

1928

"The technique of Jesus": his method of dealing with individuals

<https://hdl.handle.net/2144/7300>

"Downloaded from OpenBU. Boston University's institutional repository."

NOT TO BE TAKEN
FROM THE LIBRARY

576.73
10
A111028
Annot
copy 1

Boston University
College of Liberal Arts
Library

THE GIFT OF *the author*

July, 1929

UPPER CASE
378.744

BO

AM. 1928

mit

copy 1

Ideal
Double Reversible
Manuscript Cover
PATENTED NOV. 15, 1898
Manufactured by
Adams, Cushing & Foster

28-6 1/2

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

"THE TECHNIQUE OF JESUS"

~~An Examination of~~

His
~~Jesus'~~ Method of Dealing
with Individuals

Submitted by

Fred Malcolm Smith

(A.B. Upper Iowa University, 1924

S.T.B. Boston University, 1927)

In partial fulfillment of the re-

quirements for the degree of

Master of Arts

1 9 2 8

TABLE OF CONTENTS & OUTLINE

I. Introduction	upstairs 378.744	p 4
II. Jesus and Children	BO AM 1928	p 7
A. Sources and Background	smit	
B. The Analyxis	copy 1	
1. Jesus gave children a recognized place in his Kingdom.		
2. He treated them with interest and appreciation.		
3. He took an attitude toward all of life which, if accepted, insures children their rightful place.		
III. Jesus and Youth		
A. Sources and Background		
B. The Analysis		
1. Jesus loved youth.		
2. Jesus challenged youth to accept difficult tasks.		
3. Jesus challenged youth to high and noble living.		
IV. Jesus and his Disciples		p 15
A. Sources and Background		
B. The Analysis		
1. Jesus called his disciples individually		
2. Jesus challenged his disciples by offering them difficult and dangerous tasks.		
3. Jesus offered his disciples a share in his work.		
4. Jesus trained leadership through fellowship.		
V. Jesus and Other Men		p 27
A. Sources and Background		
B. The Analysis		
1. Jesus dealt with men according to their individual needs.		
2. Jesus appealed to the most admirable qualities in men and sought to develop them.		



Digitized by the Internet Archive
in 2013

<http://archive.org/details/thetechniqueofje00smit>

A. Sources and Background

1. Jesus and the Adulteress
2. Jesus and the Woman of Many Husbands
3. Jesus and the Woman of the Street

B. The Analysis

1. Jesus dealt with their sin firmly but sympathetically
2. He sought to establish self respect in the sinful person.
3. He expressed his faith in the sinful person.
4. He sought to win them to a realization of higher values in their lives.

VII. Jesus and Other Women

A. Sources and Background

1. Jesus and His Mother
2. Jesus and His Women Friends
3. Jesus and women who were in need.

B. The Analysis

1. Jesus received women on an equality with men
2. He sought to develop the spiritual side of women.

VIII. Jesus and His Enemies

A. Sources and Background

1. The conflict with the Pharisees
2. Other opposition

B. The Analysis

1. Jesus engaged in controversy only when the welfare of humanity was involved.
2. Jesus condemned wrong motives rather than wrong acts.
3. Jesus made use of his enemies' own authorities.
4. Jesus confounded his enemies by the use of questions.
5. He made use of personal qualities of character.

A. Sources and Background

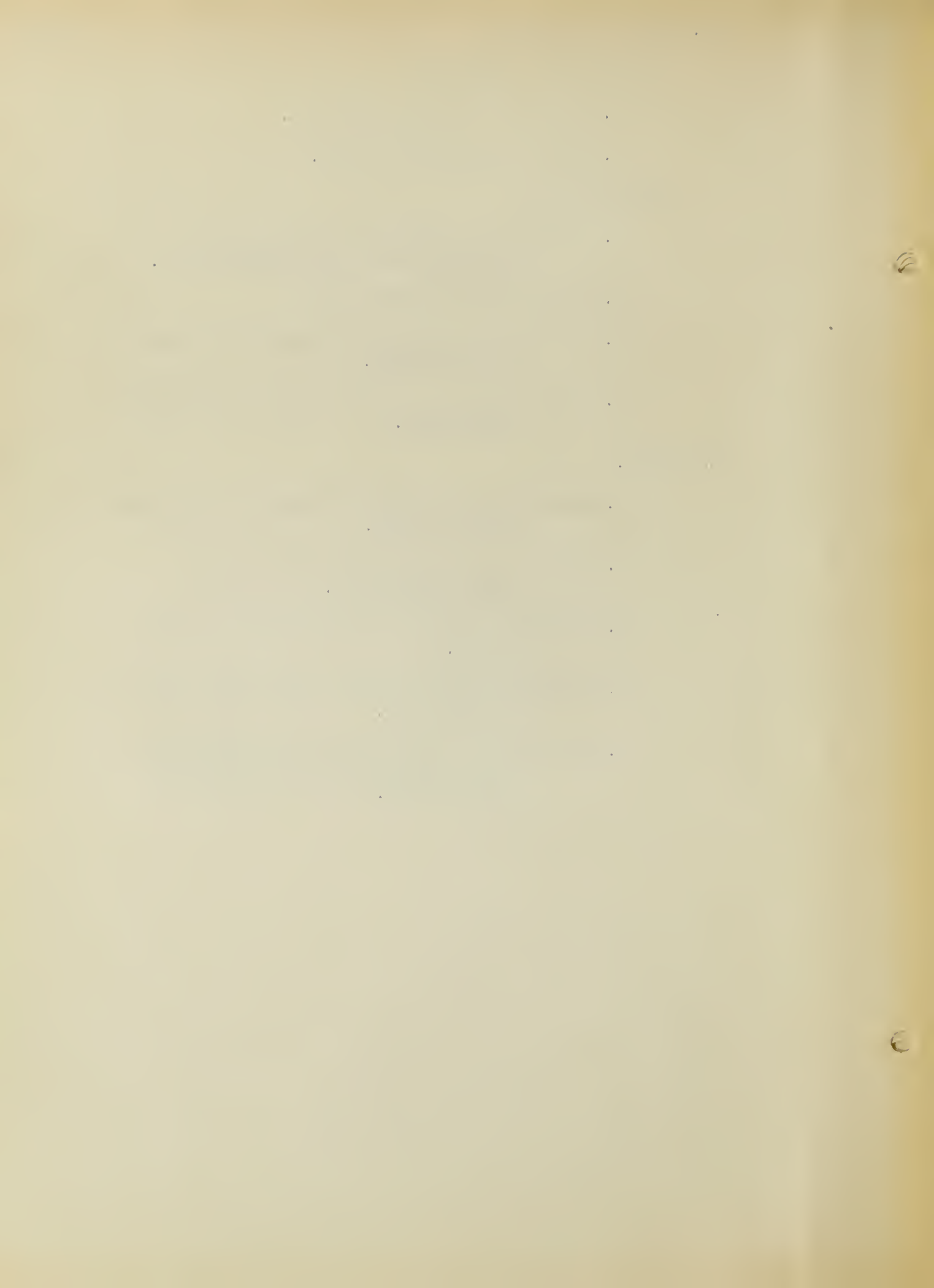
1. Demoniacs and demon possession.
2. Mental healing then and now.

B. The Analysis

1. Jesus required faith in the possibility of restoration on the part of the patient.
2. Jesus himself exercised faith.
3. Jesus required active cooperation on the part of the patient.
4. Jesus maintained a healthy and health-inspiring personality.

X. Summary.

1. Jesus dealt with persons according to their individual needs.
2. Jesus found the strongest point in others and appealed to it.
3. Jesus challenged men to difficult and heroic living.
4. Jesus judged men by their motives rather than by their acts.
5. All of Jesus' relationships with individuals were ennobled by his own personality and character.



I N T R O D U C T I O N

When Bishop Paul Jones in discussing the changes in his thinking due to the war says: "I am less of a believer in individualism than before, but more of a believer in individuals;"¹ he is voicing a growing modern conviction. "For without responsible, self-directing individuals, society itself is a contradiction in terms, and no machinery can make up for the lack of it." We have had during the past quarter century a wide-spread enthusiasm for the "social gospel" and the application of religion to social situations. Inter-group, inter-racial, and inter-national relations have all felt the influence of this movement. And as is usual with any revival of emphasis within the Church a "re-discovery of Jesus" has been involved. But now the far-sighted are beginning to see that to save society is a long and complicated process and we cannot hope for its completion within our generation nor within our century. While we do not waver one bit from our conviction that the social and organized relations of men must be made Christian as well as their personal living, we do feel that perhaps the greatest aid in the realization of this ideal will be the influence of individuals whose lives have been transformed. It is the hope of the writer of this paper that this study may help to "re-discover" the importance of the individual in the ministry of Jesus and that it may yield some practical suggestions as to how his "technique" may be applied to the work which we have to do.

So far as the present writer is aware, no one has ever before undertaken to formulate the "Technique of Jesus" in dealing

1. Jones, Bishop Paul, "What the War Did to my Mind" Christian Century, Mar, 8 1928, p 312

with all types of individuals. Perhaps the reason is because more capable minds have realized that it is an impossibility. For the more we study the methods of Jesus the more we are persuaded that for him every man was unique and to be dealt with according to his individuality. He had no standard formula which he followed nor did he prescribe any cut and dried plan for his helpers. As one of our English leaders has suggested "religion is more like the measles than like mathematics". There was something contagious about the spirit of Jesus and his most highly developed followers. And yet even in the case of measles there are certain principles which can be discovered and certain conditions which if controlled will affect the possibility of its contagion. Although Jesus seemed wholly unconscious of possessing any "technique" and relied entirely upon his love for humanity, his unselfish motives, his common sense, and his intuitive powers, it is not impossible to discover a few principles which governed his relationships with various types of individuals. It is the purpose of this paper to discover those **laws of human nature and to formulate them into a technique** that will be suggestive for those of our day who desire to reproduce some of the results which Jesus obtained.

