

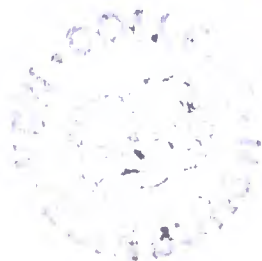


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THE MORAL DYNAMIC IN THE SYNOPTIC TEACHING OF JESUS.

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THE "MORAL DYNAMIC"
IN THE SYNOPTIC TEACHING OF JESUS.

INTRODUCTION:

POSTULATES AND PLAN OF THESIS.

It may fairly be claimed that, since the emergence of Christian Ethics after the reformation as a separate theological discipline, the ethical aspects and implicates of Christianity have never been so widely canvassed or so deeply pondered as at the present time. Dogmatic and apologetic studies, metaphysical and critical inquiries hold a sure place in the scheme of religious knowledge, and are too vitally important ever to lose their fascination for truth-loving and truth-seeking minds; yet, speaking generally, it would seem that for the modern age the chief centres of religious and theological interest lie rather in the nearer regions of the practical and the personal than in the remoter realms of the theoretical and the philosophical. In two notable and closely related "signs of the times" the temper of our age reveals its peculiar quality: on the one hand, there is in many quarters an ardent devotion to the study of the elusive elements which compose the human personality, and of their varied and often intriguing manifestations; and, on the other hand, there is a widespread and sustained endeavour to probe the moral bases of human character and to explore the moral bearings of human life, alike from the individual and from the/

the social point of view. In short, ours is pre-eminently an age devoted to psychological investigation and to ethical inquisition. [Even so keen and competent a theologian as Dr. Garvie recognises that "psychology and sociology are the two mental sciences of greatest interest to-day."]⁽¹⁾ It is no part of our present task to attempt a correlation of these twin activities and enthusiasms of the modern mind; but we cannot fail to note the significant fact of their existence side by side in the living thought and interest of the time.

Psychology apart, the emphatic ethical trend of contemporary thought is not only one of its most outstanding characteristics, but also one of its most hopeful and promising features. Professor Votaw affirms⁽²⁾ that "the modern change of emphasis from a Christianity of right belief to a Christianity of right character and right social service has brought us nearer to Christ, and has made us both willing and able to learn from Him"; and this, if the claim be justified, as we are fully persuaded it is, is all to the good. Besides, may we not venture to assert that the present-day interest in matters ethical, if it be thus linked with a closer apprehension of the message of Jesus, and rightly directed, must assuredly result in a clearer understanding/

(1) "The Christian Doctrine of the God-head." p.370.

(2) Art. "Sermon on the Mount," H.D.B., Extra vol. p.14.

understanding of the true value, meaning and purpose of human life; in a steadier vision of those great moral ideals which are "the fountain light of all our day, the master light of all our seeing"; and in a fuller co-operation with those driving powers of the spirit which alone are adequate to "fit man for the highest conceivable destiny - fellowship with, and likeness to, the Divine Being in whose image he has been made."⁽¹⁾

To help, though it be but a little, towards such desirable ends as these is a great part of our aim and aspiration now. We are not, of course, setting out upon any wide survey of Christian Ethics in general; nor are we seeking to compose an exhaustive treatise on the ethical teaching of our Lord, though the track we are to follow will lead us some way along that road. Our special quest is to be pursued within an area somewhat less extensive than that embraced by either of these spacious themes. Yet the specific portion of the ethical domain, and of the mind of Christ, which is principally to engage us is of prime and central importance: for our main concern is with what, after all, is the very soul of Ethics as well as the very heart of Religion, with what lies behind and beneath all moral precepts and all spiritual ideals - namely, the motive-power, the dynamic and creative energy, which translates the haunting vision of the good life into a realised achievement, and transmutes the finest potentialities of the soul of man into living actualities.

"The/

(1) Alexander, "Christianity and Ethics" p.1

"The final ethical question," as Newman Smyth rightly asserts, "to which all ethical inquiries lead, is the question of the moral motive-power."⁽¹⁾

The controlling postulates of our search into the mind of Christ on this vital matter may, perhaps, best be indicated by a reference to one or two general questions, whose bearing on the subject in hand will be evident at a glance, though nothing like a full consideration of any of them can be attempted here.

First of all, there is the question as to whether any clean-cut distinction can be or ought to be made between the moral and the religious elements in the teaching of Jesus.

Admittedly, the two elements are there; and frequent attempts have been made to run stark lines of cleavage between them, the primacy being assigned now to the one and now to the other according to the particular bias of the exponent. Alike the theologian and the moralist have each warned the other off his own special ground. Especially in these days, not to speak of certain circles which would boldly set up "morality without religion" as a watchword of modern progress, the demand is often made for a plain presentation of the ethical principles of the Gospel apart from those religious doctrines and dogmas which, it is asserted, only complicate and obscure them, in order that the Christian ethic may stand "foursquare on the ground/

(1) "Christian Ethics" p.480

ground of its own intrinsic truth." ⁽¹⁾ The Jewish writer, Joseph Klausner, voices the opinion of many who have nothing Hebraic about them, either in the way of blood or of prejudice: "The main strength of Jesus lay in his ethical teaching. If we omitted the miracles and a few mystical sayings which tend to deify the Son of Man, and preserved only the moral precepts and parables, the Gospels would count as one of the most wonderful collections of ethical teaching in the world." ⁽²⁾

The position assumed here is frankly this, that no such divorce is possible, that there is as little justification for separating the moral from the religious or spiritual aspects of Christ's teaching as for exalting the one to the detriment of the other. ⁽³⁾ With President King, we hold that "Jesus has no dual standpoint corresponding to a sharp separation of the two realms of the religious and the ethical." The two elements do not stand apart from each other in any of His teachings; they are complementary, they are inextricably interwoven all through. The moral teaching derives its sanction and inspiration from the religious; and the religious teaching in turn finds concrete, practical issue in the moral. We may roughly, and as a mere matter of convenience, classify certain of Jesus' sayings and discourses as mainly ethical, and certain others/

(1) Cf. Scott, "Ethical Teaching of Jesus," p.121.

(2) "Jesus of Nazareth," p.381.

(3) "Ethics of Jesus," preface.

others as expressly religious; but, after all, is not the whole teaching of Jesus like the garment He wore on the Day of the Cross - "without seam, woven from the top throughout"? (1) "The more we examine His thought," says Professor E. F. Scott, "the more we become aware that the moral and the religious elements can at no point be separated. This is as true of the Synoptic teaching, where the religious ideas often seem to be quite absent, as of the Johannine, where they are made supreme. . . . There is no way of saving Jesus' ethic at the expense of His religion."

Secondly, there is the question of the relation of the life and the personality - and, it might be added, the self-consciousness - of Jesus to His Word and Message, and especially to His moral message. Our primary concern in this discussion is with the teaching of Christ; but is that to be taken as ruling out any reference to His life in its phases, events, and contacts, or any consideration of the impact and influence of His personality? While we seek to define the Moral Dynamic as set forth in His words, are we to ignore the Moral Dynamic as revealed in His character and as conveyed through His spirit and person? Can the teaching be discussed, as it were, "in vacuo," quite apart from the unique personal atmosphere of the Teacher? In short, can His Message be severed from Himself without/

(1) Op. Cit. pp. 38, 121.

without losing its innermost and distinguishing characteristic? It is our profound conviction that it cannot. If, as we believe, we have in the example and career of Jesus "the best possible illustration of the translation of His principles into life," then it would be both inept and futile to ignore "the impression made by the spirit of His life in the interpretation of His teaching."⁽¹⁾

Fairbairn puts the point in a crisp antithesis: "His teaching was His articulated person; His person was His incorporated teaching. The divinity the one expressed the other embodied."⁽²⁾ Wendt declares: "The highest thing we have to say of Jesus is that with Him teaching and life were perfectly blended. His teaching rested on His own inner experience; His works and sufferings on the other hand were a vivid representation and a grand attestation of His teaching."⁽³⁾

Similarly, Dr. A. B. D. Alexander says: "Word and deed in Jesus were in full agreement. He was what He taught and every truth He uttered flowed directly from His own inner nature. The example of Jesus is not a separate source of authority, independent of His teaching, but rather its witness and illustration."⁽⁴⁾ And Dr. James Kidd writes to the same effect: "By His life and His life-work He set forth the central principles of His/

(1) Cf. King, Op.Cit. p.19.

(2) "Studies in the Life of Christ," p.101.

(3) "Teaching of Jesus," Vol.ii, p.397.

(4) "Christianity and Ethics," p.146.

His mission. He not only proclaimed a revelation, He was Himself a revelation. His person, His character, His experiences were all presentations of the Message He brought to earth." ⁽¹⁾ In entire agreement with these witnesses we hold that the teaching, the life, the personality and the spirit of Jesus form a unity, an indivisible and indissoluble whole. Our Lord's words are indeed, in themselves, words of life and truth and power, and make their own powerful and perennial appeal to reason and conscience; but, in a sense and to a degree true of no other religious or moral teacher, the impress of Himself lies upon all His utterances. So then, while we are to urge our search mainly among the recorded sayings of Jesus, and must refrain, as far as may be, from any attempt to explore the region of pure Christology, it yet seems inevitable that we should now and then bring into the expository picture the Speaker Himself as well as His speech, the Teacher as well as the teaching, the phases of the Life as well as the notes of the Message.

Thirdly, there is the question as to whether the ethical counsels of Jesus were meant to have only a local and temporary application or were intended to be of permanent and universal validity. Indeed, if the issue were pushed further back, it would really become a question as to whether any part of the teaching of Jesus can rightly be called ethical at all, or whether/

(1) "Morality and Religion," p.325.

whether that teaching is nothing, or almost nothing, but a pure and simple Eschatology. The German Eschatologists, with JOHANNES WEISS AND ALBERT SCHWEITZER as their leading protagonists, maintain that the master-key to the Message of Jesus is to be found in the eschatological elements in the Synoptic Gospels, from which, indeed, they ruthlessly cut out every utterance that cannot be forced into the narrow framework of their theory. ⁽¹⁾ It is held by this school, which has a fairly numerous following in other lands, including our own, that Jesus was so completely influenced by contemporary apocalyptic notions that He naively and consistently looked for a violent and abrupt winding-up of the existing world-order, and for the sudden, immediate, and miraculous advent of a new and better order, - in other words, that His whole outlook hinged upon an imminent, catastrophic ushering in of the Kingdom of God, - and that, consequently, His teaching (or what is left of it after they have worked their will on it) is so framed that there is no ethics, strictly so-called, in it at all; or at most there is only a purely provisional and subordinate ethic of renunciation and asceticism, of patience and endurance, of preparation and transition - a "morality of the interim."

We readily grant that Jesus freely used the thought-forms and spoke the speech of His time and race (He had to do so if He was to be understood at all), though it could be shown that He/

(1) Cf. Garvie, Op.Cit. pp.65 ff.

He never allowed Himself to be fettered by them, and often read new and richer meanings into them; and we recognise that the Apocalyptic strain in the Gospel records is not to be ignored or slurred by serious students of the mind of Christ. But, while admitting further that the relation of the eschatological sayings and discourses to the rest of the teaching is a problem that still awaits a full and final solution, we feel bound to reject any interpretation which would render our Lord's teaching of next to no value for ordinary daily life, with its manifold problems, struggles and perplexities, by making His moral message a temporary makeshift, turning upon a merely "interim-ethic" adapted to a world hastening to its end. If that were the true view of the matter, then the Synoptic Eschatology, and, indeed, the whole New Testament Apocalyptic, might justly be characterised not only as "religion in deep distress," but as "ethics in dire despair." Besides, such a conception, we must believe, not only cuts the nerve of moral action (and, incidentally, makes Jesus out to be a hopelessly false prophet), but it also distorts the whole perspective of His teaching, undermining both its sanity and its unity. By making His ethical doctrine merely incidental to what is held to be His central message, it "takes the Keystone out of His teaching and out of the whole story of His life."⁽¹⁾ As Mr. Middleton Murry strongly says: "Nothing is more fatal, more contrary to the spirit of true history or true/

(1) Scott, Op.Cit. p.44

true criticism, than to seek to subdue Jesus to the conceptions of His contemporaries. He used their conceptions to express His knowledge. It is to His knowledge, not to their conceptions, that we must go." ⁽¹⁾ Anyhow, the ethical doctrine of Jesus is everywhere "characterised by adaptability, universality, and permanence, and in His attitude towards the great problems of life there is a serenity and a sympathy which have nothing in common with the nervous and excited expectation of sudden catastrophe." ⁽²⁾

On the lips of Jesus the phrase, "the Kingdom of God", - that compact Synoptic summary of His message and His mission, of His ethics and His religion - meant more than a coming objective cataclysm in world-history, imminent or distant, a dramatic hope for the future; plainly it did mean that; but it denoted also a present spiritual experience in the soul, and a developing moral process in the world's life. For Him, the Kingdom was a gift, immediately and divinely bestowed here and now; and a task to be loyally worked out in active human co-operation with God, "the slow and progressive domination of God over the souls and social relationships of mankind;" as well as a hope, a "Consummation devout-ly to be wished," and still to be fully realised through a direct Divine interposition. ⁽³⁾

In/

(1) "Life of Jesus," p.229

(2) Alexander, Op.Cit. p.246.

(3) Cf. Barbour "Philosophical Study of Christian Ethics" Ch.vii
Alexander Op.Cit. ch.viii

In short, the Kingdom has a history as well as a consummation; it is a process as well as a crisis. This, as Adolf Deissmann recently remarked, ⁽¹⁾ is "an eschatology which does not paralyse, but rather fortifies, the 'ethos' of the individual and of society in its contact with things temporal."

The late Professor James Seth's account of the matter is sane and admirable: ⁽²⁾ "Whatever may be the true importance of the eschatological element in the religion of Jesus, there seems no warrant for the statement that in His eyes morality is of subordinate importance and that His interest in it is merely incidental, or for the statement that His moral teaching is, to any important extent, coloured by His apocalyptic expectations. The impression which one gets from the Gospel accounts of that teaching is that for Him morality has an absolute and eternal, not merely a relative and provisional, importance and value. His conception of God is profoundly ethical, and the life to which He calls His followers is that of a perfect obedience to the Father's will; the ideal He sets before them is nothing less or other than that moral perfection which is already realised in God, and the realisation of which by them is found in brotherly love and active social service. And if the swift coming of the Kingdom is referred to in connection with morality at all, it is only as a reminder of the tremendous issues which depend/

(1) At the Lausanne Conference, 1927.

(2) "Essays in Ethics and Religion," p.70

depend upon faithfulness or unfaithfulness in the discharge of present duty. But in the main the moral teaching is not influenced in any way by the eschatology." With this judgment of a distinguished moral philosopher chimes the verdict of an expert New Testament scholar, Dr. E. F. Scott: "The real effect of the Apocalyptic hope was not to distort and narrow but to intensify the moral demand of Jesus."⁽¹⁾

Lastly, there is the group of questions connected with the limitation of our inquiry to the first three Gospels only, the chief of these being, first, the Synoptic Problem itself; and, second, the problem of the distinctive character, involving the religious and historical significance, of the Fourth Gospel.

To attempt to discuss, or even to set down in barest outline, the many historical and literary riddles that make up the Synoptic question, would carry us out into regions remote from our immediate aim and purpose, which is rather to essay a specific line of ethical exposition and illustration than to pursue a roving critical discussion; though, of course, the generally accepted results of critical investigation should, tacitly at least, be borne in mind throughout, else one would be in constant danger of more or less serious ineptitude, if not of gross error. Happily, the din of controversy is less strenuous, and the agreement of scholars more general, where the/

(1) Op.cit. p.45.

the ethical doctrine of Jesus is in question than in certain other regions of critical and exegetical debate. Only rarely does the ethical import of His words depend on the solution of some problem or puzzle of literary criticism or analysis. It is common ground that the core and essence of His moral teaching is embedded in those parts of the Gospel records which even the most radical and ruthless criticism leaves intact. (1) "It is significant," writes Professor Scott, (2) "that all our accounts of Jesus' ethical teaching are in perfect harmony. They have come from many quarters, but they all bear the same stamp. If we take as our touchstone sayings which may be indubitably ascribed to Jesus, we find in them just the same elements as mark the teaching generally. As to the authenticity of this particular utterance or that, there will always be difference of opinion; but no one can seriously doubt that the main principles of the Message of Jesus have been faithfully preserved in our Gospels."

The self-evident fact that the ethical side of our Lord's teaching receives much greater prominence in the Synoptics, coupled with the still active debate as to the real import of the Fourth Gospel as a historical presentation of the mind of Christ/

(1) Cf. King, Op.Cit. Introduction.

(2) Op.Cit. pp.10,11.

Christ, may be taken as a sufficient reason for confining our attention mainly to the earlier Gospel books, even though we decline to go the length of declaring with Harnack that "apart from some important information given by the Apostle Paul, our authorities for the Message which Jesus delivered are the first three Gospels."⁽¹⁾ While the Synoptic Gospels, which are mainly ethical in their aim and method, are generally regarded as containing substantial and trustworthy, though not slavish and by no means identical, reports of the sayings of Jesus; many are constrained to believe that the Fourth Gospel, which is mainly theological in its spirit and outlook, is to be taken as furnishing a free interpretation rather than an actual record, as giving not the "ipsissima verba" of our Lord's discourses, but rather a disciple's spiritual and experimental reflection of His mind and Message - "a distillation of the life and teaching of Jesus from the alembic of the writer's own mind, an interpretation of Christ's words and deeds and person coloured and shaped by a long life of Christian thought and experience."⁽²⁾ While, however, we are to refrain from appealing to the Fourth Gospel as one of our direct sources and primary authorities, we yet fully recognise its value and importance as a true reflection of our Lord's mind, supplementary to and in essential harmony with/

(1) "What is Christianity?" p.20.

(2) Stevens, "Theology of the N.T." p.172

with the Synoptic presentations; and we do not feel called upon to surrender the liberty of culling now and then a suggestive illustration or an illuminating parallel from it, or, indeed, from any other New Testament writing.

Such, then, is the general background against which we are to view and develop our theme: a teaching which holds the moral and the spiritual message in a union not to be sundered; which is suffused throughout with the potent quality and spell of the Teacher's own unique personality; which stands invested with a timeless authority and a universal applicability; and which lives enshrined for ever in a threefold record marked by much independence in detail, but also by a substantial and prevailing harmony.

A word or two may now be said as to the special line of investigation we are to follow in seeking to reach and report the answer of Jesus to the question about which Philosophical Ethics is mostly silent, but which is a primary and fundamental matter for Christian Ethics, - namely, What is the power by whose aid a man may follow the right and do the good, may achieve the Divine Ideal for him, the vision of unrealised but possible perfection, and live in all his life according to the will and purpose of God? And how shall this power become the innermost quality/

quality of his personal life, the basic ruling force in him, and work its way out from the centre of being to the whole circumference of life?

The definite, ultimate aim we have in view, the ruling idea of the present study, may be set down at once: it is to show that the "Moral Dynamic," the ethical incentive and motive-power, as set forth in the Synoptic teaching of Jesus, is the vital and potent energy of Love, begotten in the

Soul through the operation of the Divine Spirit and through personal fellowship with Jesus Christ Himself, by which a man is enabled to realise his own highest moral and spiritual possibilities, to come into a growing harmony, a deepening unity, with the will of God in thought and feeling, in purpose and action, and into increasingly helpful relations with his fellows.

And the particular route by which we shall travel to our goal is marked by the following stages: in the opening Section we shall seek to present in illustrative fashion the personal claim of Jesus to be regarded as the supreme moral Leader and Guide of humanity; in the second we shall endeavour to describe the type of character and the kind of life which He presents as the highest and best, and to which in native tones and accents of authority He summons men; in the third we shall dwell upon the/

the phases and issues of the "agony" (in the old Greek sense of the word - a contest, a struggle) through which men must normally pass to attain this ideal: the pregnant battle between the good and the evil, between the better and the baser self, as Jesus observes and pictures it; and in the main and culminating section we shall consider, from various angles, the motive-power, the sustaining and impelling force, upon which He bids men wholly and constantly rely for victory and achievement in the warfare and athletic of the spirit.

SECTION ONEJESUS AS THE SUPREME MORAL AUTHORITY.

Before Jesus Christ appeared on the human scene, ethical thought and moral teaching had had a long and fruitful history. Hebrew Prophecy, for example, having achieved a richly ethical conception of God, an ethical monotheism which Christianity has inherited and developed, had for centuries viewed the life of man under its solemn, searching light, and, often with stormy voice, had rung out the Divine demand for individual and social righteousness; and its typical, challenging admonitions still throb with the living pulse of ultimate moral truth. So, also, the rich Hebrew Wisdom Literature, though on a lower, more prosaic level, was the outcome of much serious reflection from moral standpoints on the world of men and things. Greek Philosophy, too, onwards from the time of Socrates, the first true moral philosopher, "the founder of the science of ethics," having turned from the contemplation of the physical cosmos to the study of the meaning of human life and conduct, had discoursed of "virtue," "duty," "the mean," "the end," "the good," and the like, anticipating not a few of the valuations of the Christian Ideal. In particular, Graeco-Roman Stoicism has often been characterised as the noblest ethical system of antiquity, with the possible exception of Neo-platonism. "It is above all in the writers of the Stoic school," says Dean Rashdall,⁽¹⁾ "that we/

(1) "Conscience and Christ," p.241

we encounter the closest pagan parallel to the teaching of Jesus and of primitive Christianity."

But, true as all this is, and while it may be claimed that the highest moral teaching of the old time was duly "baptised into Christ," when Jesus came "a new continent in the moral globe was discovered." ⁽¹⁾ He brought a new breath of power and quickening into the whole ethical sphere, touching morality through and through with creative inspiration.

Though His teaching has many points of affinity with prophetic ideals, yet by His central doctrine of the Fatherhood of God, and its ^{Consequence} ~~(copollary)~~ - the sonship of man, He suffuses and transforms the moral call which the prophets sounded with the very warmth and colour of life; likewise, by the human breadth and comprehensiveness of His moral outlook, He transcends the particularistic, the aristocratic, and the self-centred conceptions of classical ethics. In the realm of morals the supremacy of Jesus stands unchallenged.

For one thing, alike His standard and His example of goodness are not only absolutely new in the moral history of the race, but are also self-evidently the highest revealed to men; for, on the one hand, they have meant, "on the whole, the reversal of all earlier and non-Christian moral judgments, the transvaluation of all Pagan moral values," ⁽²⁾ and, on the other hand, they point to an/

(1) Seeley, "Ecce Homo," (Eversley Edition) p.213.

(2) Seth, Op.Cit. p.80.

an infinite moral goal which cannot be transcended: "the ethic of Jesus can lose its authority only on the one condition that love, truth, goodness should some day cease to be regarded as the highest ideals."⁽¹⁾ And for another thing, as we hope to establish later, His ideal of goodness is not more unique than the "power to goodness" to which He introduces men, imparting to them the secret of His own moral life and character, and thus rendering the lofty ideal attainable by them.

Yet, perhaps even more striking, in some respects, than these great supremacies is the claim to absolute personal authority in the moral realm which Jesus Himself asserted, a claim such as no prophet, sage, or moralist has ever ventured to present to the world. Beyond any other of the pregnant originalities of Jesus' moral teaching, it was this claim to a unique, supreme, and final authority - to be Himself the very Fount of Moral Law and Majesty - that, to begin with, woke men's wonder; and it is this that still arrests them as on the threshold. And in the Synoptic Gospels this emerges under three main aspects: He boldly and definitely claims to be -

the Fulfiller of the Law,
the Master of the Soul, and
the Arbiter of Human Destiny.

(1) Scott, Op.Cit. p.127.

1. THE FULFILLER OF THE LAW.

The nation of which, according to the flesh, Jesus came, had become "the people of a Book," and the core of that Book was commonly known as "The Law." But though the body of it was Jewish, the soul of the Law was universal; it was as widely human as it was deeply divine; and in seeking to define the relation of Jesus to the Jewish Law, we shall inevitably glimpse something of His conception of Moral Law as such. Two sayings of Jesus, viewed in the light of their context, reveal the essentials of His attitude towards Israel's most characteristic contribution to the moralised life, the Hebrew norm of human behaviour Godwards and manwards:

"Think not that I came to destroy the Law:

I came not to destroy, but to fulfil." "Ye

have heard that it was said to them of old

time But I say unto you"

(Matt.5:17, 21, 22).

Here we have in arresting combination a high and reverent regard for the Law as a whole, and a free, bold, independent handling of its individual precepts.

On the one hand, it is plain that Jesus held the law as a whole in the highest esteem. Himself a "son of the Law," His own deepest/

deepest life had been nurtured on its truths and moulded by its dictates; and against it as a background His own new and higher conceptions of man's life and duty and destiny were fashioned. Moreover, despite the frankness of His language and the freedom of His behaviour in regard to certain of its enactments, there is nowhere any hint that He ever consciously broke with the Law as an institution, or that He ever urged His followers to break with it. On the contrary, He enjoined that a full respect should be paid to the "ex cathedra" utterances of its official interpreters, those who "sat on Moses' seat" (Matt. 23: 2). His quarrel with the Scribes and Pharisees, which echoes through so great a part of the Gospel records, was not because they upheld the Law, but because they perverted it. "Christ's condemnation of the Scribes and Pharisees," says Bishop Barnes, "was not a condemnation of Judaism, but of unethical developments within it." (1) They had poisoned the spontaneous and spiritual elements and ethics of the Law by their meticulous and external legalism; they had smothered the authentic "Word of God" under a mass of man-made "traditions" and petty scrupulosities (Mk. 7:9-13).

Yet, on the other hand, it is evident that Jesus did not regard the Jewish Law as the absolute and ultimate word on man's whole duty to God and to his fellows. A considerable part of the/

(1) Quoted by Montefiore, "Synoptic Gospels," vol.ii, p.482.

the Sermon on the Mount, not to speak of certain other important pronouncements (such as that on Divorce, Mk. 10:9), shows that He attached neither permanence nor perfection to it. He was keenly conscious of its limitations and defects, and dared to assert His direct and personal right not only to criticise but even to abrogate some of its requirements. Holding Himself superior to all earlier revealers of God and of His will, whether lawgivers or prophets or sages, He felt Himself competent to pass judgment upon their teachings, and to declare what elements in those teachings were of permanent and what of passing value. Claiming to stand within the central stream of the Divine purpose, nay, to be Himself the crown and completion of the progressive revelation of God in the Old Testament, He had the Divine Ideal within Himself, and needed no external criterion whatsoever. "Those who stood by watching His career," says Sir John Seeley,⁽¹⁾ "felt that His teachings, but probably still more His deeds, were creating a revolution in morality, and were setting to all previous legislations, Mosaic or Gentile, that seal which is at once ratification and abolition. While they watched, they felt the rules and maxims by which they had hitherto lived die into a higher and larger life."

In what definite and specific sense, then, are we to regard Jesus as the Fulfiller of the Law? Here we take as our guiding thought/

(1) Op.Cit. p.212.

thought that, when He defined the purpose of His mission as "the fulfilment of the Law," He meant neither a full and scrupulous exposition of its entire contents nor a literal and complete carrying out of all its individual precepts; but rather the development of its ideal content, namely, the root principles of positive human virtue, - "the translation of the imperfection of the letter into the fulness of the Divine intention;"⁽¹⁾ the embodiment in His own teaching and life of the essential spiritual ideals which lay behind and beneath its enactments.⁽²⁾ As Wendt observes: "It was not by quantitative extension but by qualitative renewal that He designed to bring the Law and the prophets to fulfilment." And this conception of His meaning we may illustrate by the following considerations.

(1) He definitely subordinated the provisional and partial elements in the Law to those which were permanent and universal. In other words, He threw its ritual and ceremonial requirements into the background; indeed, we might say that, for the most part, He deliberately discarded them; while He set full in the fore-front of importance and urgency its essential ethical and spiritual demands. With Him "first things are first, and externalities recede into the background;"⁽³⁾ for Him there are "weightier matters of the Law," the great moralities of life - "judgment, mercy, and faith" (Matt. 23: 23),

(1) Forrest, "Christ of History and Experience," p.46

(2) Op.Cit., vol.ii, p.26.

(3) Mackintosh, "Originality of the Christian Message," p.154.

and there are trivial and outgrown matters too. Though once or twice He did show an apparent deference to the ceremonial regulations - as, for example, when He bade the lepers show themselves to the priest (Luke 5:14; 17: 14); though it must be remembered that the priest was a sanitary officer, whose certificate was necessary to confirm the cure - there is no doubt that His Gospel was a message of liberation, sweeping away virtually the whole mass of non-moral ceremonial obligation.

So far as we know, He never gave any countenance to, or even showed the slightest interest in, the elaborate ritual of ^{animal} sacrifice that marked the Temple worship; rather He consistently set "mercy" above "sacrifice" (Matt. 9: 13; 12: 7. Cf. Hosea 6:6), and preferred to call the Temple "a House of Prayer" (Matt. 21: 13 and parallels). Similarly, He insisted that in any case of collision between that highest and most sacred of Jewish institutions, the Sabbath Law, and the law of love or mercy or humanity, the former must always give way to the latter (Mark 3: 4 and parallels). Moreover, as with a single emphatic gesture, He swept aside the whole code of Levitical rules and regulations about clean and unclean foods declaring that it is not what a man takes into his stomach, but what comes out of his heart, that defiles him (Mark 7: 14-16; Cf. Matt 15:16-20). This, as the earliest evangelist saw, was revolutionary speech, striking straight at the roots of ceremonialism and traditionalism, virtually "invalidating the whole mass of the Old Testament legislation/

legislation which had reference to defilement through external influences and conditions:"⁽¹⁾ "This He said, making all meats clean" (Mark 7: 19. K.V), - yes, and purging morality of all merely outward and accidental elements, and centring attention on its inward and abiding aspects. To quote the opinion of a Modern Liberal Jew:⁽²⁾ "Just as the prophets upset the old ideas about the service of God, so here Jesus upsets old ideas about clean and unclean. As the prophets moralized and inwardized men's ideas about the service of God, so Jesus moralizes and inwardizes men's ideas about clean and unclean. .. The conception of ritual or Levitical purity and impurity is overthrown and abolished."

(ii) He enlarged, deepened, and intensified even the strictly moral requirements of the Law; and this He did, first of all, by turning them from mere regulations bearing on overt acts and courses into searching tests of the secret thoughts and intents of the heart. The old Law was defective in that it concerned itself mainly with outward conformity, and took but small account of the inward source and quality of moral action; the new righteousness, as proclaimed by Jesus, turned the searchlight of judgment in upon the springs of action, the moods and movements of the soul, and laid an absolute emphasis on motive.⁽³⁾ "In all questions of morality," says Harnack, "he goes straight to the root, that is, to the disposition and

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(1) Wendt, Op.Cit., vol.ii, p.6

(2) Montefiore, "Synoptic Gospels," vol.1. p.131

(3) Op. Cit. p.73.

the intention." "Thou shalt not kill," said the Law; "and whosoever shall kill, shall be in danger of the judgment:"

"Everyone who is angry with his brother, shall be in danger of the judgment," said Jesus (Matt. 5: 21, 22). "Thou shalt not commit adultery," said the Law: "Everyone that looketh on a woman to lust after her, hath committed adultery with her already in his heart," said Jesus (Matt. 5: 27, 28).

Moreover, the ethic of Jesus is marked by an urge towards a positive, an absolute perfection which is largely absent from the old morality. He drops the "not" out of that brief compendium of duty known as the Golden Rule, as found in more than one ancient literature, including the Hebrew, and thereby changes it from an inhibition to an initiative, transforms it from a restraint upon unkindness and injustice into a constraint towards justice and kindness (Matt. 7: 12). "Constraint, not restraint, is the keynote of the morality of the Gospels." Men are to forgive one another not seven times but seventy times seven, that is, endlessly (Matt. 18: 22). They are to do good and lend, never despairing (Luke 6: 35). They are to love their enemies, and bless those that curse them (Matt. 5: 44). They are to aim at perfection itself, a perfection/

(1) Cf. Morison, "Matthew," pp.108ff. Wright "Sermon on the Mount," pp.257f.
 (2) Kilpatrick, "Christian Character," p.17.

perfection like God's (Matt. 5 : 48). Thus, while the ancient Law, as a moral code, was largely a system of checks and prohibitions for the curbing of wrong action, Jesus requires an impulse towards the right and the good which is always leading men on to the something further - the higher standard of virtue, the finer quality of goodness, the wider reach of human sympathy, the intenser passion for God (Cf. Matt. 5: 46, 47). Not to observe with careful exactness a minimum scale, but to reach out ever towards the maximum standard, must be the aim of those who acknowledge His moral leadership.

(iii) He concentrated the entire moral requirement of the Law into two primary and essential demands. "Love God" and "Love your neighbour" - these two "great" or "chief" commandments at once comprehended and transcended the whole Law: "On these two commandments hangeth the whole Law," said Jesus (Matt. 22: 35 - 40). As Dr. Stalker points out,⁽¹⁾ Jesus gave an entirely new significance to the twin demands, when "picking them out of the mass of Old Testament precepts in which they were (separately) embedded - and, one may even say, lost - he elevated them to shine for ever as the sun and the moon in the firmament of duty." At the same time He immensely simplified morality, not only resolving the entire/

(1) "Ethic of Jesus," p.242.

entire ethical code into a single pair of principles, but showing these two "hemispheres of duty" to have a common centre. "Love," as Saint Paul says, "is the fulfilling of the Law" (Rom. 13: 10).

It may further be noted here how Jesus, rising clean above the temper of His time and the tradition of His race, universalises both of these central elements of a complete morality. On the one hand, His call for love to God is a universal call, transcending all national and particularist limits, sounding out to all mankind, because it founds upon God's love for man as man, - as witness the exquisite trio of parables in the Fifteenth of Luke, the Lost Sheep, the Lost Coin, and the Lost Son. For Jesus, God's heart of love and desire for all His straying children is the reason why men as men, not as Jews or Gentiles, ought to pour out their whole wealth of love and devotion at His feet. Likewise on the other hand, Jesus' call for love to man is a universal call, abolishing all casuistical distinctions, overleaping all racial and all religious barriers, - as witness that most characteristic story of the ill-famed Jericho road, with its daring choice of a Samaritan as hero, as "the ideal exponent of the second great Commandment," and with its great lesson that a man's neighbour is the man who needs him, whom he can help and serve, whatever be the tribe or class or creed to which each owns allegiance/

allegiance (Luke 10: 30 - 37). "The figure of the Good Samaritan proclaims, once for all, the universality of the New Testament morality."⁽¹⁾ Thus Jesus declares the love which is the fulfilling of the Law a universal thing, making room for a brotherhood of humanity as wide as the Fatherhood of God.

(iv) He not only imposed a new unity and simplicity and universality on the Moral Law, but also, by shifting the stress from precepts to principles, from enactments to ideals, He altered and transformed men's whole conception of law and morality. Under His hand an external, hard-and-fast code of behaviour "died into a higher and larger life." He presented "a positive new standard of life from which legalism had disappeared;"⁽²⁾ and that new standard was to be realised not through anything resembling an attitude of statutory and slavish submission, but through an inner spiritual constraint, a fresh, spontaneous moral ardour new-born in the soul. He sought to "capture the inner citadel of man's nature, to bring the man himself into harmony with the highest good, so that all his actions should emanate from the constraint of an accepted principle of life."⁽³⁾ He showed, in short, that, in the last resort, the idea of law must give place to another, the idea of love-ruled, love-inspired devotion to the will of God/

(1) Kilpatrick, "Christian Character," p.20

(2) Denney, H.D.B. art. "Law" (vol.iii).

(3) Kilpatrick, "Christian Character," p.17.

God; that the chief task of man is to attain to a mind really in harmony with the mind of the Father in heaven, that is, to a complete moral autonomy. Neither "Do" nor "Do not," but "Be" - "Be like your Father in heaven" (Matt. 5: 48) - becomes the primary principle of the new life.

Thus Jesus made men free from the bondage of the letter that they might serve in the newness of the spirit, not as God's slaves but as God's sons; not living carefully and fearfully by rule and rote, but in a temper of free, filial obedience; doing the will of God because they embodied that will, and had within them an endless store of power. And for ever His true disciples are those who have attained unto that new will which is its own law, who carry in their breasts a living spring of morality, for whom duty has ceased to be a ^{in-~~lage~~} law because it has become the very breath of life.

Here, then, is our first glimpse of the supremacy of Jesus in the moral and spiritual universe. Reverent towards the Law, yet independent, with the unmistakable gesture of authority He dismisses those elements in the old system which have no enduring ethical value; heightens even its highest moral requirements; simplifies unifies, and universalises its central spiritual demands; and rests the completely good life not on a rigid and measured adherence to an outward code, but on a measureless and freely accepted ideal, creative of a new life that/

that is to become increasingly self-legislative. So it comes to pass that the moral leadership of Jesus presents a powerful and permanent challenge to the whole world and to every age; so it comes to pass that "the law of Christ" can rightly claim to be the law for all humanity. If it had consisted of a set of definite, articulated moral rules, it might have served the needs of a day and a people, but it would long since have been outgrown, as all such systems have been outgrown. "It is the freedom from a code that makes the Christian religion the only religion that has been able to abide change."⁽¹⁾ It is of the nature of ideals that they are of infinite and endless applicability; and, since the ideals of Christ are free, large, spacious, and spiritual ideals, resting on an attitude of the will - a will harmonised with the will of God, and operating through a temper of the spirit - a spirit renewed and reborn, neither His law, nor His ideals, nor His authority can ever become obsolete. For evermore He is the living, effective conscience of His true followers, - yes, and the rightful Lord of the World's conscience.

