concludes that the apostolic theology was a legitimate development from Jesus' self-testimony as given in the Synoptics.

In an elaborate article on "The Formation and Content of the Messianic Consciousness of Jesus,"[1] Hermann Schmidt has discussed the view maintained by Beyschlag that the Synoptic representation does not carry us beyond an ethical human perfection in Jesus. He maintains that we cannot free ourselves thus from metaphysical considerations in treating of this subject, so long as we deal earnestly with the fact of Jesus' sinlessness. It is futile, argues Schmidt, to assert the ethical perfection of Jesus, and then leave it unexplained and inexplicable. Jesus' consciousness of his sinlessness and of the perfect realization in himself, of the moral ideal, is not accounted for unless a fundamental and permanent distinction between himself and other men is recognized. "The ethical as such is always mediated through the will; now there meets us in a race in which all others are in themselves incapable of reaching the right relation of sonship, a personality which not only can of itself *become*, but from the first *is*, what, in case of others, can only be attained through aid from without, so that the conclusion cannot be avoided that a peculiar essence, a specific nature, and, indeed, one that is not mediated through the will, lies at its basis; that is, that the life of Jesus has a distinctively metaphysical background."[2]

We must, of course, draw a line very carefully between the precise meaning of our passages as determined by exegesis and inferences, however natural, which are derived from that meaning. But we must also admit that the exegetical result, in the case before us, raises a problem respecting the person of Jesus Christ, with which the mind cannot decline to deal. As Son of God Jesus stands in a unique relation to the Father. The title involves his ethical perfection. Now we cannot simply stop short with these assertions; to do so is to decline the problem to

[1] *Studien u. Kritiken*, 1889, p. 423 *sq.*

[2] *Op. cit.*, 435.

which this uniqueness gives rise. Why was Jesus the only sinless man? Was his sinlessness an accident? Why has it never been repeated? If, as is admitted, he possessed the clear consciousness of sinlessness, what is the explanation of so exceptional and marvellous a fact? We are told that his consciousness of perfect union with God and of sinless perfection was "purely human"; if so, it still demands some explanation which the representatives of this view have not given and make no effort to furnish.

It is open to the radical theologian to say that the positing of a metaphysical union with God as the basis of the unique consciousness and character of Jesus is a subsequent explanation which Paul and John have given. But it *is* an explanation, and the mere assertion that Jesus' consciousness was "purely human" *is not*. It is, moreover, an explanation which these apostles base upon the teaching and life of Jesus as they knew them. Were they right or wrong? This is the dilemma into which the problem resolves, and beyond this we shall not follow it at present. The testimony of the fourth Gospel has but a relative historical value for Wendt, who holds that it was composed by a post-apostolic writer who merely incorporated into it Johannine memoranda. For Beyschlag, however, who holds the genuineness of this Gospel, the case stands somewhat differently. His conclusion that Jesus' consciousness was "purely human," will be submitted to the tests of exegesis in the study of the Gospel of John.

It does not fall within the scope of my present purpose to pursue the subject into the field of doctrinal theology. I have thought it proper, however, to point out that even the language of the Logia and of Mark does raise a great problem respecting the inner consciousness of Jesus, and that theology is bound to deal with that problem. The apostles and, following them, the theology of the Church, have presented a solution of it; it is incumbent on those who deny the legitimacy of this solution to furnish another and a better one.

CHAPTER VI

THE FATHERHOOD OF GOD

THE teaching of Jesus concerning God rests upon an Old Testament basis. In contrast to the pantheistic and polytheistic systems which prevailed among ancient oriental nations, Jesus adhered to the Jewish conception of Jehovah as the one only God, the Almighty Creator and Lord of all. He emphasized the spirituality and holiness of God. The doctrine of Jesus is the ethical monotheism of Israelitish religion, elevated, enriched, and purified. There is nothing in his doctrine for which the Old Testament does not supply a beginning and basis.

It would not, however, be correct to suppose that Jesus added nothing to the Old Testament idea of God. True to his principle that he had not come to destroy, but to fulfil (Mt. v. 17), he cleared away from the foundations which had been laid in the earlier stages of revelation what was temporary and inadequate, and reared upon them a permanent structure. He illustrated the maxim which he commended to his followers when he said that the representatives of his truth and Kingdom would bring out of their treasures things new and old (Mt. xiii. 52). This fulfilling of the idea of God did not consist in supplying foreign elements, but in developing, expanding, and clarifying the germs of doctrine which the Jewish people already possessed, and especially in rescuing their idea from certain prevalent misapplications and false inferences.

It would not have accorded with the genius of Jesus' teaching for him to give any direct and formal instruction concerning the nature of God. He does not aim to define God; he rather describes how he acts. His teaching is

not abstract, but concrete. In apothegm and parable he pictures how God feels, and what God does in certain conditions. He aims to rescue the idea of God from the realm of cold and powerless abstraction, and to make it a practical, living power in the heart. Jesus sought to inspire in men an intense and constant sense of God's presence and care. Hence he did not speak of the attributes of God, but unfolded his character and set forth its relation to human life. It was not so much the terminology of Jesus which was new; it was the way in which he filled old terms with new meaning by taking them into the field of character. When, for instance, he spoke of God's fatherhood, he showed by what he said about it that it meant for him a certain disposition of God towards men—a way of feeling and acting towards them, and involved a corresponding attitude and action on man's part towards him.

In speaking of God, Jesus mainly employed two titles, King and Father. The former is but infrequently used. It is, indeed, a noticeable fact that although he spoke so often of the Kingdom of God, he seldom spoke of God as King. It is, however, quite consonant with the principles which we have just noticed, that Jesus did not discard this current Old Testament designation of Jehovah. He referred, quite in the spirit of Is. lxvi. 1, to the exaltation of God on his heavenly throne, and described Jerusalem as "the city of the great King" (Mt. v. 35). It is Jehovah in his mode of dealing with men who is pictured in the parables of the Unmerciful Servant (Mt. xviii. 23 *sq.*) and of the Marriage Feast (Mt. xxii. 2 *sq.*), both of which begin: "The Kingdom of heaven is likened unto a certain king." This quite incidental and indirect recognition of the kingship of God is to be supplemented by such recognitions of the divine power and sovereignty as are involved in the title, "Lord of heaven and earth" (Mt. xi. 25), and in the frequent ascription to God of boundless prerogative and power (Mk. x. 27; xii. 24; xiv. 36; Mt. x. 28).

But Jesus' characteristic name for God was "Father."

He not only spoke of God as his own Father, but as the Father of men. In this too he built upon the Old Testament, although greatly elevating and widening its idea. "Father" was not indeed the prevalent designation of God in Israel. It is not found, for example, in the Jews' book of devotion, the Psalms, although in one place God is there likened to a Father (Ps. ciii. 13).[1] The prevailing name for God is "King"; *e.g.*: "my King and my God" (Ps. v. 2); "The Lord of hosts is the King of glory" (Ps. xxiv. 10); and men are often described as the King's "servants" (Ps. xxvii. 9; xxxi. 16).

In the Old Testament God's fatherhood designates a special relation, which he sustains to the Jewish people. This idea finds frequent expression in the prophets. The deliverance of the nation from Egypt was the favor of a Father to a child: "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. xi. 1). The sin of the people is often pictured as the disobedience of children towards their Father: "I have nourished and brought up children, and they have rebelled against me" (Is. i. 2). Sometimes the idea of fatherhood is rather indirectly suggested than directly asserted, and God is compared to an earthly father in his tenderness or his severity: "The Lord thy God bare thee as a man doth bare his son" (Deut. i. 31); "As a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. viii. 5).

In general, the fatherhood of God to Israel denotes his gracious interest in the nation and the providential care which he exercises over it in making it the vehicle of his revelation and in preparing it to be his agent for ushering in the Messiah. "Is Ephraim (the northern kingdom) my dear son? is he a pleasant child? for as often as I speak against him, I do earnestly remember him still: therefore my heart is stirred for him; I will surely have mercy upon him, saith the Lord" (Jer. xxxi. 20). The exilic Isaiah lifting up a plaintive voice from the midst of the nation's disasters, dwells upon the comforting assurance that, even

[1] "Like as a Father pitieth his children,
So the Lord pitieth them that fear him."

if the people's ancestors (who are apparently regarded as a species of patron saints) should cease the care for them, Jehovah will not forget them: "For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Lord, art our Father; our Redeemer from everlasting is thy name" (Is. lxiii. 16). *Cf.* Mal. ii. 10: "Have we not all one Father?" etc.

According to this idea of God's fatherhood it was natural that Jehovah should be especially described as Father to the theocratic king, the head and representative of the nation, and the type of the Messianic King, who should be preëminently God's Son and who should reign forever. The prophet Nathan, speaking on behalf of Jehovah to David the king, tells him that a descendant of his shall build Jehovah's house, and adds: "I will be his Father, and he shall be my son" (2 Sam. vii. 14). A similar idea meets us in Ps. lxxxix. 26, 27, where the theocratic king is described as confessing Jehovah to be his Father, and Jehovah as declaring him to be his first-born son, the highest of the kings of the earth.

What we observe, then, in this Old Testament idea of fatherhood is that it was special rather than universal, and that it had not yet become the determining conception of God's character. God's attitude towards Israel was fatherly, but it was not yet seen that he is, in his very essence, fatherly love, and that all men are the objects of his care and compassion. The legal idea of God was still the dominant one. Power and transcendence were the attributes most emphasized. The recognition of these was right and important, but it was liable to a one-sided development, and such a development it received, especially in the later Judaism. The legalism and the ritualism of the later Jewish period sprang, in great measure, from the failure of the people to complement the truth of God's kingly power with the truth of his fatherly love. Legal subjection, expressing itself in rites which were thought to pay honor to God's transcendent majesty, rather than filial reverence and moral obedience, was the dominant note of Pharisaic piety.

We have already seen in examining the title "Son of God," how frequently Jesus speaks of God as his own Father, and that he appears to assume some distinction between the relation of the Father to himself and that to which he refers when he speaks of God as the Father of other men. It is with this latter relation only that we have now to do.

The first question which meets us is, whether or not Jesus represents God as the Father of all men. The answer to this question must be involved in the effort to determine in precisely what sense Jesus used the term "Father." It might be used to denote that complaisant love which God has for the obedient, but which cannot be felt towards the wilful sinner. Many have held that Jesus uses it in this sense, and that he speaks of God as Father only in relation to believers or the righteous.

It is a fact that the prevailing usage of Jesus, according to our sources, is to speak of God as the Father of his own disciples. Of this the Sermon on the Mount presents ample evidence. The discourse is indeed a collection of sayings uttered at various times and places, but it is represented as spoken to the disciples, and there is no critical ground for doubt that at least the earlier portions were so spoken. Addressing his disciples, he says: "Let your light shine, and so glorify your Father" (Mt. v. 16); "Love your enemies, that ye may be the sons of your Father" (v. 45); "Be complete in love, as your heavenly Father is" (v. 48); "Pray sincerely, and your Father will reward you" (vi. 4, 6, 8); and in this connection he teaches his disciples to pray, beginning: "Our Father"; *cf.* vi. 18, 26, 32. The usage is the same in other connections. In teaching his disciples humility, Jesus warns them against the danger of losing the spirit of equality and fraternity, and enforces the warning by saying: "For one is your Father who is in heaven" (Mt. xxiii. 9). Mark has preserved this saying, addressed to the disciples: "And whensoever ye stand praying, forgive, if ye have aught against any one: that your Father also who is in heaven may forgive you your

trespasses" (xi. 25).[1] In addition to the many examples of this usage, already cited, which the first evangelist has derived from the Logia, Luke has preserved one saying, omitted by Matthew, which bears the mark of originality: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (xii. 32).

It must also be admitted that there is no passage in our sources in which Jesus explicitly speaks of God as the Father of all men. From this it is easy to draw the inference that the fatherhood of God is to be understood in the limited sense, and denotes God's favor towards the obedient. I believe, however, that this conclusion is quite unwarranted. The fatherhood of God in the teaching of Jesus is neither mere creatorship, nor is it merely a name for the attitude of approval or complaisance which corresponds to obedience and goodness on the part of men. It denotes rather the gracious loving attitude of God towards all men. God is Father to all men, not merely because he made all men, but because he made them for himself and kindred to himself, and because they are capable of realizing the sonship to him which corresponds to his fatherhood. His fatherhood embraces his universal benevolence. Let us test this view by reference to the passages which bear upon it.

Jesus teaches his disciples to love all men, even their enemies. In so doing they show themselves to be sons of God, that is, like God; "for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust" (Mt. v. 45). Here the argument is simply this: Sonship to God consists in moral likeness to the Father; love all men, whether good or bad, for that is what the Father does. How plain it is that it is *as the Father* that God loves and blesses all; that his fatherhood is the ground and source of this boundless beneficence. Yet it is also quite clear that beneficence is not the whole meaning of fatherhood. God sustains the relation of Father only to personal, moral beings. Jesus says to his disciples:

[1] In Matthew this passage, in a slightly changed form, is appended as a comment or explanation to the Lord's prayer (vi. 14, 15).

It is *your* Father, not *theirs*, who feeds the birds (Mt. vi. 26). God's fatherhood includes a personal ethical relation, as well as the disposition of benevolence. It can exist only where the correlative sonship may also exist. God's essential self-imparting goodness and man's creation in God's moral image are the two fundamental elements of God's fatherhood, and they unite to give it the note of universality. God's universal fatherhood is grounded both in what he is and in what he has made man to be. He must be the Father of all men, because he is perfect in love (Mt. v. 48), and love is at once the sum of his inherent moral perfections, the motive of creation, and the basis of man's kinship to him.[1]

The parable of the Prodigal Son proceeds upon the truth of God's fatherhood. This significance does not depend merely upon the fact that Jesus pictures the attitude of God towards men by describing the action of a human father. In other parables God is represented by a king and by a householder. It is the *content* of the parable, rather than its *form*, which makes it a picture of God's fatherhood. Its purpose is to set forth the divine compassion towards the undeserving. The obedient son is the type of the loyal Jewish religionist; the wayward son is the type of the lost and despised sinner. The parable shows how God seeks to save the lost; how he calls, not the righteous, but sinners to repentance. He does not deal with men in mere retributive justice, but in abounding generosity. The parable is a picture of the divine grace. It uses the relations of the human family for its purpose, — the most natural and appropriate relations which it could use, — but it is the truth of God's love and pity for even the worst of men which makes it a les-

[1] An unwarranted appeal in proof of Jesus' universal conception of God's fatherhood is sometimes made to Mt. xxiii. 1–9: "Then spake Jesus to the multitudes and to his disciples, . . . One is your Father which is in heaven." But apart from the fact that "Father" (Abba) is here used in a technical sense, as a teacher's title denoting a source of authority, it is evident from the context that the words, "One is your Father" are parallel to, "One is your master, even the Christ," and were addressed to his disciples.

son in the meaning of the divine fatherhood. The same lesson is taught, however, by other analogies in other parables and in various forms of speech which are not parabolic. The divine fatherhood is the divine love seeking to bring men into that fellowship with God of which they were made capable and for which they are destined.[1]

We cannot doubt that in the thought of Jesus God is the Father of all men. Does it follow that all men are sons of God? In other words, are the terms "Father" and "son of God," used in strict correlation? We find on examination that this is not the fact. God is always loving and gracious, whatever men may be. His fatherhood cannot be impaired. He always remains, if we may so speak, what he ought to be; he always corresponds perfectly to his idea. With men, however, this is not the case. Ideally and in possibility all men are, indeed, sons of God. But men are not actually what they are ideally. The correlation between God's fatherhood and man's sonship should be perfect; but on account of sin it is not so. On man's side the true relation which "fatherhood" and "sonship" express has been impaired by sin. God *is* the Father of all men, since he, on his side, always remains what he ought to be; but men must *become* sons of God (in the true sense of moral kinship to God) because their side of the relation has been impaired, and it is by a change in *them* that this relation of fellowship and likeness must be restored. Hence our sources speak only of the obedient as sons of God in the *true* sense of sonship. Others have forfeited their proper sonship by sin, although it is still theirs by right and possibility, but they regain it only by repentance and return to God in obedience and love. In other words, Jesus does not designate as sonship the kinship of nature which all men have with God, but

[1] "Fatherhood is love, original and underived, anticipating and undeserved, forgiving and educating, communicating and drawing to its heart. Jesus felt, conceived, and revealed God as this love which — itself personal — applies to every child of man. That he really desired to characterize the eternal heart of God in this way as the prototype of the human father's heart, is shown by his own express comparison between the two" (Mt. vii. 11). Beyschlag, *N. T. Theol.* I. 82 (Bk. I. ch. iv. § 2).

reserves that term to express the closer spiritual relation which is constituted by faith and obedience. This distinction underlies the language of the Synoptists as clearly as it is stated in the fourth Gospel (i. 12): "As many as *received him*, to them gave he the right (or privilege) to *become* children of God, even to them that *believe* on his name."

