "low estate . . . for behold, all generations shall call me blessed" (Lk. 1:48), and this brought a benediction to woman of all subsequent times. The birth of Jesus, narrated in Lk. 1, 2, brought a sanctity to motherhood and threw a halo about womanhood for all time. A new conception of woman's character and mission has made the literature of the world a vehicle to portray the lofty reverence and regard for her. The mother of John, the last of the old order of prophets, and Mary the mother of Jesus brought together the two dispensations. In Jesus' ministry, from the first women were responsive to His teachings and devoted to Him.

Women in all ranks and conditions found in Him a sincere friend and benefactor, unknown before in all history. Mary Magdalene was grateful because she was healed of her moral infirmities, "Certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out" (Lk. 8:2). Others like Joanna and Susanna "ministered unto him of (Margin) their substance" (Lk. 8:3). Jesus recognized those who were ostracized from society because they were immortal and had a soul to save, and were restored to a womanhood of virtue and devotion, for example, "a woman who was in the city, a sinner" came to Simon's house and anointed the feet of Jesus; and when Simon protested about the kind of woman she was Jesus related the parable of the two debtors, closing by saying to Simon, "Her sins, which are many, are forgiven; for she loved much" (Lk. 7:37ff). He blessed little children and their mothers rejoiced (Mark 10:13ff; Mt. 19:13f; Lk. 18:15f). He raised their dead, for example, "the only son of his mother, and she was a widow" (Lk. 7:11ff). Good women went with Jesus on His last journey from Galilee to Jerusalem; ministered to Him on the way to Calvary, "Many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee" (Mt. 27:55f; Mk. 15:40f; Lk. 23:49); accompanied His body to the sepulchre, "And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre" (Mt. 27:61; Mk. 15:47; Lk.

23:55); prepared spices and ointments for His burial, "They returned, and prepared spices and ointments" (Lk. 23:56); were the first at the tomb on the morning of the resurrection (Mt. 28:1; Mk. 16:1; Lk. 24:1; Jno. 20:1); and were the first to whom the risen Lord appeared (Mt. 28:9; Mk. 16:9; Jno. 20:14). The names of those faithful women, Mary Magdalene, Mary the mother of James and Joses, Salome, Joanna, and others whose names are not known will ever have a place of honor among men. It was a woman who first announced the fact of the resurrection (Lk. 24:9f, 22). It is the leaven that Jesus set to work that has elevated and exalted womanhood. Literature teems with the notable examples of womanhood in deeds of mercy and lofty ideals of piety. The great ideal of the value of a soul which Jesus first enunciated grows and grows and will permeate every layer of society and all races and religions. In His teaching the new luster of the reverent devotion to purity and the noblest qualities of character are made to glow in character.

Word

This term has a personal significance in "In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1), applied to Jesus, "And the Word became flesh" (Jno. 1:14). The Gospel is sometimes designated "the word", (Mt. 13:19ff; Mk. 4:14ff; Lk. 8:11ff; Mk. 2:2). Jesus frequently spoke of His "word" and "works" as embodying the requirements of Divine revelation made through Him,

and which men are asked to accept and obey, "Hear-eth my word" (Jno. 5:24); "The words that I have spoken unto you are spirit, and are life" (Jno. 6:63); "Words of eternal life" (Jno. 6:68), and often; of "the words of God" (Jno. 3:34; 8:48; 14:10; 17:8), and often. Jesus' word is to be distinguished from "lalia", speech, for example, "Many more believed because of his word (logos); and they said to the woman, Now we believe, not because of thy speaking (lalia" Jno. 4:41f); also "Why do ye not understand my speech (lalia)? Even because ye cannot hear my word (logos)" (Jno. 8:43).

Works

In the Fourth Gospel the word "works" is a favorite designation for the marvelous works of Jesus: "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me" (Jno. 5:36); "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works, that ye may know and understand that the Father is in me, and I in the Father" (Jno. 10:37f); "If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father" (Jno. 15:24); "I glorified thee on the earth, having accomplished the work which thou hast given me to do" (Jno. 17:4); "We must work the works of him that sent me, while it is day: the night cometh, when no man can work" (Jno. 9:4), and often. All these