2. THE MASTER OF THE SOUL.

When we turn from the realm of moral principles to the region of moral personalities, we are met in the Gospel records by many striking illustrations of the high personal authority over/

(1) Orchard, "Sermons on God, Christ, and Man." p. 132

over men's inward and outward lives which Jesus claimed and wielded. Chiming with the new note of original and frontal mastery in His moral and religious teaching is the revelation of the ethical power and assurance with which He challenges and sways the souls of men - the commanding impressiveness of a leader and master of men. He does not coerce, but He dominates. He neither does violence to personal liberty nor invades the sacred shrine of individual responsibility; but He flashes a penetrating light in upon the secret places of the soul, and calls for a willing and complete acceptance of His judgment and control, requiring that each shall set Him on the heart's throne and give lower place to all other objects of love and devotion. Of this aspect of the ethical claim and masterhood of Jesus we may note the following outstanding features.

(1) His unerring reading of men's minds and hearts. As

(1)
Dr. Kilpatrick has well said: "His insight into the subjective experiences of men, and the moral condition of their souls has the note of absoluteness; and His judgments upon them and His dealings with them have an authority and a finality which would be unwarrantable did they not rest on perfect discernment." On almost every occasion when we find Him in intimate personal encounter with solitary men and women, or with/

(1) D.C.G. art., "Character of Christ," vol.1, p.287.

with companies of people, whether neutral, friendly or hostile, the words of the Fourth Evangelist are vividly illustrated: "He knew all men, and needed not that any should testify of man: for He knew what was in man" (John 2: 24, 25). His unfailing intuition yielded swift and sure insight into the innermost recesses of being; in contact with Him each one was morally unveiled.

He discovers the soul and secret of Nathanael with a touch so quick and true that that guileless Israelite's prejudices suddenly melt away, and his doubts "suffer a sea-change" into an enthusiastic discipleship (John 1: 45 - 51). He perceives an underlying quality of strength and solidity within the volatile temperament of Simon Bar-jona, and bestows upon him the emblematic and prophetic name of Peter (John 1:42; Cf. Matt. 16: 18). The Woman of Sychar, under the quiet, deep probing of His presence and speech, "trembles like a guilty thing surprised" (John 4: 16 - 19). The Rich Young Ruler, though he refuses the road to life which Jesus points out to him, goes away as one who knows that his soul has been searched, his trouble diagnosed, and is conscious that in declining compliance he is missing the golden chance (Mark 10: 22). The evil lurking in the dark soul of Judas Iscariot is not hidden from the Master; the meditated treachery is sorrowfully anticipated, and the traitor-to-be is solemnly and repeatedly warned (Matt. 26: 21-25; Cf. John 13: 21; 6: 70). Groups of Pharisees and Companies of Scribes/

Scribes "reason in their hearts" in criticism and condemnation of His doings or of His doctrines, and He immediately "perceives it in His spirit," and turns to unmask their secret murmurings. As Augustine has it: "Audivit Pharisaeum Cogitantem" (Mark 2: 6-8; 3: 2; 12: 15; Matt. 9: 3, 4; 22: 18; Luke 6: 8). In the closing scenes, alike the Jewish leaders and the Roman Procurator are plainly uneasy under the silent judgment of the eyes of Jesus,

" . . . those eyes of far perception,

Those deep eyes which do not hate nor blast,

But send a keen light to the inmost self."

(ii) His unhesitating verdicts on men's characters and ways.

"He paid men the honour of being perfectly frank and fearless in all His dealings with them." ⁽¹⁾ Not only did He touch, as with an Ithuriel spear-point, the moods and tempers of those with whom He came closely into contact; but He also delivered direct and emphatic judgments on their motives and doings, judgments which are not less than Divine in their assured deliberateness. Sometimes it is the voice of strong, stern condemnation that we hear. Herod Antipas stands pilloried for ever in the stinging phrase: "that fox" (Luke 12: 32). The great arraignment of the Scribes and Pharisees in Matthew's twenty-third chapter rings with biting denunciations of their "works"/

(1) Kilpatrick, idem.

"works" as in themselves evil, and as revelations of their inner attitude towards their fellows and towards the great realities of religion and morality. In the case of the Woman taken in adultery, it is true that He refuses in pity to condemn the culprit, though His very refusal is a token of His right to judge if He chooses; but He does, both by silence and by speech, deliver judgment on the spirit and action of her accusers (John 8: 3 - 11). "He had refused to judge a woman, but He had judged a whole crowd."⁽¹⁾

Sometimes on the other hand, He utters with equal emphasis a verdict not of doom but of deliverance, when He finds the spirit of penitence secretly at work in the soul, or revealing its presence through overt acts or postures. Over and over again He assumes what was recognised by all to be a Divine prerogative - lifts the burden from the bad conscience, removes the paralysing sense of guilt, and opens the gates of a new life to sincere and wistful repentance: speaks, in short, the emancipating word of forgiveness. The woman "that was a sinner," whose great love is evidenced by her great gratitude, by the triple rain of tears, kisses, and perfume on His feet, is absolved from the entail of her sordid past, and sent away with a gentle and gracious benediction (Luke 7: 44 - 50). Zacchaeus the taxgatherer, turning from a career of greedy extortion to deeds of romantic generosity under the spell of Christ's presence in his home, is declared to have found salvation and restoration to/

(1) Seeley, Op. Cit. p.120

to the family of God's faithful sons (Luke 19: 1-10).

The Paralytic "borne of four" receives at once the word of absolution and release, though in his case, apart from his presence at Christ's feet, there seem to be no indubitable signs of a true penitence, such as might be recognised by others: "Son, be of good cheer: thy sins are forgiven" (Matt. 9: 2).

(iii) His unexampled appeals for men's trust and confidence.

"He presents Himself to men as the object of a trust and a reverence that are nothing less than religious." ⁽¹⁾ Jesus habitually speaks as one who knows the secret of life and is able to impart it to all seeking, striving souls. Perhaps the most signal instance of this in any of the Gospels is what is fitly known as "the Great Invitation:" "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" (Matt. 11: 28-30). Whether this saying is to be regarded, as some scholars would have it, as a special summons to men to whom religion had become a burden and a weariness, toiling under the crushing weight of Rabbinic rules and scribal traditions; or whether, as we prefer to think, it is to be taken as a broadcast call to all who are bowed beneath any of life's manifold burdens, as referring "not to/

(1) Kilpatrick, idem.

to the pressure and burdens of the Law, but to such as arise from earthly bondage and earthly trials,"⁽¹⁾ as having no limits of space or time within the limits of human personality and need - it is a singularly revealing utterance. It is, of course, a singular revelation of the graciousness of Jesus: in this cry from the heart of love to the heart of need is a boundless pity, a limitless compassion, an appealing tenderness and solicitude for humanity. It is, moreover, a lovely apocalypse of the gentleness and humility of Jesus: to this day, in the meekness and lowliness of His heart lies a great part of His amazing mastery over men.

Yet here is one of the great paradoxes of His personality: introducing the golden saying, and sounding through its winning grace and gentle charm, is the higher, deeper note of a sublime self-assertion, a paramount authority. In the record, without pause or break, He passes from "All things are delivered unto Me of My Father" (Cf verses 25 - 27). .. to "Come unto Me ...". It is the voice and speech of one who is tremendously sure of His own unique relation to God, as well as of His own infinite importance to the human race. Every pronoun referring to Himself is weighted, if not with grammatical, yet with moral and spiritual emphasis. In the high light of its preface, and of its own intrinsic claim, the completely inclusive invitation of grace embodies an absolutely exclusive assumption of authority

And/

(1) Wendt, Op.Cit. p.232.

And these two great singularities are linked together inseparably and inevitably: for, in the ultimate issue, the grace, the beauty, the sweetness of the invitation depend wholly upon the sovereign right to give it.

(iv) His unparalleled demands on men's loyalty and obedience.

"He makes demands which no one has a right to make who does not know himself to be completely the organ of the Divine authority."⁽¹⁾ There is no loyalty, no service, no sacrifice which He hesitates to ask from men. For one thing, He makes an absolute, unreserved attachment to Himself the primary condition of discipleship, the first duty of man. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me" (Matt. 10: 37; Cf. Luke 14: 26). Moreover, He expects men, for His sake and at His bare and simple call, to cut definitely loose from all the interests that are usually held important and dear - home and friends, possessions and occupations, and the like. Thus, at His imperative "Follow Me," Matthew quits the Customs office, Peter and Andrew leave their nets, James and John forsake their boat and their father, and without question or hesitation go after Him (Matt. 9: 9; 4: 18,22). The imperative summons grows utterly imperious in sayings like these: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14: 33); "If thou wouldst/

(1) Kilpatrick, *idem*.

wouldst be perfect, go, sell that thou hast, and give to the poor . . . and come, follow Me " (Matt. 19: 21).

But His demand for an implicit devotion goes deeper still, down to the very roots of the soul and of the life. He calls for an obedience that deepens into utmost self-renunciation, that, for His sake, is ready to accept the Cross, not merely as a burden or a shame or a pain, but as the very instrument of death. "If any man would come after Me, let him deny himself, and take up his Cross, and follow Me" (Matt. 16: 24; Mark 8: 34; Luke 9: 23). It is a statement of the law of life alike for Himself and for His disciples (Cf. Matt. 20: 28, and parallels). The follower, like the Master, must be prepared to accept martyrdom, to make, if need be, the last sacrifice. "A Christian," said Luther, "is a Crucian." "The perfectly good man," said Plato, in words that seem like "an echo before the sound," "will be scourged, racked, fettered, have his eyes burnt out, and, finally, suffer all manner of evils, and be crucified." ⁽¹⁾ It is surely here that the moral masterhood of Jesus over men's souls reaches its sublimest height, - in this daring challenge to the sharing of His own self-devotion, His own sacrificial destiny. Here we see set upon His keen discernments, His swift judgments, His gracious appeals, and His sweeping demands/

(1) "Republic," Book 11, Chap. V. (362 a)

demands, the crown of absolute personal moral sovereignty.

Yes, He dominates - but He does not coerce; He is the Master of the Soul, yet not its tyrant. His treatment of moral principles and of moral personalities is all of a piece. Here, as in His whole attitude to the Law, the authority which Jesus claims is neither external nor despotic; it rests on His respect for and His appeal to the reason and the conscience, the heart and the will of man. "His words are life and spirit only as they are intelligibly apprehended and become by inner conviction the principles of action."⁽¹⁾ His call may be accepted or rejected, but it must at least be accepted freely. He does not lay down even His own commands as rules imposed from without; if even they are to be of any value, they must become self-legislation, laid down for every man and by every man from within. He asks for a full obedience, and when men respond they discover that in obeying Him they are obeying the law of their own life; He asks for loyal service, and when men serve they learn that His service is perfect freedom. "Did He rule from without," says Dr. Oman,⁽²⁾ "He would fall into the ranks of mere human teachers, whose authority fades as they recede into the past/

(1) Alexander, Op.Cit. p.34.

(2) "Grace and Personality," p.248.

past. But He lives eternally in the present because God's will of love is so perfectly manifested in Him that it needs no appeal except to the hearts of those who are willing to lay themselves open to be convinced."

3. THE ARBITER OF DESTINY.

One more aspect of the moral claim of Jesus which holds a large and important place in all the Gospels, but especially in the Synoptics, calls for consideration here: He not only proclaims Himself as the true Fulfiller of the Law and presents Himself as the sovereign Master of the Soul, but He also puts Himself forward as the Supreme and Universal Judge, before Whom all souls shall at the last appear for searching and for sentence, in Whose presence and at Whose judgment bar all human destinies shall be finally determined. Many difficult and highly controversial points, both critical and doctrinal, meet us here, which would fall to be dealt with if we were attempting an exhaustive examination of the subject; but since we are aiming simply at a rapid illustrative view of it from the ethical standpoint, we may confine ourselves to a brief reference to the fact, the scope, the criterion, and the dispensing of judgment; keeping specially in view throughout the classic vision of doom in Matthew's twenty-fifth chapter, the clearest and most impressive of all the gospel/

gospel passages which deal with the judgment.

(1) The Fact of Judgment. When Saint Paul declared: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10), the Apostle was simply echoing the re-iterated teaching of his Master. More than once, ere He painted with the brush of speech the solemn picture of the Last Great Reckoning, Jesus had not only hinted, but plainly asserted, the fact of a judgment to come, with Himself in the central place. As Dalman says: "The right to judge the world was assumed by Jesus when He forgave sins" ⁽¹⁾ (Cf. Matt. 9: 6; Mark 2: 10; Luke 5: 24). The vision itself, which is not so much a parable as "a homiletic description of the Day of Judgment," is already found in germ and essence in the Sermon on the Mount (see Matt. 7: 22, 23), and again in the saying uttered at Caesarea Philippi: "For the Son of Man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works" (Matt. 16: 27; Cf. Matt. 13: 41 - 43; Mark 8: 38).

Now, taking the words ascribed to Jesus as His own words, and bearing in mind their repercussions in other parts of the New Testament, it is impossible to escape the conviction that Jesus looked forward to the judgment as a tremendous and decisive crisis, the great climax of world-history, marking the ultimate triumph/

(1) "Words of Jesus," p.314.

triumph of righteousness and the final overthrow of evil. He expected human history to culminate in a dramatic event of moral manifestation and determination; a Day, an Hour, an Act of Judgment was appointed and coming. And, taken by itself, this view of judgment is essentially ethical. A truly ethical view of the world and of history seems, indeed, to demand such an eschatology: the moral order must be conclusively exhibited and vindicated, brought out in perfect clearness as being what it is. Without the doctrine of a culminating judgment, as Denney maintains, ⁽¹⁾ history ceases to be capable of moral construction; it would be little more than an endless balancing or an interminable alternation of good and evil, "a darkling plain, swept by confused alarms of struggle and flight, where ignorant armies clash by night."⁽²⁾ "The whole body of Christian doctrine," says Bishop Gore, ⁽³⁾ "in all its stages of development, in the prophets, in Christ, in His apostles, in the teaching of the Church universal, is bound up with the conviction that God is finally to come to His own, by His own manifest act, in His whole creation, that the end of history is to be the complete and final vindication of God."

But the ethical import of Jesus' view of judgment is enhanced when we find it plainly implied even in the Synoptics, as/

(1) "Studies in Theology," p.239.

(2) M. Arnold, "Dover Beach"

(3) Second Halley Stewart Lecture (not yet published).

as it is explicitly taught in the Fourth Gospel, that the crisis of judgment is to be the culmination of a process of judgment ever going on, the revealing climax of a constantly operative fact and principle of judgment in all men's lives. It is beyond question that in the view of Jesus "every day is Doomsday;" that the life a man lives now is weighted with eternal significance because it determines his future destiny. "Every man" is to be recompensed "according to his works." The fate of those on the King's right hand or on His left turns on what they have done or failed to do in the day of opportunity. Thus the history of the world, or of a soul, is the judgment of the world, or of a soul. "Judgment," says Dr. Leckie,⁽¹⁾ "is already taking place, and yet is to be expected. Men are always being tested and tried, and their deeds are writing themselves from hour to hour in the records of the soul. Nevertheless, there is a great Day that is to 'break in fire,' and we must all appear before the judgment seat of Christ." And Dr. Denney⁽²⁾ declares: "In the light of that great coming event the moral significance of things, the moral worth or worthlessness of characters and actions, stands out even now, and when it does come it is not to determine but only to declare what they are."

(11) The Scope of Judgment. Did Jesus envisage the coming judgment/

(1) "The World to Come and Final Destiny," p.81.

(2) Op. Cit. p.240.

judgment as partial or as universal? There has been much debate about the precise meaning of the phrase in the thirty-second verse, "all the nations"; and, taking what we cannot but deem to be a somewhat narrow and doctrinaire view of the matter, many interpreters^s, both of yesterday and of to-day, have sought to show that only a partial judgment was here foreshadowed by our Lord; though they evince considerable diversity of opinion as to the particular area intended, - as for example, the Gentile peoples only, or a section of them, the heathen races that have never heard of Christ or seen a Christian; or, at the other extreme, the professed followers of Jesus alone, brought together from all quarters for the final sorting out of the genuine from the counterfeit, and so forth. ⁽¹⁾ We are compelled to think that all such partial interpretations decisively fail to do justice to the majestic sweep and sublime conceptions of the entire eschatological discourse of which this vision of judgment forms part, and impose upon the words of Jesus in question a significance too small and mean for the natural force of the phrase in such a setting.

(2)

As Dr. James Morison affirms, there is no reason for supposing that Jesus was intentionally excluding the Jews (or, we may add, anybody else) from His reference; rather "He was intentionally/

(1) Cf. Stevens, "Teaching of Jesus," pp.182ff; Denny, Op.Cit., pp.243ff; Micklem, "Matthew," in loc.; Robertson, "Teaching of our Lord," p.131.

(2) Comm. on Matthew, p.509. Cf. Gould, "Mark," p.213.

intentionally rising to a standpoint from which the dispensational distinction between Jews and Gentiles was completely obliterated." In short, Jesus, we hold, had in view no mere segment of the race, big or little, but the whole vast circle of human kind: all souls that were or are or shall be are to stand before the Son of Man in the last great Assize. "Then," says Montefiore,⁽¹⁾ "will the drama of Israel and of the world conclude: the Messiah will be also the judge - the heavenly judge who shall assign to all them alive and to all the risen dead their portions of gladness or of misery for ever and ever." Such an interpretation, we believe, is needed to fit the wide, majestic conception of Jesus. On this view of it alone is His vision of judgment free to send its mighty moral message home to the soul and conscience of humanity; on this view of it alone is His doctrine of judgment truly and completely ethical.

(iii) The Criterion of Judgment. In this coming crisis of general judgment what standard or principle of discrimination is to be applied? Can we say, indeed, that there is a single, universal test at all?⁽²⁾ It has been maintained that we have in the passage under consideration "the application of only one of those tests by which Christ was wont to determine the characters of men," and, indeed, that the whole passage is no more than an illustration of "how small acts of kindness and mercy may be an index of the deepest principles and motives which rule the life."

But/

(1) "Synoptic Gospels," vol.1, p.cxxvii.

(2) Stevens, "Teaching of Jesus," p.184.

But we are persuaded that, on a deeper view of it, the test is much more than a random illustration, that it will be found to be not merely one of the moral criteria of Jesus, but really the test of tests: for the soul of it is that, as shown in all the Gospels, judgment proceeds, then as now, on the attitude or relation which men hold, either deliberately or unwittingly, towards Jesus Christ Himself. In a sense, it is quite accurate to say that men are to be judged according to their works or deeds; it touches a deeper truth to say that they are to be judged according to their characters, for out of character men's doings or misdoings flow like a stream from its fountain; but we get still closer to the meaning of Jesus when we affirm that, alike in what men do and in what men are, we see the fruit and issue of their attitude and relation towards Christ, or, at the least of it, towards the moral and spiritual ideals for which He stands (cf. Matt. 11: 20-24; Luke 20: 18). The "acid test" is whether men have had His spirit and have shown it in active sympathy with the needy, or have been indifferent to the suffering of their fellows and regarded it as no concern of theirs. This, according to Jesus, is the criterion of judgment, the deciding factor in the determination of destiny: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me . . . Inasmuch as ye did it not unto one of these least, ye did it not unto Me."

The/

The great underlying idea here is the moral self-identification of the Son of Man with the sons of men: We are moving on a plane of things on which Jesus has become a "brother" to every man. As Fairbairn strikingly puts it: "Christ is not a single Person: He is to those who know Him Collective Man, who is loved in the love of Him." ⁽¹⁾ The ground of judgment for all men will be that Christ whom they saw or failed to see in and through other men's needs. In the hungry, the thirsty, the naked, the sick, the captives He was enshrined and shrouded. Through these needy ones He made His appeal, and as men responded they took up their attitude towards Him. His one test is a man's attitude towards Himself, although it may be, and often is, an attitude taken up in the discharge or the neglect of the common humanities. Thus the principle on which the judgment proceeds is a purely ethical one: love or lovelessness; the selfish or the sacrificial life; kinship with or alienation from the spiritual ideals of Jesus - this is the great criterion.

(iv) The Dispensing of Judgment. That all men are to be judged in the Great Day by their explicit or implicit attitude towards Jesus Christ we take to be the central teaching of the vision of judgment; but does this imply that on the day of doom Jesus Himself is to be the Final Judge of all souls, personally pronouncing upon every man that verdict from which there is no appeal?/

(1) Quoted by Ross, "Universality of Jesus," p.21

appeal? Dean Rashdall,⁽¹⁾ who regards the first Gospel as reflecting later views and tendencies, and deems "very significant" the absence of passages definitely implying a judgment by Jesus Himself from Mark and (with one exception) from Luke, has "grave doubts as to the share which Jesus personally claims for Himself in the judgment of which He speaks," as to whether He ever spoke of Himself as the actual Dispenser of judgment at all. But unless, on purely subjective and arbitrary grounds, we choose to reject much in the records, we are bound to acknowledge that He does claim to be Himself the Judge of men and the Arbiter of their eternal destinies; certainly "the spirit of the Synoptic representations, corresponds exactly with the statement in St John (5:22), that 'the Father judgeth no man, but hath committed all judgment unto the Son'."⁽²⁾ And to this view of the claim of Christ the main weight of modern scholarship inclines. As Dr. Forrest⁽³⁾ says: "Nor is this a claim put forth by Him merely on a single occasion or in doubtful terms of imagery; it is re-iterated in various forms but with unvarying emphasis. Whenever He speaks of the Future Judgment, He Himself occupies the central place" (Cf. Matt. 7: 22, 23; 16: 27; Mark 8: 38; Matt. 25: 10, 12, 31, 32). "If we are to retain any relation to the New Testament at all," says Dr. Denney,⁽⁴⁾ "we must assert the personal return of Christ as Judge of all;" while

Sir/

(1) "Conscience and Christ," pp.248ff.

(2) Stalker, "Christology of Jesus," p.239.

(3) "Christ of History and Experience," p.54.

(4) Op. Cit. p.239.

(1)
Sir John Seeley with equal emphasis declares that to deny that Christ claimed for Himself the office of Judge of Mankind is possible only to those who altogether deny the credibility of the Gospels.

But anyhow, even if it could be established beyond question that Jesus never expressly claimed to be the actual Dispenser of judgment, it is as clear as can be that He did look upon Himself as the virtual, essential judge, the real touchstone of human quality, the true and ultimate Arbiter of human destiny, - and that is surely the vital point. That is implied in what we have seen to be the criterion of judgment: He Himself is the standard by which men are to be tried; the sentence results from the touchstone of His presence. The function of an earthly judge may be simply to hear the evidence, sum it up impartially, and pronounce a verdict in accordance with it; but the function of the Heavenly Judge operates on a higher plane and in a more personal atmosphere; and what fills the mind of Jesus here is the "intrinsic determination of men's destiny by contact with Himself in the field of human experience." (2) There is no mistaking the sublime consciousness of Himself which all this involves: this putting of worlds under His feet, this picturing of Himself on the throne of glory judging all nations and/

(1) Op. Cit. p.47.

(2) Horton, "Teaching of Jesus," p.149.

and all souls. This, the most startling of all the claims of Jesus, is also the most stupendous that has ever fallen upon human ears. "There is nothing in man's life to compare with this anywhere."⁽¹⁾

Our aim in this section has been to set forth illustratively the Synoptic presentation of the moral authority of Jesus in its three leading aspects: His free and sovereign treatment of the Law, arising from His awareness of being Himself the very Fount of all law and morality; His calm and confident demand upon the allegiance of other moral personalities, calling for the surrender of their moral selves to Him, the demand of one who knew Himself to be the true Master of the souls and the true Lord of the lives of men; and His vast and solemn appropriation to Himself of the prerogative of final and universal determination of human destinies. We have sought to set in its own clear, self-evidencing light the claim and right of Jesus to stand immeasurably above all other ethical and spiritual teachers, to be in very truth the Supreme Moral Leader and Master of the world. And now, with this vision of Jesus before our minds, with this impression of His manysided authority upon our hearts, we turn to enquire concerning His conception of the Moral Ideal, to the realisation of which, alike in the inner region of the/

(1) Denney, Op. Cit. p.43.

the soul and in the outer regions of behaviour, with urgent,
compelling voice He summons men.

SECTION TWO.JESUS AND THE MORAL IDEAL.

Behind Jesus' conception of the good life, which is now to engage us, is His view of human nature; behind His presentment of the Moral Ideal is His faith in man's moral perfectibility. There may be some touch of the exaggeration inevitable in an epigram in the saying that "Christianity is the discovery of the individual;" yet the affirmation is essentially true, for it was Christ, with His passion for personality, Who revealed once for all the real greatness of the individual, the worth of man as man; it was He Who first effectively taught the world to believe in the dignity and destiny of the single human soul.

"Jesus Christ," says Harnack,⁽¹⁾ "was the first to bring the value of every human soul to light, and what He did no man can anymore undo. We may take up what relation to Him we will; in the history of the past no one can refuse to recognise that it was He Who raised humanity to this level." Whatever may be said about His outlook on the future of mankind as a whole, whether that be made out to be gloomy or golden, it is certain that He had immense confidence in the spiritual possibilities of individual men, in the capacity of each and every man to achieve, with the aid of unseen allies, perfection of character and completeness of life.

Nor was He blind to the other side of the picture, the shadowed, the tragic side, as we shall see more fully later on.
He/

(1) "What is Christianity?" p.69.

He was ever deeply aware of the sinister shapes of evil lurking in the human heart; yet even this is but a witness to the greatness of His hope for man. But for His clear vision of the heights to which man may rise, He had never had so poignant a conviction of the depths to which he can sink. To see Him in the company of sinful men, "infecting them with His own faith in their better self, and by His faith liberating and strengthening that better self," is to see enacted the world's supreme object-lesson on the worth of man. ⁽¹⁾ This, as Montefiore recognises, ⁽²⁾ is "a true and fundamental characteristic of the historic Jesus," and "a new note in religious history." And this faith of Jesus in man's actual worth and potential goodness finds its most explicit expression in that challenging, dynamical word of His: "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48). "The perfection of personal life in communion with God is Jesus' conception of the highest moral good." ⁽³⁾

It seems, therefore, quite in harmony with the general trend of Jesus' teaching to describe His call to goodness as a summons to self-fulfilment or self-realisation. For while it is true that neither of these words finds place in the Gospel vocabulary, yet plainly the idea behind them is a vital part of the Gospel ethic - "the thought that the prime vocation of every man is to be himself, all that his Maker intended him to be, all that the original/

(1) Cf. ROSS, "Teaching of Jesus," p.97.

(2) Op. cit. vol.ii p.141.

(3) W. S. BRUCE, "Formation of Christian Character," p.25.

original make of his faculties renders it possible for him to become." ⁽¹⁾ Before every man Jesus sets the disturbing, alluring vision of a possible moral and spiritual perfection, the renovated integrity of manhood. Alike in His words and in Himself He exhibits the highest life in such wise that men may recognise in it the true ideal of their own lives, and be moved to seek its realisation in themselves. One of the Oxyrynchus sayings ⁽²⁾ runs: "The kingdom of heaven is within you, and whoever shall know himself shall find it. Strive, therefore, to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father; and ye shall know that ye are in the City of God, and ye are the City." It is also true that the words, self-fulfilment and self-realisation, have suffered much at the hands of certain moralists and apostles of culture; that they have been used to mean "anything from the satisfaction of mere animal instincts, or the most undisguised ethical egoism, all the way up to the highest ethical idealism." ⁽³⁾ But in the presence of Jesus and His teaching all the lesser and lower elements fade out of the concept, and it is lifted into its noblest meaning - the liberation of the better self from the bondage of the baser, and its coronation in the spiritual realm. Once more, we are not unmindful of the warning which Dr. Oman ⁽⁴⁾ stresses repeatedly in his "Grace and Personality," that self-realisation in and for itself, perfection for perfection's sheer/

(1) Stalker, "Ethic of Jesus," p.88. (2) Grenfell & Hunt, "New Sayings of Jesus,"
 (3) Peabody, "Jesus Christ and the Christian Character, p.200. (4) Op.Cit. eg. pp.223, 293.

sheer and simple sake, is not to be regarded as the right, true, and final moral end. "The man who says to himself, 'Go to, let me develop my Christian character,' will never reach the end he professes to seek."⁽¹⁾ But again, so long as we maintain a real contact with Jesus and His moral doctrine, we shall not be in any serious danger of falling into this blunder. He bids us seek to attain our own best and highest not simply for the sake of being fine and beautiful characters, but primarily because it is the will and purpose of God for us, God's own ideal of manhood, and secondarily because thereby we may wield a greater influence in making the world better, or in philosophical language, may contribute to the perfection of the whole.

what, then, is the ideal which Jesus sets before us as our highest moral aim? What is the type of character and what is the manner of life in which we may see exhibited His conception of ethical and spiritual self-fulfilment? This question we propose to answer not exhaustively, but, as before, by way of illustration and suggestion; and beginning with His presentation of the moral Ideal as realised subjectively in the realm of spirit and character, we shall proceed to view it as revealed objectively in the sphere of conduct and behaviour, both in its more personal ranges of action and in its wider social manifestations.

1. THE IDEAL CHRISTIAN CHARACTER

Here, for purposes of illustration, we shall confine ourselves/

(1) Kilpatrick, "Christian Conduct," p.12.

ourselves to the octave of benedictions that forms the prelude to what is commonly known as the Sermon on the Mount, which, as Seeley observes, ⁽¹⁾ is "recognised by all as the fundamental document of Christian morality, and by some as constituting Christ's principal claim upon the homage of the world." Here and there in the New Testament, and especially in the Pauline epistles, we find not a few notable enumerations of the Christian virtues (eg. Gal.5: 22, 23; Col. 3: 12, 13; Phil. 4: 8; 1 Cor. 13; 2 Pet. 1: 5), though not in any single passage in either Gospels or Epistles is a complete description of the Christian character to be met with. We may, however, venture to take the Beatitudes (Matt. 5: 3 - 12) as our Lord's catalogue of, at least, the typical qualities of the Christian character. Anyhow, there is not one of the eight that does not attach ⁽²⁾ itself closely to character; and, as Harnack remarks, they "contain his ethic and his religion united at the root, and freed from all external and particularistic elements."

Each of the Beatitudes consists of two balanced clauses, the one expressing a state or condition, the other a result; the one denoting the quality to be attained, the other describing the felicity attaching to its attainment. For the present, our concern is with the former element alone, with Jesus' portrayal of the "Character of the Kingdom," His account of the basic, interior qualities of the good life;

later/

(1) Op. Cit. p.124.

(2) OP. Cit. p. 76

ON THE MOUNT WITH JESUS

at the one place, where in spite of all past differences and present fears, they are really and truly one—at the feet of Christ, in the immediate presence of God. It is to that place then that we disciples will now betake ourselves. The Christ sits down at the top of a little mound. Let us go up to Him.

1 1 1

“THE PEOPLE I WANT for this task of extending My Kingdom,” He says, “are ‘the poor in spirit,’ not, of course, the poor-spirited, but disciples who are conscious of their own insufficiency, who have the sense of a great void in their own lives which they feel God alone can fill. O, the blessedness of being large hearted and yet empty of self so that there is plenty of room for more and yet more of God!”

1 1 1

“Have you noticed,” continues Jesus, “how all true Kingdom-builders are ‘mourners,’ not depressed-looking people and certainly not ‘defeatists,’ but men who face the facts of the world in which they live, and recognise that those facts are far too serious for them to live lives of mere frivolity and jovial acquiescence? They mourn for the conditions which they see around them. This it is that makes them capable of receiving the only comfort which is a benediction, the comfort which brings with it ‘the resources of divine energy and consolation.’ Kingdom-builders are usually people with queer, twisted, wistful smiles on their faces. They mourn and rejoice at the same time.”

1 1 1

“And then,” says Jesus, “there is another thing that you will notice in all those who have been or are likely to be of any use in the spiritual uplift of the world—they are not self-assertive, which is not the same thing as being merely ‘tame.’ They are ‘meek.’ The only really dominating and masterful people in the realm of the spirit are the ‘meek’ people. You see it is only as the minds and hearts of men are conquered that any advance can be made. But in truth you do not *conquer* people’s minds and hearts at all. They come to you as gifts if they come at all. You get them like an inheritance. Mighty winds and earthquakes and fires are all very terrifying but they have no divine compulsion about them. It is the still small

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voice that brings the compulsion of the divine, and it brings it by not being compelling at all, but by *winning* men’s allegiance.”

1 1 1

“But,” says Jesus, “there is still another thing that is necessary if you are to help me in the work of extending the Kingdom. You must ‘hunger and thirst after righteousness.’ Do not imagine you have achieved righteousness, but be filled with an intense yearning for it. Only so have you the least likelihood of achieving it, and the more you attain righteousness the more discoveries you will make of a whole new continent of righteousness yet to be discovered. You will find yourselves embarked upon an endless exploration, and you will win the blessedness of the explorer. O, the blessedness of the explorer in the fields of righteousness!”

1 1 1

“But,” continues Jesus, “I am afraid you are no use to me unless you are also ‘merciful,’ and I do not mean by that ‘letting people off.’ Kingdom-builders don’t let people off. Oh no! But what they do is to put themselves in the other man’s place before they judge—that is if they ever dare to pass a specific judgment at all. Thoughtfulness of others, understanding of others, loving comprehension and active sympathy there must be before there is any suspicion of judgment. What would happen if the Father God were to use any other method with you,” says Jesus. “Is not that part of the meaning of My incarnation?”

“And you have noticed, have you not, how single minded really religious folk have always been if they have accomplished anything? If you want to take your part in the extension and development of the Church, every action and every aspiration in your life must be dominated and unified by one supreme purpose—that is to be ‘pure in heart,’ and it is only as your whole life is unified and integrated in God that all your thought and action will subserve His ends and advance His cause.

1 1 1

“There is one thing more. You must be a ‘peacemaker.’ Nobody else is of any use to Me in the building up of My Kingdom. You must be always helping to get rid of jealousy, and rivalry and hostility. It is not just passiveness that I want. The attitude that I desire means hard thinking about

later, in another connection, we shall have occasion to glance at the inevitably resulting felicities. Again, while each of the Beatitudes presents a particular idea, an individual facet of the jewel of Christian goodness, yet all are bound together in a real and living unity; not, indeed, setting forth any systematically inter-related scheme of character, as some have laboured to make out, but calling up the image of one large, fair, and consistent character, manysided, but of one piece. And as we try to discover the specific ethical quality enshrined in each successive benediction, we shall do well to bear in mind that the character which we find here described is beyond all question "nothing else than our Lord's own character put into words: it is a description set side by side with an example."⁽¹⁾ The Christian task in the sphere of character is more and more fully to exhibit the ethical qualities found in Him, the winning of a character of Christlike beauty and strength.

- (1) "Blessed are the poor in spirit." Whether Matthew's form of this Beatitude or Luke's ("Blessed are ye poor," 6:20) represents the original utterance of Jesus, the two may be taken as meaning essentially the same thing, the former being simply the fuller expression of the thought in Jesus' mind. As Driver points out⁽²⁾ the Aramaic word for "poor" probably used by our Lord/

(1) Gore, "Sermon on the Mount," p.15.

(2) Cf. H. D. B. vol.iv, p.20

Lord, would itself, by reason of its current usage, suggest a religious meaning to His hearers: they would at once think of the company of the faithful and God-fearing Israelites, the humbly pious and devout, "the quiet in the land," waiting patiently for "the consolation of Israel," - mostly literally poor, perhaps, because of their strict religious loyalty, but not universally so. Anyhow, it is generally agreed that Jesus did not bestow His benison on poverty as such. Poverty in itself is not an evangelic or spiritual grace any more than wealth is, and has no ethical value; it is, at most, symbolic, a sort of outward and visible sign of an inward and spiritual state. Jesus pronounces His blessing on "the poor" in so far as their spiritual temper corresponds with their outward condition. (1) If the social or economic sense inheres in the word at all, yet, in the beatitude as a whole, the moral and spiritual reference predominates.

What then is this interior and spiritual condition? Oman (2) answers the question concisely enough: "The poor in spirit are those who utterly accept God's will for them, who have learned complete religious dependence." In strong contrast with the Stoic self-sufficiency and self-absorption, the evangelic "poverty/"

(1) Cf. D.C.G. vol.11, p.386

(2) Op. Cit. p.91.