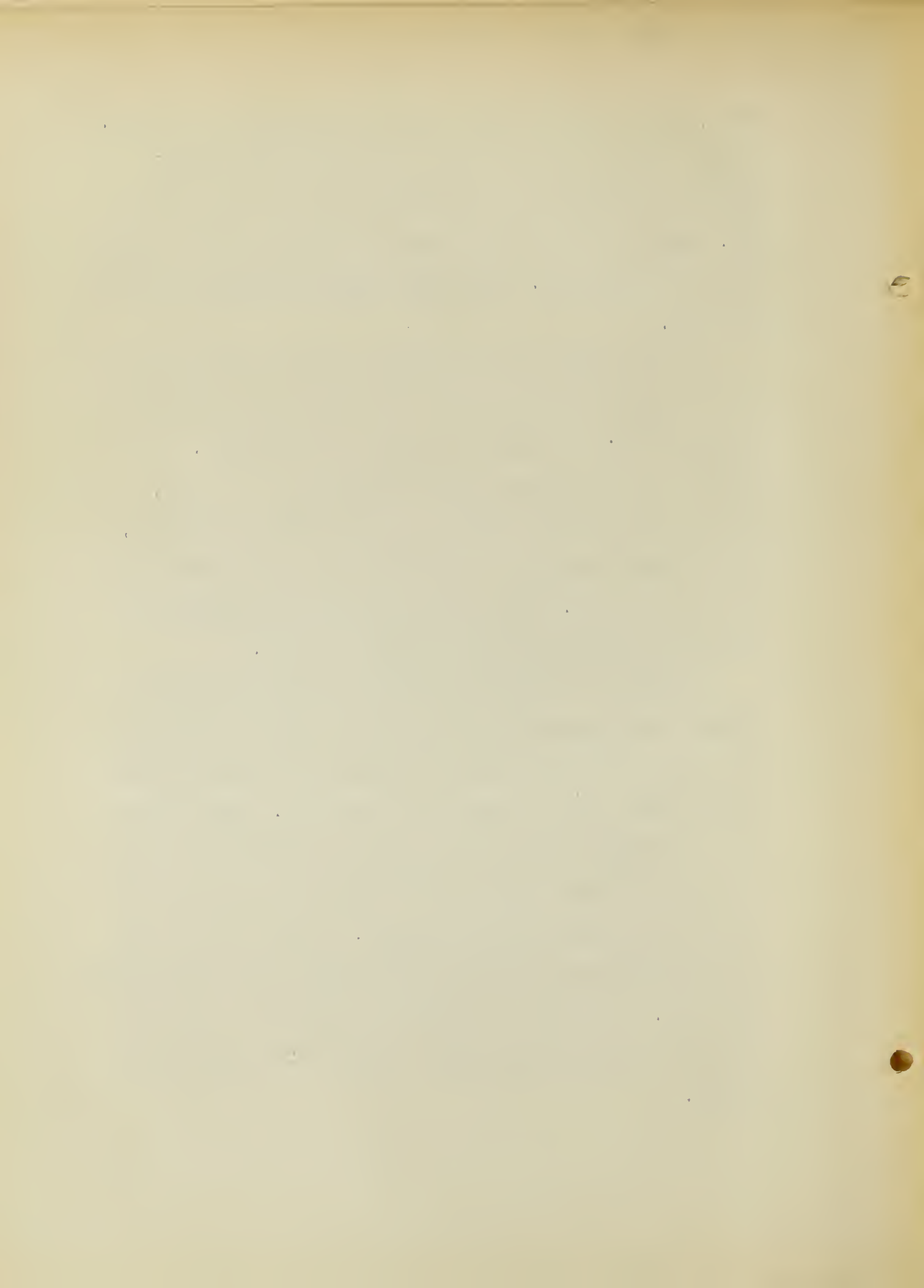
Two dangers need constantly to be avoided in such a study. In the first place we are in danger of drawing unwarranted conclusions from limited data. The sections of the paper on "Jesus and Children", "Jesus and Youth", and "Jesus and Other Men" are so meager as to seem to call for apology. Yet if we are true to the facts such a discussion must be very brief for there are but scanty references to Jesus and his relationship to children, to



youth, and to normal men other than his disciples and his enemies. It seems to be true that so far as the gospel records indicate Jesus was right when he said: "Whoever is not for me is against me". Men were either his disciples or his enemies, either working for him or against him. This leaves very few on middle ground for our study.

The other danger is that we shall be unable to free our minds from our modern notions and that we will project them into ancient settings and seek to justify them by our interpretations. Thus we might expect to find that Jesus "organized" his disciples, that he gave abnormals a "mental diagnosis" before healing them, that he spoke to youth about "freedom" and to outcaste women about their "sex complex". All of these are modern terms and have no place in the simple vocabulary and method of Jesus.

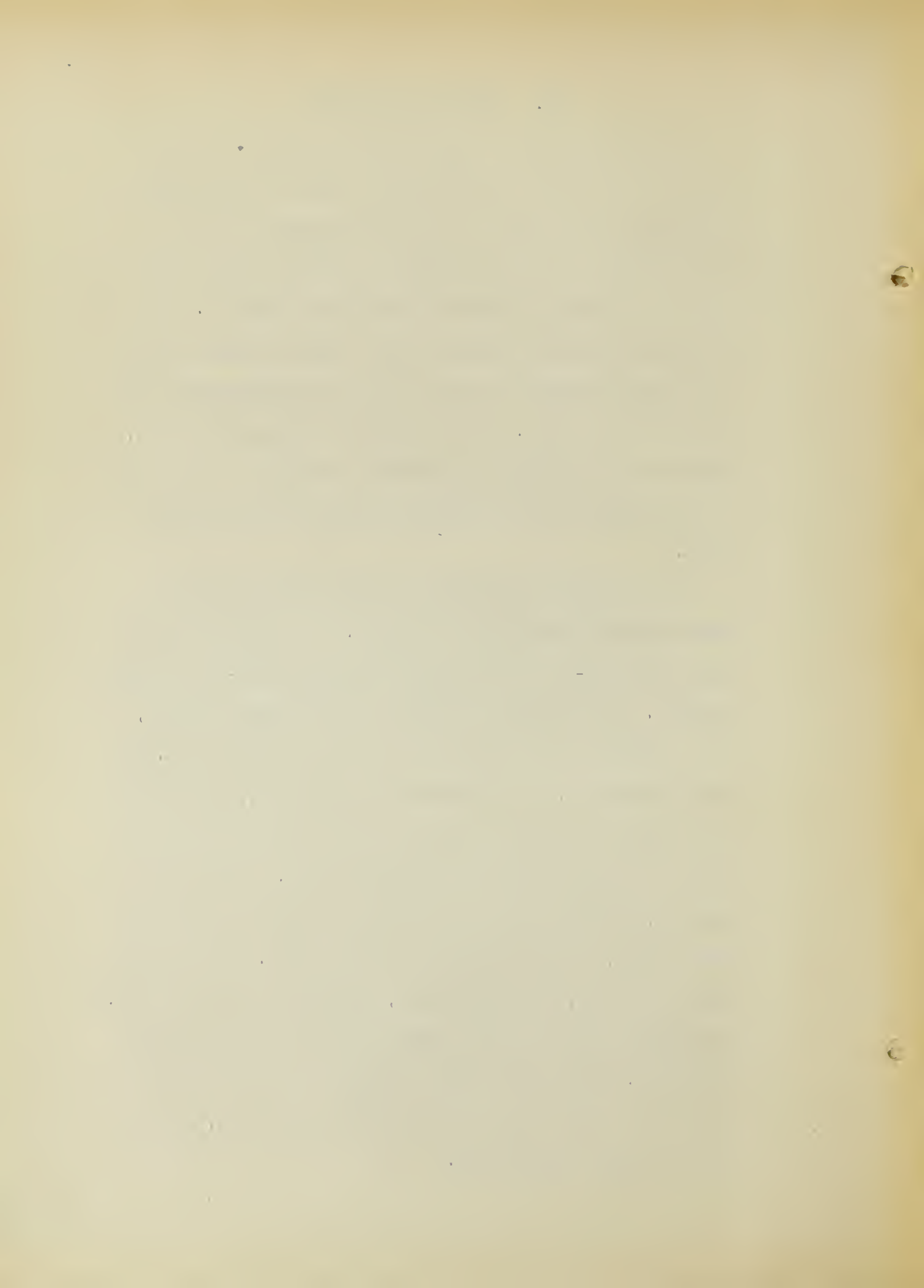
In order to avoid these two dangers the method has been to "search the Scriptures" exhaustively and to note each instance in the synoptic gospels and those of importance in the fourth gospel, in which Jesus comes in contact with individuals. These incidents have been grouped according to the types of individuals with which they deal and these in turn have been studied for the purpose of learning the general principles employed. So far as these can be determined they have been listed and illustrated with sub-divisions under each. In conclusion an attempt has been made to gather together a few principles which may be used for all types of individuals.



II. JESUS AND CHILDREN

We are accustomed to speak much about the importance of the child in the life and teachings of Jesus but upon actual examination of the records we are disappointed to find so few incidents or sayings from which to draw any conclusions about the Technique of Jesus in dealing with children. Here, as perhaps in no other section of our study, we need to avoid the danger of carrying our own ideas about childhood back into the activity of Jesus. If we examine the gospels thoroughly, however, we are rewarded by a number of references which give us some insight into this important aspect of the genius of Jesus.

The most familiar instance is that in which children were brought to Jesus for his blessing. The following account from Mark 10:13-16 is paralleled in Matthew 19:13-15 and Luke 18:15-17. "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them." The American Revised version translates the word used by Luke as "babes". From the fact that he "took them in his arms" we are led to believe that the children were very small, perhaps babes in their mother's arms.



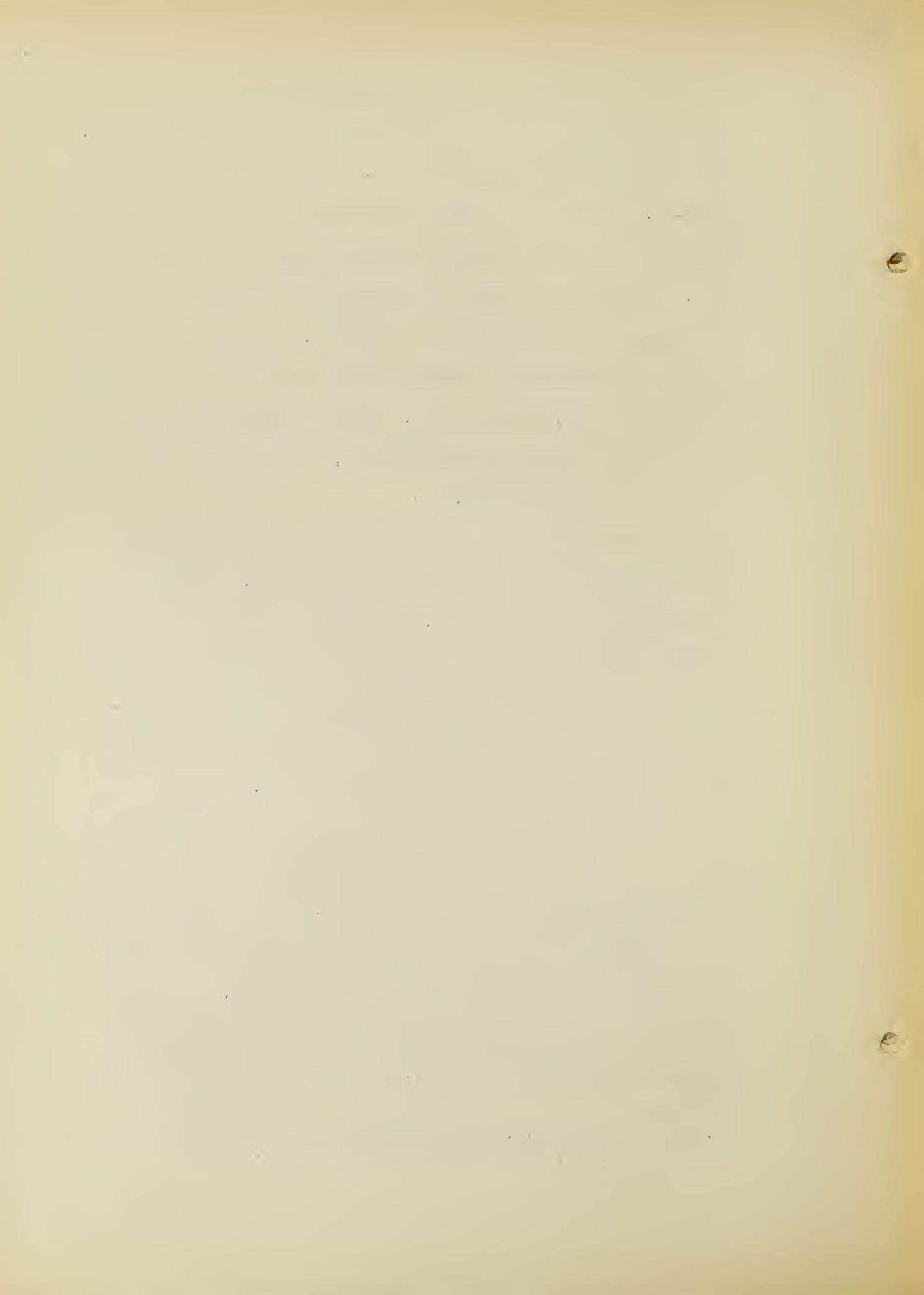
Another incident in which children play an important part is that in regard to the contention among the disciples about rank. This event is recorded in Mark 9:33-37, Matthew 18:1-5 and Luke 9:46-48. The story as given in all three of the Synoptics is that the disciples were discussing the question as to who was the greatest. Jesus took a little child and set him in the midst and used the child as an object lesson in humility. In all of the accounts we find the statement: "Whosoever shall receive one such little child in my name, receiveth me". Matthew's account adds: "Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

The first gospel mentions children in connection with the triumphal entry and the cleansing of the temple. They too cried "Hosanna to the son of David". The priests and scribes made comment to which Jesus answered in the words of Psalm 8:2: "Out of the mouth of babes and sucklings thou hast perfected praise". The temple authorities profess to be shocked by the cries of boys in the holy temple but Jesus defends them.