This same conception of God's fatherhood and of man's true sonship to God is presented in the parable of the Prodigal Son. Of both the sons God is the Father; but the younger son forfeits by disobedience and ingratitude his true filial standing. As he himself expresses it, he is "no more worthy to be called" a son. In the true moral sense he is not what a son should be. The natural relation to his Father, however, still remains as the possible basis for the reconstitution of the true relation of obedience and fellowship. He is a son in possibility still; nothing can ever make it untrue that he was born in his Father's house and that he has a right to his Father's bounty as soon as he is willing on his part to fulfil his side of the relation. If he has lost the rights and dignity of sonship, he has lost them by his own unfilial life, and they belong to him, and may be his as soon as he will "arise and go to his Father," and in penitence and obedience seek his favor and blessing. God is the Father of all men; in the sense of kinship of nature to God all men are sons of God; but, in the higher sense in which Jesus used the word, they only are sons of God who seek to fulfil their true relation to God by obedience to his will, and ethical likeness to him. The fatherhood of God and the sonship of men to God find their point of union in the fact that both terms refer to moral character, the fatherhood denoting God's perfect goodness, the sonship man's likeness to God. Both describe the correspondence of the beings to which they are applied to their *idea*. The two terms are therefore *ideally* correlative, and this ideal correlation is the basis of an actual correlation which is realized in proportion as man fulfils his true destiny.

Other terms than that of Father are used in our sources

to designate the ethical nature of God, but they point to no different conception of the divine character from that which we have reached. God is called perfect, complete (τέλειος, Mt. v. 48), but it is clear from the context that this perfection is perfection of love. God is complete in love in that he bestows his blessings generously and without partiality upon all. Men are not thus complete. Even the best of them are inclined to do good only to those who do good to them; to salute only those who salute them (Mt. v. 46, 47). Thus love becomes only a slightly enlarged selfishness. Earthly parents may, indeed, be good to their children and delight to give them good gifts, yet their interest and sympathy for others are likely to remain extremely limited. Jesus is obliged to say of them that with all their generosity and affection, they are still "evil" (πονηροὶ ὄντες, Mt. vii. 11); that is, they realize the life of love but imperfectly. The best of human love is often the operation of an impulse or instinct, rather than an intelligent choice distinctly adopted by the will, and applied to all the motives and ends of action. God, on the contrary, is complete in love. He seeks the true good of all beings. His action towards men varies with their conditions and characters, but it is always action which is best adapted to promote the ends of holy love.

God is also called good (ἀγαθός). In the narrative concerning the man who came to Jesus and said: "Good Master, what shall I do to inherit eternal life?" Jesus is said to have replied: "Why callest thou me good? None is good, save one, even God" (Mk. x. 17, 18; *cf.* Lk. xviii. 18, 19; Mt. xix. 16, 17). The import of the conversation hinges on the meaning of the word *good*. The questioner had used it quite lightly, applying it to Jesus as a compliment, or, at most, as a common designation of respect.[1]

[1] In saying this I am assuming, with most critics (*e.g.* Meyer, Weiss, Wendt, Holtzmann), that the form of the question given by Mark and Luke: "Good Master, what shall I do," etc.? is the original, as against Matthew's: "What good thing shall I do," etc.? Matthew's form of the question seems very natural in view of what we know of the Jewish ideas of virtue, and it seems to lead naturally to Jesus' counter-question. On the other hand, it is quite easy to see how the more concrete form of the

Jesus takes up the word and carries it at once into a region far above that in which his questioner's mind had ever pursued it. It is as if he had said: "You use the word *good*; do you reflect what depths of meaning are in that word? it is a name for the very perfection of God." The aim of Jesus was to heighten the man's idea of goodness. It had always been for him, as the sequel showed, a round of outward actions technically called religious. Jesus would show him what the ethical ideal of perfect goodness is — the very nature of God himself. Hence Jesus himself declines the epithet. He is himself passing through the process of human development. This process can reach its perfection only in its end. Hence good in the absolute sense — in the sense which excludes all becoming — can be predicated only of God. All others become good by the increasing realization in their lives of ethical likeness to God. He alone is absolutely good, the eternally ethically perfect Being. His nature alone is the source and seat of all truth, law, and perfection.

conversation which Mark and Luke have preserved could easily be cast into the more abstract form which Matthew has. A certain abruptness in Jesus' mounting at once from a complimentary title to the concept of the divine perfection is avoided by making the "young man's" question abstract and general. This, then, is one of the cases in the field of the higher criticism where the well-known maxim of the lower criticism obtains: *Lectio difficilior principatum tenet.*

CHAPTER VII

GOOD AND EVIL SPIRITS

It would be a matter of great interest, if it were practicable, to construct in thought the world as Jesus conceived it. But we have only scanty materials for so doing. He did not discourse upon nature or history. The fields of philosophy and science lay outside the scope of his teaching and work. His references to subjects which lie within these fields are quite incidental. They are made in popular language and embody the popular conceptions which were prevalent in his time. He spoke very often of natural phenomena — of the sun rising, the clouds threatening rain, the seed sprouting; of the lily's beauty, the care of vines and trees, the culture of the soil, the habits of animals, the qualities of salt and leaven — but without intending to add anything to the popular knowledge of meteorology, botany, or agriculture. The facts of nature and of human life he used simply as means to illustrate the moral and spiritual truths which constitute the peculiar province of his life-work.

It is a fair question whether Jesus meant to commit himself to any doctrines concerning the universe or life which are not an essential part of his positive teaching as the founder and head of the Kingdom of God. Would it have been consistent with his Messianic vocation for him to have assumed the *rôle* of an expert in literary or historical criticism, any more than in astronomy or metaphysics? If Jesus in teaching a lesson concerning his own work, referred to Jonah as having been swallowed by a sea-monster (Mt. xii. 40), did he thereby mean to authenticate that narrative in the Old Testament as literal his-

tory?[1] When he spoke of the "law of Moses," and the "book of Moses," or of what "Moses wrote," did he mean to say that Moses composed the Pentateuch in its present form? Did he pronounce upon the authorship of certain Psalms by the way in which he quoted them as what "David said"? To answer these questions in the affirmative is to suppose that it was the intention of Jesus to assert the correctness of the popular ideas of his time respecting the character of Old Testament stories and the authorship of Old Testament books. On this view we must suppose that in his incidental references to such subjects, Jesus is not merely speaking the popular language and using the current conceptions of his time for the ends of his teaching, but that he is committing his authority to the scientific accuracy of the common expressions and ideas which he uses. On this supposition his allusions to Old Testament books and narratives are sometimes made a touchstone for determining critical and historical questions which were as foreign to the thought of his time as were the researches and problems of anthropology or physical science. If his assertion, "Moses wrote," discredits modern criticism, does not his affirmation that the sun rises destroy modern astronomy?[2]

[1] It should here be noticed that Matthew alone connects the Jonah-sign with Jesus' resurrection. Luke in the parallel passage (xi. 29, 30; *cf.* 32) seems to regard the "sign of Jonah" as consisting of Jonah's preaching. This interpretation of the "sign" Matthew has also preserved from the Logia (xii. 41). The additional explanation of Jonah's sign to the Ninevites as consisting in his deliverance from the belly of the monster finds no warrant in the Book of Jonah itself, nor in the context of our passage. Jonah was a sign to the Ninevites in that he was a preacher of righteousness (Jon. iii. 4). With this idea Luke agrees, and also Matthew in xii. 41, 42. The additional explanation given in verse 40 is probably the author's own, suggested by the point of likeness between the experience of Jonah and that of Jesus, mentioned in verse 40 — a three-days burial. So Holtzmann and Wendt; *per contra*, Meyer and Weiss.

[2] "If indeed the question had ever been put to our Lord, was such a passage written by such a man? then he would either have refused to answer such a question, or he would have resolved the difficulty. Had he pronounced his decision, I would have believed him. Judging, however, from his ordinary method of teaching, I should have expected that, just as he said to the man who desired him to interfere in a question of inheritance, 'Who made me a judge or a divider between you?' He would have said in reply to the question about the age or author of a pas-

We must conclude that Jesus did not regard it as falling within his province to criticise the popular beliefs of his time regarding the order of the world, or as any part of his mission to extend human information in the fields of historical fact, literary criticism, or philosophical inquiry. When, for example, he spoke of the heart, the spirit, the soul, or life of man, he spoke the language of popular speech, and his purpose was to impress religious truth, not to impart psychological knowledge. His life-work belonged to a realm which is immeasurably higher than that of human science. He saw the inner meaning of the world and of life, with whose details science is occupied. He penetrated to the heart of Old Testament truth and was oblivious of such questions as those of time, place, and date. Nature he looked upon as the revelation of the divine order and beneficence; he spoke often of her powers and processes, which were for his mind instinct with God; but he was not at all concerned to extend men's observation of natural phenomena, much less to correct the popular impressions concerning them. For him it was quite enough to teach men to see God in nature, as it was enough to show them the imperishable religious truths which formed the essential substance of Old Testament revelation.

The question now arises: Can we safely commit ourselves to the guidance of principles like these in seeking to distinguish the positive and explicit teaching of Jesus from those incidental references which he often makes to various ideas and conclusions current in popular thought? Can we, for example, derive a positive doctrine of the location of heaven or of the nature of Hades, of angels and evil spirits and Satan, from the way in which he speaks of these subjects? Or should we conclude that he did not intend to embrace such themes within the range of his positive instruction? He speaks of heaven, as men have always done, in terms of space. It is a name for the seat

sage in the Old Testament, 'Who commissioned me to resolve difficulties in historical criticism?'" Bishop Moorhouse, *The Teaching of Christ* (1892), pp. 41, 42.

of the divine majesty, where God's will is perfectly done. But at most we can call this but the form of his thought. Its essence does not consist in any local conception. If God is in heaven, he is also in earth. Heaven is often a name for divinity, or God's holy order. The prodigal son sins against heaven (Lk. xv. 18). The baptism of John was from heaven (Mk. xi. 30), that is, providentially appointed and divinely sanctioned. His faithful disciples are to receive the rewards which are stored up for them in heaven (Mt. v. 12; Lk. xii. 33), but these terms are most naturally understood as referring to spiritual benefits and blessings, not to external gifts which are hoarded up for men like earthly treasures. The real thought of Jesus concerning heaven clearly transcends the popular form of which he most naturally makes use and rises into the world of the spirit. Heaven is the ideal world; it is the perfect life, the perfect society, as God conceives and designs it; it is the true goal of this present imperfect order. A severe literalism might insist that Jesus represents heaven as a place above the earth where God sits on a throne (Mt. v. 34); a more discerning search into the aim and import of Jesus' teaching discloses his deep spiritual purpose, — to kindle in men a living sense of God, of whose perfections, holy laws, and order "heaven" is a convenient and popular symbol. In this case there is no great difficulty in distinguishing what is incidental to the popular speech of Jesus from what is central and essential in his thought when he speaks about heaven.

In the parable of the Rich Man and Lazarus (Lk. xvi. 19 *sq.*) he makes use of the popular idea of Hades as the general abode of the dead, but with this modification of the Old Testament idea of Sheol as a dark and distinctionless realm, that it is composed of two parts separated by a great gulf, across which, however, men converse. It is obvious that no doctrine concerning Hades is meant to be taught in this parabolic use of current ideas. Paradise (Lk. xxii. 43) is apparently the place of happiness in Hades. The other references to Hades are purely figurative. Capernaum shall be cast down to Hades (Lk. x. 16),

— a symbol of abasement in contrast to heaven, a symbol of exaltation. Against the Church the "gates of Hades," the greatest opposing powers, — so called because the portals of the realm of death so securely hold all who dwell within it, — shall not prevail (Mt. xvi. 18). Does Jesus, then, sanction the Jewish views of Sheol? He is neither concerned to sanction nor to deny them. He uses them as convenient forms for teaching moral truth. His revelation of God gives him no occasion either to confirm or to reject them. The subject is not within the field of his mission.

We will next observe his language concerning angels. The Old Testament was filled with references to superhuman beings and their agency. The later Judaism greatly increased their number and functions. God was withdrawn from the world, and angels were conceived of as the mediating agents by which he accomplished his purposes among men. In this particular, Jesus did not altogether follow the thought of his time. He represented God as being in living contact with the world, and as directly operative in human affairs. He accordingly spoke less frequently of angel-mediation.

In several places, however, he seems to refer to angels in such a way as to show that he believed in their real existence. He will come "in the glory of his Father with the holy angels" (Mk. viii. 38; Mt. xvi. 27; xxv. 31); "angels in heaven" neither marry nor are given in marriage (Mk. xii. 25); of the hour of his advent not even "the angels in heaven" know (Mk. xiii. 32). Beyschlag holds that "the holy angels of the Son of man, with whom he will come again in his glory, are the rays of the divine majesty which are then to surround him with splendor; they are the divine powers with which he is to awaken the dead, to dissolve the present order of the world, and set up a new and higher order."[1] Even if the references to angels in connection with the parousia be regarded as poetical, I see no sufficient ground for understanding the other references, just cited, in this way; and it is notice-

[1] *N. T. Theol.* I. 87 (Bk. I. ch. iv. § 5).

able that Beyschlag does not mention them in his discussion of the subject. It must be admitted, however, that most of our Lord's references to angels may be understood, without violence, in a symbolic way. When he said that he might ask his Father and he would send him "more than twelve legions of angels" to protect him from the violence of his enemies (Mt. xxvi. 53), the essence of his thought certainly is that, if he chose, he might be miraculously defended against his accusers. It is not at all necessary to the clearness and force of his thought to interpret this language literally.