"poverty of spirit" is the temper of selflessness and self-yielding, the temper that bows before God in poignant consciousness of personal need and unworthiness, repudiates all self-sufficiency and vanity, and waits quietly and humbly for the Divine fulness that alone can change its poverty into wealth. And if a single word be sought as a fit name for this temper of soul, Humility might well be chosen. The quality set in the forefront of this sketch of the ideal character is "the keynote which determines the religious music of all the rest."

"Humility," says Harnack,⁽¹⁾ "gives the tone to the Christian character, and is therefore the common stamp set upon every Christian virtue."

(ii) "Blessed are they that mourn." Within the company of "mourners," left undefined by Jesus, certain classes have been singled out by different interpreters as those specially intended here, and chiefly these two groups, - on the one hand, those who in heartfelt penitence lament their own sins and imperfections, or, vicariously, the community's or the world's evil and wrong; and on the other hand, those who are laid in deep sorrow by reason of the pains and penalties which befall them on account of their steadfast allegiance to the highest, to God and His cause. Doubtless both of these types of mourners are included in Jesus' benediction/

(1) Op. cit. p.262.

benediction; doubtless both the penitent and the persecuted were in His thought and on His heart. Yet, as Votaw holds, ⁽¹⁾ there is no sufficient reason why "mourning" should not be understood here in the inclusive sense, as covering all kinds of sorrow, as embracing "all those experiences in life - internal and external, physical, mental, and spiritual, - which bring sadness and sorrow to men." Jesus leaves the idea in pregnant and undefined simplicity; and we may fairly infer that He had in mind all those on whom life lays any pain of heart or anguish of spirit.

Much might be said about the refining influence of sorrow, humbly and submissively borne, and about the purifying grace of penitence, personal or vicarious; but we are looking for the central moral quality enshrined in all true "mourning" which brings the blessed comforting: for not sorrow or suffering as such is "blessed," any more than poverty in itself is "blessed." And where shall we find that quality but in that temper of soul which sorrow, all sorrow, when it is rightly undergone, reveals and enhances - that sensitiveness to the need and pain of others, that "large unselfishness which exposes the heart to feel for and with others, and confers on the hand the facility of help?" ⁽²⁾ The sensitive heart, purified of all selfishness in the fires of pain and rich in power/

(1)H.D.B. Ex.vol. p.19

(2)Oman, Op.Cit. p.93.

power of consolation, able to be to other souls "a cup of strength in some great agony," is fundamental to all progress in the Christian career. The Christlike Christian is ever "the knight of the unshielded heart." Saint Paul's words, springing warm out of his own experience, supply a happy illustration: "Blessed be . . . the God of all comfort, Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor.1: 3, 4). Thus, beside the Humility which we found to be the characteristic quality of the first beatitude, we may set its twin sister Sympathy as the special grace of the second.

(iii) "Blessed are the meek." Some discern a double reference here - an attitude towards God and an attitude towards men, and this may be accepted if the main emphasis be laid on the manward aspect. Regarded as an attitude towards God, meekness may be described as a posture of humble, reverent obedience which lays the soul completely open to His presence and working, and is thus practically identical with the "poverty of spirit" of the opening beatitude. We take it, however, that the chief stress lies on the manward aspect of meekness; and here a definitely positive element enters into the conception, making meekness a singularly strong and impressive thing. Still marked by the absence of all self-assumption and self-assertion, manward meekness is not to be thought of as mere passivity of soul, a soft yieldingness, a bloodless, spiritless mildness with/

with a streak of cowardice in it, a sort of pious veil for want of strength of personality and force of character.

Meekness is not weakness in any sense of the word; on the contrary it is one of the highest forms of strength. As Oman pithily remarks: ⁽¹⁾ "If meekness is mere pliancy, as of the willow before the storm, He who offered us peace because He was meek and lowly in heart must have been far astray about Himself."

Rather, meekness, as seen in Jesus, is a virtue of the most robust and strenuous energy: it is self-control at its highest power; it is the soul in the majesty of strong, selfless self-possession, rising above passion, distraction, and revenge, self-possessed because God-possessed; it is, as Beecher says, ⁽²⁾ "the best side of a man under provocation, maintaining itself in the best mood: in any given man, meekness is the strongest mood in which he can carry himself." Like his Master, the "meek" disciple, while neither standing stiffly on his "rights" or his "dignity," nor provoked to anger, resentment or reprisal over any insult or injustice that may be done or offered to himself, will remain inflexible in his refusal to make compromise with wrong, to bow before the blasts of prejudice or bigotry or hate, or be deflected by a hairsbreadth from the path of duty and right by/

(1) Op. cit., p.95.

(2) Quoted by Mellone in "The New Testament and Modern Life." p.76.

by any opposition that may arise against him on account of his devotion to Christ and His ideals. He will hold on his way quietly, steadfastly, selflessly. He will "consider Him who, when He was reviled, reviled not again, when He suffered, threatened not, but, committed Himself to Him that judgeth righteously" (1 Peter, 2: 23). And as a fit name for the quality of spirit that reveals itself in such a habit of life we may make choice between Serenity and Self-mastery.

(iv) "Blessed are they that hunger and thirst after righteousness!"

In that one word "righteousness," it may be said, slumbers the whole octave of beatitudes, and, indeed, the whole Sermon on the Mount. Dr. Dykes aptly describes it as "the comprehension of all the virtues;" ⁽¹⁾ and Dr. Morison ⁽²⁾ more closely defines it as "ethical righteousness in general, in its higher as well as in its lower relationships, such righteousness as is realised when both the inner and the outer attitude and demeanour of the man, at once self-ward, man-ward, and God-ward, are right." We shall not be far astray if to this response of the whole personality to the moral ideal we add an ardent desire for the reign of righteousness in all the world as part of the thought of Jesus; for "no man can be effectually saved unto righteousness in a vacuum," untouched by the unselfish passion for the highest good of all men.

It/

(1) "Manifesto of the King," p.85.

(2) Comm. on Matthew, p.61.

It is to be noted, however, that blessedness is linked not only with the attainment of the ideal state, but also with the longing to reach it. The pursuit no less than the possession of the coveted prize is pronounced "blessed." The craving for the fulness of moral good, the passion for righteousness, that itself is blessed, because in it lie all the promise and potency of the perfect life. In contrast with the Buddhist condemnation of desire as in itself the source of all human misery and evil, Jesus' benediction is noteworthy. With Him desire, when rightly directed, has absolute ethical value; it is a thing not to be starved or crushed, but to be fed and fostered as the very soul of action and attainment. And, in His view of it, the keener the better: let it work in the soul like the primitive, fundamental appetites of thirst and hunger in the body - intense, importunate, imperious. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."⁽¹⁾ So to the marks of the ideal character already noted, the fourth beatitude adds a passionate aspiration after moral perfection for oneself and for the world, a strong spiritual Avidity.

(v) "Blessed are the merciful." Doubtless all the Beatitudes are characteristic of the spirit and message of Jesus, but the fifth is perhaps supremely so. Merely to recount all His allusions/

(1) Seeley, Op.Cit. p.9.

allusions and exhortations to mercy, and all His own manifestations of mercy, would amount to the re-telling of His whole story. It is significant, as Dr. R. H. Fisher points out,⁽¹⁾ that when a great writer like the author of "Ecce Homo" turned to a study of the Christian Gospel, he found in this subject of mercy the theme of almost half his book. In its full evangelic content mercy, like meekness, and indeed, like nearly all the virtues named in the Beatitudes, is a strong positive virtue, an intensely active energy of the soul. It is much more than merely the renunciation of revenge, the refusal to return blow for blow, evil for evil; much more than the exhibition of a gentle, placable, forgiving spirit. In the light of the character and career of Jesus, mercy is love in active and fruitful operation on the human field, a gracious ministry of help and practical benevolence that travels out over all the territory of human need. The "deeds of mercy," for whose "rendering" Portia pleads, extend beyond the cancelling of bonds and the remitting of debts. Mercy draws no lines of exclusion; within its sphere come all souls and all needs. Around weakness and wretchedness and distress of every kind it throws its embrace, and is ready to succour all the wounded by the world's wayside. And what better name can we find for this temper of practical and universal kindness than - Humanity?

(vi) "Blessed are the pure in heart." In the Biblical psychology

the word "heart" embraces not only, as in the popular and poetic speech of our day, the emotional side of man's nature, but/

(1) "The Beatitudes," p.71.

but the whole interior personality, the essential central self, where not only all feeling, but all thought and all volition take their rise. Alike in the Old Testament and in the New Testament, "the heart" is practically equivalent to "the moral nature;" it is the focus of the personal life, the centre and core of man's complex being; it is the man himself. The "heart" of the New Testament, says Wendt, "denotes in general the seat of all kinds of spiritual activity."⁽¹⁾

Hence by "purity of heart" Jesus means vastly more than ceremonial or legal cleanliness; much more than chastity, or the mere absence of sensual defilement in any of its forms; and more than the white innocence ~~what~~ marks the unwarped soul of a child. He means, what He Himself possessed, that essential inner honesty and trueness, that profound simplicity and single-mindedness, which issues in an honest, true, devoted and disinterested life throughout the whole circuit of behaviour. A man is "pure in heart" when he loves only the good, when his motives are right and straight, when all his aspirations set towards the noble and the true, when he is possessed not only by an inner horror of everything that is unholy, but by an inner delight in everything that is upright, pure, lovely, of good report. One of Augustine's brief, pregnant sayings touches the heart of the whole matter: "Hoc est mundum cor quod est simplex cor." So we may take simplicity or single-mindedness, or, perhaps, best of all sincerity as the vital element in the

sixth/

(1) Op. cit. vol.1, p.158.

sixth beatitude's "purity of heart."

(vii) "Blessed are the peacemakers." This also is a saying of wide comprehensive scope. Peace, understood as unity, harmony, concord, is the ultimate Christian ideal for all human relations - with God supremely, but also, and arising out of that, between individuals, between groups and classes, between nations and races. In view of all the alienations that sunder men from one another, and all the discords that disturb and darken human life, Jesus by this benediction bids His followers dedicate themselves to the "ministry of reconciliation."

Nor, by the word and example of Jesus Himself, are the "peacemakers" merely the peaceful or the peaceable, those whose own souls abide in undisturbed quiet, who hold themselves aloof from social strifes and the passions that beget them; they are the active and earnest promoters of peace in a world full of warrings and contendings. Certainly they are peace-lovers and peace-keepers, but they are also peace-creators, pacifists of a robust and positive type, breathing restraint on anger and violence, and striving to heal the world's sorely broken concord by the spirit of kindness and conciliation and by all manner of loving service. "Happy they," says Morison,⁽¹⁾ "who are not only (passively) peaceable, but (actively) pacific, seeking to bring their fellow men into harmony with one another. Happy they who make it one of the earnest aims of their life to bridge the gulfs/

(1) Op. Cit. p.63.

gulfs that separate class from class in society, and party from party, and individual from individual, so that mankind, at once in the larger and in the smaller circles of its groupings, may live in mutual goodwill and love." And the quality that marks them out, the spirit that inspires them, we may set down as goodwill or Fraternity.

(viii) "Blessed are they that have been persecuted for righteousness' sake." As against those who would reckon the Beatitudes to be nine in number, separating the tenth verse from the eleventh and twelfth verses, we link the three verses together as essentially one saying, taking the second blessing as an expansion in detail of the first, and viewing it as joining the witness of all sufferers for righteousness in the past with the testimony of all who in the time to come should follow Christ's lead. The noble army of martyrs and confessors is one sacramental host.

It is to be noted that the "persecution" is incurred on account of righteousness; and for the followers of Christ, as the eleventh verse declares, that means on account of Him ("for my sake"). In Him righteousness is personified, and their suffering is the consequence of their fidelity to Him and His ideals. Himself "tempted, opposed, persecuted, rejected, betrayed, reviled and scorned, He endured, constant in His purpose, and sealed His fidelity to God and man in His blood;"⁽¹⁾ and/

(1) Garvie, Op. Cit. p.53.

and if they lived as He lived, and sought to carry forward His work in His way, they would experience the same treatment as He had received. And therein, in the motive and spirit with which it is borne, and not simply in the experience of persecution itself, lies the secret of benediction. As Augustine somewhere remarks: "It is the cause, and not the pain, that makes the martyr." So now to the ethical qualities, the marks of the ideal Christian character, already presented in the Beatitudes, is added the basic, binding grace, which we may denote by the word - Loyalty.

Such, then, is the galaxy of graces, the rosary of virtues, which the prologue to the Sermon on the Mount places before us in a linked and beautiful consistency. Once more we point out that the list is not set forth as either systematic or complete, - there is no such thing to be found anywhere in the New Testament; yet the moral qualities enshrined in the Beatitudes are truly typical and are sufficient to show us what Jesus regarded as the ideal character, the true inward self-fulfilment. To be truly humble, sympathetic, self-controlled, spiritually avid, humane, sincere, fraternal, and loyal to the highest that is to reach the goal of character, that is to be like Christ. Doubtless there are not a few echoes from the Old Testament to be heard sounding through the Beatitudes; yet, as a whole, it was a new ideal, a new Symphony of goodness/

goodness, that was put before the men of the Hebrew breed who listened to the great discourse. And if place is not expressly found in the octave for the famous ^{trio} quartette of "cardinal virtues" so extolled by Pagan moralists, it may be urged that all of them are there implicitly, while elsewhere in Jesus' teaching they explicitly appear. These are radical principles of the moral life, and they have their acknowledged place in the New Testament and in Christian morality; and, anyhow, Jesus could afford to assume them in any analysis of His Kingdom and of the character that belongs to it. Besides, in other respects He outsoars the best Pagan ideals, even as He outsoars the finest Hebrew ideals: for "since the word 'blessed' fell from the lips of Jesus, His Beatitudes have worthily set before men an idea of character loftier than the aristocratic virtue of the Platonists, a joy unknown to the most noble-minded of the pleasure-loving Epicureans, a satisfaction of soul beyond the reach of the self-sufficient Stoic^s." ⁽¹⁾

2. THE IDEAL CHRISTIAN CONDUCT.

Turning ~~■~~ from the basic qualities of the ideal character, as rapidly yet clearly limned for us in the Beatitudes, to the expression of that character in outward behaviour, we have now to ask - how does a man fashioned inwardly in this mould live his own personal life, and how does he carry himself towards/

(1) D.C.G. art. "Beatitudes."

towards and among his fellows? What are the personal fruits and what are the social consequences of the Christian character so defined? It is, of course, impossible to draw any rigid lines of demarcation between these two departments of ethical behaviour, even as it is extraordinarily difficult sometimes to distinguish between virtues of character and virtues of conduct. Yet, for convenience' sake, and following the example of many leading ethical writers, we may proceed upon a working distinction between individual and social ethics; between the ethical standards by which a Christian man is to order his own private and personal life and the ethical contacts with others which he is to set himself to maintain and develop. Here we may permit ourselves to range rather more widely among the moral counsels and precepts of Jesus.

(1) PERSONAL STANDARDS.

In keeping with the method we are pursuing, it will suffice to name and define these four leading marks of the life that, in its more immediately personal modes and bearings, is lived out according to the mind and ideal of Jesus - Honour, Courage, Discipline, and Consecration.

- (a) Honour. This we may define as the attitude and practice of absolute honesty and utter trueness; and for this Jesus made constant demand upon His followers: they must live in strictest honour with themselves and with God, as well as with their fellows/

fellows. This demand appears, for example, in His call for entire sincerity in religious worship. That is the primary condition of all spiritual vision and communion; only the "pure in heart," that is, the true, the sincere, the single-minded, "see God," that is, are admitted to God's presence and fellowship (Matt. 5: 8; cf. John 4: 24). Without it, all manner of religious observances are unavailing (Matt. 6: 1-4), and prayer itself is vain as the parade of pious hypocrites, ineffectual as the babblings of ignorant pagan folk (Matt. 6: 5-7). The demand is heard again in His call for simple truthfulness in daily speech. Very striking indeed is the stress which Jesus lays on the spoken word. For Him it is something more than "an articulate sound with a given import;" even the most casual word is more than wasted breath. The uttered word is "a spiritual force, carrying with it some portion of the life and personality of the speaker, and the man who sets it free is responsible for the good or the evil it produces."⁽¹⁾ "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36, 37). Similarly, oaths are forbidden, as likely to lower the value of normal speech, to take from the high requirement of truthfulness in ordinary intercourse: the yea must be yea, the nay, nay (Matt. 5: 37; cf. Matt. 23: 16-22). "The concern of the Master/

(1) D.C.G. vol.11, p.838.

Master of Truth was that the simple word should be a man's bond, sacred in itself." ⁽¹⁾ And once more, the same demand rings out in His call for a complete integrity throughout the whole range of life. There is to be no duplicity of aim and interest, no divided allegiance in the ordering and governance of the life. God will not share His throne with Mammon (Matt. 6: 24). The disciple must not permit himself to be warped from his spiritual loyalties by material anxieties or by worldly ambitions; but, steering a straight, true course, must seek first and always God's rule and God's righteousness (Matt. 6: 33).

(b) Courage. In common with the Pagan moralists, yet with an arresting difference of emphasis, Jesus gives a primary place to the virtue of courage in the moral life. "Fear not" might be said to be one of the leading watchwords of His message (Cf. Matt 10: 26, 31; Luke 5: 10; 8: 50; 12: 7, 32; Matt. 9: 2; 14: 27; John 16: 33); while He Himself is the supreme example of this bracing grace. For one thing, He never minimised, but rather always emphasised, the cost of discipleship, its clear call for hardihood and heroism. With unsparing hand He lifted the curtain of the future, revealing a situation bristling with menace - man's hate and hostility; renunciations, hardships, persecutions manifold; the hovering shadow of a painful death itself (Matt. 5: 11; 10: 16-39; 24: 9; Mark 13: 9-13; Luke 21: 12, 17); and, pointing to this array of linked enmities, He bids His followers front them all undismayed.

Again/

(1) Wright, Op.Cit. p.152.

Again, it was a new standard and ideal of courage that He set before men, making bigger demands than the old, for it was mainly a courage of brave, quiet, strong, endurance that He called for. The prowess of the warrior in the melee, the "elan" of the onset - these pale before the silent, unobtrusive heroism of the faithful soul that in the silent, bloodless battles of the soul cleaves at all costs to truth and duty. It is of this lonely courage of the spirit that Jesus says: "In your patience ye shall win your souls" (Luke 21: 19); "He that endureth to the end, the same shall be saved (Matt. 10: 22; 24: 13). And once more Jesus lays the consecrating touch of religion upon this fine ethical grace. As Professor Scott well says: ⁽¹⁾ "For Jesus courage is not a matter of physical constitution, or, for that part, a purely moral quality, but the expression of faith in God (Luke 12: 7, 32). Men are to realise that so long as they do God's will he works with them, and that therefore they are strong. In the confidence that God is supporting them they can meet all circumstances fearlessly, throwing off all fear of man, of troubles and difficulties that may confront them, of the perils that may await them in the future, knowing that they will overcome the world. Courage is thus a vital element not merely in the ethic of Jesus but in His religion."

(c) Discipline. We use the word here in the active sense of a voluntary training of oneself in order to full fitness for the christian life and task, as the athlete trains for the contest or/

(1) Op.cit. p.108.

or the soldier for service in the field. This Jesus frequently enjoins. For one thing, in the interests of moral and spiritual efficiency He calls for a deliberate detachment from worldly interests, - not because these are necessarily evil in themselves, but because of the peril of the lower attainment that attaches to them, the danger that a man will be possessed by things instead of possessing them. There is no room for doubt that Jesus "regarded the possession of worldly goods as a grave danger for the soul, as hardening the heart, entangling in earthly cares, and seducing men into a vulgar life of pleasure." (1) Hence His urgent and re-iterated warnings against the snares of material prosperity and security, against the cares of this world and the deceitfulness of riches (Matt. 6: 19-21; 13: 22; Luke 12: 13-21; 16: 19-31; 18: 24, 25). Again, He exhorts His disciples to the practice of strict self-denial, never for its own sake as we shall see more fully later, but ever for the sake of the soul's well-being and the life's growth to higher good. The asceticism of the Gospels is never a mere negative thing, but a form of exercise, a way of discipline, a kind of spiritual athletics, looking towards and making for the goal of more effective living. Hence Jesus' call for moral self-surgery (Matt. 5: 29, 30); for readiness to renounce all lower claims on self (Luke 14: 28-33); and even for the facing and bearing of the Cross (Matt. 16: 24). And once more, He bids His followers, as men charged with great responsibilities - personal/

(1) Harnack, Op.Cit. p.96.

personal to themselves and attaching to the cause with which they are identified - maintain a steady, an alert vigilance; shunning the indolence and satiety of a loose and ungirt habit of life; watchful against the sudden onsets of temptation; prepared to meet every crisis or emergency that may arise (Matt. 24: 42-44; 25: 1-13; 26: 38, 40, 41; Luke 12: 37-40; 21: 36).

(d) Consecration. By this is meant an ardent devoted habit of life, gathering up honour, courage, and discipline into itself, and bathing them as in living flame; it is the quality of the enthusiast who takes as his watchword: "The Utmost for the Highest." This was our Lord's own spirit and method and He sought to infect His disciples with it. For one thing, He displays a manifest impatience with half-heartedness. "All other faults or deficiencies," says Seeley,⁽¹⁾ "He could tolerate, but He could have neither part nor lot with men destitute of enthusiasm. He thought it a bad, almost a fatal, sign, in one who proposed to become His disciple that he asked leave first to bid farewell to his relations (Luke 9: 61, 62). Another asked permission to bury his father, and was advised to let the dead bury their own dead (Luke 9: 59, 60). And once He turned suddenly upon the crowd and declared that He could receive no man who did not hate his father and mother and his own life" (Luke 14: 26). Again, there is His pointed demand that men should fully and deliberately reckon up the cost before committing/

(1) Op.Cit. p.167.

committing themselves to His cause (Luke 14: 28-33). They must clearly understand how stringent was the call that would be made upon them, how serious the struggle to be undergone, how utterly in earnest - ready for anything and everything - the man who would share in it must be. And once more, there is His urgent call for a strenuous devotedness all the way through, a complete moral abandon that is prepared to give all, do all, bear all for the will and the Kingdom of God (Matt. 10: 38, 39; 13: 44-46; 18: 8, 9; Luke 14: 33). Such is Christ's tonic summons to a temper and habit of full consecration to life's supreme business; in Carlyle's phrase, not "sugar plums of any kind in this world or the next" does He offer man, but a chance to display the highest heroism, to undergo the most exacting toil, to evince the most unbounded loyalty and enthusiasm.

(11) SOCIAL CONTACTS.

Each of the requirements of personal Christian behaviour which we have noted above has its social value and effect. A man cannot live an honourable, courageous, disciplined, and consecrated life without, at least indirectly, touching other lives to finer issues. Social morality is a corollary of personal morality. But we are now to glance at that side of Christian conduct which is directly social, visibly organic to the common life in its fulness of personal relationships; and as typical elements in the expressly/

expressly social teaching of Jesus we select the following: a reverential regard for the human personality in all its expressions; a habit of justice in the full round of social dealings; the practice of forgiveness towards offenders and enemies; and the rendering of helpful service to all men, even to the point of personal sacrifice, as opportunity offers or may be contrived.

(a) Reverence. The roots of the social teaching of Jesus are to be found in the full, strong individualism which marks His message, that is to say, in His conviction of the importance and sacredness of the human personality. For Him there belongs to every member of the human family an equal and eternal spiritual value; for Him each soul is a possible ^{salvation} shrine of Deity. The necessary inference from the Fatherhood of God, which is the ultimate basis of the Christian Gospel, is the infinite value to God of every man as a potential son; and "man is brother to his fellow because both are sons of God." ⁽¹⁾ The conception of personality as sacred and inviolable, as having absolute worth because it is the object of the infinite love of God, is the unique gift of Christianity to the moral thought of mankind.

As illustrative of Jesus' teaching on this matter, we note, from the negative side, His rebuke of scorn: there is no place for contemptuous words or deeds or thoughts towards any (Matt. 5: 22; 18: 10); His prohibition of harsh censorious judgments on/

(1) Mackintosh, Op.Cit. p.140.

on one's fellows: since God is the One Judge to Whom all are answerable (Matt. 7: 1-5); His solemn warning against taking advantage of the weak and simple, and against inciting or enticing others to sin: no man is entitled to use another as a tool for his own ends; let a man perish rather than do a moral damage to the humblest (Matt. 18: 6; Mark 9: 42; Luke 17: 2). And on the positive side, we note how He casts a divine dignity round even childhood: touch a child, and you touch the Kingdom of Heaven itself (Matt. 18: 1-4); how He defends Himself against the critics of His Sabbath day activities by asserting the greater worth of man (Matt. 12: 12); and how He sorrows over man's lostness because He knows how great is the life he is missing and how deeply the heart of God yearns over him. ^(Luke 15) But, after all, on this theme He teaches less by words than by deeds; it is in the personal example of Jesus that we find our highest illustration of the social duty of paying honour to humanity. "He associated by preference with the meanest of the race; no contempt for them did He ever express, no suspicion that they might be less dear than the wisest and best to the common Father, no doubt that they were naturally ⁽¹⁾ capable of rising to a moral elevation like His own."

(b) Justice. From this root of reverential regard for the human personality as infinitely valuable and sacred, spring certain notable fruits in social behaviour, - for example, justice, forgiveness/

(1) Seeley, Op.Cit. p.185.

forgiveness, and service. Justice we take to mean all right, honourable, and Christian dealing towards our fellows; and if the ground on which justice rests is the principle that each individual man is an end in himself because God holds him dear, the line along which it operates is the endeavour to secure for each man freedom and the fullest opportunity to be his own best self. Newman Smyth, in his admirable treatment of the duty of justice, ⁽¹⁾ points out the two main directions in which this duty is to be pursued. First of all, it is an obligation of personal justness in our intercourse with others. "The individual is to be himself a just man. He is to act fairly in his personal dealings with his fellow-men." He is to "look upon life fairly without colour of prejudice or distortion of passion." "Cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7: 5). Back of all goodwill and its expressions must lie this spirit of active and practical fairness, "Benevolence without an invigorating sense of justice," says our author, "is so much moral haziness, murky as it is warm, and debilitating to men. A strong sense of justice is often like the breath of the bracing wind from the north-west, dispelling the clouds and miasms, and giving the sunbeams a fair chance to make their quickening power felt. No life can grow to vigorous and wholesome fruitfulness except in an atmosphere/

(1) Op.cit. pp.375 ff.

atmosphere cleared by justice for the full power and joy of love."

Secondly, this duty is also a "moral obligation to make things right in the world." Unless justice prevails through all the social life of man, no man's personality is safe, and society is in danger of reeling back into anarchy and chaos. Thus, while justice is a personal obligation towards those with whom we have dealings, it is also a cause whose furtherance is laid upon every man as a member of the social organism. "A strong, clear sense of justice," to quote Newman Smyth once more, "will become an energy of will as well as a light of the understanding, a fire in the soul as well as a truth in the mind. The just man is not an indifferentist, or a cynic, or a pessimist, any more than he is a piece of pliable and limp good nature. The Just One is the strong Son of God." Indeed, it may be said at once that in the teaching of Jesus justice means all that is implied in His Golden Rule (Matt. 7: 12). Every good that men desire for themselves they must labour to win for others. "To love one's neighbour as oneself, to do unto others as one wishes to be done unto - this is the Christian rule of justice."⁽¹⁾ The love that "worketh no ill to his neighbour," will also withhold no good. So it comes to this, that in Jesus/

(1) Garvie, Op.Cit. p.423.

Jesus' teaching the line between justice and generosity is a very narrow one; love and justice become one.

(c) Forgiveness. Jesus' enunciation of the rule of forgiveness as between man and man has been justly recognised as one of the outstanding features in His moral and social teaching. Seeley calls it "Christ's most striking innovation in morality." "In the law of forgiveness," he says, "and still more in the law of unlimited forgiveness," a startling shock was given to the prevailing beliefs and notions of mankind; and by this law an ineffaceable and palpable division has been made between ancient and modern morality." ⁽¹⁾ (Cf. Matt. 5: 23, 24, 43-48; 6: 12, 14, 15; 18: 15-18, 21-35; Mark 11: 25, 26; Luke 17: 3, 4). The extent of forgiveness is indicated in our Lord's reply to Peter's question: "Lord, how oft shall my brother sin against me and I forgive him? until seven times?" - "I say not unto thee, Until seven times; but, Until seventy times seven" (or K. V. Margin, "Until seventy times and seven") (Matt. 18: 21, 22). Plainly, Jesus has in view no mere cold arithmetical calculation, as if at the 77th or the 490th offence forgiveness should cease and determine; it is His way of saying: "As often as your brother offends; there is no limit whatsoever." "He will lead Peter," says Martensen, "beyond numbers and reckoning; will say to him that our forgiving must have no limit definable by numbers; will lead him back from all externalism/

(1) Op. Cit. pp. 323, 324.

externalism to what is inward; will make him conscious that in the heart of the Christian there must flow an inexhaustible fountain of forgiveness, as in God's father - heart there flows a perennial fountain of grace and of the forgiveness of sins." (1)

It is true that there is one necessary condition of forgiveness insisted upon, apart from which the unlimited grace cannot fully operate, namely, repentance on the part of the wrongdoer (Luke 17: 3, 4). For forgiveness is a moral act, and not merely a sentimental emotion, and also a reciprocal act, affecting the mutual relations of persons, and actualised only when accepted as well as offered. Yet, while forgiveness is thus ethically conditioned in act and efficacy, the forgiving spirit is imperative always, and must be unweariedly maintained. The disciple must stand ready not only to restore the relation of harmony and promote the renewal of fellowship, but to take the initiative and make advances towards the restoration of friendly relations (Matt. 5: 23, 24; 18: 15, 35).

As to the main urge and motive towards the practice of forgiveness, Jesus explicitly links that with the personal experience of the Divine forgiveness. Very emphatically He lays it down that there is no forgiveness for the unforgiving, that men must forgive in order to be themselves forgiven (Matt. 6: 14, 15; Mark 11: 25, 26, Cf. Matt 7: 2; Luke 6: 37). And if the form in which He expresses His thought sometimes seems to leave room for an element of prudential and unethical calculation/

(1) "Christian Ethics." vol.i. p.259.

calculation, its inward meaning immediately crushes any such notion: for it throbs with the purely ethical and spiritual idea that forgiveness is God's great attribute, and that just in proportion as we share it we prove ourselves to be His true children; our moral likeness to God is tested by our capacity to forgive. ⁽¹⁾ The unforgiving man cannot be forgiven, cannot receive from God what he refuses to men; an insurmountable something stands between him and God. Moreover, the sense and experience of God's forgiving love and the cherishing and manifesting of a forgiving temper are closely linked together. He who has received forgiving love without stint must feel inwardly bound without stint to practise forgiving love. "To awake to the real meaning of the long-suffering and forgiving love of God towards us can hardly fail to stir at least some beginnings of forgiveness and love toward our fellow servant. ⁽²⁾ Shakespeare, in "Measure for Measure", has given authentic expression to this thought which lies behind all Jesus' teaching on forgiveness (Cf. Matt. 18: 23 - 35):

"Why, all the souls that are were forfeit once;
 And He that might the vantage best have took,
 Found out the remedy. How would you be,
 If He, which is the top of judgment, should
 But judge you as you are? O think on that,
 And mercy then will breathe within your lips
 Like men new made!"

(a)/

(1) Cf. Scott, Op.Cit. p.88.

(2) King, Op. Cit. p.250.

(d) Service. As in the deeds of Jesus, so also in His words a commanding place is given to the service of humanity; urgently and insistently He enforces a willing, an unceasing devotion to the well-being of others. Indeed, it might well be said that in His estimation the ultimate problem for every man is just the problem of learning to live the life of a genuine intelligent, and thoroughgoing love. It is notable that the one saying of Jesus which is not recorded by any Evangelist, but which we yet know to have been His, chimes perfectly with this: "It is more blessed to give than to receive" (Acts 20: 35). Jesus, we know, found in service the proof of brotherhood or neighbourliness. That is made clear beyond question in the story of the Good Samaritan (Luke 10: 25-37) - Jesus' answer to the challenge: "Who is my neighbour?" Of the three travellers afoot on the Jerusalem - Jericho road that day, each representing a possible attitude to the appeal of human need, only the stranger from Samaria carries sentiment to the point of succour, and becomes "neighbour" to the hapless sufferer. Incidentally it is hinted that above all the ritual and ceremony of religion stands the duty of service, that charity is the true sanctity, that helpfulness is the crown of holiness.

Again, Jesus found in service the criterion of spiritual rank; the authentic sign and seal of "greatness" among His followers/

followers is pre-eminence in ministry to the world's need. When the private ambitions of the sons of Zebedee had roused the jealous ire of the rest, He called them all to Him and said to them in words which contain the very core of His ethical teaching: "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 be great among you, shall be your minister: and whosoever would be first among you, shall be servant of all" (Mark 10: 42-44). Nor must it be overlooked that Jesus applies this principle, this paradox, to Himself no less than to the Twelve, and carries service for them as for Himself to the point of utmost self-sacrifice: He is Lord of all because He is the Supreme 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" (Mark 10: 45).

And once more, Jesus found in service the test of destiny. With unparalleled impressiveness the lesson of service is driven home in the picture of the Last Judgment (Matt. 25: 31-46); and, as we have already seen, the ground on which the final separation takes place is the rendering or not rendering of service to those in need. "Come, ye blessed of My Father . . . Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me. . . Depart from Me, ye cursed . . . Inasmuch as ye did it not unto one of these least, ye did it not unto Me."

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In this section we have rapidly scanned the Moral Ideal according to the mind of Jesus, - the typical qualities of the Christian character as presented in the prologue to the Sermon on the Mount, and the characteristic marks of the Christian conduct, alike in its more personal bearings and in its directly social consequences, as defined elsewhere in His teaching. And beyond these moral heights and depths and lengths and breadths we have glimpsed again and yet again not only the mind and thought of Jesus, but also the very soul and life of Jesus. For He not only presented the ideal to men in words, He set it before them as a concrete thing, wrought out in all "the loveliness of perfect deeds" into the stuff of life. To realise the perfect life, as thus doubly revealed, is the supreme duty and task of man. The ideal character is the character that resembles His; the ideal life is the life like His. But this supreme aim, the goal of true self-fulfilment for every man, is not to be achieved as in sleep, or by dreaming, or by happy accident; its attainment calls for the utmost purpose, strength, and devotion of the soul; for there are many obstacles and adversaries in the way. So now we pass to view the great moral conflict as Jesus saw it proceeding to victory or to defeat in the souls and lives of men.

SECTION THREE.JESUS AND THE MORAL STRUGGLE.

We have marked how Jesus believed that men were capable of rising to the moral heights which He disclosed, of achieving a life rightly and fully related to God and to man. To render the glory of the vision into high character and noble living - this was man's true destiny, the end and purpose of existence; and to this Jesus summoned men with the native authority of one who both saw the Ideal clearly and embodied it, in all its height and purity, in His own soul and life. But this Alpine endeavour, the winning of the perfect life, Jesus recognised and envisaged not only as life's great purpose and goal, but as life's great task and battle, man's biggest and most fateful contest, lasting from life's dawn until its setting sun. Men could not be "coddled into holiness;" they must brace muscle and nerve for the pregnant struggle in the moral arena. "He that endureth to the end, the same shall be saved" (Matt. 24: 13).

And here yet another phase of the moral leadership of Jesus comes into view: His clear vision of the condition of conflict and hazard which is inseparable from all moral existence and progress; His plain presentment of the spiritual wrestle which awaits those who, bowing to His authority as the Law above all law, the sovereign Lord of the soul, the supreme Touchstone of destiny, seek to be fashioned in spirit and behaviour after His standard/

standard and ideal. The true leader of men in any great cause must hold in full view not merely the end to which he and his adherents stand committed, but also the pathway to it, with all its perils, obstacles, and hardships; he must counsel and prepare, must warn and inspire his followers lest, on the one hand, they take their task too lightly, or, on the other, faint and fail under the strain of the endeavour. Jesus never said it was an easy thing to be a Christian. He made it as plain as words could make it that men do not vault into moral and spiritual thrones; they often have to wade to them through blood and sacrifice (Cf. Mark 10: 35 - 40, and parallels). As we shall see presently, He was as keenly aware of the strong antagonisms that must be faced, and of the subtle enticements that must be met, as of the great inspirations which sustain the soul in its struggle towards the shining goal.

Moreover, did not He Himself undergo the strain and stress of moral conflict? Did not He meet, not once but many times, the full force of temptation? Had not He to contend to the utmost with stubborn forces, "powers of darkness," which opposed themselves to the work He came to do? Were not "they of His own household," too, among His "foes"? (Cf. Luke 12: 50-53; Matt. 10: 34-36). Right well He knew that between man and the new life in its fulness lay the fight with evil within and without, with all its menacing possibilities of frustration and defeat. The reality of the personal moral experience of Jesus, the fact that He was "tempted/

"tempted in all points even as we are" (Heb. 4: 15), gives Him such a value for men struggling against temptation as nothing else could. Not that the war in the soul and for the soul is of the same type and intensity in every case; for all have not the same surge of temptation or the same onset of opposition to meet; but for the most part it remains true that a strenuous campaign rather than a peaceful "pilgrim's progress" is the true symbol of moral and spiritual advance; or if the latter figure be preferred, it is a progress with lions in the way and Apollyons to fight. And anyhow, it is the same victory in all cases that must be won - the victory of the spirit over the flesh, of the soul over the world, of the better self over the baser, the "putting off of the old man" and the "putting on of the new."