There are six references in the synoptic gospels to "little ones" but most commentators agree that this expression should be understood as referring to the disciples.¹ This interpretation, if accepted, excludes a number of statements which have often been used to show Jesus' attitude toward children.

From a few scattered remarks we can conclude that Jesus observed children with interest. He had noticed that they re-

1. See, Warfield, B.B. Hasting's Dictionary of Christ and the Gospels, Vol I, p 36, Article "Little Ones".

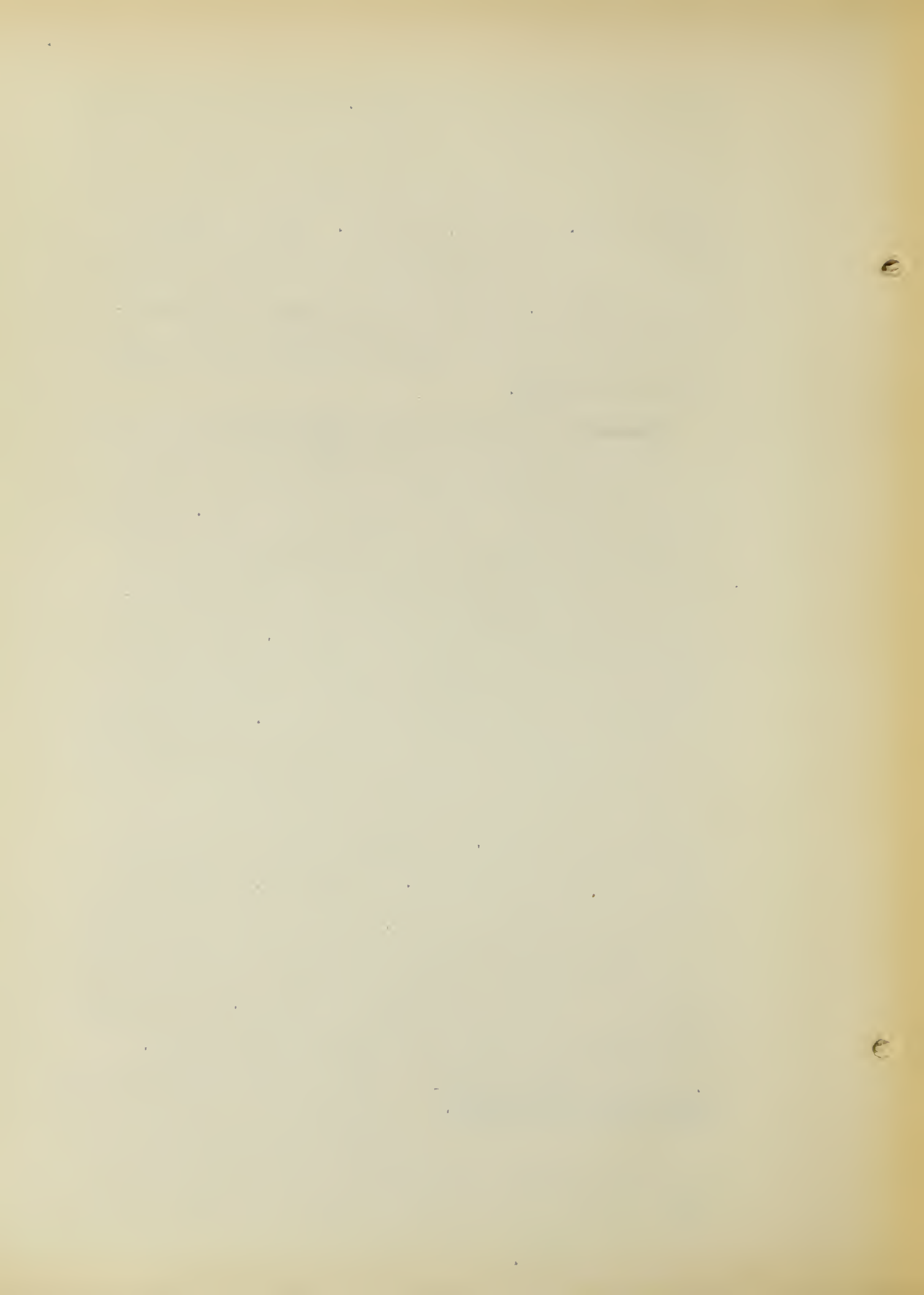


ceived good gifts from their parents. (Mt 7:11) Their games in the streets had attracted his attention and he likens his generation of men to children who play without realizing the big issues of life. (Luke 7:32, Mt 11:16). Children sleeping in bed with their father are mentioned in the parable of the importunate neighbor. (Lk 11:7) To the women of Jerusalem bewailing his fate, he said: "Weep for yourselves and for your children" (Lk 23:28).

Although children's day sermons have exalted the position of childhood in the life of Jesus, we are unable to discover that any large amount of his time was given to them. We might hold that Jesus gathered them about him for purposes of instruction but that they were unable to pass along their experiences and thus they were left unrecorded. But it seems better to explain this apparent disregard of childhood by the nature of the work Jesus was trying to do. He was not inaugurating a system of religious education for he worked through no school or church but rather with individuals who became interested in his program. He travelled much and no children could join his itinerant group. Perhaps, too, we might say that he was a man of his own age, as well as of all ages, and that the observations of modern psychologists had not been made available to the unscientific world of the time. But with all of these limitations a few positive suggestions can be made.

1. He gave children a recognized place in his Kingdom.

There are sufficient examples of his interest in children and of his emphatic statements paralleled in all of the synoptics to establish firmly the place of the child in the Kingdom of God which he proclaimed.



2. Jesus treated children with interest and appreciation. He rebuked the disciples for seeking to turn them away.

He defended their praise in the temple against the scribes & priests. He was interested in their welfare as revealed in his statements to the mothers and in his willingness to include them in his healing ministry.

3. Jesus took an attitude toward all of life which if accepted insures to children their rightful place and opportunities. One of the fundamental teachings of Jesus was that of the Fatherhood

of God which gives a sacred meaning to the life of the family.

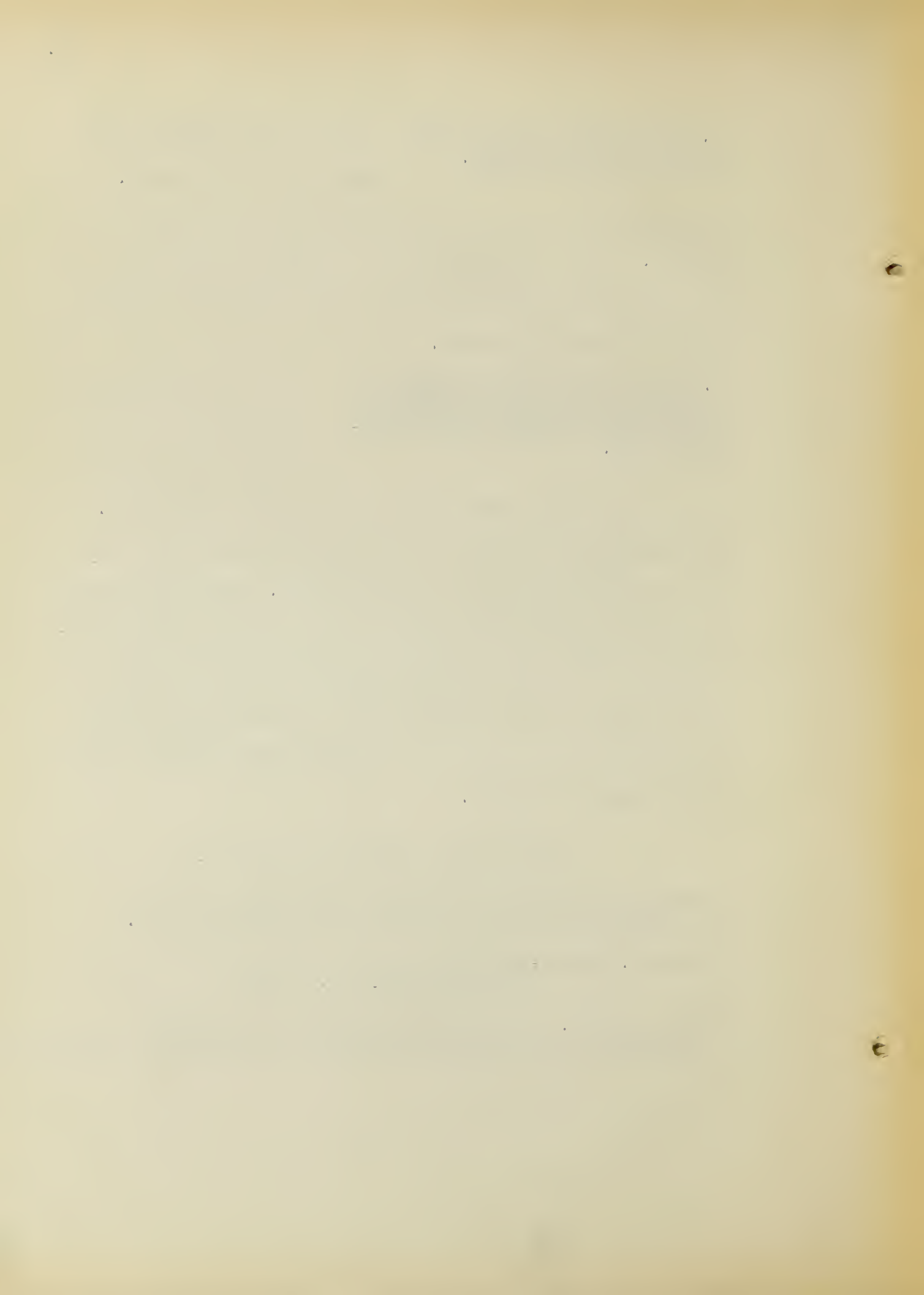
The few statements which he did make about "Of such is the kingdom of heaven" have had a profound influence. Social legislation and modern methods of education and all of the other many developments which have given a growing emphasis on childhood have received a great stimulus from the spirit and teachings of Jesus, even though it is not possible to discover many instances of his actual work with children.