What, now, shall be said of Mt. xviii. 10: "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 which is heaven"? Considered merely in its form, this passage presents the idea that children (or, the humblest of believers[1]) have in heaven their guardian angels (*cf.* Acts xii. 15), who, standing in closest relation to God, represent and mediate the special solicitude of God for their welfare. This idea accords, no doubt, with the popular thought of the later Judaism that God exercised his providential care through angelic instrumentality. The question here is whether it is the intention of Jesus to confirm that idea, or whether he simply uses the conception symbolically to enforce the truth of the great value of the "little ones" in the sight of God, and of his tender care for them. We may not be justified in denying that Jesus accepted the popular Jewish idea of guardian angels, but we cannot maintain that it is in any way essential to his thought. I do not believe that he meant to assert any-

[1] For our purpose it makes no essential difference whether *μικροί* be understood to refer to literal children (as by Weiss, Wendt, and Holtzmann) or persons who are figuratively so called (as by Morison, Meyer, and Beyschlag). The critical difficulties connected with the passage, which is found in Matthew alone, are considerable, but *in its present form* it appears to me clearly to refer to children. It may well be, however, that this turn was given to it by our first evangelist under the influence of Mk. ix. 36. The parallel, Mk. ix. 42, and the earlier verses of our chapter (Mt. xviii. 1–6; *cf.* Mt. x. 42; Lk. xvii. 2) do not seem to refer to children, but to humble, childlike believers. *Cf.* Wendt, *Lehre Jesu*, p. 154.

thing upon that subject. The doctrine which he was teaching was the guardian care of God. That teaching stands in undimmed clearness and undiminished force, whether one suppose him to have conceived of it as actually effected through guardian angels, or regard that idea simply as a convenient means of enforcing his truth upon popular apprehension.

A similar view may be taken of such expressions as these: "Him shall the Son of man also confess before the angels of God" (Lk. xii. 8); "There is joy in the presence of the angels of God over one sinner that repenteth" (Lk. xv. 10). Certainly the idea in the first of these passages is the same as we find in Mt. x. 32: "Him will I also confess before my Father which is in heaven." Nothing is subtracted from the positive content of Jesus' teaching if "the angels of God" in such expressions be understood as "a kind of poetic paraphrase for God himself" (Beyschlag). With even greater naturalness may the term be so understood in the parabolic description of Lazarus as being carried away after his death "by the angels into Abraham's bosom" (Lk. xvi. 22). That the teaching of Jesus presupposes the real existence of an order of superhuman and holy beings is highly probable; but his references to them are too incidental and indefinite to warrant us in holding that he intended to commit himself to any positive doctrine of their nature and functions. His language concerning them — so far as we can judge from our sources — was quite reserved; he used the popular ideas about angels to a certain extent, but always as means to some end lying beyond; hence his words which touch upon the subject are usually symbolic or pictorial; they do not readily yield themselves to a literal interpretation, but are more naturally understood in a semi-poetic sense.

Just as the popular thought of Jesus' time conceived of the activity of God in the world as mediated through good angels, so it attributed the power of evil, both natural and moral, to the agency of wicked spirits. These spirits were thought of as constituting a kingdom of evil of which

Satan is the head. These malignant powers — especially their chief — are perpetually active in bringing all manner of evils upon men. In the Old Testament Satan had been described as the accuser, adversary, or destroyer of mankind; he is employed as a minister of God for the testing and chastisement of men. In the Book of Job Satan presents himself among the sons of God, the mighty messengers of Jehovah, and to him is given permission to put Job to the severest tests in order to determine whether his service to God is genuine and disinterested or prudential and selfish. The evils which he proceeds to inflict upon Job as tests of his sincerity are what we call natural evils — sickness, loss of property and of children. The question now arises: How far does the language of Jesus recognize or attest these and kindred ideas?

Without doubt the names "Satan," "devil," and "evil one" are more prominently connected with moral than with natural evil in our sources. In the narrative of the temptation as given by Matthew (iv. 1–11) and Luke (iv. 1–13) it is Satan who presents to Jesus alluring prospects of success if he will abandon the divinely appointed path in the pursuit of his Messianic vocation and adopt methods which accord with the popular expectation. Of the origin of this highly figurative and pictorial description we cannot be certain. Not improbably its substance was communicated to the disciples by Jesus himself as a picture of the two paths which lay before him at the beginning of his ministry. What is quite certain, in any case, is that Satan here appears as the embodiment of the popular Jewish Messianic expectations. If the words *τοῦ πονηροῦ* in Matthew's version of the Lord's prayer are to be taken as personal ("the evil one"), then we have in the Synoptics a clear reference to Satan as the source of temptation to evil; but this conclusion is doubly doubtful because, in the first place, it is quite possible that *τοῦ πονηροῦ* should be taken as impersonal ("evil"),[1] and,

[1] Undoubtedly the majority of modern interpreters render *τοῦ πονηροῦ*, "the evil one"; so Morison, Broadus, Meyer, Holtzmann, R.V.; but many still prefer the abstract meaning, "evil," found in the A.V.; *e.g.*,

further, because the shorter form of the prayer, as given by Luke (xi. 1–4), which does not contain these words, is probably the more original.[1]

Both Matthew and Luke have preserved from the Mark-source the explanation of the parable of the Sower, in which Jesus says: "When they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them" (Mk. iv. 15; Mt. xiii. 18; Lk. viii. 12). The references to Satan as "the enemy" who sows tares among the wheat (Mt. xiii. 28, 39) are to be employed less confidently because there is some reason to think that the parable of the Tares (peculiar to Matthew) is an amplification of the parable of the Growing Seed in Mk. iv. 26–29, and that its exposition (xiii. 36–43) was an interpretation emanating from the evangelist or in current use among the early disciples. It bears the marks of an allegorizing interpretation of the details of the parable and appears to conduct to a different goal, the judgment and its issues, from that which the parable itself contemplates, which is to show how his disciples must feel and act in view of the fact that there will be counterfeit Christians among them.[2] But whatever view be taken on these latter points, it is a fair question whether in these figurative discourses the references to Satan may not be as figurative as the rest of the language. When it is said that Satan snatches away the seed that is sown in the heart, it is obvious that "seed" and "heart" are figurative designations for truth and the mind which apprehends it. It is not easy to show that "Satan" in such expressions means more than the spirit of worldliness which neutralizes the power of divine truth.

Quite in accord with the representations in Job which describe Satan as the tempter who puts the devotion of

Lange, Alford, and Weiss. Professor L. S. Potwin, in the *Bibliotheca Sacra*, April, 1891, has strongly defended this view on various grounds, among them this, that the Septuagint often designates evil by πονηρόν, with and without the article, but does not designate Satan by ὁ πονηρός.

[1] See Wendt, *Lehre Jesu*, pp. 97, 98.

[2] *Cf.* Weiss, *Matthäusev.*, p. 352; Wendt, *Lehre Jesu*, pp. 178 179; Holtzmann, *Hand com. ad loc.*

men to the test, is the language of Jesus to Peter: "Satan asked to have you, that he might sift you as wheat" (Lk. xxii. 31). Here the testing process to which Peter is exposed appears to be the stress under which he is to be placed in deciding between the higher and the lower view of Jesus' work and Kingdom. Peter is to undergo a test analogous to that to which Jesus himself was subjected in his temptation. Again, Satan is called "the prince of the demons," who, as head of a kingdom of evil spirits, may be likened to a "strong man" guarding his house. Men who have been seized by his vassals are his "spoil" and cannot be rescued except by one who is more powerful than the chief himself (Mk. iii. 22–27; Mt. xii. 25–29; Lk. xi. 17–22). In such passages the view taken of "Satan" must be involved in that which is adopted respecting demons and demoniacal possession.

We find that on an earlier occasion when Peter repudiated the idea of a suffering Messiah, Jesus rebuked him in these words: "Get thee behind me, Satan: for thou mindest not the things of God, but the things of men" (Mk. viii. 33; Mt. xvi. 23). Here "Satan" is evidently used as a symbolic name for opposer or tempter. Peter's hostility to the divinely appointed course which Jesus must pursue sprang from that ambitious and worldly spirit which was the product of popular Jewish Messianic hopes. He was acting the part of an adversary to God in protesting against the cross, as the goal of his Master's life. In this connection we should observe the striking words of Jesus to the Seventy upon their return from their mission: "I beheld Satan fallen as lightning from heaven" (Lk. x. 17). This is certainly a figurative exclamation strongly reminding one of the words in Isaiah's satirical ode against the Babylonian tyrant: "How art thou fallen from heaven, O day star, son of the morning!" (Is. xiv. 12). But whether the whole conception, including that of Satan, is figurative, or only that of the swift fall from heaven, while Satan is still thought of as an actual person, depends largely upon the view taken of the "possession" whose cure was the occasion of the exclamation. The one per-

fectly clear reference to Satan as the cause of physical infirmity is contained in the description of the deformed woman who "could in no wise lift herself up," as one "whom Satan had bound eighteen years" (Lk. xiii. 11, 16).[1] The same idea, however, is implied in the representation of the "demonized" (*δαιμονιζόμενοι*) as Satan's "spoil," so far as their "possession" is identified with physical maladies; and to that subject we must now turn.[2]

Characteristic examples of this "possession" are as follows: The man "with an unclean spirit" in the synagogue at Capernaum which, when Jesus exorcises it, tears the man and cries with a loud voice (Mk. i. 21 *sq.*; Lk. iv. 31 *sq.*); the Gerasene demoniac who dwelt among the tombs, gashed his body with stones, and could not be tamed, being inhabited by a "legion" of demons (Mk. v. 1 *sq.*; Mt. viii. 28 *sq.*; Lk. viii. 26 *sq.*); a dumb man who spake as soon as the demon which had caused his dumbness was cast out (Mt. ix. 32, 33; *cf.* Lk. xi. 14 and Mt. xii. 22); the little daughter of a Syrophœnician woman who was "grievously vexed with a demon" and who, when healed, went home and lay down upon the bed, restored to health (Mk. vii. 25 *sq.*; Mt. xv. 22 *sq.*); the epileptic boy (Mt. xvii. 15) who had a "dumb spirit" and who often fell into fire and water and rolled on the ground and frothed at the mouth when the demon seized him (Mk. ix. 17 *sq.*; Mt. xvii. 14 *sq.*; Lk. ix. 37 *sq.*). These are all the examples of "possession" which are described with any detail in our sources.[3]

[1] The idea that it is the special province of Satan to inflict sickness and other natural evils upon men appears in Paul's epistles: 1 Cor. v. 5; 2 Cor. xii. 7; 1 Thess. ii. 18; 1 Tim. i. 20.

[2] I would commend to the reader the discussion of this subject by Row in *The Supernatural in the New Testament* (1875), and the remarks by Bruce in *The Miraculous Element in the Gospels* (1895).

[3] The healings of the "blind and dumb" man (Mt. xii. 22) may be a repetition (so Wendt, *Lehre Jesu*, p. 100) of the cure already related by Matthew (ix. 32, 33) in close agreement with Lk. xi. 14. The woman "whom Satan had bound" (Lk. xiii. 16) is not explicitly said to have been "possessed." If these two cases are counted, they make seven in all.

On the general subject we observe: (1) All the symptoms which are described are such as characterize one or another physical or mental malady. If the phenomena were not attributed to demoniacal possession, we should experience no difficulty in explaining all the examples as cases of disease, such as paralysis, deafness, loss of speech, epilepsy, and insanity. The argument for the reality of possession by demons must rest entirely upon the fact that this term is applied in the Gospels to these maladies, and not at all upon the nature or peculiarities of the symptoms which are described. We note, moreover, that the casting out of demons is commonly associated in our sources with the healing of the sick (Mt. x. 8; Mk. i. 34; iii. 15; Lk. xiii. 20), although it is distinguished from such healing.

(2) We find that others besides Jesus "cast out demons." Whatever these maladies were, it is certain that both Jesus and his disciples recognized the ability of exorcists to cure them in some instances. On one occasion the disciples saw one casting out demons in Jesus' name and rebuked him because he did not join their company; but Jesus said: "Forbid him not, for there is no man who can do a mighty work in my name and be able quickly to speak evil of me" (Mk. ix. 38, 39; Lk. ix. 49, 50). Again, when the Pharisees charged him with casting out demons by the aid of their prince, he replied: "If I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges" (Lk. xi. 19; xii. 27). One of the claims which those who call Jesus *Lord* and do not obey his precepts, will make in the judgment is (according to Matthew's version) that they have by his name cast out demons (Mt. vii. 22). It is thus evident that, whatever these maladies were, there were men who, in some cases, succeeded in curing them.

(3) "Possession" is not represented in our sources as a result or an evidence of extraordinary wickedness. Weiss says: "The radical matter of fact (respecting the demoniacs) was simply this, that the sinful condition had reached a height where the man no longer had the mastery of sin, but sin of him; and when sunk in this utter

impotence, and possessing no will of his own, he yielded to the enslaving power of sin, this dominion is referred to a superhuman spiritual power which held sway over him and deprived him of all volition. . . . What was most striking about the appearance of these so-called demoniacs was the conjunction with this yielding to Satan and to the power of sin, of a state of disease, whether of psychical or bodily character, which is regarded as the result of their moral condition."[1] This view, then, is that "possession" was really special wickedness, popularly conceived as the result of the indwelling of demons in men, — wickedness which brought on various bodily and mental diseases in consequence of the "profound internal connection" between body and mind. I do not think that the first proposition of this theory finds any support in the Synoptists. The demoniacs are represented as the victims of misfortune rather than as monsters of wickedness. There is not a single case in which their "possession" is associated with special sinfulness. Frantic ravings, self-injury, irrational exclamations and loss of faculties are ascribed to these demoniacs, but never monstrous wickedness. This theory reduces *ad absurdum* in application to the little Greek girl, the nature of whose malady we can only conjecture from the fact that after her cure she lay peacefully upon the bed. Whatever "demoniacal possession" was, it is described in our sources as belonging to the sphere of natural, rather than to that of moral, evil.

(4) We observe, in one case at least, a quasi-personification of disease. Peter's mother-in-law was "holden" (*συνεχομένη*) with a great fever which Jesus "rebuked" (*ἐπετίμησεν*), and "it left her" (Lk. iv. 38, 39). In one instance the "spirit" which "possessed" the person is described by the characteristic of the malady; it was a "dumb spirit" which had entered into the frantic boy, that is, a spirit causing dumbness (Mk. ix. 17). The woman whom Satan had bound eighteen years "had a spirit of infirmity," that is, a spirit which produced her infirmity (Lk. xiii. 11). These three examples may

[1] *The Life of Christ*, II. 81 (Bk. III. ch. vi.).

be regarded as representing three stages of thought through which the mind might easily pass in an age when all sorts of evils were constantly referred to the agency of invisible powers. First, the disease is personified; then the kind of disease is ascribed to a spirit like itself — the disease and the spirit being half identified and half distinguished; and, finally, the evil spirit simply inflicts at will one or another malady upon the person. I do not mean to intimate that there was any such development of ideas in chronological order, but only that these three examples may be regarded as representing three forms of thought respecting disease which three individuals might illustrate, showing to what extent the mind of each was under the power of the idea of demoniacal possession as the explanation of severe disease. One might conceive the disease as a spirit; another as a "dumb" or "deaf" spirit, according to the nature of the malady; another as simply the malevolent cause of any given physical or mental disorder.

(5) Jesus makes a very remarkable allegorical use of the idea of demon-possession to illustrate the tendency of the Jews to relapse, after any temporary amendment, into increased wickedness (Lk. xi. 24–26; Mt. xii. 43–45). He describes an unclean spirit who has been cast out of the man whom he has inhabited, as wandering about in dry and desert regions; when he finds no habitation there, he decides to return into the man in whom he had formerly dwelt. He finds the man unoccupied by any other "spirit," like an empty house waiting for a tenant. Thereupon he associates with himself seven other spirits more evil than himself, and they all enter this man, and thereafter he is inhabited by eight demons instead of one. We may not be justified in basing any argument on this passage either for or against the reality of possession by demons, but it is difficult to resist the impression that while this apologue is appropriate and impressive if regarded as an illustrative use of current popular ideas, it seems very grotesque if understood as a description of real beings and their behavior. All must, indeed, admit that some use is here

made of popular ideas which it is no part of Jesus' purpose to sanction. Wild, uninhabited regions were commonly regarded as the special abodes of demons. But it would be preposterous to suppose that Jesus means to affirm this to be an actual fact. Does he then mean to say that a man may be tenanted by a large but definite number of evil spirits, say, for example, eight? If not, does he mean to sanction the popular notion of "possession" at all? Where shall the line be drawn between the simply natural and convenient use of popular ideas respecting subjects which he was in no way concerned to discuss, and his didactic attestation of such ideas?