We are to ponder, first, the urgent reality of the moral struggle, as that is reflected in the teaching of Jesus, and then the fateful issues of it, both tragic and glorious, as these are made clear alike in His sayings and in His dealings with men.

1. THE REALITY OF THE CONFLICT.

(1) We note, first, the call to realise what the fight for goodness means, and to prepare oneself for the strain of it. This is the leading lesson in the twin parable-germs - the Rash Builder and the Rash King (Luke 14: 28-33). As the context shows
Jesus/

Jesus has in view the giving of oneself to His service and obedience; and that is not to be done off-hand with shallow, reckless impulsiveness; it is not to be done without a serious realisation of all that the step involves. To become a follower of Christ is at least as serious a matter as any of life's important or hazardous undertakings - tower-building or war-making, or the like, calling for a careful counting of the cost at the outset and on to the end; a true, enduring discipleship demands the fullest preparation for all possible eventualities. On this the hope of achievement in the moral task, of victory in the spiritual battle, rests.

With a slight change of emphasis the same demand for a full preparedness appears in the Parable of the Unrighteous Steward (Luke 16: 1-12): the need for a prudent foresight in the moral and spiritual life, such as men of the world habitually display in the material concerns of life. Jesus is here registering a protest against shiftlessness in the affairs of the soul, against a spiritual living from hand to mouth, against a happy-go-lucky moral temper. It is as though He had said: "Prepare and provide for your advance in spiritual attainment, your growth in character and goodness. Plan far ahead for a sure development of your highest life. Aimlessness and fecklessness can help a man nowhere, least of all in the lofty enterprises of the soul."⁽¹⁾

And once again, the same challenge rings out in His question to the sons of Zebedee: "Are ye able to drink of the cup that

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(1) Cf. King, Op.Cit. p.185.

I am about to drink?" (Matt. 20: 22). Are ye able? Have you counted the cost? Are you prepared to pay the price of your high desire? Have you the moral courage, the spiritual staying power, that will be needed to carry you through by my side? Are you ready for the strain and the struggle?

(ii) Next, we note the call for a concentrated and compelling earnestness on the part of all who would win unto the moral goal. This would seem to be the meaning of that rather obscure saying: "From the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force" (Matt. 11: 12). Many widely different interpretations of this verse in what may be called a "bad" sense have been propounded. It has been supposed, for example, that Jesus is here referring to the strong opposition of its enemies to the Kingdom of God as now proclaimed - the Kingdom is violently treated, as, for instance, in the person of its herald, John the Baptist; or, again, that He has in view the rash fanaticism of the Zealots who would force God's hand and by revolutionary methods hasten the fulfilment of Israel's dream of world dominion under the sovereignty of God. ⁽¹⁾ But in the light of Luke's version of the saying: "From that time the Gospel of the Kingdom of God is preached, and every man entereth violently into it" (16: 16; Cf. Luke 7: 28-30), it seems best to/

(1) Cf. Allen, "Matthew," p.116. "Pulpit Commentary, "Matthew," p. 479; Klausner, "Jesus of Nazareth," p.206. Montefiore, "Synoptic Gospels," vol.i, p.163.

to take the words in a good sense: the "violence" displayed is neither for destruction, on the one hand, nor for premature hastening, on the other; but for personal entrance into and possession of the kingdom. In other words, Jesus is here explicitly eulogising the eager earnestness with which, in response to His preaching, some (for example, the common people, the outcasts) are pressing in, and implicitly condemning the lack of such enthusiasm on the part of others (for example, the scribes and Pharisees) who stand critically and coldly aloof. As Wendt remarks: ⁽¹⁾ "The time of waiting and hoping for the future Kingdom of God was over, and the time of its actual realisation had come, when it behoved men with energetic resolution to make themselves members of the Kingdom." In fine, the right to enter the Kingdom is one that every man must win for himself by an eager, absolute earnestness. The fight for the attainment of the ideal for which "the Kingdom" stands, demands a purposed and passionate endeavour. With entire abandon of soul must the moral goal be sought and won.

We hear again the summons to an insurgent earnestness - and this time without any dubiety - in Jesus' answer to a casual question: "Lord, are there few that be saved?" (Luke 13: 22-24). Characteristically, he ignores the question, as one born of an idle, speculative curiosity; but, seizing the opening/

(1) Op. Cit. vol.i, p.373.

opening presented, he turns and addresses the listening crowd about Him: "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." "Strive" is literally "agonise;" it is the language of athletic contests, calling up the straining figure of the wrestler or runner or charioteer, putting forth every effort to win. The highest good, in Milton's phrase, is "ever of hardest attempting," and is not to be realised by any man as on the surface of his nature.

(iii) Further, we note the call for a decisive severance from all that would hinder the soul in the fight for freedom and fulness of life. This we take to be, in part at least, the significance of Jesus' apparently stern dealing with the three doubtful disciples (Luke 9: 57-62). The link that binds the trio in an unhappy comradeship seems to be the clinging to something detrimental to a full discipleship. To each Jesus says in effect: "You are not taking this business seriously enough; you must let the lesser things go in order to lay hold upon the greater." The first offers effusively to follow Jesus anywhere: and our Lord forcibly reminds him that he must give the ordinary comforts of life the go-by if he is to bear a homeless, wandering Leader faithful company. The second is called by Jesus, but excuses himself from immediate obedience on the plea of filial duty: and our Lord straightway confronts him with the absolute demand of the higher duty. The third, like the first, volunteers his/

his service, but wants first to say good-bye to the folks at home: and our Lord replies in grave and serious warning, revealing the man's essential weakness of character and purpose,- his unstable soul will be warped from the new resolve by the pressure of the old ties to which he clings; if he goes home, he will not return to lay his life at Christ's disposal. To all three might have been said the word that was spoken to the last: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." In the moral conflict there must be no reservations, no half-measures, no "buts;" it calls for the cutting loose from all hindering, hampering ties, the definite acceptance of all the sacrifices involved.

(iv) Once more, we note the call for the discrowning of self

and the denial of the self-life on the part of all who would follow Christ's lead to moral victory. There is no more characteristic word of Jesus than His oft-repeated warning against that saving of the life which is the real losing of it, coupled every time with the summons to self-abnegation and the bearing of the cross: "If any man would come after Me, let him deny himself, and take up his cross and follow Me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the gospel's shall save it. For what doth it profit a man to gain the whole world, and forfeit his life? For what shall a man give in exchange for his life?"

(Mark 8: 34-37; cf. Matt. 10: 38, 39; 16: 24-26; Luke 9: 23-25; John 12: 25). Nowhere else in the teaching of Jesus is the stern/

stern and poignant reality of the moral struggle so starkly hinted. It is impossible not to feel how deep this recurrent demand of His goes, calling for a radical change in the fundamental principle of life, "a transvaluation of all values." It is a case not of letting go this or that thing which may prove to be an obstacle in the way to life, but of subordinating every wish, every impulse, every interest to the one great purpose. It is a case not of denying something to oneself, but of denying oneself altogether. It means self-abdication, self-repudiation - self-crucifixion even - and the setting of the will of Christ in the seat of government. "Nothing but what we might call a reckless abandonment of self, which never counts the cost or keeps anything back, is regarded as sufficient, if the first step is to be made in the new life." ⁽¹⁾ "The disciple," says Professor Gould, "is to follow the example of Jesus in giving up everything, even life itself, that belongs to the selfish interests, sooner than anything belonging to the higher purposes of life." ⁽²⁾

From these high and stringent demands of Jesus upon His followers - demands for a full preparedness, a passionate earnestness, an emphatic breaking away from all hampering entanglements, an effective denial of that self-life which makes the bearing on self the constant criterion of conduct - we cannot fail to mark how keen was/

(1) Caird, "Evolution of Religion," vol.ii, p.152.

(2) I.C.C. "Mark," p.157.

was His own sense of the stern exactingness of the moral battle to which He summoned men.

2. THE FATEFULNESS OF THE CONFLICT.

From these glimpses of the intense reality of the moral struggle, we pass to view the conflict in some of its phases and issues as the Gospel records of our Lord's life and speech reveal them - the forms the fight takes on for different men, and the results displayed in different lives and destinies; how men meet the many adversaries that bar the road to life's great goal, and how they either sink into sad and painful defeat or rise to splendid victory and blessedness.

(1) TYPES OF MORAL FAILURE.

Of the shadowed side of our immediate theme we find a wealth of illustration in the extraordinarily vivid parable stories of Jesus, which, for the most part, might well be taken as sketches from life touched with a penetrating intuition and a sympathetic imagination; and also in the reports of His personal encounters with actual, flesh-and-blood people of His earthly day. "This is the point," Professor Stalker maintains, (1) "at which the ethical teaching of Jesus differs most widely from the similar teaching of philosophy. The ethics of the philosophers bear a considerable resemblance to the teaching of Jesus in so far as the setting up of an ideal of character and/

(1) "Ethic of Jesus," p.83.

and conduct is concerned; but little or nothing is said by philosophers about the inability of men to attain to the standard, or of the manifold forms of failure exhibited in actual experience."

First we may spend a little while among the human portraits in the gallery of the Parables which are set as danger-signals regarding the moral life.

(a) The doom of the worldly, self-absorbed life is illustrated by the Parable of the Rich Fool (Luke 12: 16-20). The key to this parable is found partly in the words which precede it: "A man's life consisteth not in the abundance of the things which he possesseth" (verse 15); and partly in the words which follow it: "So is he that layeth up treasure for himself; and is not rich toward God" (verse 21). Neither in his abundant prosperity nor in the manner of its achievement lies the farmer's fault and failure, but in his entire engrossment in life's material interests: to these his nature is subdued, like the dyer's hand to what it works in. The story is a warning against the sin of reckoning the values and ends of life by material instead of by moral standards, in terms of worldly possessions and gratifications instead of in terms of spiritual instincts and possibilities. It is plain from many of His sayings, as we shall see again later, that while Jesus nowhere despises worldly wealth, He had an acute sense of its moral dangers, and feared its invasion of the sanctuary of the soul.

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In His eyes devotion to material goods was detrimental, even fatal, to the higher life, an almost insurmountable obstacle in the way of union with God. "Ye cannot serve God and Mammon" (Matt. 6: 24). "How hard it is for them that trust in riches to enter into the Kingdom of God!" (Mark 10: 24), And the Divine verdict falls in the case before us - the more awful because so brief and cold: "Thou fool!"

" . . . Left in God's contempt apart,
With ghastly smooth life, dead in heart,
Tame in earth's paddock as her prize."

The Parable of the Rich Man and the Beggar (Luke 16: 19-31)

carries the same general lesson as the foregoing - the blurring of the soul's vision to life's true values by worldly prosperity, the narcotic effect on the spirit of abundant ease and luxury; yet here the special stress seems to be on the petrifying of the heart against the appeal of human need, though the need be near and the appeal urgent - the sin of sheer selfishness. Lazarus "laid at his gate" - that is a fact of cardinal importance in the spiritual history of Dives: a daily opportunity for the exercise of a kindly humanity, a brotherly helpfulness, - an opportunity neglected or ignored because of "fulness of bread." No accusation of gross wickedness or grasping miserliness or brutal unkindness is brought against him; he is simply pictured as soaked in the selfishness of a full-fed indifference, turning an eye blinded by the love of luxury on the social claims that rise/

around his feet - and damned because of it. It is another warning, touched with lurid light, for those who "trust in riches." "Wealth," says Shailer Mathews,⁽¹⁾ "Jesus showed to be a good, but a good only when it is a social good, and when its pursuit does not weaken those impulses within a man that go out towards his fellows, and so render him unfit for the Kingdom of Heaven. Inevitable and fearful punishment awaited the man whose wealth brought no joy to others than himself."

(b) The peril of moral slackness and unreadiness is pictured in the Parable of the Ten Virgins (Matt. 25: 1-13). As often in the parabolic teaching of Jesus, the leading lesson is here driven home by a vivid contrast, by bringing together two opposite types of character, two opposed courses of conduct: the shiftlessness of the foolish five is set off against the preparedness of the prudent five. The surprise of the midnight cry: "Behold, the bridegroom cometh," brings the revelation of the fore-thought or the want of it, of the fitness or the unfitness, whereby the fate of the respective groups is decided. Whatever the arrival of the bridegroom, or the coming of the Son of Man (verse 13), may be taken to mean, we may legitimately take the story as voicing a monition against the folly of unreadiness for life's moral and spiritual crises, those fateful moments of emergency which arise sometime; somewhere in every life along the line of the life. The evil result/

(1) "Social Teaching of Jesus," p.148.

result of slackness then, of an unbraced, unready habit of life, may be the losing of some rare chance of spiritual progress, the missing of some splendid opportunity of moral conquest - which may not come again. For the shut door fronting the late-comers speaks not only of the folly of unreadiness, but of the irrecoverableness of the chances that have been missed through that unreadiness.

"Let a man contend to the uttermost

For his life's set prize, be it what it will!

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And the sin I impute to each frustrate ghost

Is, the unlit lamp and the ungirt loin."⁽¹⁾

(c) The crime of sheer hardness of heart is set forth in the Parable of the Unmerciful Servant (Matt. 18:23-35). The

light thrown upon this story by its setting only serves to render more compelling the moral message which it carries on its face. Jesus has been speaking of injuries and the way in which an offending brother should be dealt with. Peter strikes in with his question as to the limits of forbearance and forgiveness; and Jesus in reply demands an infinite willingness to be appeased, a response of grace which does not keep accounts and is quick to pour itself out in healing word and reconciling deed. To enforce that lesson the tale of the unforgiving servant is told. The Master paints a picture of the double hatefulness and hurtfulness of the implacable spirit, returning like a boomerang to hit the man who manifests it towards/

(1) Browning, "The Statue and the Bust,"

towards his fellow; he who stubbornly cherishes harsh and bitter feelings towards another and refuses, even after personal experience of the mercy of God, to show a like spirit of spontaneous, forgiving love, renders himself liable to the judgments of God, the doom of the unforgiven. "So shall also My heavenly father do unto you, if ye forgive not everyone his brother from your hearts." It is possible to make shipwreck in the moral life quite as certainly by way of a hard lack of sympathy and fellow-feeling as by way of worldliness or slackness, or by way of sensuality and passion. It was not his huge original debt that earned for this man so drastic a punishment, though the remission already granted was instantly revoked, and the weight of his old indebtedness fell back upon him; it was his icy, unfeeling temper, his merciless treatment of his fellow-servant. "No mercy for the merciless," says this vivid human story; "No forgiveness for the unforgiving."

(d) The curse that comes upon mere uselessness of life is portrayed in the Parable of the Barren Fig Tree (Luke 13: 6-9). Here we step for a moment out of the gallery of human portraits into that of nature-pictures; though, when Jesus speaks of trees or flowers, of birds or sheep, of clouds or corn, men as individuals or men in the mass are never far away from His thought; and in this parable we have one more glimpse of the serious earnestness of the moral life of man. It is a parable of judgment, national, no doubt, in its primary reference, yet individual also in its application/

application, exposing the culpable failure of all lives that are content to be morally useless and spiritually barren; and its impeachment of such lives is twofold - it condemns them because they are unfruitful and because they are hurtful. The first count in the indictment is fruitlessness. The prime business of a fruit-tree is to bear fruit after its kind; and the prime business of a life is to bear fruit after its kind. If men bear no fruits of fine character and fair living, or if the harvest be poor and meagre, they stand condemned for failing to accomplish the task which they were born to accomplish, as worthless alike to God and to men. In

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Martineau's words: "Since the severe prerogatives of an existence half-divine are ours, to wear away life in unproductive harmlessness is innocent no more." But the arraignment is still heavier: the fruitless tree is hurtful where it stands, - it "cumbers the ground," it draws the sap and strength out of the soil, and, running all to leaf, throws a baleful shade over the vines that grow beneath. And the fruitless life adds this to its condemnation, that, useless in itself, it also keeps both sap and sun, both light and life, from other lives.

In sum: it would appear, from the parable-pictures on which we have been gazing, that in the eyes of Jesus the general cause of moral failure and shipwreck is not so much an active wickedness or a positive viciousness, as/

(1) Quoted by King, Op.Cit. p.178.

as an inveterate insensitiveness of soul to moral issues, calls, and claims; that the failure to be good and to do good is the fundamental and fatal sin.

Secondly, we may glance at some of the types of moral failure represented by actual living men with whom Jesus came into more or less immediate moral contact.

(a) The Rich Young Ruler (Matt. 19: 16-22; Mark 10: 17-22; Luke 18: 18-23).

It has been thought that Dante pillories this man in the third canto of the "Inferno" in the words: "the shade of him who made through cowardice the great refusal;" ⁽¹⁾ and whether the identification be correct or not, the judgment seems to apply not inaptly to the case in hand. Everything appears promising enough up to a point. The threefold Gospel record shows us a youth of a sincere mind and an earnest temper, with a clean record, a sense of imperfection, and a longing for the highest life, winning withal the affectionate regard of Jesus and His desire to attach so choice a spirit to Himself. Yet Jesus saw that he "clung to his wealth in a way quite incompatible with any just estimate of the higher good; that there was hidden in that love of riches a luxurious self-love and a lack of sympathy with the want of men that made it endanger the very roots of character." ⁽²⁾ And when at length the crucial test is applied: "If thou wouldst be perfect, go, sell that thou/

(1) Cf. Farrar, "Life of Christ," p.451.

(2) Gould, "Mark," p.191.

thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me" (Matt. 19: 21), he breaks down utterly. He lacks the courage to face the exacting cure for his soul's unrest. The sigh and the sadness with which he turns away from the sacrifice demanded are tokens of his consciousness that Jesus has truly diagnosed his trouble and prescribed the remedy for it. It is as if a man were to enter a physician's consulting room to be examined, thinking that some simple tonic will be all that is needed to set him right, - only to be confronted with the instant necessity of a major operation if his life is to be saved, from the very thought of which he shrinks in dread and dismay. For the young man the way to life is too high and hard: through cowardice he makes the great refusal.

(b) Pontius Pilate (Matt. 27: 11-26; Mark 15: 1-15; Luke 23: 1-7, 13-25; Cf. John 18: 28-19: 16). Plainly the epithet "opportunist" is writ large over all the gospel portraiture of Pilate. In order to stand well with Caesar's subjects and with Caesar himself, the representative of Roman justice lets that august thing, Justice, be overset by the storm of the popular demand, worked ^{up} into destroying fury by the hate and malice of the Jewish hierarchy. Every glimpse of him we have under the searchlight of Jesus' presence and speech - his evident friendliness for the Prisoner throughout; his first emphatic verdict of "not guilty;" his effort to get rid of the case by sending Christ to Herod; his playing off of Jesus against Barabbas; his/

his attempt to arrange a compromise, the pillar of scourging rather than the cross of death; his ^{too} dramatic washing of his hands in face of the mob before his final capitulation, - all this reveals the soul of the man: feeling the urge of justice to set Jesus free, yet unwilling to risk his position with his subjects and the wrath of his imperial master. Before now, Pilate had had trouble with the Jews, and had been forced to yield to their fanaticism for the sake of peace and place; ⁽¹⁾ and when they flung at him the threat, but thinly veiled: "If thou let this man go, thou art not Caesar's friend," they knew their man. Tiberius did not love commotions in his subject-lands; and Pilate would neither court investigation nor risk dismissal. All his tampering with duty and with justice availed him nothing in face of the ruthless, relentless temper of the Jews. They were out for blood, and blood they would have. In the end the strength of Jewish fanaticism once more prevailed over the weakness of the time-serving Roman. On the rocks of compromise Pilate makes moral shipwreck, and stands for ever in history as the man who failed in the day of the ordeal because he would not obey the voice of truth and follow the right in scorn of consequence.

(c) Herod Antipas (Matt. 14: 1-12; Mark 6: 14-29; Luke 9: 7-9;

13: 31, 32; 23: 6-12). In his contacts with John the Baptist Herod appears as a weak-minded sensualist; and in his contact with/

(1) Josephus, "Antiquities," xviii, 3, 1. Cf. Stalker, "Trial and Death of Jesus Christ," p.59.

with Jesus on the Day of the Cross he appears as a curious, vulgar trifler. The two portraits coalesce into that of a luxurious and flippant pleasure-lover. The only word of pure contempt that came from the lips of Jesus was spoken of this man, within whose reign practically the whole of His life fell, and within whose dominions nearly the whole of His ministry was fulfilled - the blistering phrase "that fox;" exposing, as it does, the sly design to get rid of another troublesome preacher of righteousness by a threat which he had not the courage to execute, not wishing to bring upon himself a second time the odium of having slain a Prophet.⁽¹⁾ The revulsion and recoil of Christ's pure soul in the presence of such a man revealed itself in a stern, unbroken silence to all his garrulous questionings, a silence more significant and more searching than speech. That silence, we may take it was Jesus' rebuke of the idle, casual curiosity of Herod, who saw in the Prophet of Galilee little more than a diverting showman who could do something new and fresh in the wonder-working line: "He hoped to see some miracle done by Him." Doubtless, also, the silence was Jesus' reaction against the blatant sensualism of Herod's life, His condemnation of the man whose paramour had been more to him than the messenger of God. Nor need we hesitate to mark in the silence Jesus' attempt to rouse a seared and slumbering conscience to action: He stood dumb throughout that strange half-hour in the midst of Herod's courtier-train that the voice of the murdered Baptist might be heard/

(1) Cf. Plummer, "Luke," p.349.

heard. But in vain; there was no response; the last appeal of the silent Christ had failed, foiled by the sheath of base godlessness that enswathed the soul of Herod.

(d) Judas Iscariot. (Matt 10: 4; 26: 14-25, 47-50; 27: 3-10; Mark 3: 19; 14, 10, 11, 18-21, 43-45; Luke 6: 16; 22: 3-6, 21, 22, 47, 48; Cf. John 6: 70, 71; 12: 4-6; 13: 21-30; 18: 2-5).

All the Evangelists dub Judas "the betrayer," "the traitor;" yet, even with the Gospels open before us, it is far from easy to find the authentic clue to his character and fate. The outward facts of the case seem simple and straightforward enough; it is when an attempt is made to get at the soul-history behind the facts that the difficulties begin. Here, undoubtedly, is one of the standing problems of the Gospel history. A string of modern writers, after the manner of the day, have sought to mitigate in one way or another the unparalleled baseness that the evangelic writers lay to his charge, and to rehabilitate his so deeply tarnished reputation - from De Quincey, who views him as an overwrought Jewish patriot seeking to force Jesus into a situation where He must assert Himself as Israel's King-Messiah; down to Middleton Murry, who makes Judas out to be the real hero of the apostolic band, between whom and his Master there was a "secret understanding," whose act of betrayal was an "arranged affair" between the two, in vulgar parlance - "a put/

put-up job." ⁽¹⁾ One's greatest difficulty about all such white-washing theories is just this - that there is never so much as a hint of a hint of anything of this kind in sacred scripture, which consistently speaks of Judas in a tone of keenest moral repulsion. After all, we know little about Jesus and His associates except what those who knew Him and them best have told us; and at any rate they stood nearer to Jesus and to Judas than any apologist of the Man of Kerioth.

If, then, we are to take the Gospels as our guide there seems little room for doubt that AVARICE was at least one of the besetting sins of Judas. What else would have led him to misappropriate the slender funds of the little fellowship (John 12: 6), or in the end to sell his Master for a mere handful of silver, even if that was only a first instalment of the price, a sum in hand to whet his cupidity and hold him to his bargain? Yet a careful scrutiny of the strange, dark story would seem to suggest the possible presence and operation of other motives as well, eating like corroding acids into the soul of the man. For example, there is room for JEALOUSY to have played its part in his undoing. It would appear that he was the solitary Judean in the company of Apostles, the rest being Galileans; and the Judeans regarded themselves as the "elite" of their race by breeding and culture. As a Judean he would be inclined to look down upon his rough, simple comrades from Galilee, and would expect to be given some pre-eminence over them; but,

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(1) Cf. Murry's "Life of Jesus," pp. 208, 212-214.

to his chagrin, he finds that Jesus leans more and more on the untutored men from the north, and the demon of jealousy takes possession of his embittered heart. And again, AMBITION, disappointed ambition of a larger kind, may have helped to destroy him. Doubtless, like the rest of the Apostles, he had cherished dreams of a Jewish Kingdom of God on earth, in which he himself would fill a leading "rôle." Disillusionment came to them all in the end, to the keen mind and cold, calculating heart of Judas sooner, perhaps, than to the duller minds and warmer hearts of the others. There are plain hints that he had never fully yielded to the personal spell of Jesus, as the rest had done, - a surrender of love that saved them in the hour of the trial of their faith; and when the final crash drew inevitably nearer, and he knew himself deceived, he became a ready tool for the devil's hand and work. Anyhow, he fell: sinned in the face of repeated warnings, sinned against light, against love, against trust and high privilege - the most conspicuous, the most tragic, moral failure in Christian history.

In these last few paragraphs we have glimpsed the course of the moral battle, the fight in the soul and for the soul, moving through deepening shadows to the ultimate darkness; and have seen, as Jesus keenly saw from some of the lives that for a little while touched His own, how from the same general root/

root of inveterate moral insensitiveness may spring the bitter fruits of utmost moral disaster and tragedy; how this unhappy state of soul furnishes a field of invasion and operation for the most sinister powers that war against the soul. But now we leave the darker side of the picture to look upon a brighter; we turn from the shame of defeat in the moral arena to the splendour of victory.

(ii) FRUITS OF MORAL ACHIEVEMENT.

For our illustrations of this aspect of our theme we return to the Beatitudes, which gave us our Vision of the perfected character as seen and defined by Jesus. [If it be felt that a strict symmetry of form and method should here call for further exploration of the parable-stories of Jesus from the altered angle, and for some treatment of His contacts with the men whose souls were touched by Him to finer issues, that is, for a presentation of types of moral victory and attainment, - it may be suggested that already, in our discussion of the ethical characters and qualities enshrined in the Beatitudes, we have sufficiently dealt with this side of the subject; and that, while bearing these in mind, we may now profitably give our attention rather to our Lord's conceptions of the fulness of life and the wealth of blessedness that belong to those who emerge victoriously from the moral struggle. This course, even at the risk of seeming breach of form/

form, we deem it best to follow.]

All the Beatitudes, [then], as we have already noted, are in two parts, the second clause in each case expressing the result of realising the quality or character described in the first clause; that is to say, the happiness that Jesus promises in each case grows inevitably out of the quality named, the benedictions come upon those who have morally fitted themselves to receive them. It is with the results, thus ethically viewed, that we are now concerned; and here Votaw's remark may well be borne in mind: ⁽¹⁾ "These blessings, although varied in form, are kindred in meaning; they promise not so much a number of definite things, as they convey the idea in various ways that the entire good of which God is the Creator and Provider will come to those who sincerely seek it in the way He appoints." It does not seem necessary to enter now upon any discussion of the question of Rewards and their place either in the teaching of Jesus or in the moral life; what we are aiming at is simply to see how Jesus envisages the issue and result of life lived on the lines He lays down.

(a) "Theirs is the Kingdom of heaven." "The Kingdom of Heaven"

is the first evangelist's characteristic way of putting what must be regarded as at least one of the fundamental categories, one of the master thoughts, of Jesus' teaching; while the other synoptists prefer "the Kingdom of God." There can be little doubt that the two phrases are synonymous, the former being, in all/

(1) H.D.B. xx. vol. p.18.

all probability, simply an echo of the habitual Jewish custom of substituting other expressions for the Holy Name. ⁽¹⁾ As there is no full and formal definition of the idea in the Gospels (or indeed in the New Testament), much discussion has arisen as to the proper significance of the phrase on the lips of Jesus, - one of the leading points at issue being as to whether He laid the main stress on the individual or on the institutional aspect of the kingdom. With this point we shall have occasion to deal more fully later; for the present it must suffice to say that, while both ideas are undoubtedly present in His teaching, - there are sayings which view the kingdom as a personal and individual possession, for example, the parables of the Treasure and the Pearl (Matt. 13: 44-46); and there are sayings which regard it as a social and corporate institution, for example, the Parables of the Tares and the Net (Matt. 13: 24-30; 47-50) - and while these conceptions are not antagonistic but complementary we are yet constrained to think that, on the whole, the leading emphasis is laid by Jesus rather upon the individual bearings of the great idea than upon the social or collective; that He thinks mainly of the kingdom as a spiritual principle living and working in the hearts of men, and speaks of it more in terms of the soul than of society. He is little concerned with the outward forms the kingdom may assume, or with the machinery that is to bring it to pass as a corporate institution, and He fixes its/

(1) Cf. Wendt, *Op.Cit.* vol.i. p.371; Klausner, *Op.Cit.* p.242.

its true seat and centre in the inner life of the soul (Cf. Matt. 6: 33; Luke 17: 20, 21). In fine, we may venture to lay it down that for Jesus "the kingdom" is primarily an interior condition of loyal obedience to the Divine Will, manifesting itself first of all in individual righteousness, but also and inevitably, since strong social forces are set in operation - love to man as well as love to God - in an ever-expanding social righteousness, embracing the "realm", or community of souls, over which God bears "rule."

So, when Jesus says of "the poor in spirit" that "theirs is the kingdom of heaven," we take His meaning to be, first of all, that they are in essential harmony with the mind and will of God; that the law of the kingdom is written in their hearts and operative in their lives, marking them out as true citizens of the heavenly realm. theirs is the kingdom because they are the king's in loyal trust, dependence, and obedience. further, we take it that the promised "blessedness" implies the possession and enjoyment of all the characteristic privileges of the kingdom - the peace, the power, the joy, the fulness of life that flow from a full fellowship with God and from a loyal obedience to His will. And, since the kingdom is to be regarded as both present and future, in being now and still to be in its perfection, we conclude that the enjoyment of its blessings is not to be deferred to a vague and distant hereafter, but is to be a present and realised experience, ever moving and ever deepening towards the/

the ideal fulfilment in that "one, far-off, Divine event to which the whole creation moves." Theirs is - and is to be - the Kingdom of Heaven.

(b) "They shall be comforted!" In this and in the five following beatitudes the future tense appears; and some expositors would give a consistently and an almost exclusively eschatological significance to these benedictions, and, indeed, to the whole octave. Once for all it may be said that, while we believe there is present in all the beatitudes a hint, and maybe more than a hint, of an ineffable blessedness beyond the mortal scene; we are yet constrained to hold that to make this the whole or even the main reference is to take the life and soul out of every one of them. With Wendt⁽¹⁾ we maintain that "it would be very absurd to say, in characterising Jesus' doctrine of the Kingdom of God, that He has removed the scene of that bliss entirely from this earth and laid it on the other side of the grave. The essential point rather is that Jesus, in making the fatherly love of God to man His primary principle, and in accordingly maintaining the certainty for God's saints of a future heavenly life of eternal welfare, could also draw the still wider conclusion that God's saints even on earth obtain absolute protection against all evils and dangers, an absolute bestowal of all necessary good things, and a true and pure felicity."

Hence we are not to think of the "mourners" as merely waiting/

(1) Op.Cit. vol.1, p.225.

waiting, wistful, expectant, and weary oftentimes, until the full advent of the Divine Kingdom for their comforting, but as finding open and flowing fountains of comfort now, "here where men sit and hear each other groan." Doubtless, comfort from direct Divine sources stood first in the thought of Jesus in pronouncing His blessing on the mourners, the secret, ineffable comforts of "the Father of our Lord Jesus Christ, the Father of mercies, who comforteth us in all our affliction" (2 Cor. 1: 3, 4); yet the undefined openness of the second clause does not exclude elements of comfort arising from the human experience and environment of those who, by personal contact with sorrow and pain, have been touched to sympathy and to fitness for ministry to others' needs. Here, too, are sources of effectual comfort: in the clearer vision of life's purpose and values that dawns on eyes "euphrasied, healed, and cleansed by tears;" in the kindlier view of one's fellows and their needs; in the richer contact with reality; in the opportunity and power of making life truly great through the occasions which call for self-givings and self-denials.

(c) "They shall inherit the earth." This facet of the jewel of blessedness, like the other two whose radiance we have caught and like others yet to be glimpsed, emits a ray of ancient Hebrew colour. As Votaw remarks,⁽¹⁾ "When Jesus promised that the meek 'shall inherit the earth,' He adopted the popular phrase of the Hebrew covenant conception, which was then in use among the more deeply/

(1) H. D. B. Ex. vol. p.19.

deeply religious as a symbolic expression to denote all those good things which were to come with the Messianic Kingdom. The material and ephemeral elements of this hope Jesus passed by; but the spiritual content of it, the inspiring expectation that God would triumph over the world in the person of His faithful and obedient servants among men, He re-affirmed." At first hearing it sounds like a very daring paradox to say that the meek "shall inherit the earth." World-conquest and world-possession are not usually linked with meekness, but with ambition, violence, self-assertion. But plainly Jesus was not thinking about world-ownership in any literal or materialistic sense at all; nor was He encouraging His followers to dream of any such thing. That such an idea was clean contrary to His whole spirit and outlook is clear from His rebuke of the sons of Zebedee, when they sought to secure for themselves positions of honour and glory in the coming kingdom. Not that way lies the reward of meekness. Nor can we think that all that Jesus meant by the words "inherit the earth" was that the meek should possess the world in a sort of metaphorical or poetic way - as, for example, a man who loves paintings may be said to "inherit" a great public picture-gallery, or as one who revels in natural beauty may be said to "inherit" the landscape that sets his spirit thrilling with delight;⁽¹⁾ that is too feeble and far-fetched a meaning to attach to the words of Jesus here/

(1) Cf. Wright, "Sermon on the Mount for to-day," p.60.

here. Votaw's suggestion is, we believe, the true one: that Jesus was thinking of God's spiritual conquest of the world, and of the share which "the meek" - the self-controlled because God-controlled - would have both in the process and in the culmination of that great enterprise. Spite of all tokens to the contrary, the meek are moving with God, in steady and royal advance, into the great heritage - the kingdom and dominion of the spirit which it is "the Father's good pleasure to give them" (Luke 12: 32), - the only true conquest and possession of the world. The future, the true world-dominion, is with Christ and with those whose souls have been baptised into His spirit.

(d) "They shall be filled." At an earlier stage we noted the significance of Jesus' linking of blessedness with high ethical desire as such, the emphasis laid upon an eager longing for righteousness as in itself an enrichment of the soul and as the secret of successful moral and Christian achievement. The spiritually avid are happy even in the pursuit of the coveted prize. But the greater joy of possession is not to be denied them. The inward yearning is not to be in vain; the ideal is not always to remain an ideal only. They who hunger and thirst after righteousness - after the perfect life for themselves and the perfect reign of righteousness in all the human world - they "shall be filled," filled with that towards which their desire is kindled. "It is the teaching of Jesus that every one who really wishes to be good will be good; those who seek the supreme/

supreme righteousness and whose souls are athirst for God, will be satisfied with the object of their desire." ⁽¹⁾ It is the glory of the Gospel that to every desirous soul is promised and given the attainment of God's ideal for him. Nor is the harvest of desire wholly reserved for the life beyond. Even as the longing is present, an abiding urge within the soul, a rich and pure benediction in itself, so also the satisfaction is present, present and progressive, a deepening splendour in the life, a daily growing into the character and life of God and into union with His world-purpose, to be crowned in the day of the new heaven and the new earth, wherein dwelleth only righteousness.

(e) "They shall obtain mercy." ⁽²⁾ Bruce remarks that this

beatitude states "a self-acting law in the moral world: the exercise of mercy tends to elicit mercy from others - God and men." Certainly, as we have seen Jesus makes a merciful spirit the passport to the forgiving mercy of God. Freely do the forgiving obtain that forgiveness which is fundamental to all blessedness; and there is no mercy with God for those who are merciless with men. In this high region of the Divine dealing with men we may well speak of a "self-acting law." In the realm of mutual human relations this may not appear so evident. Among men it does not always happen that kindness is met by kindness, mercy by mercy; the generous response is not always given to the generous approach. Yet here, too, the same tendency, if not the same law - mercy for the merciful - is observable. On the/

(1) Fisher, "The Beatitudes," p.56.

(2) "Expositor's Greek Testament," in loc.

the whole, it can be said that we determine men's attitude to us by our attitude to them: most men have their best selves drawn out towards a really compassionate life.

"Be noble! and the nobleness that lies
 In other men, sleeping, but never dead,
 Will rise in majesty to meet thine own;
 Then wilt thou see it gleam in many eyes,
 Then will pure light around thy path be shed,
 And thou shalt nevermore be sad and lone."⁽¹⁾

Thus, even now, the outgoing of the merciful spirit, the temper and practice of a true humanity, wins from God the gift of mercy and from men the returning grace of mercy, though, doubtless, the supreme "obtaining" of mercy will come in the day when "the works of earth are tried by a juster Judge than here," and through the lifetime of eternity.