Bibliography on "Jesus and Children".

Warfield, B.B. Articles "Children" and "Little Ones"
Hasting's Dictionary of Christ and the Gospels, Vol I.

Horn, H.H. "Jesus--the Master Teacher". Chapter XXIV
Association Press, N.Y. 1920

Plummer, Alfred. "An Exegetical Commentary on the Gospel
According to Matthew" selected references. Robert Scott, London, 1920

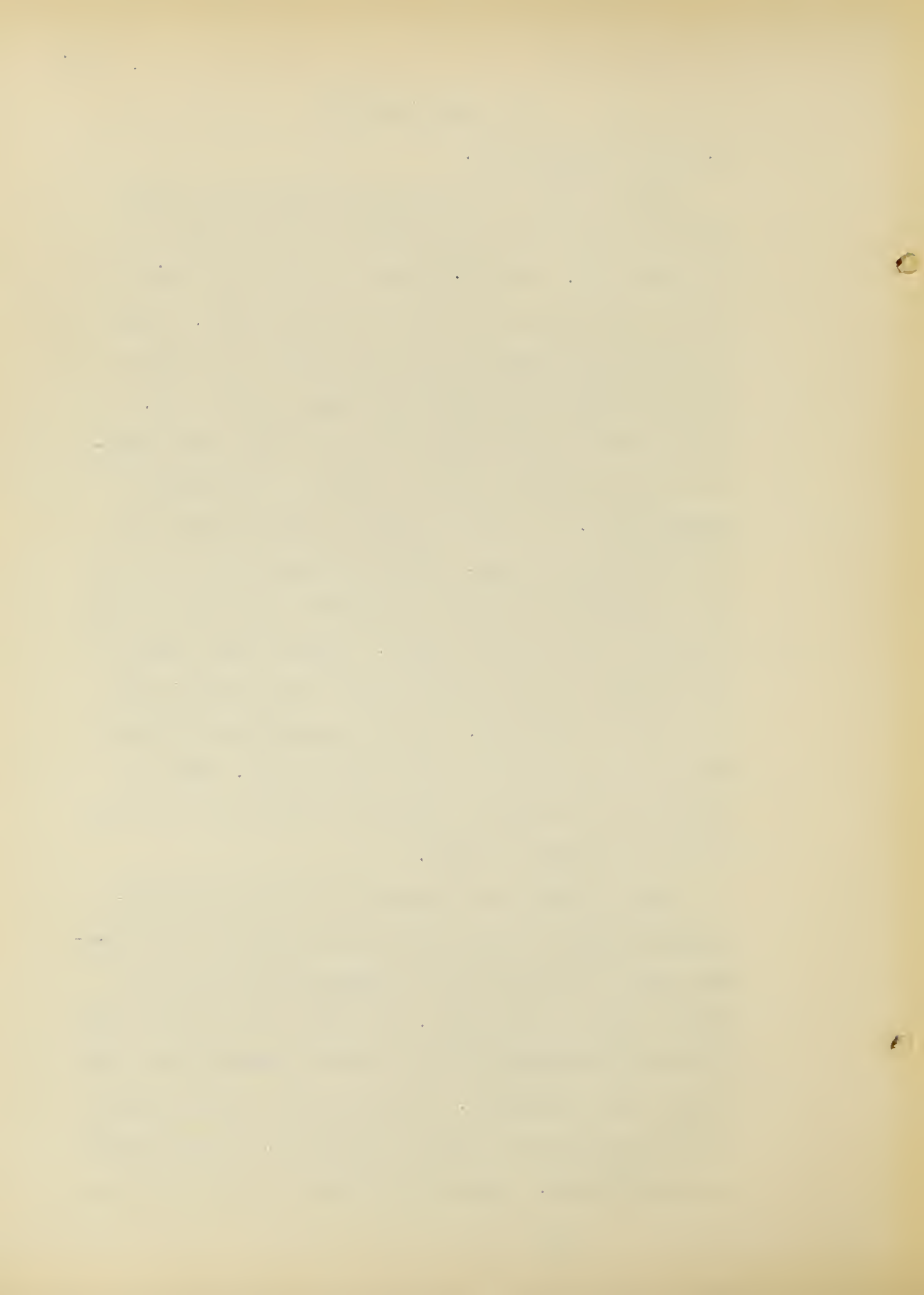


III JESUS AND YOUTH

A. Sources and Background.

As in the case of children we find that there are very few direct references in the gospels to the relationship of Jesus and youth. The only definite case that can be found is the familiar story of Jesus and the Rich Young Ruler. We are told by all three synoptists that a rich young ruler came to Jesus and asked what he should do to inherit eternal life. Jesus suggested that he should not refer to him as "Good Teacher" for such adjectives should be applied to God only who is supremely good. This may have helped to remove personal barriers between the two men. Then Jesus suggested the keeping of the commandments to which the ruler replied that he had diligently observed them since his boyhood. Thereupon Jesus threw out the challenge: "Go sell whatsoever thou hast, and give to the poor, and come follow me". The rich young man was not able to renounce his wealth and he turned away sorrowful. Then Jesus remarked to his disciples concerning the difficulty of the rich entering the Kingdom of Heaven.

Another incident that represents the spirit of youth although the persons involved were surely somewhat past the adolescent stage is that of the sons of Zebedee and their desire for places of favor in the Kingdom. The request came from the mother of the young men according to the account in Matthew but in Mark it was a direct expression. Jesus questioned them as to whether or not they were able to drink of his cup etc. and they answered in the affirmative. Then he told them that it was not his place

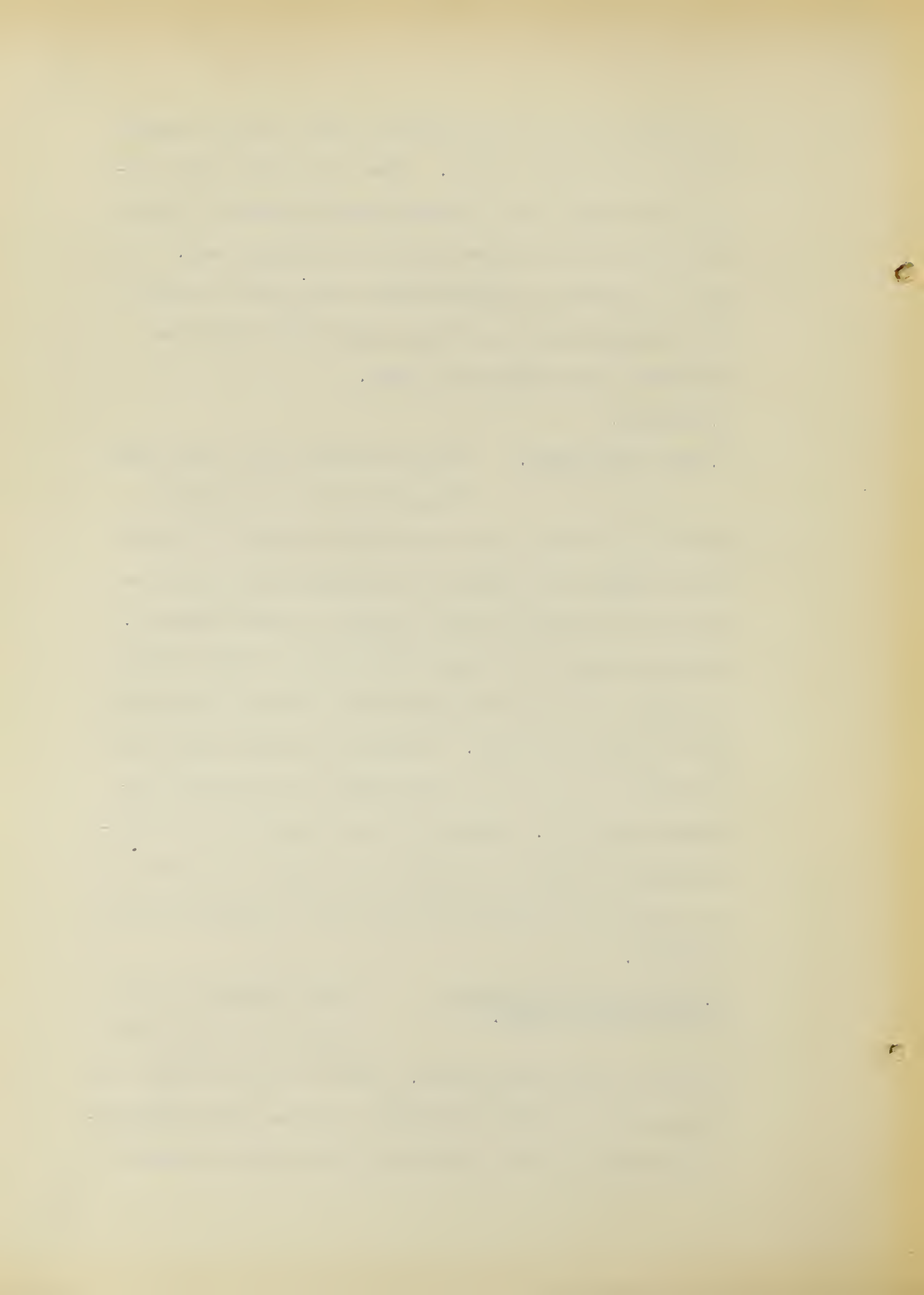


to assign positions in the Kingdom but that they were awarded by God on the basis of merit. There are perhaps other incidents that might reflect slightly upon the attitude of Jesus toward youth but only these two can be definitely used. We are not justified in drawing extended conclusions from this meager data but we can see even in these brief stories an indication of the technique of Jesus.

E. Analysis.

1. Jesus loved youth. As the rich young ruler stood before Jesus with all of his potential power for good lying dormant and with his ability to acquire wealth suggesting his ability to accomplish more lasting results, we are told that "Jesus, looking upon him loved him". He did not engage in wholesale denunciations of "the younger generation" but he saw this individual with his human emotions and his personal problems. He yearned for such a youth to be his disciple and it was the finest type of love which he expressed toward him. Although the qualifications for discipleship were too high for the young man to accept, yet because he was not equal to them Jesus did not fail to recognize his good qualities.