I have pointed out the phenomena of spiritism which our sources describe, not with the view of advocating any theory, but in order to show what are the considerations with which we have to deal. Into the question about the scope of our Lord's knowledge respecting such subjects, I am not required to enter. Our sole inquiry is: what, if anything, did he teach respecting such subjects as good and evil spirits? That he frequently spoke of them after the manner of his time we have already seen. Is his authority as a teacher committed to the correctness of those ideas? I do not believe that it is. That Jesus believed, and in his teaching implied, that there are good beings called angels and evil beings called demons and Satan, I cannot doubt, but his language concerning them is popular and not didactic, and his authority is not committed to the prevailing ideas which obtained in regard to them, although he spoke with respect to this, as with respect to all subjects outside the scope of his special teaching, in the terms current in his age.[1] His language is pictorial, and his purpose in speaking on such topics always terminates on ethical and spiritual instruction, and not on giving information respect-

[1] "If he had denied the current theory (of demoniacal possession), he would have been giving evidence of scientific knowledge or of scientific intuition beyond the culture of his time, and this, as in countless other cases, was not in accordance with his method, which, whether we suppose it divine or human, has nowhere proved his divine mission by foreknowledge of natural science." George J. Romanes, *Thoughts on Religion* (1895), p. 193.

ing the acts of superhuman spirits. We have seen how Satan is portrayed in language almost wholly figurative. He appears in the pictorial narrative of the temptation, he snatches away the good seed and sows tares, sifts Peter as wheat, and bows down a woman with infirmity. Moreover, Peter is called "Satan" when he opposes divine truth. Much the same holds true of the demons. Collectively considered, they are almost synonyms with "Satan" where Jesus says that if he should cast out demons by the prince of the demons, Satan would be divided against himself (Mk. ii. 26; Mt. xii. 26; Lk. xi. 18). The dethroning of demons in men is the same as Satan falling like lightning from heaven (Lk. xiii. 32). Clear cases of maladies such as speechlessness and mania are attributed to their power.

In discussions of this subject some such dilemma as this is commonly presented: Jesus spoke of the casting out of demons by himself and by others; now he either spoke and acted according to fact, or he knowingly lent the weight of his authority to a superstition which he knew had no foundation in fact. I do not think we are shut up to any such dilemma. Whether demon-possession be in reality a fact or a superstition, the authority of Jesus cannot be fairly cited for either the one or the other view of it. The case is the same as with regard to the 110th Psalm. Jesus cites it as containing what "David said" (Mk. xii. 35–37). Many would here involve us in the dilemma: Either David must have written the 110th Psalm, or Jesus' authority is undermined. No dilemma of this sort is to be admitted. Jesus simply spoke as other people did about Psalms and all other books. He taught nothing concerning their authorship. Nor did he concerning the nature, functions, or actions of angels or demons.

CHAPTER VIII

HUMAN NATURE AND SINFULNESS

THE references which Jesus made to the true nature of man, and to the estimate which God puts upon his well-being, are so numerous and explicit that they furnish sufficient materials for the construction of a doctrine. He did not, indeed, directly discuss man's origin, nor did he speak abstractly about human nature or man's relation to God. Nevertheless, in apothegm and in parable, and, still more, in action, he showed what man in his true divine destination is, and indicated the ways in which he falls short of its realization. His teaching includes such points as the following:

(1) The life of every man, *as such*, is of priceless value. If Jesus was speaking to his disciples when he pictured God's care for each separate life by saying: "The very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows" (Mt. x. 30, 31; Lk. vi. 7), it is still certain that he did not conceive of this estimate of the value of man as applicable only to his followers. Matthew has given in epigrammatic form the substance of Jesus' reason for doing good to men on the sabbath day: "How much, then, is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day" (Mt. xii. 12). The beneficence of Jesus presupposes the value of man, *as man*, and the divine care for his good. Regard to special institutions like the sabbath must give way when it conflicts with human interests. Man is the end to which all such institutions are means. "On man's account (*διὰ τὸν ἄνθρωπον*) was the sabbath made, and not man on the sabbath's account" (Mk. ii. 27).

(2) It follows that the forfeiture by any man of his true life is regarded as an unspeakable calamity. "What doth it profit a man to gain the whole world, and forfeit his life?" (Mk. viii. 37; Mt. xvi. 26; Lk. ix. 25). The life of one man in its true meaning and destination outweighs the value of the world. To lose it is to forfeit that which lends meaning and worth to human existence — knowledge, holiness, love, and truth; it is to lose one's self (Luke has: ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς). He who thus loses himself loses what no price is adequate to buy back (Mk. viii. 37); the loss is irreparable. But the loss of anything can be irreparable only when its value is beyond estimate. Hence Jesus taught that one might better undergo the severest self-denial and suffering than to forfeit his true spiritual life. Such is the import of the sayings: If thy hand or foot cause thee to stumble, cut them off; it is better to enter into life maimed than retaining both hands and both feet, to go into Gehenna (Mk. ix. 43 *sq.*; Mt. xviii. 8 *sq.*). The life is more important than comfort or any temporal good; it is worth more than the food which sustains it and which is but a means to its ends (Mt. vi. 25); it is more valuable than all earthly things in God's sight, since it does not consist in outward possessions (Lk. xii. 15), but in inward peace and well-being (Lk. xii. 16–21; Mt. v. 3–12).

In harmony with this view of the worth of life, Jesus taught that the humblest or most insignificant person, on whom men set no value, is precious before God. "These little ones" — be they children or humble believers; *cf.* page 81 — are not to be despised (Mt. xviii. 10). The least important person who goes astray from goodness excites the pity and solicitude of God, and he seeks him and brings him back as the shepherd, leaving his ninety-nine sheep, goes into the mountains in eager search after the one that has wandered away. "Even so," said Jesus, "it is not the will of your Father which is in heaven, that one of these little ones should perish" (Mt. xviii. 12–14; Lk. xv. 4–7). In the parable of the Rich Man and Lazarus he pictured the diseased and neglected beggar and the

unmerciful or indifferent rich man in order to show that God does not judge men by their outward conditions in this world. Not what one *has* but what one *is* gives the true measure of a man. A beggar may stand far above a prince in his favor. The beggar whom the rich man would not notice was not beneath the notice of the All-merciful.

(3) Even the worst sinners still have worth in God's sight. Over and over again Jesus was charged with being a "friend of publicans and sinners" (Mt. xi. 19). The charge was true. He even sought out the despised and degraded in order that he might bless and save them (Mk. ii. 15; Lk. v. 30). This action was certainly not due to the pleasure which he found in their society, nor to any sudden accession of special compassion. He deliberately planned to seek after those who were farthest from the common standards of virtue, and believed that he would find among them a more ready acceptance of his truth than among the self-righteous religionists who thought that they needed no repentance or amendment of life (Mt. xxi. 31). Our sources give us no reason to ascribe any class-feeling or class-prejudice to Jesus. The publican as such was not worth more in his sight than the Pharisee. But he was more accessible; and Jesus sought, not the *publican*, but the *man*, and all the more because he was sinful and needy. The pious Jew of the period was commonly completely encased in a covering of tradition and formalism which was utterly impervious to spiritual truth. Those, however, whom he called "sinners," the social outcasts and even the positively immoral, were, in the view of Jesus, more likely to have a sense of their unworthiness and spiritual need than were those who "trusted in themselves that they were righteous and despised others" (Lk. xviii. 9). Jesus did not avoid the rich because they were rich; on the contrary, he numbered many of the prosperous among his friends. He did not pass by the Pharisees because their formal and ostentatious piety was repugnant to his own feeling; on the contrary, he was glad to draw them to himself whenever he found

in them the least susceptibility to spiritual truth. But, for the most part, he found among these classes but little response to his appeal. In general, it was only "the common people" who "heard him gladly" (Mk. xii. 37). He found none so hopeless as those who were perfectly satisfied with themselves and perfectly content to remain as they were.

Jesus openly professed it to be his special concern to care for those for whom no one else cared; to seek to save those who seemed indifferent to their own salvation. He taught that God did not estimate them as their more favored neighbors did; that although "lost" they were not irrecoverable. Hence he pictured a Pharisee and a publican praying side by side in the temple (Lk. xviii. 9 *sq.*). The former professed his own goodness; the latter confessed his sin. Jesus plainly hinted that there was more hope of the latter than of the former, because there was in him more self-knowledge and more sense of what God requires. Again, in the parables of Luke xv. he has defended his policy of seeking the outcast and lost. The Pharisees and scribes sneered at him for keeping evil company and hinted that he was like the "publicans and sinners" with whom he associated. Jesus replied in the parables of the Lost Sheep and the Lost Piece of Money (Lk. xv. 3–10). I must concern myself, he says, for that which is lost, just because it *is* lost. The shepherd may safely disregard for the time the ninety-nine sheep which are safe in the fold, in his eager search for the one which has strayed away. The prudent housewife who has lost one piece of money may safely give no concern to the pieces which are in safe keeping, while she searches the house for the missing coin. So if you Pharisees are (as you assume) safe in the fold of the divine favor, I may justly disregard you and make those the special object of my solicitude who are clearly outside that fold. "They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous, but sinners, to repentance" (Lk. v. 31, 32). The parables present an *argumentum ad hominem:* assuming that you are what you

think you are, and that publicans and sinners are also what you think them to be, my procedure stands justified.

The parable of the Lost Son (Lk. xv. 11–32) elaborates the same thought still more impressively. The elder son is the conscientious, scrupulous Jew who fulfils punctually his round of religious duty, taking great satisfaction in its completeness and feeling a self-complaisant disdain for those who neglect or despise their religious obligations. The younger son is the typical "sinner" who has thrown off all restraint and gives himself over to a life of sensuous indulgence. The father's solicitude for this lost son which leads him to hail with joy the first sign of his return is the divine love which does not despair of the heedless, reckless wanderer, who has not ceased to be the object of the divine compassion and yearning. The justification of Jesus' method is found alike in what God is and in what man is. The very fact that the man is *lost* — lost to his true life and destiny, yet not irrecoverably so — moves the very heart of God to its deepest depths of pity and calls into action the most powerful energies of divine love. Such is the estimate — so contrary to the common judgment of men in his time — which Jesus teaches that God puts upon even a moral outcast; such the exultant joy with which his return to his father's bounty and love is celebrated; such "joy is there in heaven over one sinner that repenteth" (Lk. xv. 7, 10).[1]

[1] "When Jesus made His own *Apologia* in the 15th chapter of St. Luke's Gospel, He also offered their apology for the people. They were not callous and hopeless sinners, only sheep that have wandered from the fold, and know not the way back; not useless and worthless human stuff, but souls that carried beneath the rust and grime the stamp of their birth, and might be put out at usury; not outcasts whose death would be a good riddance, but children loved and missed in their Father's House. This wreck, Jesus perpetually insisted, is not the man — only his lower self, ignorant, perverted, corrupt; the other self lies hidden and must be released. This is the real self, and when it is realised you come to the man. 'When he came to himself,' said Jesus of the prodigal. This was Jesus' reading of publicans and sinners, — the pariahs of that civilisation. He moved among the people with a sanguine expectation; ever demanding achievements of the most unlikely, never knowing when he might not be gladdened by a response. An unwavering and unbounded faith in humanity sustained His heart and transformed its subjects. Zacchæus,

(4) Jesus implied in his teaching that despite their sinfulness, there are good impulses and tendencies in men. He regarded the great majority of the men of his time as still susceptible to the appeal of his truth and Kingdom. As he moved about among the plain people of Galilee, he saw in them the prospect of a rich spiritual harvest if only laborers could be had to reap it (Mt. ix. 37, 38). He intimated very clearly that those who were popularly regarded as most depraved were not, in all cases, worse than others, and that there were noble spirits among the despised classes. In the striking parable in which he teaches the nature and scope of neighbor-love (Lk. x. 30–37) he, no doubt, purposely selects as his example of the absence of that love a priest, and as his illustration of its exemplification a Samaritan. All would assume that a priest would do justice and love mercy, and all would agree that nothing good need be sought in a despised Samaritan. Jesus shows how contrary to fact this judgment may be. Goodness may be found in the most unexpected quarter; a Samaritan may excel a priest in Godlike love. This is not an allegorical reading of the parable, but only a recognition of the naturalness and appropriateness of the materials out of which it is constructed.

The way in which Jesus spoke of children is not without a bearing upon his doctrine of human nature. When he wished to illustrate the qualities which should characterize the members of his Kingdom, he took a little child and set him in the midst of his hearers and said: "Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven" (Mt. xviii. 3). To what but the unassuming sense of dependence and the

the hated tax-gatherer, makes a vast surrender, and shows also that he is a son of Abraham. St. Mary Magdelene, the by-word of society, has in her the passion of a saint. St. Matthew abandons a custom-house to write a Gospel. St. John leaves his nets to become the mystic of the ages. St. Peter flings off his weakness, and changes into the rock of the Church. With everything against Him, Jesus treated men as sons of God, and His optimism has had its vindication." *The Mind of the Master*, by Rev. John Watson, D.D. (1896), pp. 238, 239.

relative innocence of childhood could he have referred in so speaking? Had Jesus regarded human beings as totally depraved from the very beginning of life, had he believed that in consequence of the corrupt nature which all men inherit at birth they were "made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually,"[1] as theology has so often taught, it is difficult to see how he could have made the child-spirit the test of fitness for his Kingdom. Of such persons as little children are, that is, of those who have a childlike disposition and character, his Kingdom is said to consist (Mt. xix. 14; Mk. x. 14; Lk. xviii. 16). How could Jesus say this if he did not see natural goodness in children; if human nature as such were that utterly corrupt and odious thing in the sight of God which it has so often been described as being? Our sources warrant no such view as finding any support in the language of Jesus. This theory of human nature is the result of certain speculative considerations supported by isolated texts of Scripture which describe the dark depths of sin to which men may and often do descend. Jesus took no rose-colored view of man in his sinfulness, but he did not represent all men as being as bad as they can be and that from the very moment of birth.

Jesus saw in men a mixture of good and evil. At his side as he hung upon the cross was a robber. Yet even he was capable of a vague yearning to share in the Kingdom of truth and holiness and was promised the fellowship of Christ in paradise (Lk. xxiii. 42, 43). Zacchæus was no doubt what people called him, a "sinner," yet he evinced an eager interest in Jesus, and under the inspiration of his presence and teaching quickly responded to the requirements of the life of love and truth (Lk. xix. 1–10). There is no reason for supposing that the Roman centurion was a specially religious person. Yet he was generous; he had built a synagogue for the Jews of the town where he was stationed. He loved his servant and believed that Jesus had power to heal him. He was a

[1] *The Larger Westminster Catechism*, Q. 25.

noble Roman, modest, kind, and generous, but — so far as our source informs us — no more. Yet Jesus saw in these qualities the elements of a greater faith than he had elsewhere found in all Israel; among all the scribes, Pharisees, and priests that he had ever met he had not found a disposition so pleasing to God as that of this heathen soldier (Lk. vii. 9).

Jesus' view of mankind was not one-sided or extreme. He saw men as they were — neither wholly bad nor wholly good; ignorant, perverted, and even wilfully wicked, yet not without good desires and aspirations; lost, but not hopeless. In all their unfilial indifference and disobedience they were still, in his view, sons of God, susceptible to the appeal of a Father's love, and capable both of coming to themselves — their true, normal selves — and of returning to their Father.