(f) "They shall see God." The mystics have made this beatitude peculiarly their own. With hushed, yet eager, hearts they have prayed and panted for the sight of God's face, for the "beatific vision," as the very acme of ecstatic joy; and there is a deep truth and an appealing beauty in their dream and desire. "As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psalm 17: 15). Yet the promise points beyond the sudden glory of a vision to a state and habit of intimate communion. For once again Jesus catches up and sends forth enhanced a gleam

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(1) Quoted by King, Op. Cit. p.222.

from the Old Testament; in its origin, as Montefiore points out, ⁽¹⁾ the phrase to "see God," or to "see God's face," is a metaphor drawn from Oriental court ceremony; and in ancient Hebrew usage it arose out of the fact that men deemed it a high privilege to come into the presence of an earthly king (Cf. 1 Kings 10: 8; 2 Kings 25: 19; Esther 1: 14). To "see" the King meant to be admitted to a personal audience with him; and those most intimate with, and honoured by, the King had the right or the privilege of unimpeded access to the royal presence. So in this rich promise, wherein the old phrase, expressive of the highest bliss (Cf. Psalm 17: 15; 11: 7; 24: 3-6), is touched by the alchemy of Christ, to "see God" is not merely to gaze in fleeting rapture on His face, but to stand and dwell in His presence in heart-to-heart converse and fellowship. "To see God is to be near Him, and to know Him, and to rejoice in Him, in one." ⁽²⁾ This privilege of "the pure in heart" is not a mere unrelated reward for their goodness, but an essential result of their character; and thus it is not solely an eschatological event, - for while the perfect vision and the perfect communion belong to the future, there is a present vision which increases day by day with the growth of the pure in heart, and there is a present communion which is the joy and strength of all their living. ⁽³⁾

(g) "They shall be called sons of God." Here is still another familiar Hebraism, common to both Testaments, baptised into Christ/

(1) Op.cit. vol.ii, p.240. (2) Montefiore, Op.cit. vol.ii, p.38.
 (3) Cf. H.D.B. Ex. vol. p.20.

Christ (Cf. Hosea 1: 10 (quoted. Rom. 9: 26); Is. 43: 7; 63: 19; Matt. 5: 45; 1 John 3: 1). The absence of the article seems to make it plain that Jesus is thinking not so much of any such external thing as title, rank, or status, as of inward quality, of character, of moral resemblance - the "family likeness to God," the spiritual affinity which proves the parentage. The peacemakers "shall be called God's sons" because in this essential characteristic they are like Him, the God of peace. ⁽¹⁾ Yet not only to be, but to be "called", "sons of God," is here set down as the special blessing of the peacemakers. They are to have the happiness of being known and recognised, in the language of religion, as God's own children, or in the language of ethics, as belonging to the highest in character and life. "Wherever reality is understood, among deep-sighted men and in the presence of the angels of God, they shall be approved as akin in nature and spirit to the Eternal Father of mankind. All men by their creation are His offspring, His children, but these have truly qualified for the title, have made good their birthright." ⁽²⁾

(h) "Theirs is the kingdom of heaven." So the wheel of benediction comes full circle; so, through a varied wealth of blessing on the mourners, the meek, the desirous, the merciful, the pure and the peacemakers, the octave of felicitation sweeps round at last to its starting-point, linking the loyal/

(1) Cf. H.D.B. Ex.vol. p.21.

(2) Wright, Op. cit. p.88.

loyal with the humble in the benison of "the Kingdom." One cannot fail to recognise the beauty and fitness of this chiming together of the initial and the final notes; for "the Kingdom" gathers into itself all the gains of moral endeavour, all the fruits of moral achievement, embraces all conceivable ethical good and brings absolute spiritual well-being. The blessings detailed in the six intervening verses are but special aspects of the bliss that is summed up in being sons and citizens of the Kingdom of Heaven. And the loyal are pre-eminently such. they give proof of their affinity and their moral quality by their unfaltering allegiance to the noblest ideals in the teeth of all antagonisms. For "righteousness' sake," for Christ's sake, they are strong to endure unto the uttermost, unto the end. Their rightful place is in "that new order of noble souls who count not their life dear unto them, if they may fulfil their course of faithful service for God and men."⁽¹⁾ The Kingdom in its fulness of privilege belongs to them because they belong entirely to the Kingdom; and the King Himself will vindicate their fidelity - here, in their own personal experience; yonder, when "the kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever" (Rev. 11: 15).

We may now halt for a moment to scan the road by which we have travelled, before entering upon the last and longer stage of our journey. At the outset our attention was given to the Moral Claim and Authority of Jesus, the essential basis of

(1) Wright, Op.Cit. p.97.

His ethical supremacy, in virtue of which He bids men follow Him to the heights of moral and spiritual attainment.

And in this connection we reviewed His attitude towards the Jewish Law, and, incidentally, towards the idea of Moral Law as such; His penetrating knowledge of human nature, His decisive verdicts on motive, character, and behaviour, and His commanding call for absolute trust and obedience; and, finally, His vast, unparalleled assumption of the right and power to determine the future and eternal destinies of all men.

With this high, impressive vision of Jesus before our minds, we proceeded to consider His unique conception of the Moral Ideal, of the good, the perfect life as manifested alike in the realm of character and in the region of behaviour, - taking as our guiding lights the octave of Beatitudes which introduces that fundamental document of Christian Morality - the sermon on the Mount, and sundry other characteristic ethico-religious utterances of our Lord; and bearing in mind that Jesus Himself, in His character and career, is the best illustration and interpretation of His teachings; that He is the Ideal incarnate, in Himself exhibiting the moral type and standard for all His followers.

Then we glanced at His realistic and searching envisagement of the great Moral Battle ever proceeding in and for

the souls and lives of men, -

noting His counsels concerning the stern and urgent reality of the fight that must be waged if the beckoning summits of goodness are to be won; His warnings of the subtle, strong antagonisms, within and without, that contest the soul's advance; and His account of the shining hopes and inspirations which are the "great allies" of the pilgrim-soldier of the Ideal. In the parable-pictures of Jesus, and in the reports of His moral encounters with living men, we found pregnant hints of the darker phases and issues of the struggle; and, once more in the Beatitudes, we beheld its brighter side, the rich and manifold harvest of blessedness that is the portion of those who endure and conquer.

In all this we have been seeking not to exhaust, but simply to illustrate, the successive aspects of our theme, and to prepare the way for our main enquiry - namely,

what Jesus has to tell us concerning the Moral Dynamic, that "Power to goodness" which, infused into their souls, lifts men above themselves and above the world, and carries them on, through stress and strain, to the white peaks of moral perfection and spiritual beatitude. To this concluding and culminating part of our quest we now turn.

SECTION FOUR.JESUS AND THE MORAL CONQUEST.

If it be granted that one of the chief objects, and consequently one of the main tests, of a religion is power - power to rule self, to master circumstance, to conquer temptation, to overcome the world; power to bring the whole being and life into conformity to the will of the Highest - then, in any survey the blended religious and ethical teaching of Jesus the question of the incentive to and power for moral action becomes all-important. To win a vision of the ideal and of the blessedness which belongs to it is not enough. Still the urgent demand arises from the soul gazing upon the alluring vision: "Where and what is the dynamic force that will render possible the realisation of the ideal in human nature and experience?" It is one thing to set up standards of behaviour; it is another thing to supply the dynamics of duty. There is nothing so melancholy, so tragical, as a pattern set before a man which he has no strength to work out into the stuff of life, as to lift the eyes upon moral altitudes which one is unable to climb. The way of life which Jesus portrays and embodies may be incomparably fine, and its accompanying blessedness supremely fair; but unless He can show us how to achieve it, unless He can introduce us to the sources of power and the secret of victory, it all remains a mere dream, the more tantalising because of its surpassing beauty.

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But/

But it is just here that the greatness of the ethical leadership of Jesus and the wonder of His moral message break full upon us; here He rises toweringly above all the world's moralists of all the ages: for He shows how the gulf between the actual and the ideal may be crossed, how the contradiction between man's moral desire and man's moral impotence may be overcome. Other ethical codes and programmes have offered counsels of perfection to men; but the fatal defect in all of them has been their failure, in face of the ingrained evil of the human heart, the innate weakness of the human will, and the insistent attack of opposing forces, to furnish the means for carrying out these counsels into practice. To provide men with this motive-power has always been the despair of moral teachers. Philosophical ethics and Christian ethics bear each other company so far, indeed, along the road to the moral goal; they are at one in postulating man's natural capacity for moral endeavour and achievement, and, in a measure, in prescribing what ideally man should seek to be and to do. But, while Speculative Ethics halts there, unable to go farther, Christ goes all the way, showing how man's inherent moral capacity may be quickened and developed, and how the ethical ideal may be made incarnate in a human life. "The world's masters of morals," writes Dr. Carnegie Simpson,⁽¹⁾ "have simply trifled with the question of character, and with the problem of how man actually is to be made good, in comparison with Jesus/

(1) "The Fact of Christ," p.82.

Jesus . . . In this domain His name holds the field."

The task before us now is to try to unfold our Lord's teaching as to the motive-power of the good life, the highest life; and we shall consider firstly, the essential nature or elements of the moral dynamic; secondly, its characteristic modes or principles of operation; thirdly, the conditions requisite for its full reception; and finally, the inevitable effects of its presence and working in the soul and life of man.

1. THE MORAL DYNAMIC : ITS ELEMENTS.

At the outset we may lay it down, as implicit in the whole ethical outlook and teaching of Jesus, that the Moral Motive-power, like the Moral Ideal itself, stands vitally and essentially related both to man and to God. It springs from a higher source than man himself, and comes to him clothed with an infinite and absolute authority; yet it finds a native basis, and makes its appeal to an inherent principle, in man's moral nature. The dynamic which is to lay hold of a man and carry him on to the realisation of the Ideal is at once objective and subjective; divine and human; transcendent, and yet capable of clothing itself with man's moral powers and spiritual capacities to their quickening and reinforcement. Only so can there be a true human response to the divine urge; only so can man be lifted above his natural imperfections and inherent weaknesses.

Now, when we ask - Where, in the teaching of Jesus, is such a dynamic disclosed? - the answer seems to lie immediately to our hand. A single sentence unveils it; indeed, it is gathered up into the compass of a single word - the supreme word of Christian Ethics, the organising idea of New Testament morality, "the holy of holies of the Christian moral world" - Love. "In Christian Ethics," says Haering,⁽¹⁾ "love is the be-all and end-all. . . . Where is there another system of ethics which could express so simply by a word the End, the Norm, and the Motive of action? . . . End and Rule and Motive are all contained in the one word Love."

When/

(1) "Ethics of the Christian Life," pp.131, 56.

When Jesus condensed the whole Law into the great twofold Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . And thou shalt love thy neighbour as thyself" (Mark 12: 29-31), He not only laid down the final law of the completely ethical life, making love the all-inclusive virtue, but He also disclosed the ultimate source and spring of all moral life and power; He not only bound upon man a supreme duty, but He also pointed out the one pathway to all true ethical attainment. For love is both the chief "commandment" and the paramount energy of life, touching, quickening, and engaging all man's highest powers.

Further, when Jesus took love as His point of departure, setting it down as the pith and core of the matter, the very secret and essence of life, He seized upon the central principle alike of God's nature and of man's. He brought man and God together in vital union; He gave the world a new vision and criterion of God and a new estimate of man, a new hope for man's striving, aspiring spirit. "The love that constitutes the master principle of moral life is identical in God and man." ⁽¹⁾ Love the central power, as well as the fundamental rule, of all true morality - this we take to be the distinctive revelation of Jesus concerning the moral life, His peculiar contribution to the ethical thought of the world; and now we proceed to explore the leading presentations of love as the great moral dynamic in the earlier gospel/

(1) Mackintosh, "Originality of Christian Message," p.139.

gospel records of his teaching - its Godward, Manward, and Christward aspects or elements: Love as trust in the fatherly love of God; as fellow-feeling for one's human brothers; and, linking these together and furnishing a living, concrete centre of unity for them, as personal attachment to Jesus Christ Himself.

(1) THE GODWARD ASPECT:

LOVE AS TRUST IN GOD.

While that love to God, that large and living trust in the Heavenly Father, to which Jesus was ever calling men, embraces the whole personality and spreads through life as the main motive power of all action and behaviour, we may venture to say that it finds its most characteristic expression in these three moods and movements of the soul - faith, hope, and obedience. These subjective or human features, however, are not, as it were, spontaneously generated in the soul, but are elicited and reinforced by the presence and power of the Spirit of God, the Spirit of life, light, and love; that is, by the objective moral manifestation of God in creative, redeeming, and sustaining grace. Every phase of man's love to God is the power of God's love to man, the answer of man to Him who "first loved us."

(a) Faith is one of the characteristic words of Jesus, revealing the great secret of His own personality and life, and carrying His/

His conception of man's moral^{and}/spiritual potentiality. With Him, faith in God is the presupposition of all ethical and religious excellence in man. Perhaps the most vivid of all Jesus' sayings about the mighty energies of faith occurs in a context of physical miracle: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17: 20). Yet the bold imagery of the saying may well be taken as covering the whole ethical area of human experience, as pointing to the overcoming of all manner of moral obstacles and difficulties, the casting out of the most obstinate spiritual maladies from the soul and from the world.

But two immediate and unmistakable ethical instances may be cited, where Jesus relates faith, in the one case, to the miracle of moral renewal and, in the other, to the conquest of the trials of life. On the one hand, He pronounces faith to be, if not the efficient cause, yet the essential condition of the soul's deliverance and restoration. "Thy faith," He said to the penitent woman at His feet, "hath saved thee: go in peace" (Luke 7: 50). Her trust in the Divine mercy, as embodied in our Lord Himself, was as the opening of sluice-gates for the inflowing of the Divine renewing powers. "In what had just taken place," says Bruce,⁽¹⁾ "He saw the process of salvation begun, and even virtually completed. . . what better evidence of faith's power could/

(1) "Kingdom of God," p.97.

could one desire than the moral transformation actually effected: a sinner turned into a penitent, a harlot into a devotee?"

And, on the other hand, Jesus ~~with his teaching~~, proclaims faith in the Divine providential care as the way of victory over those twin foes of the moral life - human care and fear, which coalesce into a burdensome and weakening anxiety. "Be not anxious for your life. ^{O ye of little faith} . . . for your Heavenly Father knoweth that ye have need of all these things. . . Be not therefore anxious for the morrow" (Matt. 6: 25-34; Cf. Matt. 10: 28-31). Here is not only the very substance of Jesus' religion, but also the very soul of His ethic. This conception of God's providence, this conviction that there is love at the heart of the world, which was the secret of Jesus' own life and which He communicated to men, is "not merely a religious faith, but the great fundamental moral conviction which is necessary to an earnest and helpful moral life."⁽¹⁾ It is a dynamic of the first order, affecting the moral life on all its sides, imparting strength, peace, steadiness, and a serene courage amid all life's mysteries and sufferings and heartaches.

(b) Hope may not be so evidently one of the distinctive words of

Jesus, yet it is certainly a dominant note in His thought and teaching. His own indomitable hopefulness may be said to be one of the most arresting of all His personal qualities. His mission into the world was a mission of hope if it was anything; his central conception of the Kingdom of God is of hope/

(1) King, Op. Cit. p.270.

hope all compact. There is nothing pessimistic about His outlook, though He takes full account of the shadows and the dangers; His faith in the future progress of His cause and gospel is all suffused with the radiant light of hope (Cf. Matt. 13: 8, 24-30; 11: 25; 16: 27-28; 24: 27; Luke 22: 69). And always He encourages His followers to cherish the hope of the triumph of good, of righteousness, the confident assurance of the fulfilment of God's great purposes alike in the individual and in society, in the soul and in the world (Cf. Matt. 5: 3, 5, 6, 10; 16: 18; Luke 10: 18-20; 12: 32).

The dynamical value of hope, born of faith in God and in the ultimate victory of His will, is evident in relation alike to the individual life and to the world's life. In the personal life, in the long struggle to "win the soul" (Luke 21: 19), hope lifts the burdening sense of failure and futility from the striving spirit and inspires to new, brave endeavours. We are "saved by hope" (Rom. 8: 24), saved "from despondency and the indifference and indolence that despondency would breed, saved unto constancy, endurance, courage and sacrifice."⁽¹⁾ And in the larger life of the world, in the fight to achieve the redemption of humanity from all evil, hope is an indispensable ally. Men of hope are the saviours of society, leading the world's march "on to the bound of the waste, on to the City of God." Dark indeed would the world be, and void of meaning, unless we can believe with Jesus that "the universe is on the side of the righteous will," that/

(1) Garvie, Op. Cit. p.426.

that God reigns and will at last bring everything into subjection to His will.

(c) Obedience, inspired by faith and hope, is yet another expression of Godward love on which Jesus lays much stress. It is such love in loyal action on the field of life in entire devotion to the will of God. Jesus' own practical dedication to the Father's will was constant, complete, impassioned (Cf. John 4: 34; 9: 4; 8: 29); and His call for a like habit of life in others was sweeping and imperative. Here for Him lay the decisive test of the reality of discipleship: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven" (Matt. 7: 21). For Jesus life was a Divine vocation, and men were called to serve God with all that they were and had "as ever in the great Taskmaster's eye."

The significance of the spirit and purpose and habit of obedience as a source of moral power^{is}/manifold. In the sphere of character, by imparting unity and definiteness to aim and desire, obedience begets dignity, strength, and stability. We no longer feel "the weight of chance desires," nor are we "the sport of every random gust" whether from without or from within; we are set free from the perils and burdens of "this unchartered freedom."⁽¹⁾ In the sphere of conduct, since whatever we do in word or in deed we do as unto God, obedience brings a new thoroughness and fidelity into life and the work of life, investing/

(1) Wordsworth, "Ode to Duty."

investing the least as well as the greatest act with infinite significance and eternal worth. Besides, since our obedience is not servile but filial, not forced but free, the whole of life is touched with a new joyousness and spontaneity. "The aim of life is not the painful effort of the slave who strives to perform a distasteful task, but the gladsome endeavour of the son who knows and does, because he loves, his father's will."⁽¹⁾ And above and beyond all this, obedience, full, free, and true, issues in that imitation of God in which Jesus finds not only the norm of moral excellence, but the very spring of the moral life. "That ye may be the children of your Father Who is in Heaven" (Matt. 5: 45; cf. Luke 6; 35): this is the grand motive.

(d) Union with the spirit of God. Thus far we have been

considering the subjective elements of love viewed as trust in God-faith, hope, obedience. But, as we noted at the outset, these do not, in the view of Jesus, arise spontaneously within the human spirit, and are not sustained by the mere effort and exercise of the human will. Man's moral endeavour does not originate with himself, nor does it reach its goal unaided. There is another side, an objective, a Divine side to the whole matter: according to the teaching of Jesus, the life of faith, hope, and obedience, while it is made possible by the native capacities of man, is created and sustained by the coming and abiding in the spirit of man of the Holy Spirit of God./

(1) Alexander, Op.cit. p.143.

God. The ethical life, in its beginning and in its development, is the result of the moral force flowing into the life of man from the Divine Spirit. The Holy Ghost is the incentive and motive-power not only to the new life, but of the new life.

It is in the Fourth Gospel, which marks the highest point in the development of the doctrine of the Spirit in the New Testament, that we find this aspect of our Lord's teaching most fully set forth, while in the Synoptics the references to the Spirit as a Divine Power at work within men for their moral and spiritual perfecting are comparatively few and occasional; yet such allusions as we do find in the latter are pregnant with meaning for the matter in hand. In the Synoptic Gospels, as Bruce points out in his "Kingdom of God,"⁽¹⁾ what are commonly regarded as the characteristic functions of the Spirit are usually assigned to the Father and to the Son; yet we may venture to say that in this we have little more than a difference of vocabulary; and in any case, in the Synoptics, and in the Johannine Gospel - more explicitly in the latter, more implicitly in the former - the Spirit is represented as fulfilling the same functions, is regarded as the source of spiritual illumination and sanctity, and as the fountain of moral energy and power.

Certainly, in the earlier Gospels, Jesus speaks of the Holy spirit as inspiring and empowering Himself, and also as/

(1) pp. 258ff.

as communicating grace and power to His followers alike for character and for service. For Him, as for them, all needed resources are obtained in the same way and supplied from the same fountain of power. For example, in His discourse in the synagogue at Nazareth He declares that His own mission is inspired by the Spirit of God (Luke 4: 18). Again, He attributes His power of exorcism, and, by inference, all His works of power and wonder, to the inspiration of the same Spirit (Matt. 12: 28; Cf. Luke 11: 20). Moreover, the Evangelists closely link the presence and activity of the Spirit with the pivotal episodes of His baptism and His temptation (Matt. 3: 16; 4: 1; Mark 1: 10-12; Luke 3: 22; 4: 1, 14). Indeed, Luke's vivid phrase, "Jesus, full of the Holy Spirit" (4: 1), may be taken not only as marking His return from the Jordan, but as covering His whole earthly ministry.

So is it also with reference to His disciples: they also are to speak and act out of the Spirit-inspired life. For example, when, in a setting of danger, they are called on to answer for their faith, it is "the Spirit of their Father" who speaketh in and through them (Matt. 10: 20; Luke 12: 12); and it is "but a corollary from this that it is the same Spirit who reveals to them the faith which by His aid they are enabled to defend."⁽¹⁾ Here, it may be remarked, is the germ of the doctrine of the other Paraclete or Advocate which is developed in the Fourth Gospel. But the Spirit's range of operation in the life

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(1) Bruce, Op. cit. p.258.

of the disciple is wider than this: He is presented as the source in man of all spiritual good (Luke 11: 11-13; Cf. Matt. 7: 9-11). Luke equates Matthew's "good things" with "the Holy Spirit," as the supreme and all-inclusive gift of the Father "to them that ask Him." Thus the Spirit may be said to operate throughout the whole moral and spiritual life of the believer, and to supply every good possible to man's highest capacity.

Further, the post-resurrection saying of Jesus about "the promise of the Father" (Luke 24: 49; Cf. Acts 1: 4, 8) has no small ethical significance. The enduement with "power from on high" would make the apostles personally men of might, rendering them fit for the demands of leadership in the great task of world-evangelisation. "The note of this coming event," writes Dr. Swete,⁽¹⁾ "is power: power clothing the eleven, an illapse of spiritual energy which will invest them and transfigure their lives in the sight of the world. These 'babes' of the ministry will be the strong men of the new order to be initiated by the Pentecost. As Christ went forth to His work in Galilee 'in the power of the Spirit,' so His disciples would know by their new sense of spiritual power that they had been baptised with 'the promise of the Father,' and prepared for the service that lay before them in the world. Their way would lead, as His had led, through temptations and sufferings to death, but not to failure or defeat. The power of Christ would rest upon them, and be perfected in their weakness."

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(1) "The Holy Spirit in the N.T." p.126.

In sum, then, in Jesus' view the human spirit and the Divine Spirit work together in necessary and fruitful co-operation in bringing the soul of man into union with the will of God and his life into harmony with God's purpose. Both are essential, though the Divine factor is primary and all-important. It is true that the power to achieve the moral life in its fulness does not belong to the natural man; yet, through the free response of the human spirit to the Divine grace, the nature of man is flooded with the life and power of the Holy Spirit of God. "This," says Newman Smyth, ⁽¹⁾ "is not a miraculous grace, instantly changing weak and sinful characters into all perfection. It is a spiritual power which works according to moral laws, and through the natural processes of human life. It is the personal influence of the Holy Spirit with the spirit of man. It is a divine co-working according to the nature of man and the love of God in Christ."

(ii) THE MANWARD ASPECT:

LOVE AS FELLOW-FEELING FOR MAN.

If the first and fountal element in the Moral Dynamic is love to God manifested in faith, hope, and obedience - the fruits of the indwelling Divine Spirit; the second element, the supreme social expression of Christianity, is love to man: "Thou shalt love the Lord thy God. . . Thou shalt love thy neighbour as thyself" (Mark 12: 29-31), -
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(1) Op. Cit. p.492.

the second, like the first, issuing from the background, and rising upon the foundation, of the divine grace and love, finding here the impulse and energy of its commencement, continuance, and completion. Full-orbed moral power is a double-sided unity; filial trust in God and brotherly love to man are at once the two poles and the twin powers of the ideal human life, the rhythmic pulsing of a soul morally alive, healthy, and vigorous. "This commandment have we from Him, that he who loveth God love his brother also" (1 John 4: 21). A survey of the teaching of Jesus yields us glimpses of the following phases of love as dynamically operative manwards: its high estimate of man's moral worth; its deep sense of the social bond that links all men together; its keen urge to practical expression in acts of sympathy and service; and, back of all these, its strong inspiration, its "enthusiasm of humanity," springing from communion with the Son of Man.

(a) The first phase is the winning of the vision of man's value in God's eyes. Already we have seen that the infinite worth of each individual soul or person is one of the chief bases of the ethical teaching of Jesus, and our illustrations of this need not be repeated here. The deepest reason He assigns to show why one's own life should be a life of love towards others is the value God sets upon one's brother; and to realise this/

this is the initial stage in the "how" as well as in the "why" of the life of love. There can be no true love of man without the faith that the meanest member of the human species has a sacred and priceless personality, that every man is potentially and ideally a true child of God.

Suffice it here to let Dr. Oman in his penetrating way restate the ground of the matter for us: ⁽¹⁾ "To love our brother, in this moral sense, is not sentiment, which is mostly a substitute for real feeling, not even emotion, which must vary towards different persons, but esteem for every individual according to his value to himself and his Heavenly Father. Because he is our brother, we must never look upon him as one of the masses, and never wish him to be wise only with our wisdom, or to be ruled only by our conscience; but we must ever realise how he stands alone in his own Kingdom, for the sublime reason that he can be conscious of God's own reality, feel in his heart God's own ideal, and, above all, have in his keeping a choice of good or evil of eternal consequence. To love man as our brother, and for no other reason, is to reverence him simply because consciousness of truth, conscience of right, and consecration of will are the true objects of esteem, though no robe of office adorn their possessor, no station set him on a pedestal, no wealth give him power, no learning add to his merit."

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(1) Op. cit. p.237.

(b) The second phase is the realising of the social tie that binds all men into one brotherhood. As an out-growth from the central thought of Jesus' moral system at which we have just been glancing - the supreme value of the individual man, arising from his divine sonship, we find in His teaching the conception - deeply implied, perhaps rather than brought to precise expression; yet so strongly implied as to be beyond misapprehension or mistake - of the moral solidarity of humanity, and of the sense of this as a moral motive-power of great efficacy. If one were to go rigidly by the mere letter of the teaching one would have to admit that Jesus nowhere expressly and explicitly universalises the idea of brotherhood; it might be argued that when He uses the word "brother," or its related terms, the context in each case shows that He is thinking of fellow-disciples (Cf. Matt. 5: 22; 7: 3-5; 18: 15, 35; Luke 17, 3, 4; Matt. 23: 8). But when due regard is had to the living spirit of the teaching, yes, and of the Master Himself, and to the influence and effect of the Christian Message all down the ages, since He uttered it first in Palestine, who can doubt that the principle of a unity that embraces all mankind possessed His thought, that He envisaged a moral brotherhood or neighbourhood or fellowship that transcends all differences of race or rank or religion? With Jesus, the brotherhood of man is as wide as the Fatherhood of God; and to win unto this world-embracing/

embracing vision of His is to rise into "the steadfast and fruitful energy of a will bent on creating universal fellowship and harmony." The individual antipathies, the social animosities, the national and racial antagonisms that fill the world with strife and discord, will only melt away as men learn to follow the way of Jesus, as they allow the vision and motive of all men as brothers to hold and sway them.

(c) The third phase is to let the innate urge of love towards practical expression in loving deeds have its way with us.

We have noted more than once the large emphasis which Jesus lays upon active social helpfulness, and this theme will again confront us ere we close our study. Here we may simply repeat that Jesus requires that love for man shall find its natural and necessary outlet in a life of service to men like unto His own (Matt. 20: 27, 28; Luke 22: 27; Cf. John 13: 14-15, 34, 35). His followers, like their Master, must be "servants of all." And we may say that two considerations, having the force of fundamental laws relating to the dynamical value of manward love, lie behind this insistent demand of His. On the one hand, apart from deeds of service love is ineffectual; it remains nothing more than a misty emotion or a cloudy sentiment; it loses itself in sheer futility like random streams in the desert. The spirit of love must find a body for itself in active ministry. And on the other hand, love grows and multiplies by service; the act of serving/

serving is the food and inspiration of love as well as its utterance and expression. The man whom we help at some cost to ourselves becomes more precious and lovable in our sight. Thus the disciples of Jesus must not be content with paying lip-homage to the idea of human solidarity and interdependence, but must come down into the arena of concrete and consistent action, must learn to interpret solidarity as implying neighbourly service and interdependence as involving brotherly kindness. So doing they will set in motion "a multitude of fraternal loves which, disregarding place, and time, and birth, and social station, will for ever remain unsatisfied until they express themselves in reciprocal deeds of kindness, and bring in a new social order in which each man will seek to minister, not to be ministered unto, to become a servant of all."⁽¹⁾

(d) The last and crowning phase, which after all, is the first and fontal phase, of the true love of man is what we may call the vision or perception of the Christ in every man.

Behind and beneath the elements we have named - the sense of each man's value to God, the recognition of a universal moral kinship, the constraint to serve - lies fellowship with the Son of Man in His loving self-identification with the sons of men. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me" (Matt. 25: 40). Beyond a doubt, it is from this/

(1) Shailer Mathews "Social Teaching of Jesus," p.193.

this strain in our Lord's teaching and example that the modern passion for the service of humanity derives its noblest sanction and draws its best inspiration. Sir John Seeley, the accepted apostle of "the enthusiasm of humanity," does not fail to recognise this in his famous "Ecce Homo," the pioneer attempt to set forth for the English mind as a connected whole the ethical teaching of Jesus. It may be, as some critics have maintained, that the standpoint of this fine study in the mind of Christ is not wide enough for its great theme, that it fails to do justice to the loftier, the Divine aspects of our Lord's teaching; yet it is clear that, in his preaching of the gospel of brotherly love and service, the author is not merely re-publishing a gospel of Positivism, with its cold worship of that vague abstraction - humanity. For, if at times he seems almost to identify the Moral Dynamic with "love for the race or for the ideal of man in each individual,"⁽¹⁾ yet he makes it plain that he finds the vital nerve of this love, the "very kernel of the Christian moral scheme,"⁽²⁾ in Christ's identification with mankind, and in communion with Him therein. Let him in his own eloquent words, gather to a point our thoughts on the manward aspect of love as the supreme ethical motive-power: "An eternal glory has been shed upon the human race by the love Christ bore to it. And it was because the Edict of Universal Love went forth to men whose/

(1) p.182.

(2) p.186.

whose hearts were in no cynical mood but possessed by a spirit of devotion to a man, that words which at any other time, however grandly they might sound, would have been but words, penetrated so deeply, and along with the law of love the power of love was given. Therefore also the first Christians were enabled to dispense with philosophical phrases, and instead of saying that they loved the ideal in man could simply say and feel that they loved Christ in every man . . . Christ believed it possible to bind men to their kind, but on one condition - that they were first bound fast to Himself. He stood forth as the representative of men, He identified Himself with the cause and with the interests of all human beings. He was destined as He began before long obscurely to intimate, to lay down His life for them. . . This was the passion (the love of humanity) upon which Christ seized, and, treating it as the law-making power or root of morality in human nature, trained and developed it into that Christian spirit which received the new name of (1) 'agape!'"

(iii) THE CHRISTWARD ASPECT:

LOVE AS PERSONAL ATTACHMENT TO CHRIST.

We have seen how strong a stress Jesus lays on love for God and love for man as not only motives for morality, but as moral motive-powers, real and living springs of purpose and action; but no account of His conception of the Moral Dynamic/

(1) pp. 185, 186, 174.

Dynamic could be regarded as in any wise complete which failed to bring prominently into view a third factor hinted at in the last paragraph, namely, His emphasis upon a personal and devoted love for Himself.

In this third element or expression of love the other two are focussed, united, and made fully effective. Dean Washdall observes ⁽¹⁾ that the teaching of Jesus "recognises two motives for morality which prompt to the same conduct - love of God and love of man;" and then goes on to say that "the later doctrine of the Church brought the two motives together by its insistence upon the love of Christ. . . the highest revelation of the divine character and the supreme example of human goodness." But surely, in this regard, the "later doctrine of the Church" only followed the lead of all the Gospels and of Him whose story they tell! Surely in the accepted teaching of Jesus the union is, by implication at least, already effected! Certainly in the Fourth Gospel the emphasis upon personal devotion to Himself is one of the outstanding features of Jesus' teaching (Cf. 6: 29; 8: 12; 10: 9; 6: 35; 11: 25, 26); and even the Synoptic Gospels teem with clear and unmistakable evidences of His consciousness of His own central position for human faith and love and loyalty. It is beyond question that He places devotion to Himself among the absolute duties. ⁽²⁾ "Devotion to Christ," says Dr. Scullard, "is the way in which loyalty to the Kingdom is shown. His authority becomes the moral imperative, because it is the law

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(1) "Conscience and Christ," p.288.

(2) "Ethics of the Gospel," p.53..

of the Kingdom made more personal and concrete."

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Wendt's summary of the evidence is forcible and sufficient:

"His earlier demand, that men should fulfil the conditions of participation in the Kingdom of God by repentance and trust in the tidings of salvation, became narrowed down to the demand that men should unite themselves to Him as the Messiah, and cleave fast to Him in trust. . . He requires, as a condition of participation in the heavenly life, that men should take up the cross and follow Him (Mark 8: 34, Cf. Luke 14: 27); that for His sake and the gospel's men should be ready to sacrifice earthly life, earthly goods and relationships, and perseveringly to bear the persecuting hatred of men (Mark 8: 35; 10: 29; 13: 9, 13); that they should not be ashamed of Him and His words before men (Mark 8: 38; Cf. Matt. 10: 32, 33). He ascribes the greatest value to an action which has reference to His name (Mark 9: 37, 41; Cf. Matt. 18: 20), and says that a friendly action shown to Him has the same value as an act toward God Himself, Who sent Him (Mark 9:37). He declares that whoever comes into hostile collision with Him, whether as the assailant or the assailed, would certainly fall and come to destruction (Luke 20: 18). He accounts everyone blessed who shall not be offended in Him (Matt. 11: 6)."

In fine, then, unless we are to cast the whole four Gospels overboard, we cannot doubt that Jesus did set Himself at the heart and centre of His message; that He intended a passionate, personal attachment to Himself to be the mainspring of morality

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(1) Op. Cit. vol.ii. p.308.

in His followers; that He regarded Himself as indispensable to the attainment of His ethical ideal, and claimed to inspire men personally to its achievement. To say that He "identifies Himself with His Cause," or that His requirement of devotion to Himself is "only another way of requiring devotion to the truth revealed in His Person,"⁽¹⁾ seems to amount to very little; for in reality no such distinction can be made: He Himself is His "Cause" and His "Truth." We now proceed to note what is involved in this high claim of Jesus which the Gospels so fully attest, and which we feel to be so deeply right.

(a) For one thing, it involves the acceptance of His Message.

Plainly the work of teaching and preaching was no mere incidental aspect of our Lord's mission and ministry. From the beginning of His public life right on to its close we find Him giving Himself unstintedly to it. There are many hints in the Gospels that He regarded this as His central task, to which His Ministry of healing and wonder-working was subsidiary. He had a burden of living truth to deliver to the world, and the world must know Him as first and foremost a Teacher. Again and again He speaks of Himself as a Prophet, as One with a message which He must get home to His hearers (Cf. Mark 6: 4; Luke 4: 18-22; 13:33). Again and again He "lays emphatic stress on the fact that only the acceptance of and obedience to His words form the basis of true fellowship with Him,"⁽²⁾ (Mark 3: 21, 31-35; Luke 11: 27, 28; Matt. 7: 21; Luke 6: 46; 13: 26, 27). The native

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(1) Cf. D.C.G. vol.11, p.80

(2) Wendt, Op.Cit. p.310.

authority of His teaching, combined with its bold originality, was the first thing that struck His hearers (Matt. 7: 28, 29; Cf. John 7: 46). He never argued or reasoned after the manner of the schools; He simply asserted and declared. "He sees, He knows, He speaks, He acts, not with hesitation, nor after much reasoning, not in grave doubts, but surely, instantly, with absolute clearness of vision, as One Who is of the day and Who knows the Father."⁽¹⁾ He proclaims the highest truths about God and life not as one spelling them out from below, but as One Who dwells in the region where these things are seen and sure, and announcing them with an authority that is final - not as a teacher, but as the Supreme Teacher. "Ye have heard that it was said to them of old time. . . But I say unto you" (Matt. 5: 21, 22). "Be not ye called Rabbi: for One is your teacher, and all ye are brethren" (Matt. 23: 8). The high light in which He regarded His own Message is seen, too, in the impressive appeal which concludes and enforces the teaching of the Sermon on the Mount: "Everyone, therefore, which heareth these words of Mine, and doeth them, shall be likened unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock" (Matt. 7: 24, 25).