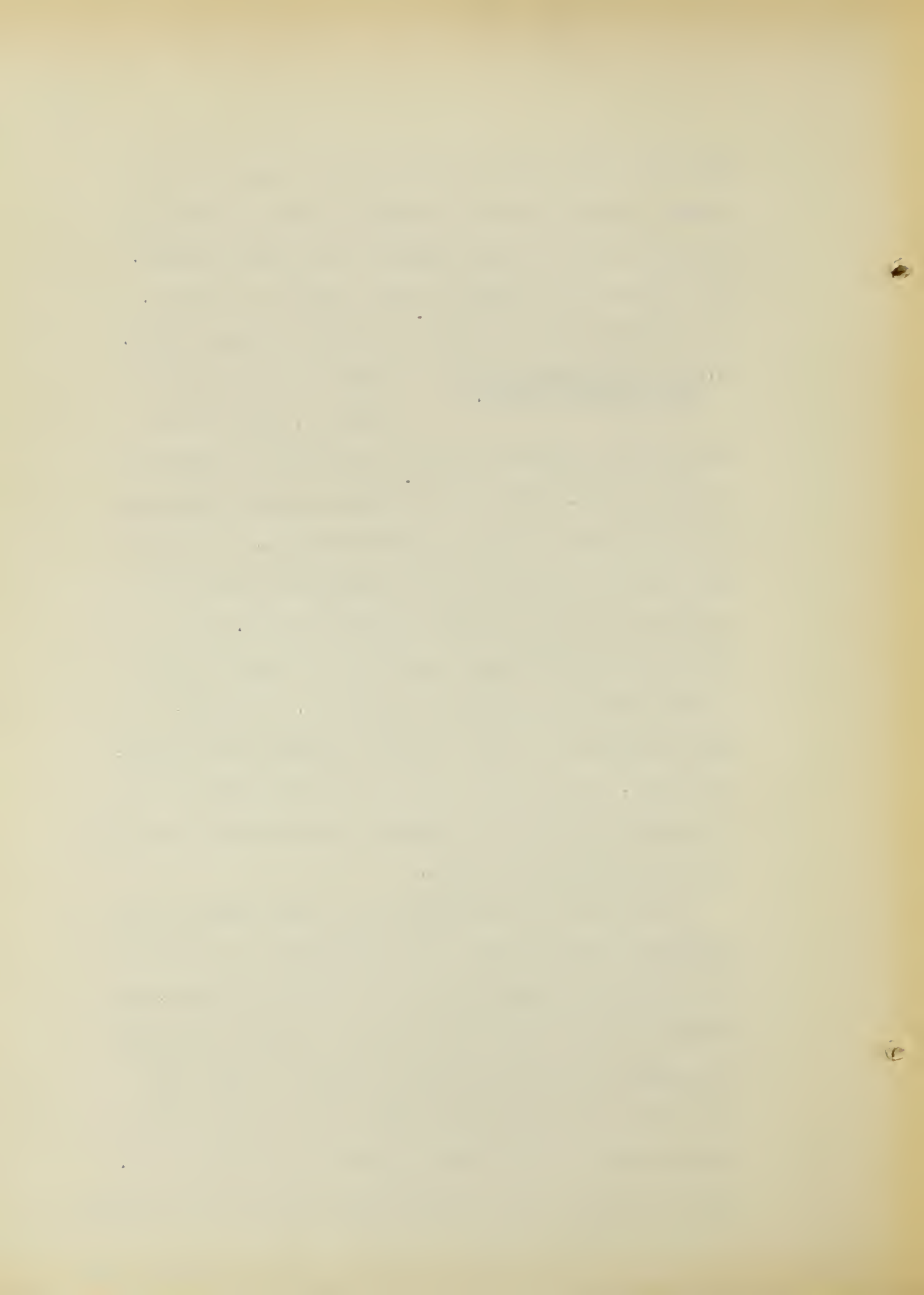
2. Jesus challenged youth to accept difficult tasks. Jesus challenged the rich young ruler to accept the difficult task of discipleship. When James and John asked for favored seats in Heaven Jesus [✓] put to them the test of hardship. Perhaps they did not know all that it would mean to drink of



his cup for they could not believe that he was to be put to death. But they had been with him long enough to know that his kind of life was one of sacrifice and personal hazards. They accepted his challenge and said, "Lord, we are able". Jesus did not try to win youth by offering them easy living.

3. Jesus challenged youth to high and noble living. "Whoever would be great among you, shall be your minister; and whosoever would be first among you, shall be servant of all". (Mark 9:45) This was the type of challenge to noble living which Jesus presented to youth. The Son of man had come, he said, "not to be ministered unto, but to minister, and to give his life a ransom for many." The young ruler was challenged to give up his riches in order to give himself completely to discipleship. He was already leading a life based upon the commandments as he understood them. He was "a good moral man" as some might say, but he needed to be willing to consecrate himself and his possessions to a still nobler type of life.

The parable of the Prodigal Son and other phases of the teachings of Jesus indicate that he understood the nature of youth and that he believed in youth's potential goodness. The younger son did go away in the spirit of adventure and wasted his substance and fell into sin but he came to himself and Jesus taught that the Heavenly Father is as willing as the earthly father to welcome such repentant youth into the fold. We feel sure that Jesus with his love for youth and his challenge to them of difficult tasks and heroic and noble living must have

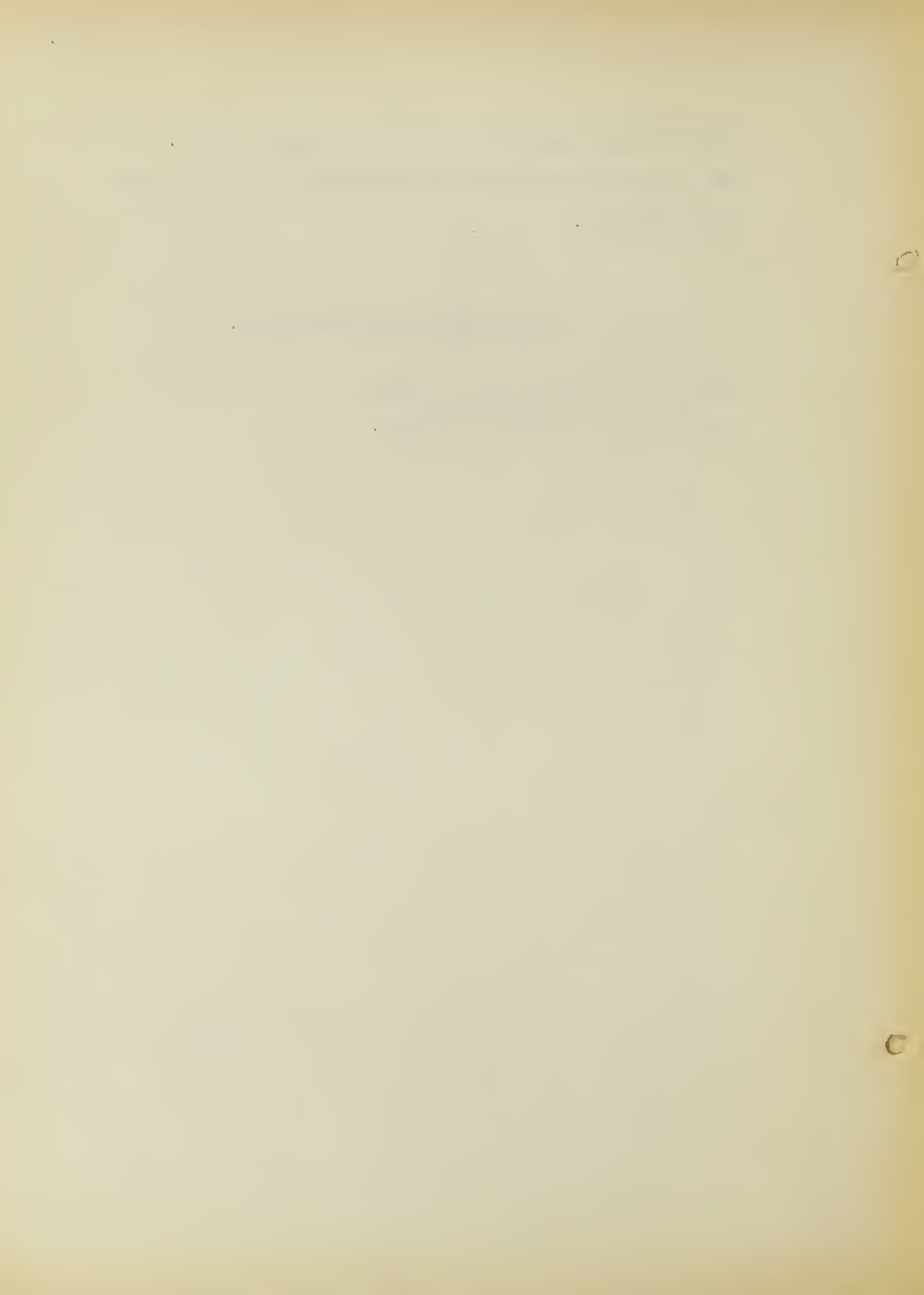


inspired many young people with whom he came in contact. We regret that we do not have more adequate data upon which to base our conclusions.

Bibliography on Jesus and Youth.

Furdy, A.C. "Jesus' Way with People"

Glover, T.R. "The Jesus of History".



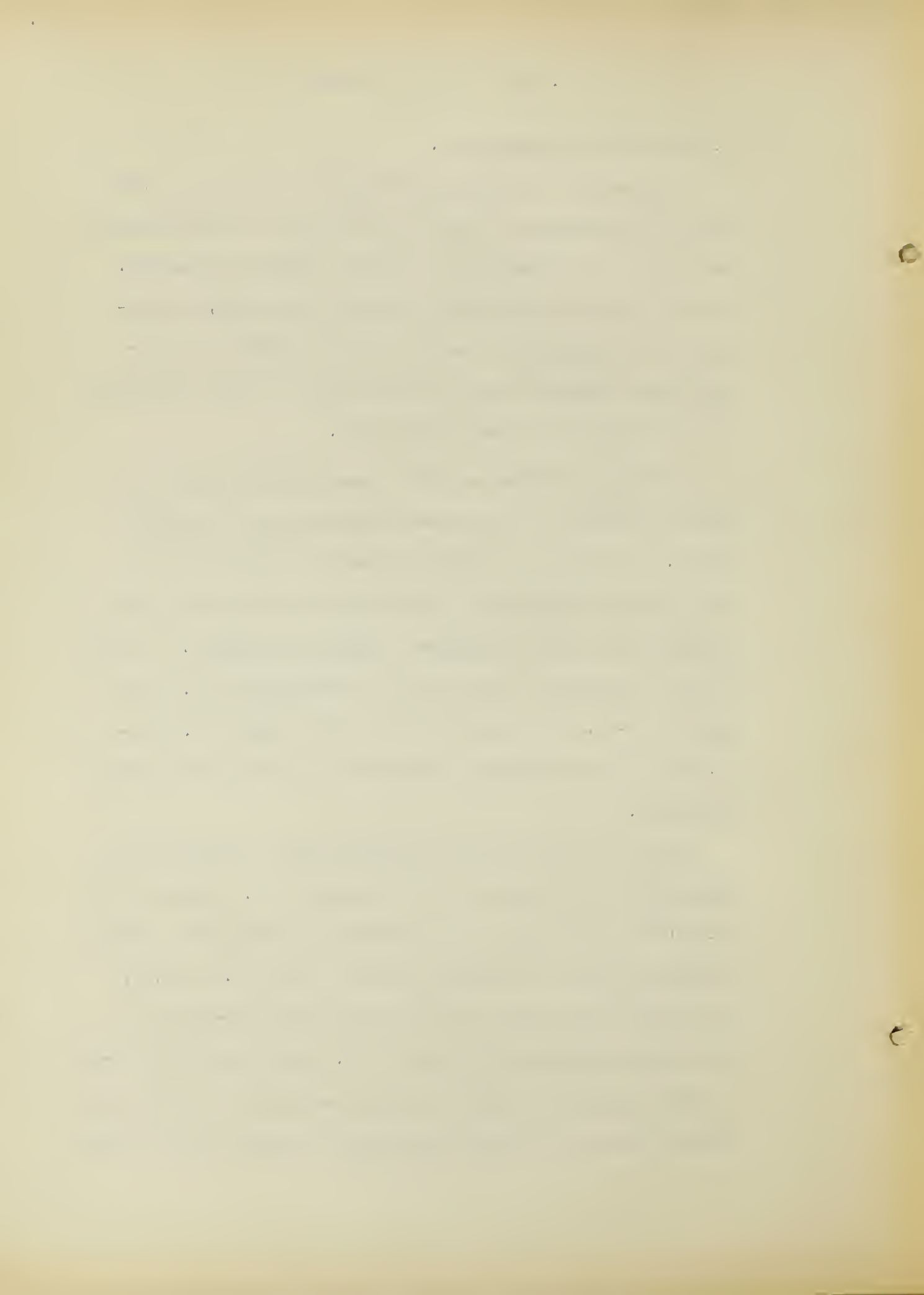
IV. JESUS AND HIS DISCIPLES

A. The Sources and Background.

When we come to examine the Biblical sources for our treatment of the technique of Jesus in relationship to his disciples we find that the material may be grouped under four headings. There is his first contact with the men or the call; the conditions of discipleship; the work of the disciples; and miscellaneous passages dealing with the nature of their fellowship and the character of their relationship.