(5) The hope of a future life Jesus grounds upon man's essential kinship to God. He seems not to have spoken frequently of the resurrection life. Belief in it was general in his time, and it was not necessary to insist upon it. The Sadducees, however, rejected it, and presented to Jesus a supposed case to which they thought it could not be made to apply (Mk. xii. 18 *sq.*). They said: If a woman becomes the wife of seven brothers successively, whose wife shall she be in the resurrection? The supposition was intended to exhibit the absurdity of maintaining the doctrine. Jesus' reply turns on two points. In the first place, the objection rests upon the wholly unwarranted assumption that the future life must be like this — a sensuous life subject to the same conditions and relations which obtain here. In making this assumption the objectors have utterly failed to estimate justly the resources of God. The God whom the Scriptures reveal is able to provide for mankind a mode of life to which no such conditions or limitations apply: "Ye know not the Scriptures, nor the power of God" (*v.* 24). The objection involves no proof of the absurdity of a blessed resurrection life, but is only an evidence of the limitations of the Sadducean idea of it. In the second place, Jesus turns to the "Book

of Moses," which they estimated so highly and from whose provisions they had drawn their example (*v.* 19), and points out that Jehovah is there called the God of the patriarchs, long since dead (Ex. iii. 6). The expression assumes, not merely that Jehovah *was* their God when living on earth, but that he *is* their God still: "He is not the God of the dead, but of the living" (*v.* 27). The passage, therefore, presupposes a continuing relation, a living communion between these persons and Jehovah. The argument of Jesus meets the specific difficulty by placing the whole subject upon the deepest and broadest basis — by appealing to what God is and to what man is. The hope of future blessedness is grounded on the boundless resources of the divine love, and on the kinship of man to God which fits him for communion with God.

We next observe the language of Jesus respecting human sinfulness. Our sources do not represent him as speaking of the origin of sin or as discussing its specific nature. On the contrary, he speaks of sin as a fact of common observation and experience, and discloses its nature by noting its manifestations.

His teaching assumes that sin is universal among men. All men are called upon to repent. He indeed speaks of "righteous persons who need no repentance" (Lk. xv. 7) in contrast to "sinners," but it is evident from the context that he is speaking ironically, and that the Pharisees whom he is answering are "righteous" only in their own estimation or according to the traditional but inadequate standards of righteousness which obtained at the time. He gives his disciples a universal form of prayer, containing the petition: "Forgive us our sins" (Lk. xi. 4). Even the most loving of parents, who delight to give good gifts to their children, are themselves "evil" (*πονηροί*, Mt. vii. 11), morally imperfect, sinful. Men are assailed on every side by temptation, blinded in their spiritual perceptions, perverted by worldliness. The lower life could not thus assert its power over them if it did not find a ready point of contact with their inner life; if the wills of men were not weakened and biassed towards false objects of desire

and striving. Their constant prayer needs to be: "Lead us not into temptation, but deliver us from evil." All men are sinful; but all men are not equally so. Jesus speaks of good men, who bring forth out of the good treasure of their hearts good things, as well as of evil men who do the opposite (Mt. xii. 35). "Good" and "evil," as applied to men, are relative terms. He assumes that the eye of the heart may be healthy and steadfastly directed to the true good, so that the whole moral being shall be filled with heavenly light and blessedness (Mt. vi. 22). Jesus' estimate of men was generous. He measured them more by what they desired and sought than by their present attainments. He laid more stress upon the direction in which men were going than upon the point of progress which they had reached.

Jesus pictured sin as having its seat in the heart, the inner life, the sphere of motive and desire. Hate is the source of murder (Mt. v. 22). Lust is the essence of adultery (Mt. v. 28). The inner life rules the outer life; the thought is father to the deed. "Out of the abundance of the heart the mouth speaketh" (Mt. xii. 34). The character determines the acts and words of men as a tree the quality of its fruit (Mt. vii. 17–20; xii. 33). It was because Jesus took this view of speech and action that he attached such significance to the words of men: "By thy words shalt thou be justified, and by thy words shalt thou be condemned" (Mt. xii. 37). Hence Jesus set aside the whole Levitical idea of defilement by external acts and contact as superficial. A man is defiled, he said, not by what he eats or touches, but by what he does with evil motive and intent: "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, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these proceed from within, and defile the man" (Mk. vii. 20–23). But even where the inner life is sincere and pure in purpose, men are liable to be led astray by their creaturely weakness. Hence in the trying scenes of his last days,

when he was walking in the shadow of the cross, Jesus warned his disciples to seek divine strength that their fidelity to him might not be overcome by doubt and fear, and added: "The spirit indeed is willing, but the flesh is weak" (Mk. xiv. 38; Mt. xvi. 41); in their hearts they were devoted to him, eager to encourage and support him, but the lower nature, the dread of danger, the fear of death — that was a weakness which still exposed them to the temptation to abandon him, and to desert his cause.

Sin is subject to a development, ranging all the way from ignorance and weakness to the most positive and malignant opposition to God and goodness. To such an utter moral perversion Jesus seems to have referred in what he said of the sin against the Holy Spirit: "Verily, I say unto you, 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: because they said, He hath an unclean spirit" (Mk. iii. 28, 29; Mt. xii. 31, 32). The occasion of this saying was the calumny of the scribes and Pharisees that Jesus cast out demons by the power of Beelzebub, the prince of the demons; that is, they attributed his benevolent works to an evil source. In reply, Jesus said that slanders against himself and contempt of his mission as the founder of the Kingdom of God, might be condoned, but that to deliberately ascribe deeds of pure and manifest benevolence to a diabolical source was to fall under the woe of those who call evil good and good evil (Is. v. 20); it indicated a radical perversion of the moral nature, or a powerful tendency towards it, in which the soul makes evil its good, and conversely. The words of Jesus evidently describe not merely a specific *act* of sin in itself considered, but an act as illustrating a *state* of complete moral obduracy, — a sin, therefore, which is "eternal" in its consequences because it springs from fixed, persistent hatred of goodness. Such a fearful goal of sinful development would involve the identification of the will with evil — supreme wickedness, culminating in hatred of the most manifest

divine goodness, and excluding the possibility of recovery by its own nature. Jesus is not represented in our sources as saying explicitly that his accusers had fully realized this extreme moral depravation, but the fact that they called his gracious alleviations of human suffering bad instead of good — thus defaming and despising the Spirit of all goodness and pity which wrought in his merciful ministry — led him to hold up before them this fearful warning, and must be regarded as showing that he considered it possible for human sinfulness to culminate in that utter moral obliquity which he describes — in a depravity so radical and complete as to preclude the possibility of recovery to holiness.

CHAPTER IX

THE TRUE RIGHTEOUSNESS

THE fundamental idea which lies at the heart of all Jesus' teaching concerning righteousness is the idea of love. Love to God and love to man — that is the basis of every obligation, the essence of the whole law (Mk. xii. 28–31; Mt. xxii. 34–40). Hence when he sets before his disciples the lofty ideal of perfection (Mt. v. 48), we easily discover that it is perfection in love of which he speaks. Love is Godlikeness, and therefore includes every specific form of goodness. It is not a particular virtue, but the inner principle of all virtues. It is just at this point that Jesus' view of goodness differed so widely from that which was current in his time. The Pharisaic righteousness was piecemeal; it was made up of a round of ceremonies and duties, which were valued for their own sake, and which possessed no inner unity. Jesus showed that all forms of real goodness may be reduced to a common principle; that all virtues are essentially one. Hence he taught that isolated acts of religion are valueless if the basal principle of all true religion is wanting. The worshipper who is coming to the altar while a wrong done his brother is still unrighted, would better leave his gift unoffered until the requirements of holy love are satisfied by requital (Mt. v. 23, 24).

A very slight attention to the words of Christ serves to show that love and righteousness are for him practically synonymous, or, at any rate, that righteousness is included in love. When he warns his hearers that, if they are to enter his Kingdom, their righteousness must exceed that of the scribes and Pharisees (Mt. v. 20), he at once proceeds to illustrate the difference by showing how the popular

theory permits anger and contempt for one's fellows, while he demands brotherly love; how the legalists condone impurity, untruthfulness, revenge, and hatred, while he demands self-control, truthfulness, generosity, and benevolence towards all (Mt. v. 21–48). When he turns to the more positive illustration of his doctrine of righteousness, he shows that almsgiving, prayer, and fasting have no value if done for their own sake, and in order to make a favorable impression upon observers, but that they are acceptable to God only when done from sincere interest in men, and in filial reverence for God (Mt. vi. 1–18). The "righteousness of God" (Mt. vi. 33) which men are to seek, means the righteousness which is pleasing to God, and the context leaves no room for doubt that it is acceptable, because it springs from love to God and man. Other passages confirm this conclusion. When "a certain lawyer" sought to put Jesus to a test by asking from him a rule for attaining eternal life, Jesus drew from him, by a counter-question, this answer to his own inquiry: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and added: "Thou hast answered right: this do and thou shalt live" (Lk. x. 25–28). To the same question, when put to him on another occasion, he answered by citing the commandments (Mk. x. 17–19), whose essential substance he elsewhere defined to be love to God and man (Mt. xxii. 40).

From these considerations it is evident that Jesus placed the true righteousness not in outward actions, however excellent or useful, but in the state of the heart. He demands right conduct, but he first demands right character as its presupposition and guaranty. Righteousness is primarily right disposition. This view completely undermined the current legalism. The scribe who asked him which was the chief commandment, and to whom he replied by citing the requirement of love, discerned the radical difference between Jesus' idea and the popular idea of righteousness, as is shown by his reply: Love to God and man is, as you say, more than all our offerings and sacrifices. "And

when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God" (Mk. xii. 32–34). It was a long step towards the Kingdom to see the difference between a spiritual and a ritualistic conception of righteousness and to appreciate the superiority of the former. The parabolic sayings about the "new cloth" and the "new wine" (Mk. ii. 21, 22) indicate that Jesus intended his disciples to be free from the prevalent rules of a formal and legal piety. He speaks neither for nor against fasting, but gives his disciples a principle which will make them independent in their judgment and action upon all such subjects. His teaching is new cloth, and must not be stitched onto the old garment of Judaism; it is new wine, and must not be confined in the old wine-skins of ceremonialism. This is but a figurative way of saying that his religion has its own genius and must create its own externals. It is not a system of outward forms and observances, but a law of spirit and of life. A similar thought may have been veiled in the saying which his enemies made a ground of accusation against him: "I will destroy this temple that is made with hands, and in three days I will build another made without hands" (Mk. xiv. 58). This new temple is probably the spiritual sanctuary in which those offerings shall be presented which are most acceptable to him who "desires mercy and not sacrifice" (Mt. ix. 13; xii. 7). The lesson of the parable of the Royal Wedding (Mt. xxii. 1 *sq.*) points in the same direction. The wedding garment in which the guests are required to present themselves is that true righteousness which corresponds to the nature of Christ's Kingdom. Participation in the Kingdom is conditioned upon a sincere disposition to do the will of God — and this will is constantly represented as a will of holy love and as requiring in men conformity to itself in disposition and action.

The principles which emerge from the teaching thus far considered throw light upon Jesus' doctrine of fulfilment. This doctrine, in its general features, we have already considered. It remains to inquire into its application to the

observance of the ritual law which constituted the substance of righteousness for the Jewish mind. So far as we know, Jesus did not dwell directly upon the subject. He did, however, recognize a difference in the importance of various commandments (Mt. xxii. 38; *cf.* v. 19), and strongly condemned those who scrupulously observed the most trifling traditional enactments, and who "passed over judgment and the love of God" (Lk. xi. 42). Such expressions, taken in connection with those already noticed about sacrifices and ceremonial defilement, leave no doubt that Jesus set an entirely secondary value upon the ceremonial law. But this estimate of the cultus did not involve him in a hostile or destructive attitude towards it. Here as always his principle was that of fulfilment, not that of destruction.

How did he carry this out with reference to the ritual law? We are left to infer his attitude on this subject from the way in which he refers to certain acts of Old Testament piety and from his general principle of fulfilment. We find him observing the ancient customs and usages of Judaism without protest. He counsels the leper whom he cured to go to the priest and perform the rites which were prescribed by the law in such cases (Mk. i. 44; *cf.* Lk. xvii. 14). He observed the sabbath and kept the passover (Mk. xiv. 12). So far from making any protest against fasting, — the practice of which rested mainly upon tradition, rather than upon legal enactment, — he says that his disciples will fast (Mk. ii. 20), and, in contrast to the mock humility of the Pharisees, he directs his disciples to put on an aspect of cheerful sincerity when they fast (Mt. vi. 16–18). But, as we have seen, Jesus speaks of fasting as voluntary, and not as imposed, and, by parity of reasoning, the same would hold good of similar acts of devotion, while the sabbath (and, presumably, other similar institutions) took its place in subordination to the welfare of man.

The attitude of Jesus towards the various forms and institutions of his ancestral religion thus appears to have been that of respect and conformity combined with freedom.

Formally considered, these two standpoints may seem inconsistent, but they really are not. They are adjusted and harmonized by the principle of fulfilment.[1] Jesus was not bound by the letter of the law, but penetrated to its spirit. He always observed the law in its deepest meaning, its true divine idea. For his mind there was some religious idea embodied in every part of the Old Testament system. That idea he conserved and perpetuated. Hence he said that no smallest part of the law should escape the process of fulfilment (Mt. v. 18), and that his disciples must appreciate and apply this same constructive principle, and must in their teaching and work maintain the continuity of revelation — the link of connection between his gospel and the Old Testament religion (v. 19). Thus he fulfilled the ritual law by preserving and embodying in his teaching and person the essential moral and religious truths which found provisional expression in it. The sacrificial system he fulfilled by his own teaching and life of sacrificial love. The laws against ceremonial defilement he fulfilled by his law and his life of purity in heart. The practice of fasting he fulfilled by his principles of humility and penitence before God. How far men should continue to observe the outer forms which, under the Old Testament, had been the vesture of these truths, he did not say. He did not speak against such observance except where it became an obstacle to man's true good. He did not commend it except where it was adapted to promote man's well-being. On this subject he gave no formal rule, preferring to leave the application of his principles to the freedom and conscience of his disciples. And it is easy to see that this wisdom stands justified of all her children, since it is only by the exercise of such liberty that the real problems of the Christian life could be wrought out. Formal distinctions and rules, mechanically followed, would have kept the Church essentially Jewish in spirit, and would only have produced another type of scribal righteousness.

[1] A clear discussion of this adjustment will be found in Bovon's *Théol. du N. Test.* I. 390 *sq.*

Had Jesus taken this method, apostolic Christianity would, indeed, have escaped the friction and conflict which it experienced in striving to free itself from Jewish limitations and to attain to a clear consciousness of its true nature, but it could not have been the living and growing affair that it was, and, so far as we can judge, would never have called out the epistles of that apostle who was the chief exponent and defender of the freedom of the Christian from the law, and of the essential spirituality, completeness, and sufficiency of the gospel of Christ.

Recurring now to "the first and great commandment," the question arises: What did Jesus mean by supreme love to God? His meaning must be inferred from the way in which he spoke of the right attitude and action of men towards God. Perfect truthfulness and sincerity in worshipping God are certainly elements of love to him. An ostentatious piety practised, not in true reverence and gratitude to God, but to attract the notice of men, is inconsistent with love to God. In contrast to this Jesus shows that unselfish benevolence and sincere, simple devotion express the disposition which God requires. He who should possess the spirit of the prayer which Jesus gave his disciples would be fulfilling the command to love God. Love to God is the filial spirit on man's part which corresponds to God's fatherly love to man (Mt. vi. 1–18).