This, then, is where a dynamic personal attachment to Christ/

(1) Newman Smyth, Op. Cit. p.56.

Christ may be said to begin - in accepting His Message concerning God and Man, concerning duty and destiny, and in proceeding to use it as alike the guide of thought and the basis of life.

(b) For another thing, it involves the observance of His Commands.

He is not only Teacher, but Master also; and His disciples must pass from the vision of truth He brings to the loyal and lifelong practice of His rule of life, submitting their wills to His direct governance and their lives to His absolute control. This point we have already had before us in the first section, and need not linger over it now, except simply to point out that, as with His Message of truth, so with His way of life - both stand out against the background of His own life, and both draw their inspiration and their power from His own personality. The rule of life which He lays down for those who follow Him becomes in and through Himself a living, life-giving force; the cold command grows warm and kindling under His personal touch. It is the attraction of His Person on which He relies to sustain the obedience of His disciples unto even the most unqualified demands He makes upon their loyalty. "The influence of an ethical ideal embodied in a Person," says Rashdall, "is greater - I do not think it easy to say how much greater - than the influence of an ideal considered as a body of ideas or of precepts."⁽¹⁾ Personal life is kindled only by personal forces; and Christianity, being a way of life, has its source in a Life; being/

(1) Op. Cit. p.276.

being directed towards conduct, it proceeds from a Person.

Here lies the secret of the joyous spontaneity of Christian obedience: "The love of Christ constraineth us" (2 Cor. 5: 14).

(c) For yet another thing, it involves the following of His example.

He is not only Teacher and Master, but Ideal also, the Great Exemplar of His followers in all their living. To be like Christ and to live like Christ is the first business and the proper ambition of the Christian (Matt. 11: 29, 30; Cf. John 13: 15). But how are we to conceive of the "imitatio Christi"? Kant lays it down that "imitation has no place in morals," and this is true if by "imitation" is meant a literal, slavish, mechanical copying. involving the sacrifice or the suppression of one's own individuality, the turning of oneself into a mere mimic or echo. Than this, however, nothing could be farther from the spirit of the Gospels and of the whole New Testament. Certainly Jesus had too high an estimate of the value and sacredness of the individual, too strong a passion for personality, to desire the virtual extinction of the moral manhood of any soul through a machine-like reproduction of His deeds or ways, His manners or mannerisms. Christians are not to indulge in vain pretensions of being "little Christs." Yet Jesus wished His disciples to hold Him as their Example; and from the first the imitation of Jesus has undoubtedly furnished one of the most potent ethical incentives; we may even call it with king,

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(1) Cf. Peabody, "Jesus ^{CHRIST} and the Christian Character," p.127.

"the mightiest of historical motives to noble living,"⁽¹⁾
 or with Mackintosh, "a brief epitome of the best life."⁽²⁾
 And this judgment stands spite of the abundant perversions
 and corruptions of the idea which often make the annals
 of Christian living such curious reading; for always behind
 even the eccentricities of an extreme asceticism and the vagaries
 of a meticulous literalism has lain some glimpse of the true
 vision, some feeling for the real spiritual quality of the
 Christ-modelled and Christ-moulded life. It was neither his
 unshod feet nor his coarse grey robe; it was neither his worship
 of poverty nor his receiving of the Stigmata, that won for
 Francis of Assisi the title of "the most Christlike man since
 Christ;" it was his compelling manifestation of the spirit of
 Jesus in his ministry to the peculiar needs of his age.

And there dwells the secret of the dynamical imitation of
 Christ in every age: to seek not a literal reproduction of His
 life, but a vital participation in His spirit, an inward union
 with the Son of Man that shall issue in a life exhibiting the
 ethical and spiritual qualities found in Him - a life of free,
 conscious obedience inspired and guided by trust in the Father;
 a life of spontaneous and sacrificial ministry to the present
 needs of men. "It is 'the mind of Christ,' rather than the
 literal example of Jesus, that is the criterion for the Christian."⁽³⁾

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(1) Op. Cit., p.20.

(2) Op.Cit., p.151.

(3) Scullard, Op. Cit. p.60.

(d) Finally, and to this we have already been led right up, it involves the imbibing of His spirit. He is not only Teacher, Master, and Exemplar but Inward Impulse and Influence to all His disciples in their endeavour to live the Christlike life. The personal attachment to Christ evinced in the acceptance of His teaching, in the observance of His behests, and in the following of His example, deepens into a profound and pregnant communion with the soul of Jesus out of which flow the most vital and transforming energies. That charter and seed-plot of Christian Mysticism, the Fourth Gospel, is specially rich in direct teaching on this point [Cf. John 6: 52-58; 13: 34, 35; 15: 1-16; 17: 6-8, 19]; yet even from the more objective Synoptic Gospels it is abundantly clear that the strongest power playing upon the lives of those who companied with Jesus was just the silent inflow of His spirit, the invisible impact of His personality, the inward impartation of His personal influence. He called them, says Mark, in a significant phrase, "that they might be with Him" (3:14); and day by day, in association with their Master, they so grew in moral stature and in spiritual power that what they became is now one of the most eloquent of all testimonies to the influence of Christ. "Living daily in intimate companionship with the twelve, He taught them, not only by word and deed, but by character. We may even say that He taught them less by what He did and said than by what He was."⁽¹⁾ To adapt Tennyson's words about Sir Galahad and the "pale/

(1) Deane, "Jesus Christ," p.138.

"pale nun" who sent him forth on his quest of the Holy Grail:

"He sent the deathless passion in His eyes
Through them, and made them His, and laid His mind
On them, and they believed in His belief."

And this is still the ultimate explanation of His power to quicken, change and transfigure men. He does more than announce a lofty teaching, or present a high demand, or set a supreme example; He puts His spirit in men, He Himself enters into and becomes part of their thoughts and affections and volitions - part, in short, of themselves. "He is the real name of our better and truer selves"⁽¹⁾ Thus both spiritual truth and moral duty become transfigured. Truth is made to centre in His glowing personality, and acquires the force of a flame of holy enthusiasm; and duty finds a new dynamic and receives a new baptism - a baptism into the spirit of Jesus.

2. THE MORAL DYNAMIC : ITS CHARACTERISTICS.

Hitherto, in our inquiry into the teaching of Jesus concerning the moral motive-power, we have been seeking to elicit His conception of the essential nature of the Dynamic; and we have found in Love - that birth of the Spirit of God in the soul of man - the supreme, all-potent "energy of life." In love towards God and towards man, focussed in and fed by a personal love for Jesus Christ Himself, is found the unfailing spring and the inspiring incentive of advance and achievement in the moral life, the "fulfilling" not only of "the Law,"

but/

(1) Carnegie Simpson, Op. Cit. p.155.

but of all true ethical aims and ideals, the consummation of all man's moral potentialities. And now we have to enquire concerning His setting forth of the characteristic modes of operation of this fruitful and mighty "power to goodness;" or, perhaps more definitely, concerning the ultimate moral principles which underlie and govern all its working in the soul and life of man. These characteristics or principles belong not only to the moral dynamic considered by itself, but to the moral life in its entirety; and, of course, they have been implied throughout our whole discussion, and more than once or twice brought to direct expression. It may, however, be useful now to try and obtain a clear and conjunct view of them in relation to our present theme.

Inwardness, Freedom, and Responsibility - every truly ethical act or ideal has these notes or marks inherent in itself; every moral power or imperative operates according to these laws and principles. It is within the field of the inner life that the Dynamic finds its seat and centre; it works through the free, that is, the moral choice and co-operation of man, and apart from this it is frustrate, unavailing; and upon each man, in the last resort, rests the responsibility of consent or denial, of reception or rejection.

(1) INWARDNESS.

To claim, with Holtzmann, that "the discovery of the inner stage on which ethical processes take place" has been the most/

most fruitful result of Jesus' ethical teaching, might be challenged as an over-statement. Jesus can hardly be said to have been the first to lay stress on the significance of "the heart" for true righteousness. One cannot be unmindful of page after page in the writings of Hebrew prophets and psalmists where the note of inwardness is clearly and firmly struck (Cf. Psalm 51: 6; 26: 2; 139: 23; Jer. 17: 10; 31: 33; Ezek. 36: 26). Nor are there wanting in the Greek Moralists passages which probe the secret places of conscience, motive, and desire. But no objection can be offered to the statement that Jesus places a new and a uniquely intense emphasis upon the state and movement of the interior life. Into that hidden realm, where the springs of life take their rise, He is ever carrying His hearers. All His moral precepts counsels and demands - indeed all His teachings whatsoever - are founded upon the principle of the necessary inwardness of the moral and religious life. We have remarked on the antithesis between the doctrine of Jesus and the prevailing religious and moral teaching of His day in this respect; and have also seen how His declared attitude towards the ancient Law itself, as apart from current interpretations and enforcements of it, sets His estimate of the value and importance of the inner life in a very strong light. We are now to note how, in His view, the dynamic forces of the moral life, its impelling and shaping powers, are also inward; how, in Matthew Arnold's phrase, "the aids to nobler life are all

within."/

(1) Quoted by D. M. Ross, "Teaching of Jesus," p.104.

within." If Love, in all its rich complexity, be the supreme moral motive-power, it is of the nature and essence of love, whatever its object and aim, that it sends forth its streams from deep inner fountains. "Out of the heart are the issues of life" - and of love.

(a) We note, first, that Jesus consistently made the Inner Appeal.

His "Follow Me," His "Come unto Me," His "Learn of Me;" His call for a devotion to Himself passing even the love given to father or mother, to brother or sister, and for a loyalty to His cause that would shrink from no labour, no peril and no sacrifice - are all directed to the heart, the conscience, and the will of those to whom He is addressing Himself. He clearly recognises that His gospel and His Kingdom can make headway among men only as they win something beyond a mere formal and external adherence, even a full and passionate personal allegiance. He has no wish that they should win their way in the world on any other terms. He will not offer to men, as an inducement to join their fortunes with His, any temporal gain or material advantage, any bribe of worldly greatness or glory. He deprecates, and with a final gesture dismisses, the semi-materialistic dreams and ambitions of His followers (Matt. 20: 20 - 28), bidding them remember that they are soldiers of the spirit, and must be, like Himself, ministers of love. He promises rewards, indeed, to the faithful - glorious, surpassing, devoutly/

devoutly to be desired; but they are all such as appeal only to the high, pure heart and the selfless, aspiring spirit, making not for outward aggrandisement, but for the enhancement of life itself; they are the natural fruition of sheer moral desire and endeavour - the vision of God and access to His presence and fellowship; the Kingdom of Heaven and its intangible, interior riches, and the like (Cf. Matt. 5: 3-12).

(b) We note, further, and by consequence, that Jesus constantly sought the Inner Response. With Him, the typical, decisive states and acts of the moral life - repentance, faith, obedience, and the like - are all personal and therefore inward; they bear inevitable fruit in the outward life and behaviour, but their origin and impulse are from within. "If we examine for ourselves," writes Herrmann,⁽¹⁾ "the series of requirements made by Jesus, the first thing which strikes us is that they can be fulfilled only by one who has them living in his heart as the object of his own will. . . he must be subject in his inmost soul to what the command requires. . . He (Jesus) repels us if we wish to submit ourselves to Him without following our own convictions." It is true that He required His disciples to sit loose to the material side of things, that He bade them literally leave their homes, their friends, their occupations, and bear Him company in His wandering ministry, and that they "forsook all" to follow Him; but behind the outward act, prompting it and giving it real value, lay the inward recognition of, and the inward surrender to, His leadership/

(1) "Faith and Morals," pp. 180, 182, 184.

leadership. It is true that He counselled the Rich Young ruler to rid himself of his wealth, to reduce himself to actual poverty; but all the time He was seeking to win that interior spiritual abnegation which would make the sacrifice natural and easy. He was calling him to strip himself of his possessions because they possessed him; to become, as it were, a naked soul, and to come and lay that soul, free and unencumbered, at His feet (Matt. 19: 21, 22). Always His demand is for the true, full, considered consent of the heart. "All seeming, all worldly repute, all outward conformity to rules, avail nothing in the eyes of the Master, unless the interior life of the doer of good works is such as fully meets the requirements of love both towards God and towards man."⁽¹⁾

(c) We note, again, that Jesus habitually set a special emphasis upon the Inner Motive. That is, it is a primary conviction of Jesus that the moral value of any act dwells in the intention of the doer; always the condition and direction of the will, the moral centre and pivot of personality, constitutes the ethical quality of the deed and determines a man's moral worth. Kant's famous dictum that "there is nothing in the world that can be termed absolutely and altogether good, except it be a good will," is entirely in line with the teaching of Jesus on moral matters. The one thing needful is a right relation with God in the inner world of motive, the complete harmony of the human will with the Divine. Even the most correct conduct is worthless when it/

(1) Royce, "Problem of Christianity," vol.1, p.228.

it is only an outward performance, done by rote or for the sake of display or reward; worthless unless it proceeds from a regenerated will and is the revelation of a rightly ordered inward life (Cf. Matt. 6: 1-7; 7: 22, 23). Hence it is hardly too much to say with Professor Scott,⁽¹⁾ that "throughout His teaching Jesus is occupied solely with the will," and that He "aims at creating in men a new nature which will flow out of its own accord into all noble thoughts and deeds." There is, there can be, no other foundation for the moral life in man than this ultimate element in his personal being; for the will is the self, it is the man resolving, determining, acting; and where the renewed and rightly ordered will is found, there also is found the field on which alone the moral motive-power can freely and fully operate.

(d) So, finally, we note that in making the inner appeal and seeking the inner response, even the response of the renewed and rectified will, Jesus plainly unveiled the prime secret of the Inner Perfectness, the way to the achievement of spiritual peace and moral power. When the whole interior life is laid open to God, and especially when the central element in the personality, the will, is set fully right with the will of God, then a man is found increasingly equal to all moral demands, and is well on the way to complete ethical attainment. Within him the dynamic of the good life has secured its base of operations, and is ready for the campaign of conquest over the whole/

(1) Op. Cit. p.19.

whole area of his life. Here we have touched once more, as we shall touch yet again and again, the vital relation of Jesus' ethic to His religion. Throughout, in His teaching, an ethical conception of religion is joined to a religious conception of the moral life. He conceives of union with God as the source and inspiration of morality; the sum of life, the chief end of man, is doing the will of God (Matt. 5: 48; Mark 3: 35). An ethical mysticism is the basis of His whole teaching. His thought is always that "by living as God requires we become like God, and so realise in ourselves more and more of the divine life."⁽¹⁾

(ii) FREEDOM.

With inwardness goes freedom, as the power of movement goes with life. The laws of the moral life in its entirety are just the laws of personality, and the achievement of a full personality implies the possession and exercise of a true moral autonomy - "this mystery of our self-activity," as Maering calls it, "of our self-determination, of the power which we know to be our innermost self, the kernel of our ego."⁽²⁾ We have more than once remarked upon the respect for the person which Jesus Himself displayed at all times, and which He impressed again and again upon His hearers; it may be truly affirmed that personality is the very pivot of His entire message; or, as Bousset puts it:⁽³⁾ "The gospel was in the highest and most perfect sense a personal religion/

(1) Scott, Op. Cit. p.41. (2) Op. Cit. p.9. (3) "Jesus," p.164

religion." So far from invading or crushing personality, the gospel seeks to bring it to the fullest life. Taking full account of man's self-consciousness and self-determination, it aims at making deep answer deep, at setting the two hungers - the human need for God and the Divine longing for the soul - throbbing together in a true, unforced harmony. The significance of this for the theme in hand may be unfolded as follows.

- (a) The whole moral message of Jesus turns on the recognition of man's independence in the region of moral choice and decision.

All ethics, and pre-eminently the ethics of Jesus, presupposes the right and power of self-determination; the very essence and foundation of morality, and especially of Christian morality, is the deliberate choice and willing consent of the moral will. Freedom is the postulate of morality, as well as of personality and of religion. The whole tenor of the teaching of Jesus makes it plain that in His eyes the only moral or religious life that can be called genuine at all is that which is a man's own, the expression of his own vision and his own choice (Cf. Luke 12: 57). He assumes everywhere, on the part of men, power of moral initiative and decision, power to choose the life of love or the life of selfishness. The pleas He urges, the sanctions He offers, the rewards He promises are without force or meaning unless men are free and able to accept or to reject the higher duties. "All these commands of His," says Herrmann,⁽¹⁾ "can be obeyed only by a man of whose own volition they are the expression; obeyed, that is, not outwardly, or with a

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(1) Op. Cit. p.179.

blind obedience, but freely and from an inward motive. Before all else they require of us the single duty of being independent men, constrained in our inmost soul by our own moral perceptions." Even if we were to cherish and attain such a desire as Huxley expresses in the well-known passage: ⁽¹⁾ "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer," - we would be at the very antipodes of the outlook and intention of Jesus. The last thing He desires is to turn any man into a mere automaton, mechanically registering the decrees of another. In the moral sphere "nothing can be achieved simply by authority, nothing is merely external, nothing is laid on from without; all is necessarily a growth from within."⁽²⁾

It is true, as Professor H. R. Mackintosh points out, that Jesus undoubtedly conceived of morality as ultimately grounded in and sanctioned by the will of God; that He could not figure the ideal of human life "except as obedience to the Father, to One Who, as perfect, wills nothing but what is perfectly good for His children."⁽³⁾ But there is no disharmony, still less a contradiction, as we shall see presently, between this conception and the position we have just laid down. As the writer just quoted goes on to say, "Whatever else may be said of Jesus, He is at least the great exemplar of moral liberty, in whom goodness rises up from an inexhaustible fountain, and external compulsion has/

(1) "Essay on Descartes," (Selected Essays) p.139.
 (2) King, Op.Cit. p.84. (3) Op.Cit.p.145. Cf. Scullard, "Ethics of the Gospel," p.30.

has no place. He was free in God and for the purposes of God." And for Jesus all men were dowered with a like liberty. His entire moral message has for its basis and background what we may venture to call the respect of God for the individuality and the individual liberty of His children. Love is God's way of winning His children's love and obedience; and while true love may sacrifice itself to overcome opposition and rebellion, it cannot force itself on others, it cannot compel love; for this would be no longer love. In fine, we may say with Dr Garvie:⁽¹⁾

"The fulfilment of God's purpose depends on the free acts of man. God by His Spirit does morally and religiously direct and control the spirit of man, but always consistently with his freedom. . . It is in order that man may preserve his individuality, exercise his liberty, realise his responsibility, achieve his personality, that God, as it were, stands afar off, and hides Himself, so that man to find Him must seek Him."

(b) In the view of Jesus, to be truly free is to have the will and the power to act in accordance with one's true nature, one's best and highest self. Earlier we spoke of Jesus' faith in man's moral perfectibility, and described His call to goodness as a summons to a true self-realisation. For Him a man's true self is his ideal self, his noblest self, the man as joined in full union with the will and purpose of God, - and anything aside from this, or antagonistic to it, is a limitation or a negation of freedom. We have just seen how the whole moral attitude of Jesus implies that

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(1) Op. Cit. pp.241, 317.

the will of God is the ultimate touchstone and standard of morality, and that, to become effective and operant, it must win man's free consent and acceptance. But it is further implied that, in freely embracing the moral ideal as the law of his life, so far from submitting himself to anything merely external or alien to his own nature, man is taking the one road to the fulfilment of his destiny; for he is accepting a standard which, while it comes with objective sanctions, has a subjective affinity with his own true nature; a standard which, in virtue of that affinity, is the transcription, we might even say the projection of his best self; a standard which is "the summary statement of his being in its deepest significance and central purpose."⁽¹⁾ In other words, the soul of man is truly free not when it is at the mercy of every random impulse or follows the lure of every chance desire, but when the true self, the divine element in man, the ideal wrapped up in his nature, takes command and constrains, though it does not compel, him along the road to a true ethical self-fulfilment. For, after all, the difference between bondage and freedom is just the difference between compulsion from without and constraint from within. ["As conscious of an ideal which is the expression of my capacity and potentiality, I am conscious of a call to a certain line of action whereby my capacity and potentiality will be met and developed; to that call I may either respond or not. If I respond, I become what I was meant to be, and, as a result,

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(1) Cf. Kidd, "Morality and Religion," pp.46, 58.

I experience the peace and happiness of a free and harmonious activity and existence. If I do not respond, I do not become what I was meant to be, and, as a result I experience dissatisfaction and restraint, being withheld from my true good and compelled to act in a manner that is opposed to the requirements of my nature. Our freedom. . . is freedom to choose the right or to choose the wrong, and according as we choose the one or the other, do we attain to, or come short of, the condition of freedom, the possession and manifestation of ourselves." Kidd, "Morality and Religion," pp.61, 62.]

(c) Further, to underline what has been already suggested, in Jesus' view man's freedom and power to realise his best self run back into his affinity with God. Christ's whole gospel is built on the moral and spiritual kinship between God and man, on the Fatherhood of God and the sonship of man. Man as man is, in potency at least, the child of God, created in His image and likeness, destined for fellowship with Him. In every man dwells something of the Divine, and when man is most true to himself he is most at one with God. "Personality," says Moberly,⁽¹⁾ "is the possibility of mirroring God, the faculty of being a living reflection of the very attributes and character of the Most High;" and in the growing realisation of the Divine perfections lies the normal history of every human personality. "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48). The Divine will that claims our obedience, and the Divine powers that/

(1) "Atonement and Personality," p.254.

that work for our moral perfecting, are not alien or heteronomous but allied and akin. Here, then, resides the possibility of man's moral emancipation and renewal; hence springs his hope of attaining his true destiny, his freedom from every bondage, his conquest over the world within and without: the true self is the presence of God within. "Only that existence can be called really free," writes Martensen,⁽¹⁾ that lives and moves in full agreement with its proper being, that can unfold its powers unhindered and undisturbed. But the essence of man is the being in God's image; the destination of man is to find and gain himself in God, to be a law to himself in fulfilling God's law, to be a lord over all things in being God's servant, to be free under grace. . . . As the bird is only free in the element of air, the fish only in water, so man only in God, and in the fulness of His love. Without the fulness of love, liberty goes to ruin, remains only an empty, a merely formal self-dependence, must wither away and shrivel up for lack of true nourishment, of the true warmth of life."

(d) Once more, in sum and enforcement of all that has been said on the matter, in Jesus' view man's moral freedom, like man's whole moral capacity, finds its end and crown in a voluntary surrender to the Divine Will, in a joyous and willing co-operation with the grace and power of God. That is to say, self-determination and self-surrender, which are both due to an impulse towards self-realisation, are in ultimate coincidence.

"Our/

(1) "Christian Ethics," vol.1, pp.308, 309.

"Our wills are ours, we know not how; our wills are ours to make them Thine." It is even so, and ever so, in the view of Jesus, that man discovers and realises his true freedom, - in seeking first, and seeking always, the Kingdom of God and His righteousness (Matt. 6: 33). For Him, and for all who accept His mind on moral issues, freedom is not license, not lawlessness, not that false, unchartered liberty which bids us cast off all restraint that we may do just as we like; it is the real emancipation of the spirit which sets us free from all slaveries that would hold us back from doing what we ought; it is the fullest opportunity for a man to be and to do the very best that is possible. And we enter into the life of freedom only when we make our full submission to "the perfect law of liberty" (James 1: 25), when we yield ourselves, body and soul, to the Higher Will that throbs within our will as well as reigns without it.

So once again, as always, the ethic of Jesus strikes its roots deep in religion. For Him there is no contradiction, but only an essential harmony, between the religious and the moral mode of view, between the devout and thankful recognition and acceptance of the gracious influences of God and the energetic exercise of man's own volition and activity. Man's moral enfranchisement is just the other side of his spiritual renewal; his birth into the life of God brings to pass "the reorganising of man's broken life on the basis of a universal subordination to God/

God, orderly and loyal, because willing; enlightened and free,"⁽¹⁾ - an ethical redemption, removing misery and failure and conveying joy and power, which we see taking place over and over again in the pages of the Gospels.

(iii) RESPONSIBILITY.

As freedom goes inevitably with inwardness, so with freedom inseparably goes responsibility, the fact and sense of our answerableness for all acts of thought and behaviour; the feeling of obligation to obey that law of our being from which we can never escape, because to escape from it would mean to escape from ourselves. Upon this triple foundation - inwardness, freedom, and responsibility - the ethical life as a whole rests; and within the sphere where this triad of laws runs the moral motive-power operates. Man stands free in a moral world - free to link himself with the Divine grace and power; free to let the energies of love work in him and through him; free, also, to refuse co-operation, to deny love's claim to sovereignty; yet he can never rid himself of his burden of obligation; upon him still abides the responsibility of consent or denial. Jesus assumes all this throughout His teaching; and some hints of His underlying conception of the grave responsibility attaching inalienably to the moral personality, and to the moral life in all its phases, may be gleaned from a brief examination/

(1) Johnston Ross, "Universality of Jesus," p.132.

examination of some of His typical and repeated sayings.

(a) There is the responsibility for one's attitude towards the claim and appeal of truth. In more than one context occurs the proverb-like saying: "He that hath ears to hear, let him hear" (Matt. 11: 15; 13: 9, 43; Mark 4: 9, 23; Luke 8: 8; 14: 35). In every case the force of the saying may be said to turn on the moral power of judgment belonging to the individual, involving his responsibility for the attitude he takes up towards the truth with which he is confronted. As King remarks, ⁽¹⁾ this saying is of a kind that must often have been repeated; for besides being "the inner appeal for obedience to present light as the one way to further enlightenment and growth," it is the teacher's or the preacher's natural summons to his hearers for their attention to his message, for the serious and responsible use of their powers of thought and understanding regarding the truth he is presenting to them. Jesus will have His hearers "take heed" both as to "what" they hear and as to "how" they hear (Mark 4: 24; Luke 8: 18). Apprehension, decision, and consequent action all alike lie with them; the use they make, or fail to make, of the uttered truth will be their judge. It is not enough for Him that men should hearken to His words with an easy and empty admiration; they must resolutely set themselves to make them effective and fruitful in their lives, else doom and disaster will befall them (Matt. 7: 24-29; Luke 6: 46-49). Underlying the saying cited at the beginning of this paragraph/

(1) Op. Cit. pp. 59, 60.

paragraph is the big, solemn moral law that, if a man continues to refuse to see the truth, or to do the truth he sees, he ultimately becomes incapable of seeing it at all. "This undoubtedly repeated saying of Jesus, " king remarks, "is the challenge everywhere of life, of the whole of God's world, of all real education. In all there are great opportunities, but only opportunities. The best of life will not and cannot be thrust on one. Here is the opportunity of growth, of developing insight, of power, of moral conquest. 'Will you, or will you not, have it so?' 'If any man hath ears to hear, let him hear:' here lies the very possibility of the ethical life, and the reason for its inevitable seriousness."⁽¹⁾

(b) There is the responsibility for one's attitude towards one's moral and spiritual powers and possessions. Another reiterated saying, "For whosoever hath to him shall be given, and he shall have abundance; but whosoever hath not, from Him shall be taken away even that which he hath," occurs in immediate connection with the foregoing word, as an expansion and enforcement of it (Matt. 13: 12; Mark 4: 25; Cf. Luke 8: 18); but it also comes in in the Parable of the Talents, where the unused talent is taken from "the wicked and slothful servant," and given to "him that hath ten talents" (Matt. 25: 29), with the addendum, "And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth;" and it is found again in the companion Parable of the Pounds

(Luke/

(1) Loc. Cit.

(Luke 19: 26), though without the added menace of doom. Here responsibility is extended from a man's powers of thought, reason, and judgment to everything that life holds that is of moral value and capable of moral use and increase. The meaning of the saying apparently is that power or gift in any line grows by a right and faithful use, but suffers atrophy, and even dwindles to extinction, when allowed to lie idle and inactive,- a moral and spiritual law which finds its analogue in the modern psychological law of habit or in the commercial law of interest: use increases, disuse lessens; to say nothing of abuse, which destroys. In a dynamic world a man cannot keep his gift or force in a napkin or in a hole in the ground; life and power steadily lessen where they are not brought out into the light of day and put into the common stock. It is not at all a question of how great or how many a man's powers or possessions may be, but of what he does or neglects to do with what he has. It depends on himself whether he will make the best or the worst, the most or the least, of his moral opportunities; and it is at the peril of everything he is worth to this world and the next that he ignores this vital truth. The "unprofitable servant," the idler or the slacker or the shirker, goes to his own place in the void and vacant "outer darkness."

(c) There is the responsibility for one's attitude towards moral and spiritual hindrances and snares. This is set in a twofold/

twofold light in Jesus' moral teaching. On the one hand, responsibility with regard to hindrances arising from oneself, or within one's own life, is plainly hinted in the repeated counsel: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell" (Matt. 5: 29, 30; Cf. Matt. 18: 8, 9; Mark 9: 43-48). The solemnity and seriousness of the moral life for the individual could hardly be more vividly set forth than in this piece of bold oriental imagery, with its stern call, not for physical self-mutilation, but for unsparing moral self-surgery, for the mastery of desire at any cost. While it is not to be distorted into an injunction to a ruthless and extreme asceticism, it is an urgent demand for a vigilant and faithful self-discipline. It is a recognition of the fundamental ethical truth that the real seat of evil lies ever and alone in the moral will, and that a man must be his own surgeon there. A man might hack off his limbs and cut out his "members" one by one, until nothing but a mere stump of a body was left, and yet be as sinful and vile as before. Not the removal of the instrument is called for, but the conquest of desire in the soul, and the transmutation of its energies into power/

power for life on higher levels; not the mutilation of the nature, but the liberation and enlargement of the better nature.

On the other hand, responsibility with regard to the placing of hindrances, the setting of traps or snares, in the way of others, is emphatically affirmed in still another repeated saying: "It is impossible but that occasions of stumbling should come: but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." (Luke 17: 1, 2; Cf. Matt. 18: 6, 7; Mark 9: 42). It is a vivid dramatic warning with tragic suggestions behind it. Here the voice of Jesus takes on that tone of almost terrible solemnity which ever and again reverberates through the Gospels, inducing in the soul of the listener the mood of hushed and reverent awe. To sin against the law of love, to "offend" a "little one," to wound a humble soul, perhaps "one who is but young in the faith,"⁽¹⁾ or "one who is only in the beginning of the fight for character,"⁽²⁾ to hurt him not in his feelings but in his moral nature, to set a trap or lay a snare for him that he may be enticed away from truth and goodness and caught in the toils of error and evil, - this involves a tremendous responsibility and incurs a terrific doom. To be sunk in the dark sea depths, like a useless, noxious thing, would be a "better" fate, milder and more merciful, than that which awaits/

(1) Plummer, "Luke," p.399.

(2) King. Op. Cit. p.66.

awaits the man who compasses the moral hurt or the spiritual damage of a single soul.

(d) There is the responsibility for one's attitude towards ultimate moral and spiritual issues. We have been listening to some of the stern and solemn words of Jesus about man's moral accountability; but perhaps the sternest and most awful word He ever spoke on this matter is the saying - also reported in different forms and settings by the Synoptists - about "the sin against the Holy Ghost:" "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the spirit shall not be forgiven . . . whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12: 24-32 Mark 3: 22-30; Cf. Luke 12: 10). Here we touch the very peak of man's moral responsibility. For our present purpose, it is not necessary to enter upon a close and careful examination of the theological significance of this saying, around which an agelong battle of words has been waged, and which has proved the source of gloomy self-torment and unspeakable spiritual anguish to thousands.

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Suffice it to say with Professor W. T. Davison, that "there seems little question that the only sin thus pronounced unpardonable is that of wilful and persistent sinning against light till light itself is turned into darkness - the perverting of truth at its source, where the Holy Spirit Himself instructs the conscience, and thus poisoning the wells of the soul." It

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(1) D.C.G. vol. 1, p.617.

is no arbitrary fiat of Jesus, but the simple necessity of the case, that renders this sin unforgivable; it is the only sin which, in its own nature, closes the doors of the soul, and keeps them closed, against the light and the mercy of God. This sin, which wilfully puts darkness for light, evil for good, and even ascribes good to evil, Jesus looks upon as the one fatal sin, as sheer moral suicide. His stern and urgent warning is thus "not against some fantastic form of profanity, but against that blind prejudice, that obtuseness of mind and heart, that playing fast and loose with one's conscience, which blur the moral and spiritual vision, confusing all distinctions, until one loses the sense of discerning between righteousness and wickedness, and excuses and follows evil as good."⁽¹⁾

Thus all other aspects and phases of man's moral responsibility come to a focus and a climax in this last, this profoundest of moral delinquencies. It is not through any natural defect, or through any unwitting blunder, but by a sustained moral defiance, that a man may bring about his own ultimate spiritual ruin. He who wilfully hardens his heart, stifles the voice of conscience, or blinds himself to the supreme moral values and issues, presents an impenetrable barrier to the entrance of the Divine grace and love, and paralyses the Hand of power that would lead and lift him to the heights.

(1) King, Op.Cit. p.38.

3. THE MORAL DYNAMIC : ITS CONDITIONS.

From our study of the main elements of the supreme moral motive-power, and of the leading principles or laws which govern its operation in the soul and life of man, and which are simply the essential characteristics of the moral life in its whole state and movement, we pass to consider the moral conditions which, according to the teaching of Jesus, are to be fulfilled, the inward spiritual tempers which are to be evinced, by those who would have their whole being possessed and their whole living ruled by the mighty energies of love. The chief of these conditions, the most important of these tempers, we find to be Repentance, Receptivity, and Renunciation.

(1) REPENTANCE.

According to the first two Synoptic Gospels, the earliest public utterance of Jesus - doubtless a mere telegraphic summary, simply the keynote, of His initial message - was a republication of the ethical slogan of John the Baptist: "Repent ye: for the Kingdom of heaven is at hand" (Matt. 4: 17; Cf. 3: 2; Mark 1: 4, 15), - a republication, and also an intensification of that watchword not only of the Forerunner, but of all the prophets; for now with Jesus, as Wendt points out,⁽¹⁾ "the idea of sin which men must put away is essentially conditioned by the idea of righteousness which corresponds to the will of God." It is peculiarly fitting/

(1) Op. Cit. vol. ii, p.57.

fitting that repentance should be the opening note of the ministry of the Prophet of prophets; in its ringing ethical challenge throbs the soul, not only of His inaugural call, but of almost His whole moral message: "Turn yourselves to the Living God, Whose day is here, Whose Kingdom is already dawning; consecrate yourselves to the service of His will; seek His Kingdom and His righteousness." Here, it might be said, is the undernote in all His appeals (Cf. Mark 2: 17; Luke 18: 13; 15: 17-19); here certainly is the threshold summons, the fundamental requirement, the initial movement in the whole moral process of turning from self and sin to God. The quickening tides of the moral motive-power cannot be released for fruitful working in the life until the sluice-gates of the soul are opened for their inflow by the mood and deed of repentance.

In attempting to define Jesus' conception of repentance we may follow the suggestion of Dr. J. R. Illingworth's words: ⁽¹⁾ "Repentance is an act of the whole personality, for it involves a rational condemnation of and an emotional sorrow for past sin, together with a resolution of the will to do better in time to come," - only adding to this the fruit and issue of the act in the definite entrance upon a life conformed to the will of God, towards whom the attitude of the whole personality undergoes a radical change.

(a) The first phase of repentance is a Change of Mind, a new mental/

(1) "Christian Character," p.13.

mental attitude towards oneself and one's past, a new vision of moral reality. This rational or intellectual element is generally acknowledged to be the basal idea in the New Testament word "Metanoia," the starting point, at least, of its rich import. To repent is, first of all, to take a re-view in order to a new view. "The reference to the thinking element in our nature, the 'nous,' is explicit, and indeed obtrusive, in the word employed," says Morison; ⁽¹⁾ "but," he adds, "the cry was not simply 'Think!' - it was 'Think again! Take after-thought! Think back upon your ways! Re-view!'" This element of reflection, this retrogressive action of the intelligence, leading to a new deliberate judgment upon one's self and one's ways, is finely illustrated in the Parable of the Prodigal Son (Luke 15: 11-32), which may not inaptly be called "everyman's spiritual pilgrimage." The point in the story at which the description of repentance may be fairly said to begin is when the Prodigal "came to himself" (literally, "entered into himself"), looked himself full in the face with eyes out of which the glamour of the "riotous living" had gone, reflected on his past in the naked light of his condition and his need, and in the cold reality of the retrospect saw all things differently. This was the dawn of the return that culminated in the embrace of forgiving and restoring love. In all this re-thinking and re-viewing there is implied a temper of genuine moral sincerity. "Not carefully manufactured self-depreciation, but sincerity

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(1) Comm. on Matthew, p.28.

with ourselves in the light of reality is the condition of repentance. . . . To repent is nothing else than to see ourselves as we are in the real moral world.⁽¹⁾ Sir Oliver Lodge's much quoted dictum that "as a matter of fact, the higher man of to-day is not worrying about his sins at all, still less about their punishment",⁽²⁾ is really an indictment of the modern mind for its want of moral sincerity, its refusal to look itself fairly and squarely in the face, to take stock of itself in the keen light of reality. And Kauschenbusch's remark is very much to the point: "As long as a man is self-righteous and complacently satisfied with his moral attainments, there is no hope that he will enter into the higher development."⁽³⁾

(b) The second phase of repentance is a Change of Heart, a revolution at the centre of feeling, the kindling of moral emotion. The awakening of the "thinking element," though indispensable as a point of departure, is only intended to be preliminary, leading on to the emotional reaction, to the resolution of the will, to the reformation of the life, else it would be of no moral moment, a useless mental fragment, a beginning without its appropriate ending. A vital part of the evangelic repentance is contrition, an emotion of sorrow excited by reflection upon sin; quickened by the new vision of moral reality, penitence comes to the birth in the heart. This aspect of repentance, too, is movingly suggested in the parable just referred to, in the Prodigal's Confession: "Father, I

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(1) Oman, Op. Cit. pp.190, 193. (2) "Man and the Universe," p.220

(3) Christianity and the Social Crisis, p.349.

have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15: 21); and other striking illustrations of it occur in the Parable of the Pharisee and the Publican and the episode of the woman that was a Sinner - a penitent man in the presence of God and a penitent woman at the feet of Christ.