The call of Andrew and Peter, James and John is given in parallel accounts in Mark 1:16-20, Matthew 4:18-22, and Luke 5:1-11. To these it is helpful to add the valuable story in John 1:35-51 in which Jesus at the time of his baptism becomes acquainted with Peter and Andrew, Philip and Nathanael. The call of Levi is recorded in Mark 2:13-17, paralleled in Mt. 9:9-13 and Lk 5:27-32. The parallel stories of Mk 3:13-19, Mt. 10:2-4, Lk. 6:12-16 give us another statement of the call of the twelve in a group.

A series of three parallel accounts may be mentioned which might be given the caption of "counting the cost." They are (1) Mt. 10:17-25, and Lk 12:11,12 in which the disciples are warned to beware of men and to expect persecution; (2) Mt. 10:37,38, Lk 14:25-33 in which the test of discipleship is loyalty to Jesus above loyalty to home, and (3) Mt. 8:19-22 and Luke 9:57-62 in which a would-be disciple in enthusiasm offers to follow Jesus anywhere and is told that he must expect to lead a life of poverty

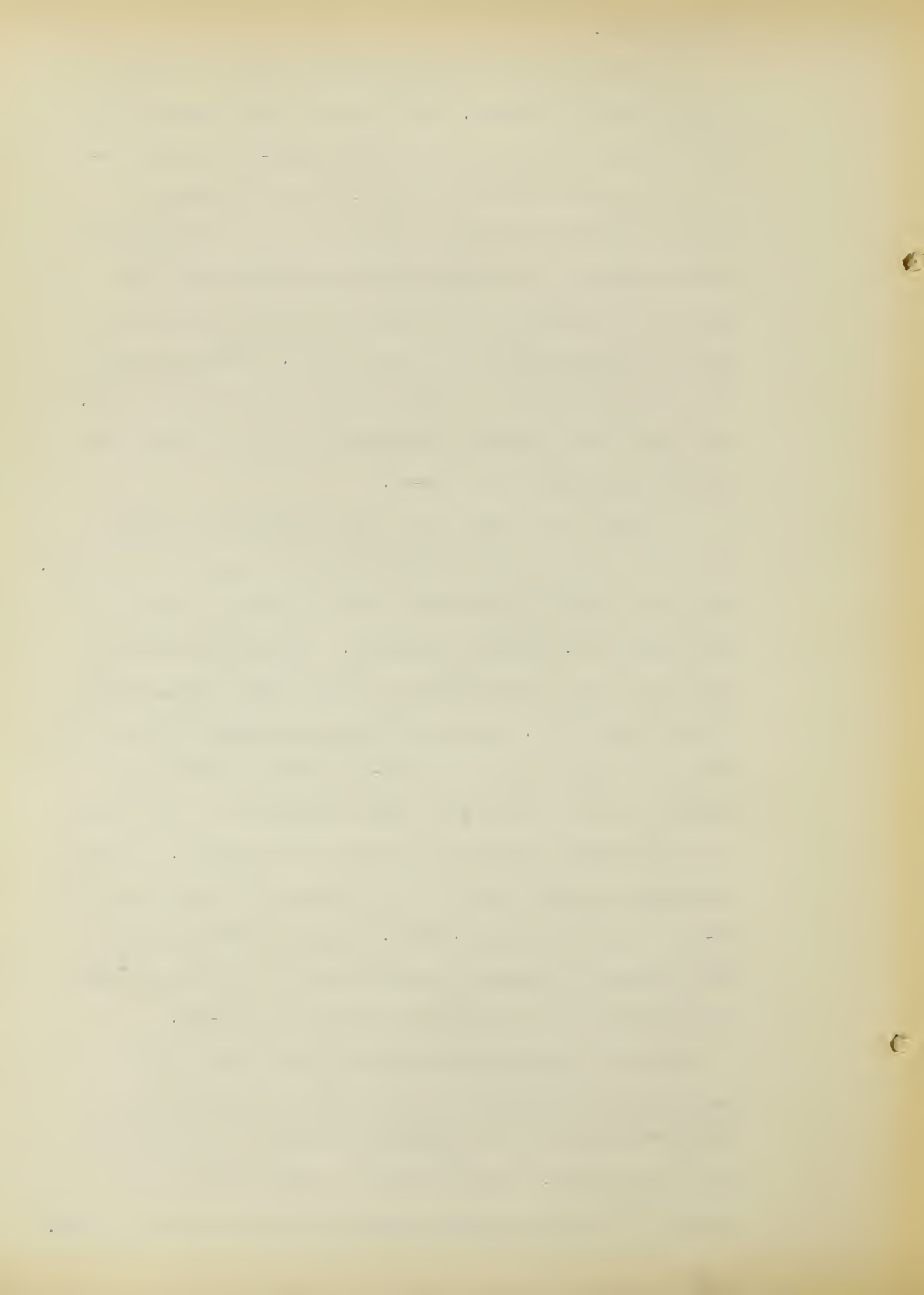


if he does so.

The accounts of Jesus sending out the twelve are found in several synoptic parallels. The occasion of Jesus sending forth his disciples two by two is given in Mark 6:6b-11, Matthew 9:35-10:11, 5-16, Lk 9:1-5; 10:1-12, 13:22. Luke 10:16 adds the statement "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." The disciples are summoned to fearless confession in Matthew 10:26-33, paralleled in Luke 12:2-9. Another preaching tour is mentioned briefly in Mark 6:12,13, Mt 11:1, and Luke 9:6. The return of the disciples is mentioned by Mark and Luke only in Mark 6:30, and Luke 9:10, 10:17-20.

There yet remain seven chief sets of references which deal with various aspects of the fellowship and training of the disciples. The question "Who do men say that I am" is asked and answered in Mark 8:27-33, Mt. 16:13-23, Lk 9:18-22. The transfiguration of Jesus with three of the disciples is found in Mark 9:2-8, Matthew 17:1-8, Luke 9:28-36. Upon one occasion the disciples had questions which they feared to ask: Mark 9:30-32, Matthew 17:22,23, Luke 9:43b-45. The discussion about rank was ended by an object lesson in humility: Mark 9:33-37, Matthew 18:1-5, Luke 9:46-48. The Sons of Zebedee requested seats of honor in heaven (Mk 10:35-45, Mt 20:20-28, Lk 12:4,50 and Lk 22:24-27). James and John would call down fire upon the heads of the Samaritans (Lk 9:51-56) and Peter denied his Lord (Mk 14:66-72, Mt 27:79-85, Lk 22:56-62).

There are numerous other single references which might be mentioned which throw light upon the relation of Jesus to his disciples but all of the principal incidents may be examined in the above passages. We are now ready to analyze them for the purpose of discovering guiding principles in the technique of Jesus.



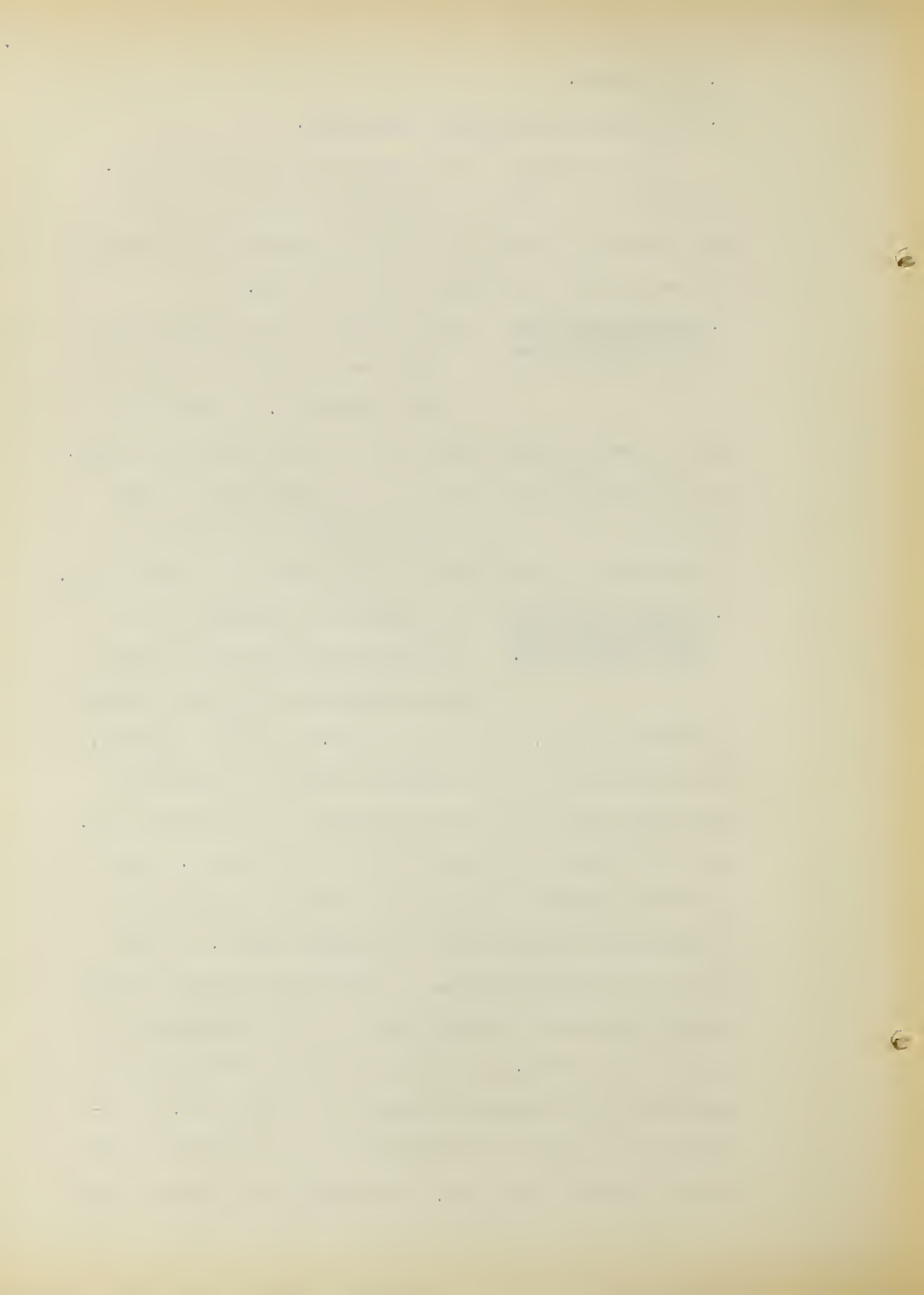
B. The Analysis.