An essential element in love to God is humility before him — a sense of his greatness and goodness, and a corresponding sense of our weakness and sin. To this love belongs a reverent fear of him in whose hands is human destiny, and whose holy displeasure must be kindled against sin (Mt. x. 28). Hence Jesus pictured the acceptable worshipper as humbly confessing his sins before God (Lk. xviii. 13), and described God's true servants as disclaiming any special merit for doing their obvious duty (Lk. xvii. 10). He who has the true disposition towards God will thankfully and humbly recognize the divine grace, and not his own meritorious claims, as the ground of his confidence and hope.

The positive side of this reverential fear and humility is

trust in God, *πίστις θεοῦ* (Mk. xi. 22), an unshaken confidence in God, which is never dismayed at the changes or surprises of life. He who has this faith will not be distracted by anxious care concerning the things of this life. He will have the single eye — a clear discernment of life's true good, which will hold all his purposes in unity and concentration. He will not attempt the impossible task of serving two masters. He will make God the supreme object of his choice and service, will seek first his Kingdom and righteousness, confident that the Father, who knows all his needs, will confer the minor benefits (Mt. vi. 22–34). This confidence that God will approve and bless us in all our life if we seek *first* his Kingdom and righteousness, and seek all other things *second*, is the faith which "removes mountains" (Mk. xi. 23); it is adequate to the greatest difficulties and perplexities of life. It steadies, strengthens, and unifies all our efforts, preventing us from wasting our energies by dividing life between two inconsistent objects and from wearing our hearts out by corroding cares, needless anxieties, and unbelieving fears. There can be no doubt that Jesus would include this concentration of life upon spiritual good and the trustful spirit which it inspires, in that love to God which comprises all forms of service which we can render to him.

This aspect of love will express itself in prayer. He who seeks first God's Kingdom will desire that his Kingdom may come among men; he who makes God's holy requirements his primary interest will desire that his will be done on earth universally (Mt. vi. 10). From such considerations the meaning of supreme love to God clearly emerges. It is the choice of God as the ground and source of all true good. Such love implies a knowledge of God's perfections. These our Saviour adequately disclosed in his teaching and life. He then called upon men to seek and find their true good in God; to recognize him in their lives, to live as his true sons, to grow in moral likeness to him. To choose, reverence, and obey God as revealed by Christ — that is, to love him. To interpret human life as a reflex of the divine life and to live it in

reverent recognition of God and in conscious dependence upon him — to love that which he loves, to desire for ourselves that which he desires for us — that means to love God with all the heart, mind, soul, and strength.

Such is the first and great commandment, and the second is like it. In saying "Thou shalt love thy neighbor as thyself" (Mk. xii. 31; Mt. xxii. 39), Jesus assumed that men know well enough what is due to themselves. The import of the commandment is: Be as careful and discerning about your duties to others as you are about theirs to you; be as ready to confer as to receive a benefit. An amplification of the same commandment is found in the "golden rule": "All things 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. vii. 12). The maxim rests upon the truth that the rights of others are equal to our own; that is, upon the essential equality of all men before God. How he would apply it in practice we may see from various specific instructions.

To the term "neighbor" Jesus gave the broadest interpretation. One's neighbor is any person with whom he comes into relation. This idea is strikingly presented in the parable of the good Samaritan. It was in answer to the question "Who is my neighbor?" that Jesus told the story of the man who was travelling from Jerusalem to Jericho and fell among robbers who stripped him and wounded him and left him half dead. Now it was a despised Samaritan who, by showing kindness to the unfortunate man, proved himself to be his "neighbor" (Lk. x. 29–37). Men are neighbors whenever they can serve and help one another, and they are not less so because of national or social differences or class prejudices which may exist between them. To love one's neighbor is to love all one's fellow-men without exception, and to be willing to do them good as occasion may offer.

The same view of neighbor-love is emphasized from another side in the teaching concerning love to one's enemies. One's neighbors do not consist merely of his friends, but of those who hate and persecute him. To them also men

must be ready to do good and thus prove themselves to be sons of their Father in heaven, for he blesses all, the evil as well as the good (Mt. v. 43–48). In these two sayings Jesus struck down the two great barriers to universal love and mutual helpfulness among men, class prejudice and personal enmity. Both of these passions were common and powerful in his time. For the Jew, "neighbor" was synonymous with his fellow-countryman. He had little sense of humanity. It was also common to give a private interpretation to "neighbor," and then to draw the inference that since men were commanded to love their friends only, they were free to hate their enemies. Both limitations are utterly inconsistent with the very idea of love, which is a universal principle, since it has its source and ground in the absolute goodness. To impose such arbitrary and personal limitations upon love is, indeed, natural and excusable in the heathen who do not know God. But something more than this is expected of those who know God as the All-loving and the All-bountiful. They must not stop short with a partial idea of love, but rise to the idea and realization of its completeness and universality; their ideal must be the perfect love of the God whom they know, not the prejudiced generosity and the narrow beneficence of the deities whom the heathen worship (Mt. v. 47, 48). In this way Jesus shows how the right relations of men to each other are grounded in the nature of God. Man realizes his own nature only in likeness to God. Love to God involves likeness to him, and love to men is the exercise towards them of Godlike love, and thus the second commandment is seen to be like the first, because it has in the first its logical basis and warrant.

Love to others is to be unselfish. Its benefactions are not to be bestowed with a view to receiving as much in return (Mt. v. 42; Lk. xiv. 13, 14), but from sincere goodwill. Worldly possessions are to be so used for the good of others that they shall be the means of establishing eternal friendships (Lk. xvi. 9). The value of all service rendered to God or to men lies in the love out of which it springs, and not in the outward form or measure of the

action. Hence the poor widow's two mites were greater than all the large gifts of the rich to the temple treasury, because they represented more self-sacrificing love (Mk. xii. 41–44).

Love requires an unlimited, though not an unconditional, forgiveness of those who do us injury. The forgiving spirit cannot set for itself any arbitrary limit (Mt. xviii. 21, 22). In the nature of the case, however, forgiveness cannot be effected unless the offending party sincerely repents of having done the injury (Lk. xvii. 4). The principle of Godlikeness does not require men to forgive unconditionally. God himself does not forgive without repentance and confession. Indeed, we may say that he cannot, for forgiveness is a mutual affair, and can be realized only in reconciliation. If the conditions are not fulfilled on one side, there may, indeed, be a perfect readiness to forgive on the other, but there can be no actual bestowment of forgiveness. But we must ever be ready to forgive as soon as the fulfilment of the condition of repentance makes forgiveness morally possible. In this sense it must be true that we have already forgiven (*cf.* Mt. vi. 12: *ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφελέταις ἡμῶν*) those who still owe us repentance or requital. Such willingness to forgive others conditions the divine forgiveness of us (Mt. vi. 14, 15), not because the divine forgiveness is grudgingly granted, but because the desire for Godlikeness is the essential condition on which alone men can receive spiritual blessing from God. Forgiveness is an activity of love, and if men repudiate the principle of love by refusing to forgive, they thereby close their lives to that fellowship with God which the divine forgiveness implies. Those who will not love their fellow-men banish themselves from the divine favor and fellowship. These thoughts are presented in the parable of the Unmerciful Servant (Mt. xviii. 23–35).

Another aspect of the same teaching appears in the command against judging. Those who unwarrantably and uncharitably judge their fellows show thereby their want of love, and thus expose themselves to God's unfavorable

judgment (Mt. vii. 1, 2). A censorious spirit towards others springs from a bad heart. Those who have no charity for others' faults commonly show thereby that they have no consciousness of their own. Hence, Jesus calls the man who severely criticises others, and does not correct his own faults, a hypocrite (vii. 3–5). But while love excludes hasty and censorious judging, it does not require an indiscriminating approval of all men, or a mere good-natured indifference to their actions. One who does an injury is to be rebuked as frankly as he is to be freely forgiven, upon repentance (Lk. xvii. 3; Mt. xviii. 15 *sq.*). All men are not to be treated alike. The disciples were counselled not to waste their efforts where they could do no good. Love may expend its labor in vain if it is not discriminating and wise (Mt. vii. 6; x. 16).[1]

It may be asked: Does not love to God and man involve the relinquishment of self-development? On the contrary, Jesus teaches that the opposite is the case. He that gives his life is sacrificial and serving love truly saves it. He that withholds his life in selfish isolation loses it (Mt. x. 39; Mk. viii. 35). Love is the guaranty of self-perfection. In love to God man fulfils his nature, for God is man's eternal prototype. Only through love, therefore, do men become like their Father in heaven; only through love do they realize their own perfection as sons of God. Men can neither truly love themselves nor their fellows unless they love God, because the meaning and destiny of the life of all men are grounded in the nature of God, the perfect pattern of all goodness. He who makes God the object of his supreme choice chooses the "good part" (Lk. x. 42); he finds the true worth of life, not in perishable gains, but in the imperishable treasures of moral and spiritual achievement (Mt. vi. 19, 20). Such a person becomes "rich towards God" (Lk. xii. 20), and so fulfils his destiny.

Jesus pictures the life of love as an eager and strenuous

[1] Μὴ κρίνετε — *Nolite judicare sine scientia, amore, necessitate. Tamen canis pro cane, et porcus pro porco habendus est* (Bengel, *Gnomon N. T., ad loc.*, Mt. vii. 1).

one. It is represented by a narrow gate and a straitened way (Mt. vii. 13, 14). It is strict and exacting, and calls for arduous endeavor. Hence, Jesus often represented this life by parables which teach the necessity of work, watchfulness, and fidelity. "Why stand ye here all the day idle?" is the challenge of the master of the vineyard. Christ's disciples are like laborers (Mt. xx. 1 *sq.*); they are like servants who watch for the return of their lord (Lk. xii. 36 *sq.*), or who are entrusted with the use of their master's wealth (Lk. xix. 11 *sq.*; Mt. xxv. 14 *sq.*). Thus is the requirement of labor, the necessity of fidelity insisted upon. Yet it is not merely the amount of work done by which faithfulness is measured. The faithful use of one talent would be as acceptable as the faithful use of ten (Mt. xxv. 27). Those who enter the vineyard at the eleventh hour are graciously rewarded with the same wages as those who worked from the early morning (Mt. xx. 9, 15). The services which love renders cannot be quantitatively measured. They take their value from the disposition out of which they spring. Hence the reward of righteousness is not a mere *quid pro quo* payment. It is a gracious and generous recognition by the divine love of something kindred to itself. Hence a small service, done from love, is more highly estimated than the greatest deeds and achievements in which love is wanting.

Love does not involve an ascetic renunciation of the world. Jesus did not teach contempt for the world or for material possessions. He recognized the perils and temptations of riches, but taught that they might be so used as to make for one eternal friends (Lk. xvi. 9). Earthly goods are of secondary concern, but as such they are necessary, and "shall be added" by the Father to the great primary good which his children are to "seek first" (Mt. vi. 33).

The attitude of Jesus towards the world was natural, healthy, and genial. He interested himself in what we call common things, — the familiar processes of nature, the social life and employments of ordinary people. His parables are mainly constructed of materials which he

found in nature's common moods. This does not mean that Jesus lowered the tone of his mind from the sublime to the common, but that he saw the sublimity in the so-called common; that his mind ennobled nature's ordinary processes by seeing a divine meaning and beauty in them. Nature was to him the living garment in which the Eternal had robed his mysterious loveliness. Hence he saw in the descending rain, the instincts of birds, the beauty of flowers, the radiation of the sun's light and heat, emblems and suggestions of the grace and beauty of the Father. Therefore the world teemed with illustrations of his spiritual truth. The fields, the sky, and the common life of men were full of analogies to the methods of God in providing for the spiritual wants of his children, — replete with parables of the divine Father seeking his lost sons.

Jesus participated in the harmless joys of social life. He was at a feast which Levi made in his honor (Lk. v. 29) and also at the home of Simon (Lk. vii. 37), of Martha and Mary (Lk. x. 40), and of an influential Pharisee (Lk. xi. 37), probably on a sabbath.[1] He sought the company of those whom he hoped to win to the acceptance of his truth (Lk. xix. 5), and did not refuse the hospitality of the despised classes (Mk. ii. 15; Lk. vii. 29). For this his enemies called him "a glutton and a winebibber" (Lk. vii. 34). He was no gloomy ascetic, no austere despiser of life's blameless enjoyments. He favored no morbid and unnatural estimation of self-denial for its own sake.

Jesus strenuously maintained the sacredness of filial duty and of the family relation. Temple offerings might better be withheld, he said, than taken from the support of needy parents (Mk. vii. 10–13). The obligation of conjugal fidelity would exclude even the impure look (Mt. v. 27, 28); Jesus treats the marriage-bond as indissoluble. Against the appeal of the Jews to the permission of the law to give a writing of divorcement or separation (Deut. xxiv. 1) in justification of divorce at will, he declared that this regulation was a concession to a rude state of society,

[1] See Edersheim, *Life and Times of Jesus the Messiah*, II. 205 (Bk. V. ch. xii.).

and he appealed in turn to the primitive divine decree at creation (Gen. i. 27; ii. 24). "From the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh" (Mk. x. 6–8). He gives no sanction to the dissolution of the marriage-tie, but asserts its perpetual obligation (Mk. x. 9–12; Lk. xvi. 18).[1]

The institution of private property Jesus distinctly recognized. He used the relation of landowners, householders, and stewards to illustrate the truths of his Kingdom. He warned against covetousness (Lk. xii. 15) and commanded generosity (Mt. v. 40–42), but recognized the right of possession (Lk. xvi. 9–11). The demand made of the rich young man to sell all that he had and give to the poor (Mk. x. 21, 22) was evidently made in view of his special character and circumstances; no such requirement was ever made of any other person. Zacchæus retained half his property and might have retained it all (Lk. xix. 8). The institution of private property in land and in goods was established and recognized in immemorial usage; Jesus made no objection to it. But he warned men against its dangers and abuses, thereby recognizing all the more clearly its true and proper function in the moral order of society. But all one's possessions and relationships must be held subject to the supreme duties of discipleship (Lk. xiv. 26, 33).

Jesus took no part in political life. But evidence is not wanting that he felt an interest in the civil institutions into which society in his time was organized. He refused to take sides either for or against the Roman domination, but he clearly recognized civil as well as religious duty in the saying: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Mk. xii. 17). He was a loyal and obedient citizen of the

[1] Matthew's exceptive clauses *παρεκτὸς λόγου πορνείας, μὴ ἐπὶ πορνείᾳ* (v. 32; xix. 9) have no parallel in Mark or Luke. See Wendt, *Lehre Jesu*, p. 59; Weiss, *Life of Christ*, II. 150, 294 (Bk. III. ch. x., Bk. IV. ch. viii.).

country in which he lived. He respected its customs and obeyed its laws. When the question of the payment of tribute for the support of the temple-services arose, he recommended conformity to the recognized usage of his people (Mt. xvii. 24–27).

Thus in Jesus' idea of righteousness we observe a perfect combination of lofty ideality with a natural and genuine interest in common life and common things. For his mind there does not appear to have been any inconsistency between these. The ideality of his view did not make common things insignificant or contemptible. The ideal transfigured the common and endowed it with new significance and worth. He has shown how ideals are capable of practical application, and how common life may be lifted to the plane of ideality.

CHAPTER X

THE MESSIANIC SALVATION

THE salvation which Jesus offers to men may be defined as perfect blessedness both here and hereafter. It is a fellowship with God which guarantees security and peace in this world, and in the world to come, eternal life (Mk. x. 30). Its possession enables his disciples to endure persecutions and sufferings with patience and courage (Lk. x. 19; xii. 4). This heavenly good stands in sharp contrast with all mere earthly treasures (Mt. vi. 19), which have but a secondary value (Mk. viii. 36, 37; Lk. xii. 15–21). It consists in being "rich towards God" (*εἰς θεὸν πλουτεῖν*, Lk. xii. 21), in having "treasures in heaven" (Mt. vi. 20). These are but figurative designations for the true, eternal life (Mt. vii. 14; Mk. x. 30), which is the realization of man's proper destiny as a son of God.