In the Publican at prayer in the Temple (Luke 18: 9-14) we have an extraordinarily graphic picture of a man thoroughly alive to the shame and misery of an evil life. The bowed head, the downcast eyes, the beating of the breast are the outward signs of inward sorrow and self-accusation; and his prayer is but a single, passionate sob of contrition, the painful birth-cry of a soul; "God be merciful to me the sinner!" In the Woman that was a Sinner (Luke 7: 36-50) Dr. Stalker finds "the most impressive instance of repentance narrated in the earthly life of our Saviour", ⁽¹⁾ and notes the humility that "pressed her down to the earth;" the shame that "constrained her to unbind her hair and let its heavy tresses fall to hide her burning blushes;" the sorrow for her sins which "burst in tears from her eyes;" the "upheaval of her nature from its foundations." Not every penitent sinner in the Gospel story, or in Christian history, stands bathed in tears, or with labouring breast bewails his or her undone state; but there is ample warrant for saying that no sinful soul has ever been brought truly face to face with the Divine love and holiness without being touched/

(1) "Ethic of Jesus," p.170.

touched more or less deeply with the mood of tender contrition.

(c) The third phase of repentance is a Change of Will, the emergence of a new life-purpose - the natural issue of the altered mental and emotional attitude to moral realities, and the necessary issue if the revolution in thought and feeling is real. Penitence must complete itself in a determination of will to forsake the wrong courses of the past and enter upon a new life of right endeavour. Mere sorrow for sin may be nothing but a luxury of emotion, a weakening bath of hot sentiment; and in any case its emotional intensity varies with the temperamental quality. The thing that gives it real moral value is the degree in which sin is denied and forsaken, and righteousness accepted and followed. The new volitional act and state may not necessarily involve any extraordinary convulsion of nature or any remarkable upheaval of life; but it must be none the less a deliberate and decisive turning from evil to good, with "full purpose of and endeavour after new obedience."

Illustrations of this positive phase of repentance may be found once more in the story of the Prodigal and in the account of the conversion of Zacchaeus. In the parable the element of inward decision is embodied in the words: "I will arise, and go to my father," and in the practical ratification of the new-born resolve: "And he arose, and came to his father" (Luke 15: 18, 20). In that miracle of moral renewal which we call/

call the conversion of Zacchaeus, the same feature of purposive decision stands out prominently. Here it seems to come with an amazing suddenness; but the succinct brevity of the tale does not hide from us the increasing intensity of the inner moral pressure which came to a head in the emphatic announcement of the little taxgatherer: "I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back four times as much." And Jesus, whose act and presence and speech had wrought the notable change, sets His seal on its reality: "To-day salvation has come to this house, since Zacchaeus here is a son of Abraham" (Luke 19: 8, 9, Moffatt).

[For the three foregoing phases of repentance we might compare the three steps, the white, the black, and the red, which Dante finds leading up to the entrance-gate of Purgatory ("Purgatory," Canto IX, Cary's translation):

"The lowest stair was marble white, so smooth

And polish'd, that therein my mirrored face

Distinct I saw. The next of hue more dark

Than sablest grain, a rough and singed block,

Cracked lengthwise and across. The third that lay

Massy above, seem'd porphyry, that flamed

red as the life - blood spouting from a vein."

Cary's note on the passage is as follows: "By the white step is meant the distinctness with which the conscience of the penitent reflects his offences; by the burnt and cracked/

cracked one, his contrition on their account; and by that of porphyry, the fervour with which he resolves on the future pursuit of piety and virtue."]

(d) The final phase of repentance, the culmination of the whole moral movement involved in it, is the Changed Life, the definite actual entrance upon the new career of obedience and righteousness. If contrition, in order to be of any real moral value, must pass on into clear, strong purpose, so also purpose must achieve its moral vindication by proceeding to "build above the deep intent the deed, the deed." The determination of the will must be not only inwardly registered, but also outwardly ratified. The resolves a man sets down bravely on the clean white page of his morning diary are to be tested by the earnestness of his endeavour to work them out into the day's life. It is not enough for the Prodigal to say to himself: "I will arise, and go to my father;" he must get up and go home, to live there in the spirit of his purpose, the spirit of a chastened humility; that (is, indeed,) no superfluous touch in the story: "and he arose, and came to his father" (Luke 15: 18, 20). Zacchaeus' vow of restitution and philanthropy, conceived in that moment of high impulse in Christ's presence, waits to be proved and fulfilled after his Guest has gone on His way to Jerusalem and the Cross (Luke 19: 1-10). So in the practical response to the initial Divine impulse - since he who truly repents is already in the grip of God - repentance comes to its true moral completion; and in the soul fully committed and loyally striving towards the goal the transfiguring powers of love find their chosen field.

(11) RECEPTIVITY.

When by the grace of repentance - that movement of the whole soul from sin to righteousness, from the self-centred to the God-centred life - the nature has been laid open to the invasion of the unseen transforming powers, then comes the further call to the spirit and attitude of receptivity, through which these powers obtain effective and ever-increasing possession of the life. This temper, as inculcated in the teaching of Jesus, has both its passive and its active manifestations. On the one hand, it reveals itself in openness of mind and in humbleness of spirit; and on the other hand, it expresses itself through the habit and practice of prayer and through the urge of strong desire after a growing approximation to the Divine standards of goodness, the going out to and laying hold of God and His offered gifts.

- (a) First, we mark Christ's call for Open-mindedness. This may be represented as the demand for the conquest of prejudice, that jaundice of the mind which discolours all, and of bigotry, that mental and moral squint which turns everything awry. Over and over again the Gospels show us these twin evils hampering and frustrating the redeeming mission of Jesus both in teaching and in working, alike among the people, among His declared opponents, and even among His chosen disciples. They surrounded Him with

a baleful atmosphere of misunderstanding and suspicion, and made of Himself and His message a stumbling block and rock of offence. He goes into the Synagogue at Nazareth, and claims to fulfil in His own person and mission the great words of ancient prophecy. "The Spirit of the Lord is upon Me. . ." (Luke 4: 16-30); but His appeal to His fellow-townsmen fails, foiled by their narrow prejudice and jealousy, and He has His first experience of rejection. It is the same in His frequent controversies with the religious leaders of the nation: with the blindness of fast-closed minds and the hard insusceptibility of bigotry-ridden hearts He can do less than nothing; His utmost efforts to enlighten and uplift are rendered futile (Cf. Luke 5: 21-24, 30-32, 33-35; 6: 1-5, 6-11; Matt. 12: 22-45; 16: 1-4, etc.) So, too, in His training and moulding of the Twelve: more than once He voices His feeling of bafflement and disappointment on account of their unresponsiveness and their "hard-shell" outlook (Cf. Mark 4: 40; 8: 14-21, 33; 9: 38-40; 10: 13, 14, etc.) Repeatedly He insists upon the fundamental importance of the qualities of trust and open-mindedness for all moral and spiritual development, as, for example, in the significant saying: "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." (Mark 10: 15; Cf. Matt. 18: 3). The temper which the child symbolises ^{OR} represents, the typical character of the members of the Kingdom, includes, as we shall see presently, other qualities; but the features of simple trustfulness and openness/

openness to influences from above are among its leading requisites. All too easily custom, convention, habit and routine create a hard crust about the soul, stifling the capacity to be appealed to and impressed, the capacity for growth and advance. The good seed of the kingdom needs "the honest and good heart" (Luke 8: 15), the soft, free soil in which it can lodge and grow: what chance is there of any fruit if it happens to fall on the beaten surface of the trampled footpath?

(b) Next, we mark Christ's call for Lowly-heartedness. This

may be represented as the demand for the conquest of self-pride and self-sufficiency. All His ministry through, Jesus was up against these sins of the spirit in their blended form—self-righteousness. And His judgment on the self-righteous spirit comes to a cameo-like expression in the Parable of the Pharisee and the Publican (Luke 18: 9-14), with its outstanding : n that not the proud and self-satisfied but the humble and penitent stand near to God and are acceptable to Him. There stands the Pharisee, with facile phrases of self-congratulation on his lips, making the Publican's iniquities serve as a foil for his merits; and there stands the Publican with his broken words of self-despair, thinking only of his own demerits. The case is, as it were, appealed to God for His decision as to which is the right spirit: which, in heaven's judgment, is the better man? And the answer lacks nothing in emphasis: "I tell you, this man went down to his house justified rather than the other: for every one/

one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." In plainest fashion the story sets humility as the foundation of all the virtues, even as the opening beatitude announces it as the beginning of the new ethic of the Gospel (Matt. 5: 3). Self-satisfaction and self-pride, so the parable further hints, are possible only so long as a man keeps lingering on the outer edges of morality and religion; let him plunge seriously into the central depths, and his face and bearing will lose the smug air of self-righteousness. Those who follow the inward way of goodness, and seek to walk with God in the secret places of the soul, are always humble folk, are always more sensible of their short-comings than of their achievements, and always more ready to confess their faults than to magnify their virtues.

Or to recur to Christ's symbol of the "little child," His demand for the child-like heart as the passport into the Kingdom (Mark 10: 15): here the temper of humility is shown in yet another light. The true, unspoiled child-spirit is marked not only by a quick and sensitive susceptibility, but also by a willing and sometimes pathetic abandonment to older wisdom and wider experience. Its conscious littleness amid the life of the great world constrains the child to fall back into the guiding hands of its elders. This temper of trustful surrender directed towards God is, for Jesus, a fundamental grace of the spiritual life, laying the soul open to the highest good/

good, to the best that God can give. "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes" (Matt. 11: 25). "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" (Matt. 11: 29).

(c) Further, we mark Christ's call for Prayerfulness. And here

we pass to one of the leading phases of receptivity on its more positive and active side, one of the richest sources and one of the most essential conditions of moral power. Wuttke (1) says: "It is the sublime significance of prayer that it brings into prominence man's great and high destiny, that it heightens his consciousness of his true moral nature in relation to God; and as morality depends on our relation to God, prayer is the very life-blood of morality." The personal prayer-habits of Jesus reveal His own sense and estimate of the value of prayer; and the recorded words of Jesus show a strong and constant insistence on its profound importance for the life of discipleship.

For one thing, He represents prayer as the means of obtaining an increasing access of Divine grace, the opener of the door to personal fulness of life. We cannot but note the deepening intensity of emphasis in the threefold injunction: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" with its attendant promise: "For every one that asketh receiveth; and he that seeketh findeth; and/

(1) "Christian Ethics," vol.ii, p.221.

and to him that knocketh it shall be opened;" backed by the culminating assurance that to true, urgent, insistent prayer God will give every good needful for man's highest life: "How much more shall your Father which is in heaven give good things (Luke 11: 13: "the Holy Spirit") to them that ask him?" (Matt. 7: 7-11).

For another thing, Jesus represents prayer as vital to the tasks which face the disciples in their endeavour to accomplish the wider purposes of God, a mighty means for the achievement of moral results in the life of the world. He bids them habitually fashion their prayers "after this manner:" "Our Father, which art in heaven, Hallowed be Thy name. Thy Kingdom come, Thy will be done, as in heaven, so on earth" (Matt. 6: 9, 10); thus making prayer an important factor in the advance of the Divine dominion over the world. And the faith which removes mountains, which may be taken as a figure for the conquest of all moral and spiritual obstacles which stand in the way of the will and purpose of God, He definitely relates to prayer (Matt. 21: 21, 22; Mark 11: 23, 24).

Further, in the Parables of the Friend at Midnight (Luke 11: 5-8) and the Unjust Judge (Luke 18: 1-8), He not only stresses the need for persistence in prayer in face of difficulties and discouragements and delays, but He also establishes the power of prayer to carry its purpose to full victory in the end. The sustained, importunate prayer of ardent and loyal souls will not be mocked by frustration and defeat. Such, then, is the significance/

significance of this element in receptivity, the spirit of prayerfulness and the practice of prayer. Here is an essential condition of personal attainment within the spiritual realm, and a potent instrument for the realisation, in concrete ethical results, of the will of God on earth.

(d) Finally, we mark Christ's call for Strenuousness, the

arousal of the soul to earnest purpose and to an eager effort to win and possess the good it sees and desires. The open mind, the humble heart, the praying spirit are all good and needful, but their full fruition comes through "a free, firm holding of one's soul up to the light that shines for us," through an active appropriation of the Divine grace that offers itself to us. If Jesus speaks of the Kingdom of God as a gift to be received He also speaks of it as a precious thing to be sought for, and as a prize to be striven after. Side by side with the saying: "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein" (Mark 10: 15), is to be set the saying: "The kingdom of heaven suffereth violence, and men of violence take it by force" (Matt. 11: 12); or the saying: "But seek ye first the Kingdom of God and His righteousness" (Matt. 6: 33). The "Wise passiveness" that lets the tides of the life of God flow in upon the soul in quiet power is to be balanced by the alert strenuousness which avidly and promptly lays hold of the gifts of God that are brought within our grasp. "To him who receives the Kingdom of God as a little child," says

Dr. D. M. Ross, (1) "there is disclosed the vision of a great life in communion with God, in personal character and in social service, - a vision which lays its imperious spell upon him, and summons him to put forth what will-force is in him, that he may win the treasures of which he has caught sight. The receiving of the divine life of the Kingdom and the earnest spiritual struggle go hand in hand. The new ideals of the Kingdom bind a man over to the strenuous life." Thus Jesus touches the receptive temper with the verve of an eager, active responsiveness, imparts to it the glow and fire of an ethical and spiritual intensity which draws power into the soul and moves it to possess its possessions.

(iii) RENUNCIATION.

Side by side with repentance and receptivity in the Gospels stands renunciation as a condition of the free, effective operation of the power that makes all things new and the winning of the higher life. Like the other two, this is one of the clearest and most constant notes in the moral teaching of Jesus; so much so that often by those outside, and not seldom by those inside, the Christian circle, alike by critics and by devotees, the Christian Gospel has been viewed as merely or mainly a gospel of renunciation, or as a starkly ascetic way of life. This we believe to be a plain perversion and an evident caricature of the message of Jesus; yet we are convinced that it would/

(1) "Teaching of Jesus," p.140.

would be saying too much to declare, as some modern writers have done, that Jesus "has no sympathy with ascetic ideals," or that "Christianity is clean opposed to asceticism," or that "Asceticism has no place in the Gospel at all."⁽¹⁾ With the world-despising, flesh-hating, body-maltreating forms of Asceticism, which have so persistently appeared in the course of Christian history, coming from the East but frequently infecting the West, there is indeed no trace of sympathy in the Gospels. Nor does Jesus ever come near making the grave mistake which vitiates most ascetic systems, Christian and non-Christian, - the mistake of regarding self-immolation as an end in itself, or of viewing physical pains and sufferings as in themselves pleasing to God or signs of superior sanctity. These things are, indeed, quite alien to our Lord's spirit and outlook. He did not despise the normal pleasures and natural solaces of human existence; He did not shun the amenities of social life; He did not show any disposition to flee from the world or hold aloof from it; He did not urge men to treat their bodies with contempt; He saw no merit in pain, no virtue even in the cross itself save as a means to a larger end and for the sake of a greater good. And yet, Asceticism, rightly understood, viewed, that is, not as a gospel of negation of either the world or the flesh, but as a moral gymnastic, a spiritual discipline, a practising of oneself in virtue, has a distinct place in His teaching. His moral

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(1) Cf. Scott, Op.Cit. p.51; Alexander Op.Cit. p.207

Harnack, Op.Cit. p.90.

claim is one of high severity from whatever standpoint it is viewed. He calls not for the abandonment of the world, but for the renouncing of worldly standards and values. He demands self-denial and self-renunciation to a much greater extent than many of His professed followers like to think. Without doubt He held that there is a place for renunciation and sacrifice in every true life in order to a nobler, stronger, freer life. And since all forms and degrees of renunciation run back to the self, or bear upon it, we may seek to gather the teaching in question around this category, bringing to a focus various salient points on which we have already touched.

(a) Renunciation begins with the discipline of self; and in the Synoptic Gospels this is presented under two leading forms - first, in relation to enticements arising from within the soul, and, second, in relation to allurements coming from the world without. On the one hand, self-discipline is needful with regard to illicit motions of appetite or desire springing from within. The classic passage on this point, where the plucking out of the eye and the cutting off of the hand or the foot are counselled (Matt. 5: 29, 30; Cf. Matt. 18: 8, 9; Mark 9: 43-48), we have dealt with in treating of the question of responsibility. We saw then how, in this striking and vigorous metaphor, Jesus is calling not for any sort of outward self-mutilation, but for the repression and removal of inward occasions/

occasions of sin, of whatever desire, impulse, or intention wars against the soul, or is in contradiction to the will of God. A serious and stringent view of the moral life lies behind this demand. The soul is (undergoing (a "siege perilous,") and all its enemies are not outside the walls; there is that "awful other foeman empowered in the breast." Besides, we may regard the summons to a stern restraint of self as covering not only what is plainly of sin, but also much that seems innocent which might yet tend to "lead into temptation," as applying to all that in the least degree reduces moral effectiveness and ethical confidence, that in any way impairs self-control and poise of judgment. The discipline, the moral self-surgery, must extend to whatever will imperil an honest and full response to the will of God and the ideals of Christ.

On the other hand, self-discipline is needful with regard to the insidious appeals of temporal interests and worldly goods, which from without lay siege to the soul. It was noted on an earlier page that, while Jesus never expressly condemned material wealth or the possession of it, He was ever keenly alive to the moral risks and spiritual perils attaching to it; and many of His most challenging sayings have these in view. The large place which riches, the symbol of all worldly wealth, hold in the recorded teaching of Jesus is one of the most significant and surprising things in the Gospels; and on nearly every occasion the note of urgent warning is sounded (E.g. Luke 12: 16-21; 16: 19-31; 18: 18-27; Matt. 6: 24; 13: 22; Mark 8. 36, 37; Luke 16: 11; 12: 15).
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called "spiritual hypochondria." It is the result of too much thinking about their own spiritual condition. Excessive self-consciousness always breeds certain forms of disease. If you spend your time feeling your pulse, even though it be the spiritual pulse, you will end with the conviction that you are suffering from a fatal disease. Some folk tend to become fascinated with their spiritual ailments. That is one of the dangers of the Oxford Group movement. With all its fine features there is need to guard against anything of this nature. The medical world tells us that there are people who seem to float over their indispositions. They even resent any suggestion that they are really not so bad as they think they are. Let us beware lest some like this spoil the good done in other directions.

The only way this kind of thing can be broken is by flinging oneself into some work for the world's uplift, to begin to share one's gifts as well as one's experience with others. To make attempts to translate the new experience into terms of life, and supremely the life of service.

One of the reasons for the existence of the Church is because salvation cannot be achieved without fellowship. When a man turns Christ's way, he is not saved. Salvation then only begins. It has to be realized,

points and enter into all our human relationships, one that will not only rid us of our racial rancours, that will clear away our hates and our bitternesses, one that will move the world of men onward to a real fellowship. Our task is to achieve this in the world. The Master led the way for us. He gave Himself utterly to His task.—He lost Himself in it—that is why He is finding His Kingdom and His crown. It is true He wants to save you, but through you others. His object is not just you but the world.

What must I do to be saved? "Take up thy cross and follow me." "Master, I will follow Thee whithersoever Thou goest." "The foxes have holes," etc. That is the way of salvation, a hard way, a self-denying way.

To the Cross of Calvary thou lookest to in vain,
Unless within thy self, it be set up again.

HERE in our streets we pass face after face without a sign of recognition, but in heaven the common happiness will speak through the eyes.

THE fact is we have too much strength. We are not weak enough. It is not our strength that we want. One drop of God's strength is worth more than all the world.—D. L. Moody.

But obviously we are tired of those thoughts about God. They belittle Him. They degrade His majesty. They belong to a system of thought which does not find a place amidst the widening and deepening of our knowledge of things. But even the translators of the Revised Version at the end of the nineteenth century were not bold enough to put the proper translation into the text but were sufficiently suspicious of its meaning to place it in the margin as an alternative. To say "God is Spirit" is an advance upon the idea that He is a Spirit, just as the recognition of His Spiritual nature was an advance upon idol worship.

"God is Spirit" then, as St. John wrote, not a Spirit. He probably derived the thought from Greek and not from Hebrew learning, though it

Jesus said more about the perils of wealth than about any other kind of peril. He knew that men "tend to become absorbed in their property, to give their heart to it, to become its slaves instead of its masters; and the idea of such bondage filled Him with horror." ⁽¹⁾ So He counselled and commanded an attitude of detachment towards worldly goods and gains. His followers must not let the world be "too much with them;" at all costs the heart must be kept free and unentangled (Matt. 6: 19-21; 19: 21; Mark 10: 21; Luke 18: 22).

If in all this the method is strongly negative, the issue, as in all the renunciations for which Jesus calls, is definitely positive. The discipline undergone is not for the narrowing of the personality or the impoverishment of the life, but for their emancipation and enlargement. It is the losing of the life in order to the saving of it; it is the denial of the world in order to the winning of the soul.

(b) Renunciation advances from the discipline to the denial

of self. Already we have glimpsed something of the meaning of that characteristic word of Jesus, "Deny thyself;" and, for the sake of a comprehensive view of His doctrine of renunciation, we need here do little more than re-iterate the central idea in the call. The phrase "self-denial," as commonly used and understood to-day, touches but the utmost fringe of our Lord's meaning. On our lips it means no more than the practice of abstinence in one direction or another, the refusal to indulge in some lawful but, it may be, inexpedient pleasure; on His

lips it meant a revolutionary change in the fundamental principle of life, the entire abandonment of the selfish point of view, the repudiation of the claim of self to dominate the life, the putting of God and His will in the central seat of sovereignty. We are apt, unconsciously, to take the soul and force out of Jesus' saying, "Let a man deny himself," by rendering it: "Let a man refuse himself something, with-hold from himself some object of desire;" but His words mean simply and exactly what they say: "Let a man renounce himself;" let him deny and disown the relation of self-interest and control which a man is supposed to hold to himself; let him cease to make himself the end and object of his life and action.

Here, again, the negative injunction is really a positive summons. The denial of self, in this deeper sense, is but a means to a greater end - the end of an entire obedience to the will of God. In his absolute loyalty to that will the true disciple is to cut himself free from all merely personal interests and ambitions, and to hold himself ready to answer without reserve the call of God, in Whose service alone he can find perfect freedom and true self-fulfilment.

(c) renunciation deepens from the denial of self into the sacrifice of self. Repeatedly in the Gospels, as we have seen, this further step towards moral perfection thrusts itself upon us under the startling figure of cross-bearing (Matt. 10: 38, 39; 16: 24-26; Mark 8: 34-37; Luke 9: 23-25; 14: 27); and, beyond question, we have in this figure an expression of a dominant principle/

principle of Jesus' thought on the ethical life. He regarded cross-bearing as "the normal law of every life regulated by supreme devotion to the divine Kingdom."⁽¹⁾ We speak of it as a figure or a symbol, for, with the increasing dominion of the spirit of Christ in the life of the world, it has become little more to us than a piece of striking imagery - and even its symbolism is often forgotten; yet we must remember that for Jesus, and for those to whom He spoke, it was a very grim reality.⁽²⁾ As Wendt remarks: "In order to make the peculiar meaning of this saying of Jesus quite plain to our ears, we must translate it into our idiom in some such fashion as this: 'Whosoever follows Me not to the scaffold cannot be My disciple'." Those were days when the mere word "cross" caused the strongest to shudder, when it stood for every circumstance of torture and humiliation, conjuring up hours of unimaginable agony. For Jesus Himself, and for some of those who heard Him, the way of the Cross was literally the road of death; and the Christian centuries show us many a martyr-hero following in the train of Christ and His apostles. The remembrance of this should put us on our guard against weakening the exhortation to the bearing of the cross into a mild injunction to a mere stoical putting up with the trials and troubles of life, and should remind/

(1) Bruce, "Kingdom of God," p.231.

(2) Op. Cit. vol.ii, p.61.

remind us that the self-sacrifice He bids His followers be prepared for is a real thing, a profoundly testing thing, - a readiness to lay life itself down, if only by so doing their loyalty to Him can be maintained.

So once again the negative requirement resolves itself into the positive purpose and aim. Self-sacrifice is saved from unethical futility because it is undertaken for the sake of a higher end; because it is not the wilful spending of the soul to no purpose, but the treading of the way to the highest, fullest life. Jesus does not ask that the life be thrown away; He points out how the life may be saved.

'For all through life I see a cross

Where sons of God yield up their breath.

There is no gain except by loss,

There is no life except by death;

Nor glory but by bearing shame,

Nor justice but by taking blame:

And that eternal passion saith,

"Be emptied of glory and right and name"⁽¹⁾

(d) Renunciation culminates in the absolute surrender of self,

its entire committal and complete consecration to God for His sole possession and use. Discipline, denial, and sacrifice, as set in the high light of Jesus' meaning, are all to this end - that the self or soul should be the more utterly/

(1) Walter C. Smith.

utterly at God's disposal, that He alone should have the right of way throughout the life, that one's whole nature and behaviour should be open to His inspiration and control. Renunciation reaches its crown when a man can say with one of the old mystics: "I would fain be to the Eternal Goodness what his own right hand is to a man," or when he can make the surrender and consecration of Jesus his own: "My meat is to do the will of Him that sent Me, and to finish His work" (John 4: 34): "I came not to do mine own will, but the will of Him that sent me" (John 6: 38): "Father . . . nevertheless not my will, but Thine be done" (Luke 22: 42; Cf. Mark 14: 36; Matt. 26: 42).

So by a repentance that sets the soul right with the purpose of God; by a receptivity that lays the life free to the invasion of the Divine grace and life; and by a renunciation that cancels out self, and yet fulfils the true self in an entire surrender to the Divine control, a man is rendered fully open to the operation of the powers that in the end bring moral and spiritual perfection to pass. In him is fulfilled Jesus' great paradox of "life through death, of self-development through self-surrender, of the life of love through the giving up of the selfish life, of a life that is like that of the self-giving God as the only true life."⁽¹⁾

(1) King, Op. Cit. p.105.

4. THE MORAL DYNAMIC : ITS EFFECTS.

We have now arrived at the last halting place from which we are to view the moral motive-power, namely, the fruits and results of its working within the nature and upon the life of the man who renders himself entirely open to its quickening and renewing influence. We have sought to unfold its essential nature, those Godward, manward, and Christward elements which are gathered within the compass of that supreme word - Love; to set forth its essential modes of operation, those laws or principles which are inherent in all moral life, activity, and achievement - inwardness, freedom, and responsibility; and to set down its essential conditions, those inward traits and tempers which must be found in all who would pass from strength to strength, from victory to victory in the ethical realm - repentance, receptivity, and renunciation. Our final task is to attempt some description of its essential effects - the sort of man it creates and the sort of life it produces as it works silently but mightily within the surrendered and co-operant spirit. We begin with the interior transformation - the "new man" that is brought into being, and pass on to the outward manifestations - the new type of vital experience that is begotten, and the new range and ardour of social helpfulness that is inspired. In what follows it will appear that we are once more taking a survey of the Moral Ideal in its bearings alike on character and on/

on conduct, but this time from a rather different angle and from a somewhat more general standpoint.

(1) THE NEW SELF.

In the section treating of the Moral Ideal it was maintained that Jesus' call to goodness, to moral perfection, is a call to self-fulfilment or self-realisation; and this was interpreted as meaning the emergence of the higher and better self from the usurping domination of the lower and baser self, the exodus of the soul from a life of narrow and narrowing selfishness and its entrance upon a life of fuller harmony with the will of God and of finer service to the world. We speak of the change that comes over the delivered soul, the transition from the "atomistic self" to the "altruistic self",⁽¹⁾ as a "new birth," or with Saint Paul we name it a "new creation;" and, indeed, there is a fine fitness in these descriptions. Yet, after all, when we talk of a "new self" as the initial result of the creative activity of the moral dynamic as presented in the teaching of Jesus, we really mean a renewed self, a "restored integrity of manhood." We mean not that an entirely fresh personality is fashioned, but that the old is transformed and completed. The Christian self/

(1) Cf. Shailer Mathews, "Social Teaching of Jesus," p.192

self-fulfilment does not aim at the obliteration of any of the vital elements of personality, but at the elimination of the unworthy, the wayward, the evil, in order to "the building up of our sentient, individual nature into the ideal self-hood of Christian character."⁽¹⁾

In its personal aspect, the highest good, in the Christian conception of it, is living at its highest, intensest, and fullest; it is being, moral being, personality, vitalised to the utmost.⁽²⁾ How to develop the existing self into the better self; how to give to the potential self control over the actual self - this is the problem of self-realisation. We proceed to define the teaching of Jesus on the matter in hand - the transformation of the self or personality by the dynamic power of love.

(a) Concerning the Emancipation of Personality. The first stage in the renewal of the self or soul of man is its liberation from all that warps or hinders its true development, from the bondage of unworthy passions and desires, of wrong habits and customs and tendencies. Love, the liberator of the soul, strikes off its weights and fetters, that it may begin its new career unhampered by any slavery, free to unfold the true potentialities of its nature.

This was how the arousing call of Jesus first came to men and women: He came to "preach deliverance to the captives . . . to set at liberty them that are bruised" (Luke 4: 18); and in the/

(1) W. S. Bruce, "Formation of Christian Character," p.177.

(2) Cf. Newman Smyth, Op. Cit. p.114

the Gospels we see this emancipating power at work in not a few individual cases, each with its own distinctive character. The Woman that was a sinner is given release from the burden and shame of an openly evil past (Luke 7: 37-50). Zacchaeus the taxgatherer finds deliverance from the corroding passion of greed (Luke 19: 1-10). Nathanael is set free from an honest, but blind and narrowing, prejudice by the sympathetic insight of Jesus into his true character (John 1: 45-49). The presence of the name of "Matthew the publican" in the list of the Twelve indicates his reclamation from a way of life that involved the renunciation of self-respect and the open flouting of the national spirit and hope (Matt. 9: 9; 10: 3); and the presence of that of "Simon the Cananean," or "the Zealot," suggests his emancipation from the dominance of a fierce, materialistic nationalism into the wide, human, and spiritual outlook of Jesus (Matt. 10: 4; Luke 6: 15); while the name of "Thomas called Didymus" ^{at the Sea} stands for the opening of the prison gates of doubt to let a man of slow mind, but of devoted spirit, pass out into clear faith and passionate conviction (John 11: 16; 20: 24-29).

All these and suchlike contacts and dealings of Christ with men are focussed and interpreted in that saying of His recorded by the Fourth Evangelist: "Ye shall know the truth, and the truth shall make you free" (John 8: 32). And we do

no violence to His meaning if we equate "the truth" with the moral motive-power as already defined - the Divine Love drawing an effective response of love from human hearts; for "the truth" is no cold dogma or intellectual proposition, but a vital and vitalising principle, the living, personal influence of Him Who is the Truth (Cf. John 8. 36 - "the Son shall make you free") that works within and powerfully influences all who receive it in life and character. And the freedom it brings is no mere external deliverance, but the very liberty of the sons of God; it is "the release of the spirit of man from the bonds by which, in its natural state, it is bound; so that, delivered from the hindrance and the impediment which these imposed on it, it spontaneously fulfils the purpose of its being."⁽¹⁾

(b) Concerning the Unification of Personality. The next stage

in the re-making of the moral self, "the spiritual Me," to use Professor James' phrase, after its freeing from all frustrating tyrannies, is its unification; and that we take to mean not only the achieving of a full inner harmony, but also the gathering of all the powers of the soul upon one regnant purpose. And these two stand in intimate and reciprocal relation: the inner unity is needful to the concentration, and the concentration deepens and develops the unity. By clear implication both of these phases of the unified life are embraced in Jesus' view of the morally renewed self. First of all, He called/

(1) Kidd, Op. Cit. pp. 416, 417.

called men from a state of inner distraction and dispeace to one of rest and harmony. (Matt. 11: 28-30). It is plain that He was fully aware of the conflict of motives, impulses and desires from which all men suffer more or less, of what modern psychologists speak of as "the divided self." "In all of us, however constituted," writes William James,⁽¹⁾ "but to a degree greater in proportion as we are intense and sensitive and subject to diversified temptations; and to the greatest possible degree if we are decidedly psychopathic, does the normal evolution of character chiefly consist in the straightening out and unifying of the inner self. The higher and the lower feelings, the useful and the erring impulses, begin by being a comparative chaos within us - they must end by forming a stable system of functions in right subordination." That, in the language of, psychology, is a pretty correct description of Jesus' vision of men, as well as of the end and purpose of His gospel. It will suffice to recall His counsel about plucking out the offending eye and cutting off the offending hand or foot (Matt. 5: 29, 30; 18: 8, 9; Mark 9: 43-47); His contrast between the "single" and the "evil" eye (Matt. 6: 22, 23; Luke 11: 34-36); His condemnation of the attempt to "serve two masters" (Matt. 6: 24). In the renewed self, the soul re-born into a larger life, which it is the avowed aim of Christ and the Gospel to bring about, the inner strife, the civil war in the soul, is laid to rest by the increasing dominion of the power of love; harmony is brought

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(1) "Varieties of Religious Experience," p.170.

into the nature, and a man ceases to be at cross-purposes with himself. They who come unto Him and learn of Him find rest unto their souls (Matt. 11: 28-30). "Who can love God and his neighbour," asks Haering,⁽¹⁾ "without mastering his own nature, and through it, the world outside of him; without becoming a 'person,' without gaining a uniting centre and spiritual independence of the many disintegrating and antagonistic impulses and the immeasurable torrent of changing impressions from the external world? . . . Who can find for himself, and in relation to the world gain, freedom of personality without love to God and his neighbour?"

The concomitant of the inner unity is the centring of aim, purpose, and powers on one all-sovereign end; by this the new harmony is deepened, intensified and established. And Jesus leaves us in no doubt as to what that end is to be. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6: 33). Alike the dynamic principle and the characteristic issue of unification is the entire dedication of the self to the will and service of God. "Just as Jesus reduced all the thousand commandments (of the Law) to one great commandment, so He called for one moral effort that would make all others superfluous. His disciples were to break with the world and yield themselves wholly to the will of God. They were to seek the Kingdom of God and His righteousness, fixing their/

(1) Op. Cit. p.139.

their eyes steadily on the ultimate goal, so that the path which led to it would shape itself as they went on." (1)

(c) Concerning the Amplification of Personality. The self,

liberated, unified, and concentrated, enters upon a larger heritage of life, finds all its powers enhanced and expanded in the service of the Ideal under the inspiration of Love. An enriched inner life, an intensified personal experience, may well be claimed as one of the primary gifts of Christ and His Gospel to humanity. Here the craving for "more life and fuller" that dwells in every soul of man is met and answered as nowhere else. Nowhere else in ancient or modern ethical systems has life been "so thoroughly, so broadly, and transcendently, yet humanly conceived as in itself and its completion the very essence and substance of the good." (2) Our most direct illustrations of this belong to the Fourth Gospel, with its great doctrine of eternal life in the midst of time; but the same essential message, expressed in other terms, rings through all the records. Every single one of the Beatitudes, for example (Matt. 5: 3-11), might fitly enough be taken as illustrating the words of Jesus recorded by the Fourth Evangelist: "I have come that they might have life, and that they might have it to the full" (John 10: 10, Moffatt). All His varied calls to repentance, receptivity, and renunciation have in view, as we have seen, neither the negation nor the limitation of personality, but the vitalising and empowering of the whole being, personal existence in its fullest expression and fruitfulness/

(1) Scott, Op. Cit. p. 118.