1. Jesus called his disciples individually.

There is nothing of the wholesale in the method of Jesus. Our study of his methods of winning and training his disciples soon reveals that one of the first principles was that of dealing with men as individuals rather than in the mass.

a. Discipleship often began in friendship. In John 1:35-51 we are given a picture of Jesus meeting some of the disciples of John the Baptist. In this way he makes the acquaintance of Andrew who introduces his brother Peter. In the same way he met Philip and through Philip came to know Nathanael. To this group others were added and the method of friendship was a strong force in winning these men to discipleship.

b. He found the best in their individuality and appealed to it. He recognized in Nathanael a man of great sincerity and so he paid him a great compliment and declared: "Behold, an Israelite indeed, in whom is no guile!" (Jn 1:47) Nathanael, like most other humans, was somewhat surprised but pleased and was at once interested in this man who had thus complimented him. Peter and Andrew and James and John were all fishermen. Jesus might have suggested that they were following a rather menial occupation and that they ought to turn away from it. But instead he even used the language of their work to suggest to them a greater opportunity: "Come ye after me, and I will make you to become fishers of men." (Mk 1:17) He found men who were already interested in the religious message of John the Baptist. He appealed to that which had already been started in their souls and built on the best within them. His readiness to compliment others



is found at another time in his remarks about John the Baptist of whom he said there had been no greater "born of woman".

It has been pointed out that there are three kinds of mirrors-- those that present your figure distorted and less beautiful than you really are, those that so idealize your appearance that it cannot be recognized, and those that bring out the good points and magnify them in producing an attractive personality. Jesus was to his disciples the third kind of a mirror. Or to change the figure he was like the photographer who can find the best expression of an individual and bring it out in the photograph. The greatest photographic artist does not retouch a portrait of an ugly person and make it an object of beauty but he discovers in a person his best mood and then skillfully aids the individual to produce that mood and records it in the picture. Jesus discovered the best in the men he would have for his disciples and helped them to live up to their best. He saw in Peter potential strength and he named him "The Rock" in order to help Peter attain that ideal. James and John were men of great passion and capable of valuable emotional experience. They were named "Sons of Thunder" and their enthusiasm was enlisted in the cause.

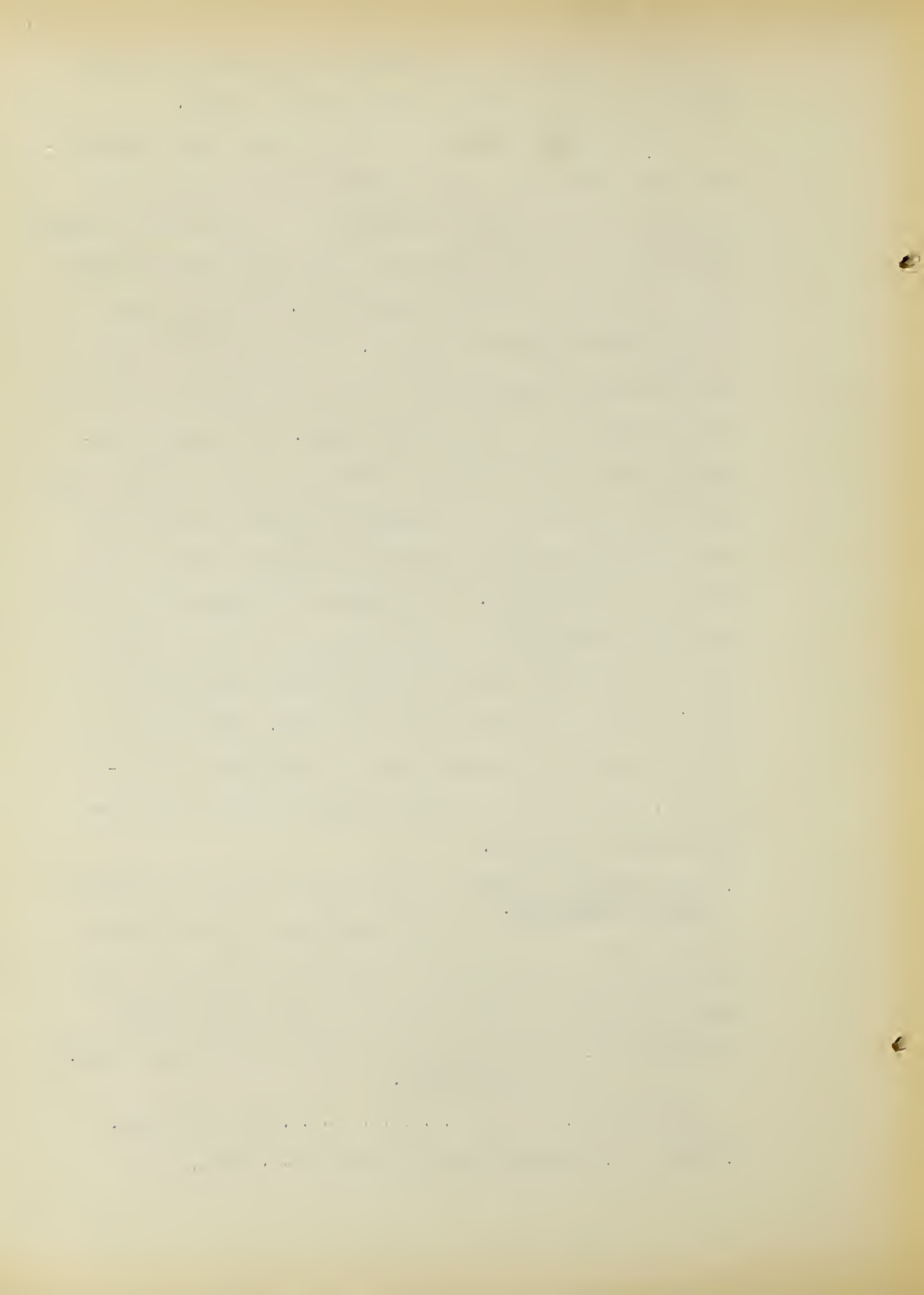
c. Jesus appealed to various types of individuals. From the fact that Jesus appealed to

so many different types of persons

we know that his methods were not "wholesale" but "retail". The names of the twelve together with a descriptive title have been compiled by A.B. Bruce in his volume on "The Training of the Twelve"¹ First Group.

Simon Peter The man of rock.

1. Bruce, A.B. "The Training of the Twelve" N.Y. Doran, p 36



Andrew	Peter's brother.
James and, John	Sons of Zebedee and Sons of Thunder.

Second Group

Philip	The earnest Inquirer.
Bartholomew, or Nathanael	The guileless Israelite.
Thomas	The melancholy.
Matthew	The Publican

Third Group

James (the son) of Alphaeus	(James the Less? Mk 15:40)
Labbaeus, Thaduaeus, Judas of James	The three-named disciple.
Simon	The Zealot
Judas, the man of Kerioth	The Traitor.

Men of such varying personalities Jesus had called individually.

In one case we are given an example of his individual prayers for them for he said to Simon "I prayed for thee". (Lk 22:32)

2. Jesus challenged his disciples by offering difficult and dangerous tasks.

- a. He offers a task with grave personal dangers. If we believe that the way to win men is to offer them a life of ease we can

find no basis for our opinion in the example of Jesus. He called men to a work in which they shared with him personal dangers. In Matthew 10:17-27 paralleled in part in Luke 12:11,12, his counsel to them is "Beware of men: for they will deliver you up to councils and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles" (Mt. 10:17,18). While perhaps the gravity of the danger became more evident as the ministry of Jesus advanced there was even at the first a consciousness that only men who were willing to face personal danger were needed.

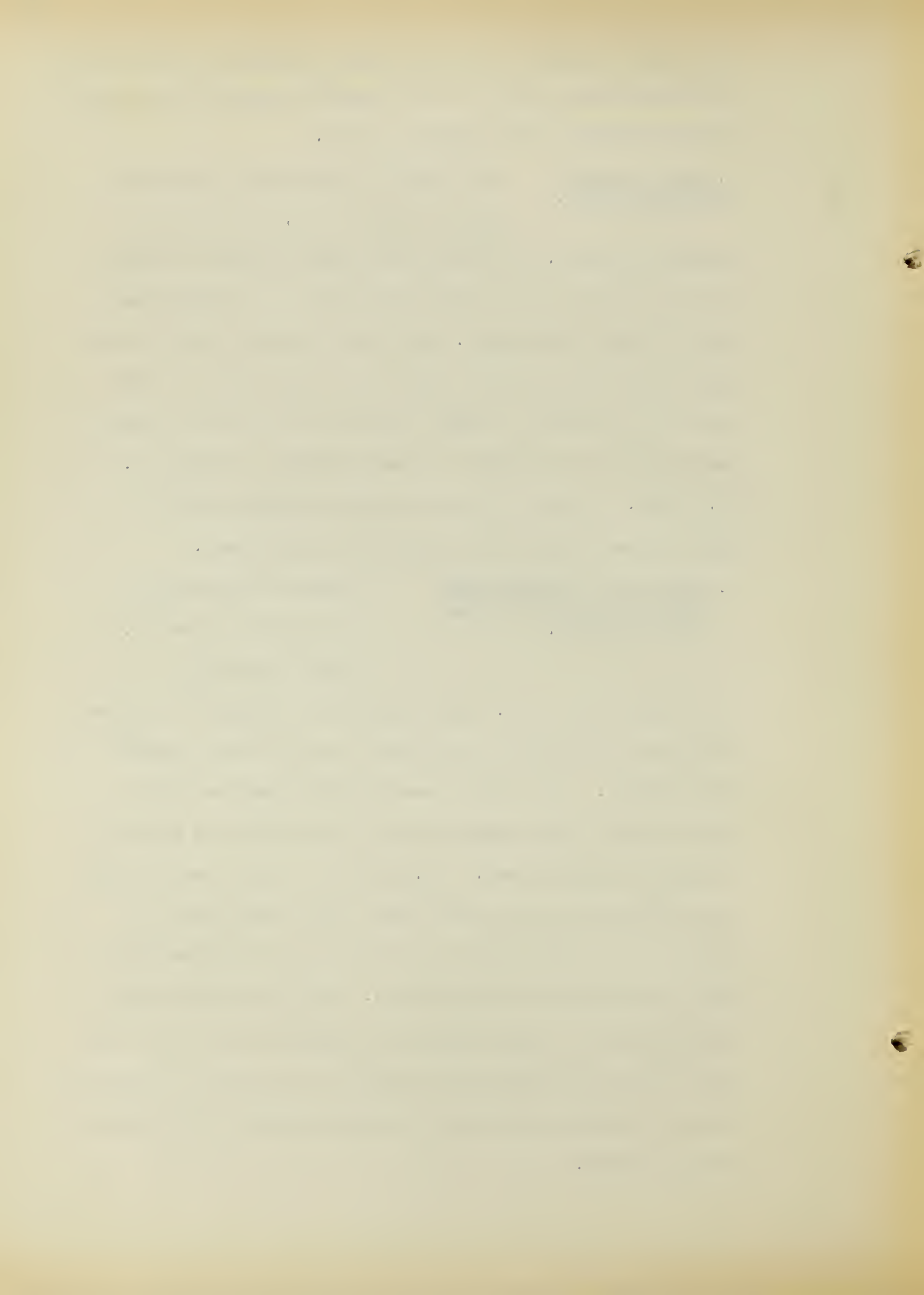
This eliminated many at once but it was an important factor in the selective process which was to win disciples capable of eventually becoming apostles of the Christian church.

b. Jesus demanded undivided loyalty.