The conditions on which this blessedness is obtained are variously stated in the teaching of Jesus. Repentance (*μετάνοια*) is the primary condition (Mk. i. 15; vi. 12; Mt. xi. 21; Lk. xxiv. 47). This is a change of mind or disposition, the renunciation of the sinful life, and implies as its positive aspect a turning to God (*στρέφεσθαι, ἐπιστρέφεσθαι*, Mt. xiii. 15; xviii. 3). Closely related to conversion is faith — the humble and trustful acceptance of the divine mercy. This faith is said to have as its object the gospel-message which assures men of the divine favor (Mk. i. 15), or, even more characteristically, Christ himself (Mk. ix. 42; Mt. xviii. 6). And in several passages where the expression "to believe on Christ" is not used, the idea conveyed by that phrase is clearly involved, as in confessing him before men (Mt. x. 32), or in coming to him, and taking his yoke (Mt. xi. 28–30). The signifi-

cance of faith is strikingly pictured in the scene in Simon's house, where the sinful woman anointed the feet of Jesus. Her penitence and trust secured her full forgiveness, from which flowed deep and grateful love. "Thy faith hath saved thee," said Jesus; "go in peace" (Lk. vii. 50). Here the order of thought is: penitence and faith (which are quite inseparable), the conditions of forgiveness which, in turn, gives rise to love. The forgiveness which follows penitent confession is pictorially described in the parables of the Lost Son (Lk. xv. 11 *sq.*) and of the Pharisee and the Publican (Lk. xviii. 9 *sq.*).

Salvation is also represented as participation in the Kingdom of God. To receive the Kingdom is to enter the life of obedient sonship. This one must do as a little child (Mk. x. 15); that is, in humility and trust in the divine grace. The Kingdom is described as an objective divine benefit which men may receive upon fulfilling the conditions. It is like a treasure (Mt. xiii. 44), like a costly pearl (xiii. 46), like a royal feast (xxii. 2 *sq.*). Again, salvation is realized in becoming like God, in the life of love which is the life of increasing perfection (Mt. v. 45, 48). All these representations are essentially the same in meaning. The ground of salvation is the undeserved favor of the all-loving Father; it is realized in the individual only by a corresponding acceptance of the proffered good.

Jesus also speaks of a divine calling and choice of men to participation in his saving benefits. He came to call sinners to repentance (Mk. ii. 17). He represents the divine offer of grace under the figure of a feast to which men are invited (Lk. xiv. 16–24; Mt. xxii. 1–16). But many of those who are bidden are indifferent to the invitation, or neglectful of the conditions of participating in the heavenly bounty. Hence, Jesus explains that "many are called, but few chosen" (Mt. xxii. 14). Those who were not chosen were those who "made light" of the king's invitation; the chosen were those who thankfully complied with the conditions. The election is not conceived of as arbitrary, but as prescribing the conditions on which

salvation is offered. A similar remark applies to the representation in Mark (iv. 10–12) and Luke (viii. 9, 10; *cf.* Mt. xiii. 10–16) that his instruction to the multitude is given in parables "in order that (*ἵνα*; Mt. *ὅτι*, *because*) seeing they may see and not perceive, and hearing they may hear and not understand; lest haply they should turn again (*ἐπιστρέψωσιν*), and it should be forgiven them" (Mk. iv. 12). The passage is a free rendering of Is. vi. 9, 10, which is a picture of the increased obduracy produced by the presentation of truth to those who have no mind to receive it. It must be understood in the light of the principle: "Whosoever hath" (in the sense of receiving and using), "to him shall be given, and he shall have abundance; but whosoever hath not" (in the sense of neglecting to use), "from him shall be taken away even that which he hath" (Mk. iv. 25; Mt. xiii. 12; Lk. viii. 18). Judicial blindness is the penalty of not following the light which one has. He who, in this sense, "hath not," shall lose what he outwardly possesses. Truth can but blind the mind that refuses and despises it. That Jesus did not mean to say that his parables were directly intended to blind the minds of men to spiritual truth is evident, both from their nature and effect and from the sayings which, for example, follow: "Is the light brought to be put under the bushel, or under the bed, and not to be put on the stand?" (Mk. iv. 21 *sq.*).

The means whereby Jesus accomplishes his salvation for men are also variously expressed. He represented his teaching as possessing a saving value. "Learn of me," he said, "and ye shall find rest unto your souls" (Mt. xi. 29). A part of his Messianic work is to preach good tidings to the poor (Mt. xi. 5) and to expound the "mysteries of the Kingdom of God" to those who were fitted to receive them (Mt. xiii. 11). His preaching excelled that of Jonah, and his wisdom that of Solomon (Mt. xii. 41, 42). The saving significance of his teaching is especially enforced in the parable of the Sower (Mk. iv. 3 *sq.*). His miracles, too, were a part of his benevolent saving activity. He steadfastly refused to perform them for the mere satisfac-

tion of curiosity or to gratify the popular greed for marvels (Mt. iv. 3 *sq.*). Where there was no corresponding receptivity for his spiritual truth he could not, consistently with his divine vocation, do his mighty works (Mk. vi. 5; Mt. xiii. 58). The teaching of his heavenly truth was the one great "sign" — greater than Jonah's preaching — which he would give (Lk. xi. 29, 30). To this all other signs were secondary since they were intended to illustrate and enforce the wisdom and grace of his words (Mt. xi. 20–24).

But the saving power of the words and deeds of Jesus is grounded in what he *is*. Hence we find strong emphasis laid upon the importance of right relations to himself. He is the personal Mediator of salvation. "He that receiveth me, receiveth him that sent me" (Mt. x. 40). The attitude of men towards himself determines their relation to God (Lk. xii. 8). This decisive significance of Messiah's person is brought into clear relief in the much debated passage, Mt. xi. 25–30[1] (*cf.* Lk. x. 21–24), in which it is difficult to deny that we hear a "Johannine tone." Beyschlag, who, in general, considers that the apostolic theology unwarrantably added to Jesus' own teaching in its doctrines of his person and his death, says of this passage: "In these and like words already emerges, as Jesus' own idea, the thought which afterwards ruled the whole apostolic teaching, that the attitude of man to the person of Jesus absolutely decides his relation to God."[2]

But the principal problem which meets us in this part of our subject is, What is the saving significance of the death of the Messiah? The idea that his death was necessary

[1] "At that season Jesus answered and said, 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*. Come unto me, all ye that labour 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."

[2] *N. T. Theol.* I. 150 (Bk. I. ch. vi. § 7).

emerges comparatively late in our sources and becomes explicit only after Peter's confession of his messiahship. In the discourse on fasting he had, indeed, expressed a presentiment of being violently taken away from his disciples: "The days will come, when the bridegroom shall be taken away (ἀπαρθῇ) from them" (Mk. ii. 20; Mt. ix. 15; Lk. v. 35). But this was hardly more than a vague intimation of his approaching fate. It was only after Peter had confessed him as the Messiah at Cæsarea Philippi that he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again (Mk. viii. 31; Mt. xvi. 21; Lk. ix. 22). He now declared explicitly that this path of suffering was divinely appointed. Peter's protest against the Messiah's suffering and dying showed that he had only the human and not the divine idea of his Master's mission (Mk. viii. 33). Moreover, his disciples must be prepared to take up the cross of self-denying suffering and to subordinate all earthly good to the interests of the life of self-renouncing love (*vv.* 34–38).

Luke has preserved a saying in which, for the first time, Jesus intimated that his approaching death would have a powerful effect in drawing some to him, and in repelling others from him: "I came to cast fire on the earth, and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Lk. xii. 49). His baptism of blood will furnish a mighty test of men's devotion to him. His work will prove a firebrand which will kindle both the flame of intense opposition and that of zealous devotion (*vv.* 51–53).

A still more significant saying is that which was occasioned by the ambitious request of James and John that they might sit, one on his right hand, and the other on his left, in his Kingdom (Mk. x. 37). In reply he asked them whether they were able to drink his cup of suffering, and to undergo his baptism of blood (*v.* 39); then to the whole apostolic company he expounded the principles of

his Kingdom, thus: "Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mk. x. 42–45; *cf.* Mt. xx. 25–28). The law of self-denying service finds here its most striking, though not its first expression. The special importance of the passage for our present purpose turns on the phrase: "to give his life a ransom for many."

The next passage of fundamental importance for our study contains the words of Jesus relative to his death, spoken at the institution of the Lord's supper. These words are thus reported by Mark: "This is my body; . . . this is my blood of the covenant which is shed for many" (xiv. 22, 24). Paul gives them thus: "This is my body which is [or, is broken[1]] for you; this do in remembrance of me. This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me" (1 Cor. xi. 24, 25). These two earliest forms of the tradition agree perfectly in ascribing a saving significance to Christ's death. They differ only in the unessential point that Paul's version lays emphasis upon the memorial significance of the bread and wine. In this respect, and in general, Luke's version (xxii. 19, 20) closely resembles Paul's; but, according to the more probable text, his narrative is more explicit than Paul's (especially if *κλώμενον* is a gloss) in representing the death of Christ as designed to secure a benefit to his disciples; the body "is given," and the blood "poured out on your behalf" (*ὑπὲρ ὑμῶν*).[2] Passing by

[1] Most critics (so Tisch., W. and H., Weiss) omit *κλώμενον* on the ground of preponderant external evidence. Beyschlag (Bk. I. ch. vi. § 9) believes it to be genuine because otherwise the sentence is unnaturally compressed, and because if it were a gloss it would have been more natural for the copyist to have written *διδόμενον* from Luke.

[2] It should be pointed out that Westcott and Hort (*per contra*, most editors) bracket Lk. xxii. 19^{b}, 20 (see their text, and for their reasons,

minor verbal differences, the one marked peculiarity in the account found in the first Gospel is that the blood is said to be "shed for many unto remission of sins" (*περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν*, Mt. xxvi. 28).

For our present purpose it is not necessary to discuss the question to which criticism has recently devoted so much attention, whether the accounts of Paul and Luke, which represent the supper as an institution to be permanently observed in the Church, are more or less original than the narratives of Mark and Matthew, which do not contain this idea. In any case it is quite certain that the view of Paul and Luke is sustained by the earliest Christian usage which is known to us. It has been suggested that in the interviews with his disciples between his death and ascension Jesus may have "commanded the perpetual observance of the holy supper, just as he gave the apostles their commission to preach and baptize, and explained the mystery of life and death (Lk. xxiv. 25–49). Paul and Luke would then combine the words of Jesus on two different occasions, just as Paul did in his discourse in the Book of Acts (xxvi. 15–18)."[1] I will only add that it appears to me that the identification of the Lord's supper with the paschal meal by all the Synoptists makes it extremely probable that for Mark and Matthew, as well as for Paul and Luke, the supper must have had more than an occasional significance. Its association with the annual paschal festival would naturally give it the character of a Christian passover. This association would almost necessarily carry with it the idea of the periodic repetition of the supper. Of course, this consideration does not prove that the Synoptic tradition is correct in placing the supper on the evening following the 14th of Nisan, thus identifying it in time with the passover; but it does render it

Appendix on Select Readings, pp. 63, 64), which they regard as an early interpolated adaptation of Paul's language. Wendt adopts the same view, *Lehre Jesu*, p. 173. The grounds for this omission seem insufficient. The passage is wanting in but one of the more important uncials, D, and either in whole or in part, in two or three ancient versions; on the contrary, it is found in ℵ A B L X Δ 69 Memph. Pesh. Vulg. Arm. *et al.*

[1] Briggs, *The Messiah of the Gospels*, p. 123.

probable that the idea of the memorial significance of the supper was not unknown to this tradition. If, as many hold, the Synoptists are wrong in thus identifying the supper with the passover, and are to be corrected by John, who seems to place it a day earlier, it is possible to maintain with considerable plausibility that the original words of institution and the earliest thoughts of the disciples, contained no idea of its permanent observance. In that case the origin of the testimony of Paul and Luke that Jesus established a perpetual institution would have to be accounted for by some conjectural explanation.

To these words of Jesus must be added, as bearing upon our present subject, the account of his agony in Gethsemane (Mk. xiv. 32–36), and his cry upon the cross: "My God, my God, why hast thou forsaken me?" (Mk. xv. 34).

The question now arises: What is the meaning of these passages? What significance did Jesus attach to his death? Upon certain points there is quite general agreement; for example, that Christ foretold his own death; that he regarded it as a necessary part of his Messianic vocation; that he attributed to it a saving significance. Wendt, for example, says that the language of Jesus ascribes a "saving significance" to his death and that the Church is quite justified in attributing "beneficial effects" to this event in his Messianic work on man's behalf.[1] Beyschlag says: "Towards the end of his life we have declarations about the saving significance of his death."[2] The chief differences among interpreters relate to the sense, or way, in which his death is held to possess saving significance. The question is, how or why is his death a part of his saving work?

The two principal expressions whose meaning is in controversy, are: "to give his life a ransom for many" (*λύτρον ἀντὶ πολλῶν*), and: "my blood of the covenant which is shed for many" (*ὑπὲρ* or *περὶ πολλῶν*). To the passage which speaks of Christ's death as a ransom, Baur assigns

[1] *Teaching of Jesus*, II. p. 235 *sq.* (orig. p. 518 *sq.*).
[2] *N. T. Theol.* I. 151 (Bk. I. ch. vi. § 8).

this meaning: "Jesus gives his life for many, that is, for all who will appropriate this benefit, hence for men in general, as the price on account of which they are redeemed, in order to free them as prisoners from a bondage which can be nothing else than the bondage of sin and death." But he held that this idea finds no confirmation elsewhere in the Synoptics except in Mt. xxvi. 28, and that on account of its singularity we must conclude either that Jesus never used the expression, or that it had, as he used it, quite a different form from that which the passage has assumed in our sources.[1] For this conclusion there are no critical grounds; the passage is found in Mark (x. 45), the earliest of the Synoptics, and its originality is beyond suspicion.

Ritschl has elaborated the view that *λύτρον* is the equivalent of כֹּפֶר, a protective covering. This view is based upon the use of *λύτρον* several times found in the Septuagint (Ex. xxi. 30; xxx. 12; Num. xxxv. 31), etc., as a translation for כֹּפֶר. On this view of the word the meaning which he derives from the passage in question is as follows: "I am come to accomplish, instead of those who would strive in vain to furnish it, the presentation, through the giving up of my life to God, of a valuable gift as a protection against death for themselves and for others; but I do it instead of those only who through faith and self-denying imitation of my person, fulfil the condition under which alone my action (in yielding up my life) can afford them the expected protection."[2] The linguistic grounds of this interpretation are acutely criticised by Wendt.[3] Its principal difficulties are: (1) The Seventy use *λύτρον* to translate several different Hebrew words; the word does not, therefore, consistently represent כֹּפֶר, and no presumption exists that Jesus originally used this, or a kindred, word. (2) The phrase *ἀντὶ πολλῶν* is capable of a more natural interpretation if *λύτρον* means "ransom-price" than it is if it means "protective covering"

[1] *Neutest. Theol.* pp. 100, 101.
[2] *Rechtfertigung und Versöhnung*, II. 85.
[3] *Teaching of Jesus*, II. 228, 229 (orig. pp. 511–513).

(Schutzmittel). In the former case, the idea is: a ransom paid in exchange for those whose freedom is bought; in the latter: a means of protection furnished by Messiah instead of by those who were unable to furnish it for themselves. The former sense is simpler, more natural, and more accordant with the proper meaning of *λύτρον*.