(2) Newman Smyth, Op. Cit. p.116.

fruitfulness. "The positive content of Jesus' idea of the highest moral good as the perfectness of personal life in the communion of men with God, and with one another in God's light, surpasses imagination, yet it comes close home to human hearts; though it is the ideal of a transcendent perfectness, it is at the same time real and near as the simplest relationship of love in which a man may now find his truest and best life."⁽¹⁾

(d) Concerning the Sanctification of Personality. By this we mean the uplifting of the entire inner life into unimpeded fellowship with God, into closest union with His mind and will, the full fashioning of the soul in the likeness of its Maker. To this the emancipation, the unification, and the amplification of the self lead up; in this they reach their goal and crown; to achieve this is to achieve the completion of ethical personality - "in the midst of the finite to be one with the Infinite, and in every moment of time to be eternal." It is all summed up in that forward-looking, spirit-lifting word of Jesus: "Ye therefore shall be perfect, even as your heavenly Father is perfect" (Matt. 5: 48). That great saying implies that God is a Being with whom man is in principle one, in the sense that He is all that the human spirit is capable of becoming; that man realises his spiritual destiny in a deepening dedication to the Highest, and fully finds himself when he is one with God in thought and feeling and will. The moral and spiritual life of man is thus, in its ideal development and issue, "a dying into the eternal, not to cease to be in it, but to live in/

(1) Newman Smyth. Op. Cit. p.115.

in it more fully . . . manifesting more and more of that spiritual principle which is the life of God, Who lives and loves in all things." (1)

(11) THE NEW LIFE.

From the inner self, motived, re-created, and transformed by the vital energies of love, we turn to its manifestations in outward life and behaviour.

We have now to ask how the renovated self - freed from hampering slaveries, redeemed from internal strife and division, enriched in all its powers, wearing the glory of a supreme consecration - will express itself in the daily, experimental things of conduct. And once more our theme presents a double aspect - the more personal side and the directly social side of behaviour. In this section our concern will be with the former, leaving the latter to be dealt with in our concluding ^{sub-}section. As leading marks of the new life, viewed from the more personal standpoint, we shall note its devotedness, its joyousness, its progressiveness, and its harmoniousness.

(a) The new life will be a Devoted Life, loftily purposed and constrained, wherein the inner temper of high consecration will more and more lay its impress on behaviour; wherein the lordship of love will gain increasing dominance in the whole round of action. From point to point it has become abundantly clear/

(1) Sir Henry Jones, "Browning," p.367.

clear to us that in His teaching Jesus sets a high standard, as in His career He embodies the highest pattern, of devotedness for all who follow Him. He would impart the central dedication of His own spirit, the urge of His own concentrated purpose, to all who call Him Master. From many memorable and clean-cut phrases we catch the passion of self-devotion which ruled Him, body and soul, character and career. Already in the dawn of youth the sense of dedication lies upon His spirit: "How is it that ye sought Me? Wist ye not that I must be about my Father's business" (R.V. "in My Father's house," Luke 2: 49). After the silent years at Nazareth, from stage to stage throughout the public ministry, the abiding determination of His heart breaks out again and again: "I must preach the good tidings of the Kingdom of God to the other cities also: for therefore was I sent" (Luke 4: 43); "I have a baptism to be baptised with: and how am I straitened until it be accomplished" (Luke 12: 50); "Even as the Son of Man, came, not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20: 28). At the last, when His devotedness is going to bring Him to the Cross, He cries: "Father . . . not My will, but Thine, be done" (Luke 22: 42).

That Jesus aimed at kindling in those whom He called to His side the same steady temper of self-devotion is clear as can be. He sought to set them, as He Himself lived and moved, under the absolute sovereignty of love; He expected them to give themselves/

themselves, as from first to last He gave Himself, without stint or reservation to the service of the eternal purpose of God. They must "seek first the Kingdom" (Matt. 6: 33); must "serve God," not Mammon (Matt. 6: 24); must be willing servants of their fellows (Matt. 20, 26, 27); must be ready to forsake all for His sake and the Gospel's (Luke 14. 33); must be prepared to follow Him even unto the cross (Matt. 16: 24); must endure "unto the end" (Matt. 10: 22). In short, throughout the lives of His followers is to run the same habit and practice of self-devotedness that marked His own life; and no life is truly Christian which lacks this hall-mark of the Christ-spirit.

(b) The new life will be a Joyous Life, touched with the serenity and peace that spring from a great self-devotion, suffused with that purest happiness - the supreme joy of love. Despite the shadows that darken many of the Gospel pages, and the sorrows that gather like a flood at the close, we may set it down that the ground-tone of the life of Jesus is not sadness but joy; and likewise, despite the stringencies of His moral outlook and demand, we may confidently claim that the spirit of His ethic is fundamentally not gloomy but gladsome. To represent the life He bade His followers live as melancholy and joyless is just as bad a distortion as to make Jesus out to be nothing but a Man of Sorrows. To say, as Swinburne does, "Thou hast conquered, O pale Galilean, and the world has grown grey with thy breath," is to perpetrate a perfect caricature of Christ and to misrepresent entirely the grand effect of His teaching and influence. Peace, trust/

trust, hope, joy are the characteristic notes of the Christian life; and they are the characteristic notes of the Christian life because they are the leading marks of the soul of Christ and of His message to the world. It would be strange indeed if a heart that knew no stain of evil, a mind for which all the world seemed radiant with the Father's love, a spirit that dwelt in close and constant communion with heaven, a life that was a life of love and service had failed to discover the secret of joy and to impart it to others.

After all, the "gospel of the Kingdom of God," with the proclamation of which He breaks the silence of the hidden years (Mark 1: 14, 15) is good news, the gladdest of all news, "good tidings of great joy" (Luke 2: 10). Nor is it without significance that the Beatitudes, set as prelude to the fullest summary of Jesus' moral teaching we possess, ring the changes on the blessedness, the happiness, which is to be theirs who follow His way of life (Matt. 5: 3-12), pointing out the road to the best, the richest, the deepest joy that life can know. In the Great Invitation He promises to all who "come" to Him and "learn" of Him and take His mild yoke upon them the tranquil, halcyon heart which He carried in His own breast (Matt. 11: 28-30). While the Fourth Gospel rounds off the story of His earthly ministry with strange words - strange because of their deeply poignant setting - about His own joy which He wants to see fulfilled in the experience of His friends (15: 11; 16: 33; 17: 13).

"No/

"No other way of life," says Dr. Scullard, "can compare with the Christian in its gladness. . . Gospel ethics are raised above all others by this striking characteristic. The Way of the Gospel is a way of joy. As Matthew Arnold said, it was the gladness of Christianity that made its fortune. . . If a philosophy of life is to be judged by its power to get things done, and to make men supremely happy in the doing of them, the ethic of the Gospel is easily first."

(c) The new life will be a Progressive Life, growing and advancing towards perfection with the increasing capacity of man to receive the Divine grace and love and power. The words of the Evangelist concerning the boy Jesus: "And Jesus advanced in wisdom and stature, and in favour with God and men" (Luke 2: 52), indicate the natural development of our Lord's life along, not only physical and intellectual, but also ethical and spiritual lines, until He was found to be "full of grace and truth" (John 1: 14), until His Person became a symbol of what every man may be and ought to be to God, His Life the perfect pattern of what every life should become. Not in the history of any soul does the new life spring to completeness all at once; a sudden leap to perfection would be not a moral but a magical phenomenon. Progress is the sign of the moral integrity of the new life, as growth is the evidence of its original vitality. "The true life reaches forward towards perfection. It tends to fuller and richer adaptations of all

man's/

(1) "Ethics of the Gospel," p.11.

man's faculties and activities to his spiritual environment.

Faith is the continuous endeavour of a soul to live up to the possibilities of its divine environment. It is the increasing answer of a life to the Life." ⁽¹⁾ This idea of development, of progressive advance, is implied in Jesus' whole view and vision of the moral life in man and in humanity, and plain hints of it emerge from time to time in His teachings. The simple, yet arresting and expressive figures which He uses to indicate the growth of the Kingdom of God - the Mustard Seed (Matt. 13: 31, 32), the Leaven (Matt. 13: 33), the Fruit-bearing Earth, "first the blade, then the ear, then the full corn in the ear" (Mark 4: 26-29), surely cover the Kingdom's advance within the soul as well as within the world. The law of progress and the promise of it are both embodied in the saying: "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48).

The progress towards perfection which marks the new life of ethical freedom and power may reveal itself in many ways, as, for example, in the increasing dominion of the spirit over the flesh and over the world, transforming the natural into the spiritual, subduing the self to God and making the secular sacred; or in the more powerful unfolding of the spirit's inherent powers, a growing richness of soul, a fuller self-expression on the right lines; or in a deepening devotion to the will and service of God in the world and a purer, higher delight therein. Yet all such forward movements of the life are but forms of the one urge of life/

(1) Newman Smyth Op. Cit p 196

life, of love, pursuing its way towards a higher and a still higher goal, ever manifesting yet ever seeking the infinite, the eternal, the perfect - the fulness of life in God for which man was made.

(d) The new life will be a Harmonious Life, poised, balanced, and rhythmical because of its habit of devotedness, its temper of joyousness, its trend and hope of progress; because behind all its traits and manifestations works the shaping, harmonising power of love. More or less, throughout this study, we have been working from the hypothesis that Jesus taught not only by what He said, but also by what He was and by what He did; and, while His recorded words are not wanting in illustrations in point, it is in His personality and behaviour that we find our best illustration of the harmonious life. There are many vivid contrasts in His character and in His life, diverse traits and opposite virtues which with us are most difficult of combination. Pity and anger, tenderness and severity, self-assurance and humility, fellowship and loneliness, serenity and strenuousness, grief and gladness, passion and patience, habits of activity and habits of contemplation - all these are found in perfect poise and harmony in the life and personality of Jesus. And the central power or quality that brings this to pass stands out with utmost clearness; we may call it His perfect love of the Father, or His profound God-consciousness, or His complete realisation of God, or His absolute surrender to the will of God. It is from this central, unique union with the Divine that the spirit and character and life/

life of Jesus get their exquisite harmoniousness; no grace, no virtue could emerge from such a life, deep-dwelling in God and in His love, that was not distinguished by the quality of its source.

We are bound to recognise that, after all, the heart and substance of the moral message of Jesus is His call to men to share, in their measure, His own central experience of union with God, out of which springs the true beauty, grace, and harmony of life. Let them "seek first the Kingdom of God and His righteousness" (Matt. 6: 33); let them love God with all their heart and soul and mind and strength (Mark 12: 29-31); let them serve God with an undivided allegiance (Matt. 6: 24); let them dwell in fellowship with the "heart" of Jesus, taking His yoke upon them and learning of Him (Matt. 11: 29), and they shall find rest unto their souls and harmony unto their lives.

(iii) THE NEW SERVICE.

Thus far our survey of the "new creations" arising from the effective operation of the supreme moral motive-power has been mainly centred upon the inner and more personal results - the transformed self that comes to the birth, and the transfigured experience upon which the "new man" enters. But now beside the personal fruits we must set the social consequences; beside the new self and the new life we must set the new service to the world to which the urge of love constrains the soul which it rules/

rules and energises. Clear and strong as is the emphasis on the individual in Jesus' teaching - holding the primary place, as we are constrained to think, even in His doctrine of the Kingdom of God - it would be a grave and serious error to regard His moral message as concerned only with the regeneration of the individual soul and the perfecting of the individual life, to represent His care for the individual, His "passion for the person," as excluding all consideration for social interests and relationships. It is true that He largely devoted Himself to individuals, that He worked on and through individuals; but in His aim the social end is always implicitly present, and certainly His method sets powerful social forces in operation. If He seemed to labour more for the production of an ideal man than for the establishment of an ideal society, yet that, it may be said, was because He knew that the new social order must "nucleate around personal centres of renewal," (1) that the transformation of society must proceed along the lines of individual regeneration. But anyhow, the force on which He mainly depended for the achievement of His great aim - the power of Love which is the principle of the Christian life and of the Kingdom of God - inevitably creates fellowship, and can only find its fit expression and its full realisation in service rendered to God and to man/

(1) Kauschenbusch, "Christianity and the Social Crisis," p.60.

man under the inspiration of a loving loyalty to Jesus Christ. "If Jesus is right in His insistence on love as the one indispensable thing in life," writes President King,⁽¹⁾ "then for individual and for national life, for character and for social service, for ethics and for religion, for the earthly life and for the eternal outlook, the ultimate problem for every man is simply the problem of learning to live the life of a genuine, intelligent thoroughgoing love." Assuming, then, the secure and central place of social service in the ethic of Jesus, we shall note, first, how it provides the necessary social climate for growth towards personal perfection in character and life, and then seek to show how it implies the recognition of human solidarity, involves the acceptance of social responsibility, and requires the shouldering of the task of world-regeneration - the endeavour to bring God's Kingdom in in its power and fulness among men.

(a) For the soul's growth towards moral perfection service provides the requisite Social Climate. If, as we have already hinted and shall stress again later, it is only through the renewed man that the renewal of humanity can come to pass, yet, conversely, the winning of the fullest ethical life for the individual demands a social atmosphere and environment.

Individual men, viewed apart from all social relations, would be but shadows of men. "Properly speaking, there is no such thing as an individual. As biologically man is only a member of a

larger/

(1) Op. Cit. p.232.

larger organism, so ethically he can only realise himself in a life of brotherhood and service." ⁽¹⁾ Of necessity, morality, even in its most rudimentary forms, presupposes society; a self-centred, self-contained moral life is really inconceivable. Every moral system that has ever been framed is based and built upon that postulate. But the ethic of Jesus goes beyond the recognition of the necessity of the social contact in and for the moral life, and insists upon the fulfilment of the law of altruistic service by all who would attain unto personal ethical completeness. Service for others is at once the vital expression of spiritually renewed personality and the means of its growth and development. So to the paradox of sacrifice as a fundamental law of the moral life - "Whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it" (Matt. 16: 25), Jesus adds, as a second vital principle, the paradox of service - "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all" (Mark 10: 43, 44). It was as if He had said: "There is no moral growth or greatness for you save by following the road of service. Your own highest interests are bound up with your fellows, and are attained only when they are sacrificially linked with those of your brethren of mankind. You can achieve God's highest design for yourselves only as you seek it for others. Cultivate the souls of others, by serving them to the utmost of your power and opportunity, and your own life/

(1) Alexander, Op. Cit. p.132.

life will grow from grace to grace, from strength to strength, from glory to glory."

Moreover, from a wider angle, the doctrine of the Kingdom of Heaven, viewed in the light of its social implications, that is, as a spiritual organism, gives point to the lesson of progress towards perfection through social service. That Kingdom grows among men after a law of organic increase, advances through the consecrated life and labour of its members; and as it thus increases through their devotion and activity, they also as living members in the great organism, grow towards the stature of the perfect man. The ideal of the Kingdom, as Mellone ⁽¹⁾ points out, must be in some sense the ideal of a Common Good; and "the very idea of a Common Good means, not that I must first 'arrive' myself and then help others to 'arrive' - not that I must first be spiritually perfect or be 'saved' myself and then help others to the same privilege: it means that I cannot realise 'perfection' or 'salvation' for myself, in any degree whatever, except by helping others to share in the same good. I cannot 'arrive' alone." Or as Professor Seth ⁽²⁾ puts it: "The Christian ideal is one of positive righteousness, of perfect altruism, of social service and devotion. Its social significance and its individual significance are inseparable. The individual cannot save himself without saving others; it is in the saving of others that he saves himself. The spiritual self is not the separate individual self but the social or unselfish self."

(b)/

(1) "N. T. and Modern Life," p.70.

(2) Op. Cit. p.55.

(b) The new service to which love calls involves the practical recognition of Social Solidarity. Not simply for the sake of his own perfecting must a man serve his fellows, but for the sake of the best well-being of those with whom he is joined in a living union, in a brotherhood whose foundations go deeper than a common humanity, and rest on a common Divine origin; for the truth of the spiritual unity of the race, the moral brotherhood of man, is a consequential truth from that of the Fatherhood of God. "Here," says Shailer Mathews,⁽¹⁾ "as the outgrowth of this central thought of his system (the divine sonship of man) we find a second element in Jesus' philosophy of social progress: the love that springs from a sense of brotherhood. . . . If two men are sons of God, are they not brothers? If once they realise their common nature, will they not love one another?" That it was a universal brotherhood, an all-embracing solidarity, that Jesus had in view, and that He would have His followers hold in view, we take as beyond question. At an earlier point in our study we concluded that, while in the recorded teaching, so far as the mere letter of it goes, Jesus nowhere definitely universalises the idea of brotherhood, yet the true universalism of His spirit and outlook and influence cannot be challenged. "To limit the meaning of 'brother' even to 'fellow-believer,' would be as contrary to the evident spirit of the Synoptic Gospels as would be the limitation of 'neighbour' to 'fellow-Jew.'⁽²⁾"

In each case where the word "brother," in a moral sense is found on the lips of Jesus, any such limitation is "implicitly overcome

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 (1) Op. Cit. p. 191.

(2) Mellone Op. Cit p. 38.

by the very principle which is asserted." (Cf. Matt. 5: 22; 7: 3-5; 18: 15-22; 18: 35; 23: 8; 25: 40; Luke 6: 41; 42; 17: 3, 4).

It is within this vast area, bounded only by the limits of humanity, that solidarity and its claims are to be recognised, that brotherhood and its obligations are to be practised by those who follow the way of love, the way of the Son of Man, Who "Came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20: 28). It is this deep conviction that sanctions and inspires the new social spirit obtaining ever more widely within the society of Jesus, the altruistic and humanitarian temper which sets the redeemed world beside the saved soul as the aim of the Church and the goal of the Gospel, and finds expression in countless philanthropies, in efforts after social betterment and human uplift, in Crusades for international peace and inter-racial goodwill, in the beneficent world-enterprise of missions. The full reign of the spirit of Jesus, the spirit of love and of helpful service to all as the occasion offers or may be contrived, will mean the entering of the whole world into a new and experimental spiritual unity, into the intimate and fruitful fellowship of one brotherhood in Him Who is Friend and Brother to all the sons of men.

(c) The new service of love also involves the full acceptance of Social Responsibility. By this is meant, besides a true sense/

sense of human kinship and a real sympathy with others' needs, a keen conscience of others' sins and shames, a willingness to recognise that one has part and lot in the corporate guilt, and a readiness to take one's full share, even unto suffering and agony, in the struggle to do away with all that blights and warps the welfare of humanity. This is one of the inevitable consequences of a genuine recognition of the moral oneness of humanity. As Walter Rauschenbusch remarks, "the conception of race-sin and race-salvation becomes comprehensible once more to those who have made the idea of social solidarity in good and evil part of their thought. The law of sacrifice loses its arbitrary and mechanical aspect when we understand the vital union of all humanity." A vivid Old Testament illustration of what we have here in view, foreshadowing in part the attitude and experience of Jesus Himself, may be cited. The young Isaiah in the Temple, on the threshold of his prophetic career, is first by an irresistible compulsion driven in upon himself, in upon the central solitudes of his own being, by the vision of the Holiest in the height; and there comes upon him what never, indeed, came upon the soul of Jesus - a shuddering conviction of personal unworthiness, an agony of personal defilement: "Woe is me! for I am undone; because I am a man of unclean lips." But suddenly the mood of the man whom God is moulding to His will and use veers; the tide of moral emotion turns and surges outwards. Upon heart

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(1) Op. Cit. p.340.

and conscience comes the sense of inescapable union with his people in their need and evil. He is an individual, but he is also a social unit, whose life is bound up with the life and destiny of the community. That bond he may not renounce; so he takes upon his quivering heart the burden of the people's guilt and shame: "I dwell in the midst of a people of unclean lips;" and by-and-by goes out to spend himself in sacrificial service to God and man. (Isaiah, chapter six).

That a profound and poignant sense of His oneness with humanity in all its want and woe rested upon the soul of Jesus, that He carried the heavy burden of social sin and guilt - "the sin of the world," as the forerunner perceived (John 1: 29) - on His heart, is beyond doubt or challenge; as witness that autobiographic summary of His aim and mission: "The Son of Man came. . . to give His life a ransom for many" (Matt. 20: 28); and that moving lament over the city where He suffered: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23: 37) - a heart-cry which may without straining be enlarged to embrace the world. Nor can it be doubted that Jesus would have all His followers carry that load in fellowship with Him as part of their service to God and to their fellows, love's peculiar burden - feeling the shames, the struggles, the sorrows, the sins of others to be in a very real sense/

sense their own, raising "the arms of endless intercession" on the world's behalf. The triumph of good over evil in this world comes through the travail of those who are willing to dare all and bear all in the great venture of faith and love.

(d) Finally, the new service of love demands the loyal and strenuous and unceasing endeavour after Social Regeneration; and for those who follow Christ as Leader this means nothing less than sharing to the full the labour that makes the Kingdom come, working with God to establish His spiritual sovereignty over every realm of human interest and every region of human activity. More than once we have pointed out that while, in the Kingdom teaching of Jesus, the main stress seems to lie on the personal relation to God, yet that teaching contains far-reaching social implications, and the effort to put it into practice releases powerful social influences making in the end, for the reconstitution of all social life. In its ideal fulfilment, the Kingdom of God means not only the reign of God in individual human souls, but also the union of those who combine to do His bidding, a society of souls linked with God and with one another by love, its law the law of service, its charter the Father's benediction. As Josiah Royce says, "The Kingdom of Heaven, as characterised in the Sermon on the Mount and in the parables, is something that promises to the individual man salvation, and that also possesses, in some sense which the Master left for the future to make clear, a social/

(1) "The Problem of Christianity," vol.i, p.49.

social meaning. To the individual the doctrine says, 'The Kingdom of Heaven is within you.' But when in the end the Kingdom shall come, the will of God, as we learn, is to be done on earth as it is in heaven." There is indeed no quarrel or conflict between the two views of the Kingdom, the individual and the universal, the spiritual and the corporate, though historically they have become two opposite voices in the Church, and given rise to different ethical tendencies; the one carries the other in its heart. The conception of the Kingdom as a great spiritual reality, the quickening of the soul to a full obedience to the Divine Will, is pregnant with the promise of a great social renewal, a regenerated society transfigured by love and mutual service. "The personal reception of the Kingdom, with all its blessings, and also its tasks and duties, by its very nature must take a wider scope to include the re-organising of all human society and institutions, all races and peoples, under the Divine sway, the ruling of the whole world in the fear and love of God."⁽¹⁾

Yet, after all, it remains true that the great task of social regeneration, the establishing of the Kingdom of Heaven on earth, is to be accomplished from personal centres and through the vitalities of personal influence, by the consecrated service of those who have caught the vision of Jesus and yielded themselves its captives. This was the method according to which Jesus Himself worked and on which He staked the triumph of His cause/

(1) Wright, Op. Cit. p.195.

cause. He did not formulate for His followers any definite social policy or programme; He did not supply them with any text-book of social mechanics; but He trained them to live for the coming of the Kingdom, put His own spirit upon them, His faith, His hope, His love, made them dynamical personalities in the Kingdom's service, and sent them forth to make it a reality in the human world. "When we inquire for the instrument of social redemption," says Professor Peabody,⁽¹⁾ "the teaching of Jesus becomes explicit and undisguised. His care is for the person. He is not concerned with devising ways of social redemption, but with creating people applicable to social redemption. The Kingdom is the end of His desire, but the person is the means to that end. First character, then usefulness; first persons fit for the Kingdom, then the better world, - that is the method of Jesus. The field of purpose, according to His parable, is the world; but the good seed which is to possess and fertilise the world are the children of the Kingdom." In other words, the Kingdom comes first in the personal centres and personal spheres of life; and then of these renewed souls is to be fashioned the new humanity of which Christ is the head.⁽²⁾

Those who have thus been baptised into Christ's vision of life and spirit of love, and have become "the hidden germs of fresh humanities," will not be in danger of imagining that they are left to themselves to create the better world of their dreams and hopes; nor will they make the mistake of identifying the progress of the Kingdom with the carrying out of merely social/

(1) "Jesus Christ and the Christian Character," p.16.

(2) Cf. Newman Smyth, Op.Cit. pp. 254 - 258.

social or political schemes and programmes, of reducing the Kingdom of Heaven to a kind of worldly Utopia, of losing sight of the spiritual and eternal in serving the needs of their time; they will not rest content with any merely external reorganisation of society. Rather they will ever seek its full regeneration by the working of a new spirit and the inflow of a new life - the spirit of love, the life of God. And knowing that the cause is God's, and that they can count on God, they will throw themselves into His service with all their powers.

CONCLUSION:

THE ETHICAL LEGACY OF JESUS.

We conclude our task with a summary recapitulation of some of the leading ideas which, from time to time, have come before us as we have pursued our enquiry into the mind of Jesus regarding the ideal life and the way to its achievement - ideas or truths which, it may be claimed, constitute the main part of the ethical gift of Christ to the world, and which, taken together, conclusively establish His ethical supremacy. At His quickening touch both the temper and the foundation of morality undergo a wondrous transformation, the extent of the moral obligation is immensely widened, and fresh fountains of moral power are unsealed and set flowing for men.

firstly, by His emphasis on the inwardness of the moral life

Jesus/

Jesus gave a new spirit and temper to morality. This was the constant note alike in His handling of moral principles and in His dealing with moral personalities - beyond the body of the Law to the soul of it, beyond the enactment to the principle, beyond the ritual and ceremonial to the moral and spiritual, beyond the act to the motive, beyond the overt deed to the secret intention; always - beyond the outward to the inward. The old legalism passes, yielding place to the new order of the spirit. Into that hidden realm where the springs of action take their rise He leads men, and leaves them there. Henceforth the external takes secondary place as a test or proof of good or evil; out of the heart are the issues of life and of destiny. There may be no outward and visible act of sin at all, no actual deed of murder or of lust, or the like; but judgment falls on the secret temper of the heart, on the inward movement of passion or desire. Henceforth the pure in heart shall see God, and they who hunger and thirst after righteousness shall be filled. And because it is thus inward and spiritual in its final criteria the ethic of Jesus retains its value through all the variations and mutations of different countries and succeeding centuries.

Secondly, by His teaching concerning the kinship of man with

God Jesus gave morality a new and definitely religious

basis. Practically the whole ethical teaching of Jesus

has to do with that side of ethics which impinges upon religion; but, indeed, for Him there is no discernible distinction between the/

the moral and the religious; the two constitute one perfect and inseparable whole; the life of God in the soul of man and the life of man in the love of God belong together. "Vita hominis visio Dei." At the root of all His teaching lie the twin truths of the Fatherhood of God and the sonship of man; to these all His ethical counsels and challenges, all His moral appeals and demands run back; in these all the great moral motives find their life and power. He lays down no code of rules to be rigidly observed, sets up no articulated system of behaviour to be meticulously followed; rather He seeks to rouse men to a living realisation of their moral kinship with God, that bond, real, tender, vital, because springing from affinity of nature, which is the ground at once of obligation and of hope. In filial love answering the love of the great All-Father is the secret of the perfect life, the clue to every path of duty, the guiding light in every quest for the good. Thus Jesus builds the ethical life on a clear spiritual foundation, gives the body of morality a religious soul, lifts the life of man up into the very presence of the Eternal that in free, full communion with Him Who made them for Himself men may realise themselves and fulfil their destiny.

Thirdly, by His teaching concerning the kinship of man with man
Jesus gave to the central manward moral obligation - the law
of love - a new and vastly extended range, - the establishment
of loving relations between all personalities on the basis of
a universal moral solidarity or brotherhood. When He conferred
on/

on a Samaritan the title of "neighbour," or bade His disciples be "servants of all," or spoke of those who would come from the four quarters of the globe and "sit down in the Kingdom of God," He went far beyond any current Jewish ideas. And while it might be possible to find kindred expressions of universalism here and there in the writings of some pagan teachers, yet it may be said that the distinctive thing about the new range of duty was not simply that Jesus broke down all barriers of caste, creed, race and sex, but that also He practised and enjoined an active mercy, a boundless love and service to the worst and poorest, to the most degraded and unfortunate; that His attitude to the most useless and debased members of society was of pity all compact, the very antithesis of contempt or indifference; and that He laid the unremitting service of the needy as a sacred charge upon His followers, by the fulfilment or the neglect of which they would stand or fall in the Day of Reckoning. Certainly universalism of this colour and quality has neither peer nor parallel in the moral teaching of any land or age.

Finally, by making devotion to Himself a mainspring of morality,
by His offering of Himself as the personal, focal centre for
man's love to God and for man's love to man, Jesus gave men a
new motive for morality, a new sufficient dynamic for the achievement of the ideal life in the realm of character and in the region of conduct. For, after all, the supreme and peculiar contribution which He made to ethics and to religion is Himself. We have been dwelling long in the contemplation of His teaching; but/

but that does not stand alone; its main significance derives from its embodiment and realisation in the life and person of the Teacher; while from spiritual fellowship with the Teacher comes inspiration to live up to the ideals of life and duty. He sets before men in deathless words and in all the loveliness of perfect deeds. His personality, His example, His influence - these are help and power for life. "If the greatest means to the true life we know is personal association with the high and noble, then it need not seem strange that love for Christ as a person, has, as a matter of fact, proved the mightiest of historical motives to noble living."⁽¹⁾ Since Christ is the source of the Christian character, and since the Christian life, as a reality of moral experience, standeth in Him, then by necessary consequence the Christian ideal of being and behaviour can manifest itself in any individual human being only through personal relation to Him; and the perennial vitality of Christianity, evidenced in the heroism and saintliness of nineteen centuries, has been the vindication of His founding of His religion on a devoted personal attachment to Himself. In Harnack's words, it is not "as a mere factor that He is connected with the Gospel; He was its personal realisation and its strength, and this He is felt to be still."⁽²⁾ For evermore, for those who bow to His authority and follow His leadership, the soul and the life of Jesus are the luminous centre/

(1) King, Op. Cit. p. 20.

(2) Op. Cit. p.148.

centre of the moral and spiritual world, even as, for all humanity, they are the beacon light and guiding star of its highest endeavour and its best life. He not only taught the ethical ideal, but so achieved it and so clothed it with life and power that He, and none other, is the Hope of the World. Morality's need of religion is matched by man's need of Christ.

The oft-quoted words of Mr. W. E. H. Lecky, in his "History of European Morals," are so true in their estimate and so final in their judgment that we may well permit that detached and impartial student of the larger ethical trends and aspects to say the last word here: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exercised so deep an influence, that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

THE END.

LIST OF BOOKS READ or CONSULTED
IN THE PREPARATION OF THE THESIS.

ALEXANDER.	Christianity and Ethics	London,	1914
DO.	Short History of Philosophy, 3 ed.	Glasgow,	1922
ANGUS.	Early Environment of Christianity,	London,	1914
ANONYMOUS.	The Creed of Christ, 3 ed.	London,	
BARBOUR.	Philosophical Study of Christian Ethics,	Edinburgh,	1911
BLACK.	Culture and Restraint, 2 ed.	London,	1901
DO.	Practice of Self-Culture,	London,	1909
BROOKS.	Influence of Jesus,	London,	1905
BRUCE. A.B.,	Kingdom of God, 6 ed.	Edinburgh,	1897
DO.	Training of the Twelve, 5 ed.	Edinburgh,	1898
DO.	Parabolic Teaching of Christ, 8 ed.	Edinburgh,	1899
BRUCE. W.S.,	Formation of Christian Character,	Edinburgh,	1902
BURTON.	Luke, Expositor's Bible,	London,	1890
CAIRNS.	Christianity in the Modern World,	London,	1906
CAMPBELL,	Christianity and the Social Order,	London,	1907
CHADWICK.	Mark, Expositor's Bible,	London,	1889
<u>COMMENTARIES:-</u>			
ADENEY.	Luke, Century Bible,	Edinburgh,	
ALLEN.	Matthew, 3 ed. I.C.C.	Edinburgh,	1912
BRUCE.	Synoptic Gospels, Expositor's Greek Testament.		
DUMMELLOW.	One Vol. Bible Comm.	London,	1909
GOULD.	Mark, I.C.C.	Edinburgh,	1912
MICKLEM.	Matthew, Westminster Comm.	London,	1917
MORISON.	Matthew,	London,	1883
MORISON.	Mark,	London,	1889
PEAKE.	Comm. on Bible,	London,	1920
PLUMMER.	Luke, 5 ed. I. C. C.	Edinburgh,	1922
SALMOND.	Mark, Century Bible,	Edinburgh,	
SLATER.	Matthew, Century Bible,	Edinburgh,	
DALE.	Laws of Christ for Common Life, Expositor's Library	London,	
DALMAN.	Words of Jesus,	Edinburgh,	1902
D'ARCY.	Ruling Ideas of our Lord,	London,	1902
DEANE.	Jesus Christ,	London,	1927
DENNEY.	Studies in Theology,	London,	1894
DODS.	Parables of our Lord, Two Series.	London.	
DORNER.	Christian Ethics,	Edinburgh,	1887
DRUMMOND, H.,	The Ideal Life, 2 ed.	London,	1898
DRUMMOND, J.,	The Way of Life, 2 vols.	London,	1918
DYKES.	Manifesto of the King,	London,	1891
FAIRBAIRN.	Philosophy of the Christian Religion, 3 ed.	London,	1903
DO.	Studies in the Life of Christ, 12 ed.	London,	1900
FISHER.	The Beatitudes,	Edinburgh,	1912
FORREST.	Christ of History and Experience, 4 ed.	Edinburgh,	1903

GARDNER.	Ethics of Jesus and Social Progress,	London,	1913
GARVIE.	Christian Doctrine of the Godhead,	London,	1925
GIBSON.	Matthew, Expositor's Bible,	London,	1890
GLOVER.	The Jesus of History,	London,	1917
DO.	Jesus in the Experience of Men,	London,	1921
GORE.	Sermon on the Mount, Pop. ed.	London,	1904
HAERING.	Ethics of the Christian Life,	London,	1909
HARNACK.	What is Christianity? 3 ed.	London,	1904
DO.	The Sayings of Jesus,	London,	1908
HASTINGS.	Dictionary of the Bible, Relevant Articles		
DO.	Dictionary of Christ and the Gospels, Do.		
DO.	Encyclopædia of Religion and Ethics, Do.		
HERRMANN.	Faith and Morals,	London,	1904
DO.	Communion of Christian with God,	London,	1906
HORTON.	Teaching of Jesus, 3 ed.	London,	1896
ILLINGWORTH.	Christian Character, Pop. ed.	London,	1907
JACKSON.	Teaching of Jesus,	London,	1903
JAMES.	Varieties of Religious Experience, 9 ed.	London,	1904
JONES.	Browning as a Philosophical and Religious Teacher, Nelson Library,	Edinburgh.	
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ST ANDREW'S TIDE 1930

ultimate causes and the search for radical and curative treatment for all that is doing injury to the bodies and minds and souls of men. The peacemakers are engaged in a war to end war. A war in the soul to end all wars of the flesh. There is nothing flabby and stagnant and sterile about the task of peacemaking. If you think that, let me tell you that I came not to bring the kind of peace that you are thinking about, but a sword."

"There is 'persecution' ahead for the true peacemakers. I must warn you that the blessedness of the Kingdom-builders does not mean absence of persecution and hardship. Not at all! But the persecutions and revilings which are inevitable for prophets and Kingdom-builders are themselves, you will find, a beatitude. Persecution *in itself* is far from being a blessed thing for anybody. It is easy enough to get, of course. Anyone can get himself persecuted, but it requires a man wise in the wisdom of the Kingdom to be persecuted for *righteousness*' sake—for *My* sake—and there is not enough of such persecution in evidence to-day."

SHALL WE GO UP TO THE MOUNT this St Andrew's Tide to learn of Jesus, and shall we pray that for His task in the world to-day Christ may find more and more of the kind of men and women He can use in the extension of His Kingdom, and shall we each one of us ask ourselves whether we have any right to be of the company?

GARFIELD H. WILLIAMS.

This Appeal for Prayer by Dr Garfield H. Williams, Dean of Landisville, is based on a chapter in his forthcoming book, "What did He say?" It is published in connection with the St Andrew's Tide Week of Prayer for Missionary Work with the author's kind permission.

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FOR SUNDAY, NOVEMBER 30th.

ON THE MOUNT
WITH JESUS

An Appeal for Prayer

ST ANDREW'S TIDE, 1930

TO THE DISCIPLES OF CHRIST IT IS OBVIOUS THAT THE EXTENSION OF CHRIST'S Kingdom throughout the world is the one hope of the world. It is the one hope here in these industrialised Welsh valleys in which I live and work; there in China where a whole great nation is in the throes of revolutionary changes which make the European renaissance look a little thing by comparison; over in India where the fate of more than three hundred millions of people hangs in the balance, or in Egypt and Asia Minor and elsewhere in the Moslem world where centuries of stagnation have given place to a conviction that almost any change is better than no change; in Central Africa where the old tribal sanctions are toppling to pieces and a new discipline has to be achieved or disaster is inevitable, or in Europe and America and the great Dominions where the old life is changing with almost equal rapidity and completeness. Look where you will, the same conviction grips you and will not let you go. It is only by the development of the Church of Christ and the extension of His Kingdom throughout the world that the world's present travail can bring to birth the ampler and more abundant life that must be God's purpose for it. The alternative is fruitless agony and well-nigh irreparable disaster. What tremendous risks God takes! What amazing achievements in the realm of the spirit must be possible these days! What pitifully weak and unadventurous folk we Christians are!

THE PRACTICE OF SETTING ASIDE St Andrew's Tide as a time of special intercession for the extension of Christ's Kingdom throughout the world is growing. Its growth is drawing together Christians of differing ecclesiastical allegiance