Wendt holds that *λύτρον* means a ransom (Lösegeld), and, further, that the phrase contains the notion of Christ's purchasing, by giving his life, the liberation of persons from servitude to suffering and death. He finds its nearest analogy and best explanation in the passage beginning: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Mt. xi. 28). His view of its meaning is thus expressed: "Through the voluntary God-consecrated giving up of his life in sufferings and death he frees many, namely, those who will learn of him, from their bondage to suffering and death; he teaches them by his example to rise inwardly, through pious humility and assurance of salvation, above death, and so to transform death for themselves from a fearful tyrant into a means of salvation."[1] In this view the death of the Messiah is regarded as a means of purchasing men's freedom from suffering and death in the sense that it is an example of supreme devotion to God, from the contemplation of which they may be led to "look upon earthly sufferings and earthly death from the standpoint of God and of the heavenly life." Wendt adds that his view comes practically to the same result as Ritschl's, but by a somewhat different interpretation of the terms.

Beyschlag's opinion is that the servitude from which Christ ransoms men is, primarily, servitude to sin. But how does Christ by his death deliver men from the bondage of sin? This author thinks that in speaking of redeeming men from sin, Christ is directly thinking of the ambitious request of James and John, which showed that his most devoted followers were still worldly and selfish, and that in the phrase under consideration "he may have expressed the hope that these ties (of selfish desire) would

[1] *Teaching of Jesus*, II. 231 (orig. p. 515).

at length be broken by his approaching death."[1] I understand this interpretation to mean that his death would put an end to such worldly ambitions as those of James and John, and, in that sense, deliver them from their sinfulness. It would "break the cords which still bound his disciples to the world, so that by means of it," to use Paul's language, "the world would be crucified unto them, and they unto the world."

I will also briefly illustrate the sense in which some recent writers hold that Jesus ascribed a "saving significance" to his death in the utterances at the supper. Wendt thinks that in speaking of the "blood of the covenant" he designated his death (after the analogy of the covenant-sacrifice, Ex. xxiv.) as "a valuable and well-pleasing offering or service to God," an example of obedience exhibiting "the conduct required by God of the members of his Kingdom." His death was thus a pledge of God's promises to the disciples, a guaranty of their salvation. It is thus "for the remission of sins," only in the sense that it is the culminating proof that he will completely establish the Kingdom of God and secure to his own its saving benefits.[2] The apostles "remodelled" this idea, by expanding the meaning of the phrase "for you" (the disciples) into the doctrine that his death had a special significance for the forgiveness of the sins of men in general. Especially did Paul make this idea "the foundation of his whole gospel." This interpretation Wendt holds to be justified in so far as the pledge of salvation given to the disciples in his death is a guaranty of God's forgiving grace which, by inference, may be extended to all men as a ground of hope in his mercy. "But," he adds, "from this application, made by the Christian Church, of the thought of Jesus, we must now, however, in our purely historical treatment of the teaching, strictly distinguish the contents of the thought expressed by Jesus himself. Jesus himself has neither in the words at the last supper nor elsewhere expressed this special relation

[1] *N. T. Theol.* I. 153 (Bk. I. ch. vi. § 8).
[2] *Teaching of Jesus*, II. 237–239 (orig. pp. 519, 520).

of the saving significance of his death to the bestowment of the forgiveness of sins."[1]

Beyschlag regards Wendt's denial that the Sinaitic covenant-offering had any relation to the sin of the people as contrary to "the whole Biblical view and to all Biblical theology." Analogy, therefore, does not, in his view, favor the further denial by Wendt that the thought which Jesus expressed respecting his death at the supper had any reference to the removal of sins — a view which stands in sharp contradiction to the explanation which was already given in the apostolic time (Mt. xxvi. 28) and which all Christendom has ever since given to the words "for you." "What better," asks Beyschlag, "has Wendt to put in the place of this interpretation?" He himself finds in the words a twofold allusion, first, to the passover, in the words: "this is my body," and, second, to the covenant at Sinai in the words: "this is my blood of the covenant." Both references suggest the ideas of forgiveness and reconciliation; but how? not by securing or conditioning, but by attesting and ratifying, the divine grace. The "new covenant" was to be (Jer. xxxi. 31–34) not only a covenant of forgiveness but of regeneration. Christ's death assures, primarily, an inward transformation, the production of a new life, and, secondarily, and in connection with this, the forgiveness of sins. His death objectively abolishes, outweighs, and removes sin; it effaces it in the eyes of God, not by penal substitution, but dynamically; it also cancels sin subjectively by perfectly assuring the sinner of forgiveness. When, now, we inquire from Beyschlag how and why the death of Christ abolishes sin, the answer is, in part, the same as that given by Wendt; namely, it serves to burst the bonds of worldliness which still held his own disciples captive, and, further, it avails to assure forgiveness to all who appropriate his life by receiving him into their hearts. His death consummates his obedience to God, and thus completes the guaranty which he gives that the benefits of the Kingdom will be granted to those who desire to live the Christ-like life.[2]

[1] *Op. cit.* II. 241 (orig. p. 522).

[2] *N. T. Theol.* I. 154–159 (Bk. I. ch. vi. §§ 9, 10).

This exposition differs from Wendt's in form rather than in principle. Both make Christ's references to his death primarily a comforting assurance, addressed to the disciples who were present, that their sins were forgiven. Beyschlag thinks that they contain a similar assurance for others who may enter the Christian life; Wendt denies this, but thinks that their meaning was afterwards thus expanded by a justifiable inference. Both deny that the words have any reference to the death of Christ as a ground of forgiveness, or as, in any way, conditioning the method of its bestowment. Both admit that the apostolic Church, as well as ecclesiastical theology since, has maintained a direct relation between Christ's death and the bestowment of forgiveness, but both regard this idea as an afterthought. This position is rendered more plausible by descriptions of ecclesiastical theology which may, indeed, correspond to the most extreme forms which the doctrine of atonement has assumed, but which few orthodox scholars to-day would hold to be either apostolic or true. Wendt, for example, refers to the Church doctrine as teaching that Christ's death was necessary, "in order that God's gracious will might continue in operation" (Bestand bekommen könne),[1] and Beyschlag protests against the traditional view that "heaven was first opened by the abstract fact of Christ's death, and forgiveness rendered possible, and the angry God transformed into a heavenly Father."[2]

Respecting this subject I would make the following suggestions:

(1) It is not strange that the idea of the necessity of Christ's death emerges comparatively late in his ministry. His death was a part of his Messianic vocation. With respect to his messiahship he maintained a cautious reserve. It is natural that he should do so with reference to this most mysterious event of all, the import of which could not be understood beforehand. It may be that Jesus did not at first expect the tragic fate. His conviction of its

[1] *Teaching of Jesus*, II. 246 (orig. p. 526).
[2] *N. T. Theol.* I. 159 (Bk. I. ch. vi. § 10).

inevitableness may have grown with the increase of hostility to him. But, in any case, it is not likely that Jesus would speak frequently or explicitly of the subject in advance.

(2) It is evident that from the time of Peter's confession he did not regard the giving of his life as enforced merely, but as voluntary. He is to "give his life." He cannot complete his saving work without dying. What was the nature, what the ground of this necessity?

(3) It must be admitted that our sources give us no direct and explicit answer. Two considerations must guide us in seeking a reply: first, the natural force and suggestions of such sayings as that about giving his life as a ransom for many and that about his blood as the blood of the covenant; and, second, the interpretation given to his death by the apostolic Church.

(4) Matthew, as we have seen, sets the death of Christ in relation to the forgiveness of sins. But do not the phrases *ἀντὶ πολλῶν*, *περὶ πολλῶν*, and *ὑπὲρ ὑμῶν* suggest the same meaning? What could any person familiar with the Old Testament understand by a covenant in Christ's blood, or by the giving up of his life as a ransom, except a sacrificial death? If his "blood shed for many" does not mean substantially the same as "shed for the remission of sins," we must say that the misunderstanding of the early Church was quite inevitable, for certainly no person of the time could have understood the language otherwise.[1]

(5) It is now generally agreed that the apostolic theology regards Christ's death as directly related to the forgiveness of sins. His death is a testimony to the heinousness of sin in God's sight and to God's holy displeasure against it. It thus fulfils a condition of sin's forgiveness, namely, the assertion of its desert of penalty and the vindication of the divine righteousness in its condemnation. Was this a product of the "reminiscent phantasies" of his disciples, or had it a place in the mind of Jesus himself?

(6) Luke records that after the resurrection Jesus said to his disciples: "O foolish men, and slow of heart to

[1] *Cf.* Bruce, *Kingdom of God*, pp. 246–249.

believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses, and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (xxiv. 25–27). And, again later, he said to them: "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me. Then opened he their mind that they might understand the scriptures; and he said unto them, 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" (Lk. xxiv. 44–47). What Jesus specifically said in these explanations of the import of his death, we do not know. But is it credible that the first disciples, after hearing his instruction on the subject, should proceed to build up a subjective theory of his death which had no warrant in his own teaching? Which persons are most likely to have correctly apprehended the significance which Jesus attached to his death, men like John and Peter and, I may add, Paul (who passed two weeks with Peter when this subject was uppermost in his thoughts, Gal. i. 18), or an equal number of scholars in our time, however discerning and candid, who undertake to reconstruct the thoughts of Jesus, and to disentangle them from the supposed subjective reflections of his disciples? Where is the subjectivity likely to be greatest — in the interpretations of the eye and ear witness or in the reconstructions of the moderns? Many adopt the former supposition; I cannot help preferring the latter.

(7) The reported words of Jesus in the Synoptists are not, indeed, very explicit in their bearing upon what theology calls the problem of atonement, and should not be pressed into the service of specific theories. The phrase *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν* contains the idea that by his death Jesus brought back many captives from sin unto God. But the language is figurative, and we

are not told how his death contributed to secure this deliverance. If there be allusions in the words spoken at the supper both to the paschal feast and to the ratification of the covenant at Sinai, both would suggest the saving import of Christ's death, but neither would show how it availed for men's salvation. The agony of Gethsemane emphasizes the necessity, and illustrates the severity, of our Lord's suffering, but does not disclose to us its function in the divine plan for the salvation of men. The exclamation on the cross: "My God, my God, why hast thou forsaken me?" (Mt. xv. 34), must not be didactically pressed into an assertion that in his death God withdrew from Christ his favor and fellowship. The Psalm from which it is quoted (xxii. 1) suggests rather the idea of abandonment to suffering than that of abandonment to desertion by God. In this view, the exclamation would be an intense expression in bitter anguish of the idea contained in the words: "If it be possible, let this cup pass from me."

For our present purpose we must rest the question here. The apostolic Church attributed to these words and events, and to such others as were then known, a sacrificial, atoning significance (in what sense we shall see). In this it has been followed by the prevailing theology of the Church of subsequent ages. It does not fall within the purpose of the present work to defend the theology of the Church. I have simply indicated the bearings of the question and what the historical presumption in the case seems to me to be. It can hardly be too much to say that the burden of proof rests upon him who holds that in its apprehension of this subject the Church has from the very first gone astray.

CHAPTER XI

THE CHRISTIAN BROTHERHOOD

We have seen that the Kingdom of God is a spiritual commonwealth, embracing all who adopt certain principles and motives of life. The bond which unites its members is likeness in character, kinship of spirit. Very early in his ministry, however, we observe indications that Jesus intended to found a society, based upon the principle of the Kingdom, in which the members should be held together by outward and visible ties of fellowship. This society is the Church or assembly (ἐκκλησία) of his disciples. It is evident that the idea of the Kingdom is the more prominent and the more fundamental one in the mind of Jesus;[1] but it is also evident that he regarded some outward form of association and organization as essential to the most effective promotion of the Kingdom. The common spiritual life which constitutes men members of the Kingdom of God needs to be fostered by reciprocal fellowship and expressed in organized effort.

The first indication of Jesus' intention to found such a society may be discerned in the way in which he called upon men to follow him, to leave their occupations even, in order to form a company who should attend him in his journeys and labors. Especially did this purpose become clear when he set apart twelve men as his permanent associates and helpers, and named them his apostles or messengers (Mk. iii. 13–19; Lk. vi. 12–16). He warned those who proposed to enter this company that their determination to do so would involve trial and hardship, and required them to make a decisive choice between disciple-

[1] The term "Kingdom" occurs one hundred and twelve times in the gospels; the word "Church" only twice.

ship to him and all rival interests (Mt. viii. 19–22; Lk. xii. 25–27).

The duties of the Twelve were not sharply defined, but from the announcement made to Andrew and Peter that they were to become "fishers of men" (Mk. i. 17), and from Jesus' charge when he sent them all out on a tour of preaching and healing (Mk. vi. 7–13), we infer that they had a certain official relation to him and that it was his intention to make them his chief agents in the establishing of his Church. Their office, however, was characterized by special opportunity and service, rather than by exceptional prerogative or power. Two of them were distinctly told, when they sought positions of eminence, that no greatness was to be sought in his Kingdom except greatness by and for service (Mk. x. 42–44). Jesus recognized no superiority of outward rank among his disciples. They were all on a footing of fraternal equality and were instructed not to single out one or another of their number and designate him by titles of superior eminence (Mt. xxiii. 8–10). The bestowment of divine grace upon them was not conditioned upon any special functions which certain official superiors must perform on behalf of the others, or upon any particular form of organization; but where even two or three met together in his name, there he promised to be in the midst of them (Mt. xviii. 20).

It is maintained by some that the idea of establishing a society of his own, distinct from the Jewish national Church, was foreign to Jesus' original plan, and was only adopted after all hope of winning the Jewish nation to belief in his messiahship had to be abandoned. Weiss, for example, says: "It was among the people that he had desired to establish the Kingdom of God, which was nothing different from the consummation of the theocracy always looked forward to by Israel. It had never occurred to Jesus to bind his followers into an exclusive community separated from the great congregation. . . . The greatest sorrow of his life was caused by the thought of establishing such a distinct Church in the midst of the great congregation of

Israel."[1] It is true that the word *Ecclesia* appears only in the later teaching of Jesus. It is also true that Jesus would gladly have won the nation to belief in himself. But that it was his original and long-cherished idea to make the Jewish theocracy the social form in which his religion should find visible expression, is an opinion which lacks proof and which is, in my judgment, intrinsically improbable. It is refuted not so much by any passage as by the whole genius of Jesus' mission and teaching. His work could not be run into the moulds of Judaism. We detect in it from the very beginning a note of greater breadth and universality. The call of the publican, Levi or Matthew (Mk. ii. 14 *sq.*), into the company of disciples, and his subsequent confirmation as an apostle (Mk. iii. 18), is an indication that Jesus proposed to allow neither national nor social distinctions to condition membership in the community which he would found. It is quite unwarranted to assume — as criticism so often does — that Jesus had no clear ideas concerning his own person and work until the time when he first explicitly uttered them, or that up to the moment of such utterance, his ideas were the opposite of what he then expressed. The suppositions which are often put forward by critics respecting the vacillation, disappointment, and sudden transitions in Jesus' ideas of his messiahship, his Kingdom, his death, and the effect of his work in the world, would be far-fetched and unnatural in application to any person of ordinary intelligence who had a fairly definite idea of his own powers and life-work.

The first passage in which the word "Church" (*ἐκκλησία*) appears is Mt. xvi. 18: "And I also say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of Hades shall not prevail against it." These words were spoken directly after Peter had made his great confession at Cæsarea Philippi. Both the time and the place are suggestive. The ministry of Jesus was now well advanced. His rejection by the nation was decisive. In the face of it, however, Peter, voicing the con-

[1] *Life of Christ*, III. 60 (Bk. V. ch. vi.).