The loyalty to Jesus must be higher than even the ties of home, there can be no divided allegiance. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. (Mt 10:37, 38) "For which of you desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it." (Lk. 14:28). But having once counted the cost and decided to undertake the responsibility there is no turning back.

c. There are no rewards except the joy of work and friendship with Jesus.

A certain scribe came to Jesus and said, "Teacher, I will follow thee whithersoever thou goest." But Jesus was not anxious for followers who had allowed their enthusiasm to cause them to overlook the hardships. And so Jesus answered: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Mt. 8:20) Two others came desiring to be disciples but one wanted first to wait until after the burial of his father, and the other wanted to go and bid farewell to the members of his household. But Jesus reminded them that he could use only followers who having put their hand to the plow did not look back but were willing to let their sole reward be the joy of living service and fellowship with their companions and with the Divine.



These statements of Jesus in which he challenges men to a difficult and dangerous task are so familiar to all students of the gospels that it might seem commonplace to mention them. But after all, many modern leaders have attempted to win followers without including this important phase of the technique of Jesus. Jesus made no exceptions. He always won followers who knew in advance something of the price they must pay. But they "left all" to follow him.

3. Jesus offered his disciples a share in the work of the Kingdom.

a. He offered them a share in the same work as he did himself.

We read in Mt. 10:1 "And he called unto him his

twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." Evidently the gospel writer made no distinction between the kind of work Jesus did and that which he expected of his disciples.

b. He considered their work part of his work.

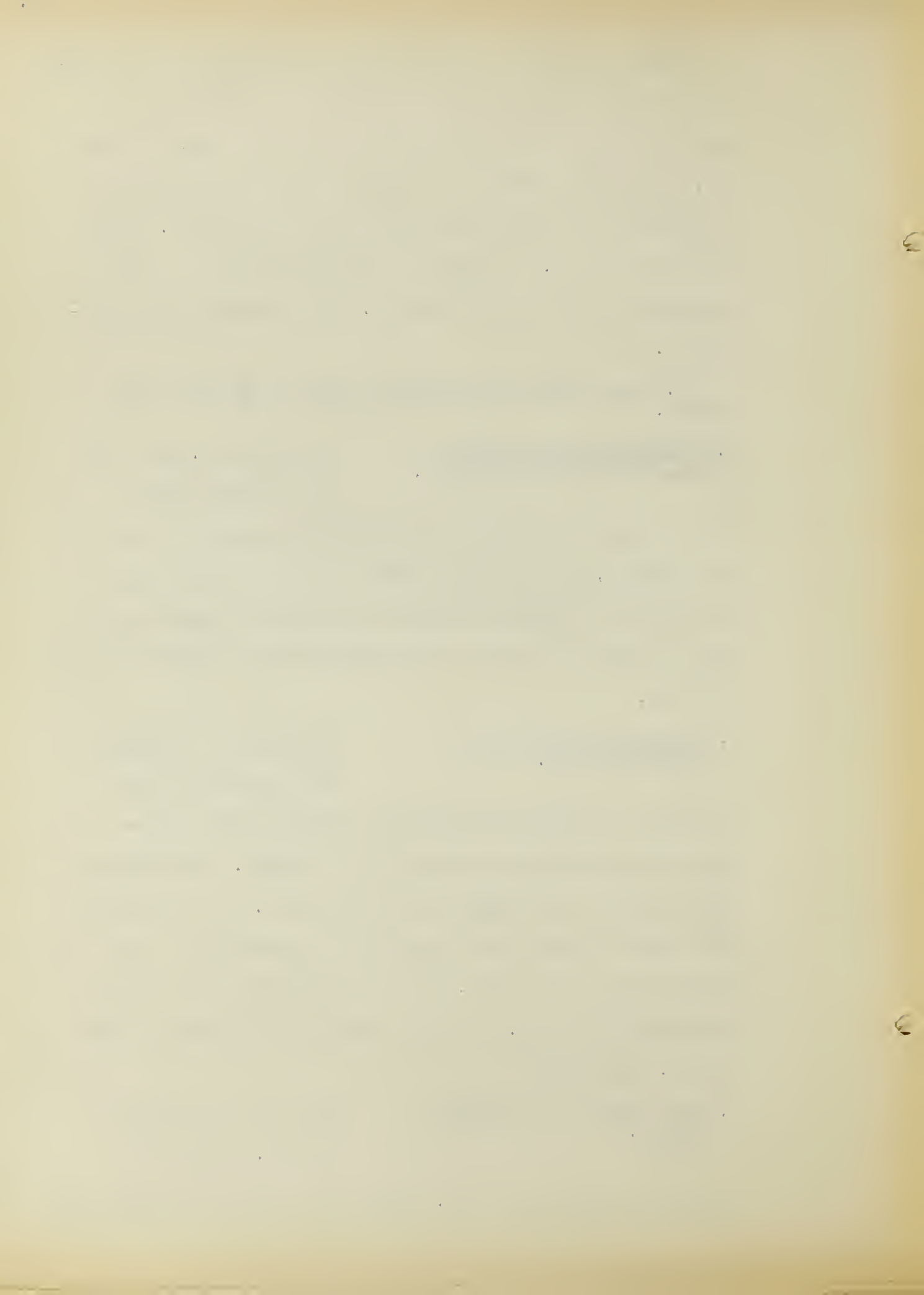
Even while the disciples were learning the first

principles of Kingdom building Jesus considered their work an integral part of what he was trying to accomplish. He delegated responsibility to his helpers on an equal basis. "He that heareth you heareth me; and he that rejecteth you rejecteth me; ". He goes even farther than that. Both the disciples and their master are co-workers for God. "He that rejecteth me rejecteth him that sent me." (Lk 10:16)

c. Their work is for a definite purpose.

They are to be Kingdom workers. They are to

confess Jesus before men, (Mt. 10:32) and to proclaim the good news



from the housetop. They were to preach that men should repent. (Mk 6:12).

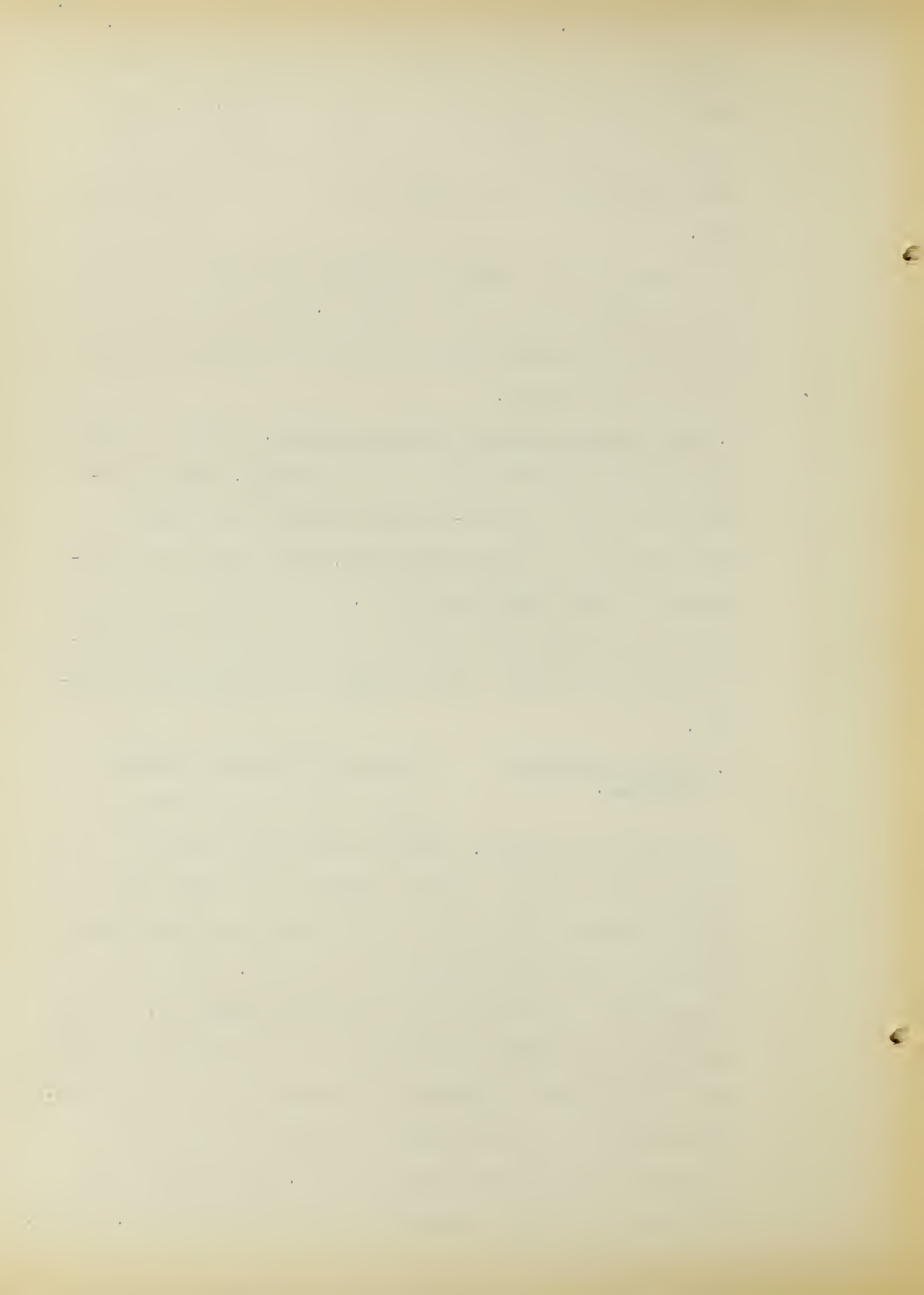
They were to report upon the results of their work, "whatsoever they had done, and whatsoever they had taught"(Mk 6:30). Thus we see that Jesus put his disciples to work for a definite purpose and with an expectation that great things would be accomplished by them.

Jesus, then, not only called disciples to difficult and dangerous living but he put them to work in doing the same kind of tasks that he performed himself and shared with them the joys and sorrows of their labors.

4. Jesus trained leadership through fellowship. According to Mark, Jesus called twelve "that they might be with him". This fellowship has a twofold purpose--its value to Jesus, in the way of furnishing friendship and companionship, and its value to the disciples as a great training experience. In the latter sense it is one of the most important phases of the technique of Jesus in making efficient disciples. Let us examine the nature of this fellowship.

a. It was a fellowship of sharing.

Jesus and his disciples evidently lived a life of mutual sharing of their means of livelihood. They were entertained together in homes of their friends, they slept together in the open, they endured hardship side by side and in the many experiences of their adventurous career they shared on an equal basis. Jesus has much to offer them, in the way of encouragement and leadership. But the extent of his fellowship is revealed also by that which he received from his disciples. They manage the boat while he sleeps (Mk 4:38). They go ahead to prepare for him (Lk 9:52) and they see to the preparation of the passover meal (Mk 14:13). The women who were frequently in the party ministered to him of their substance.(Lk 8:3).



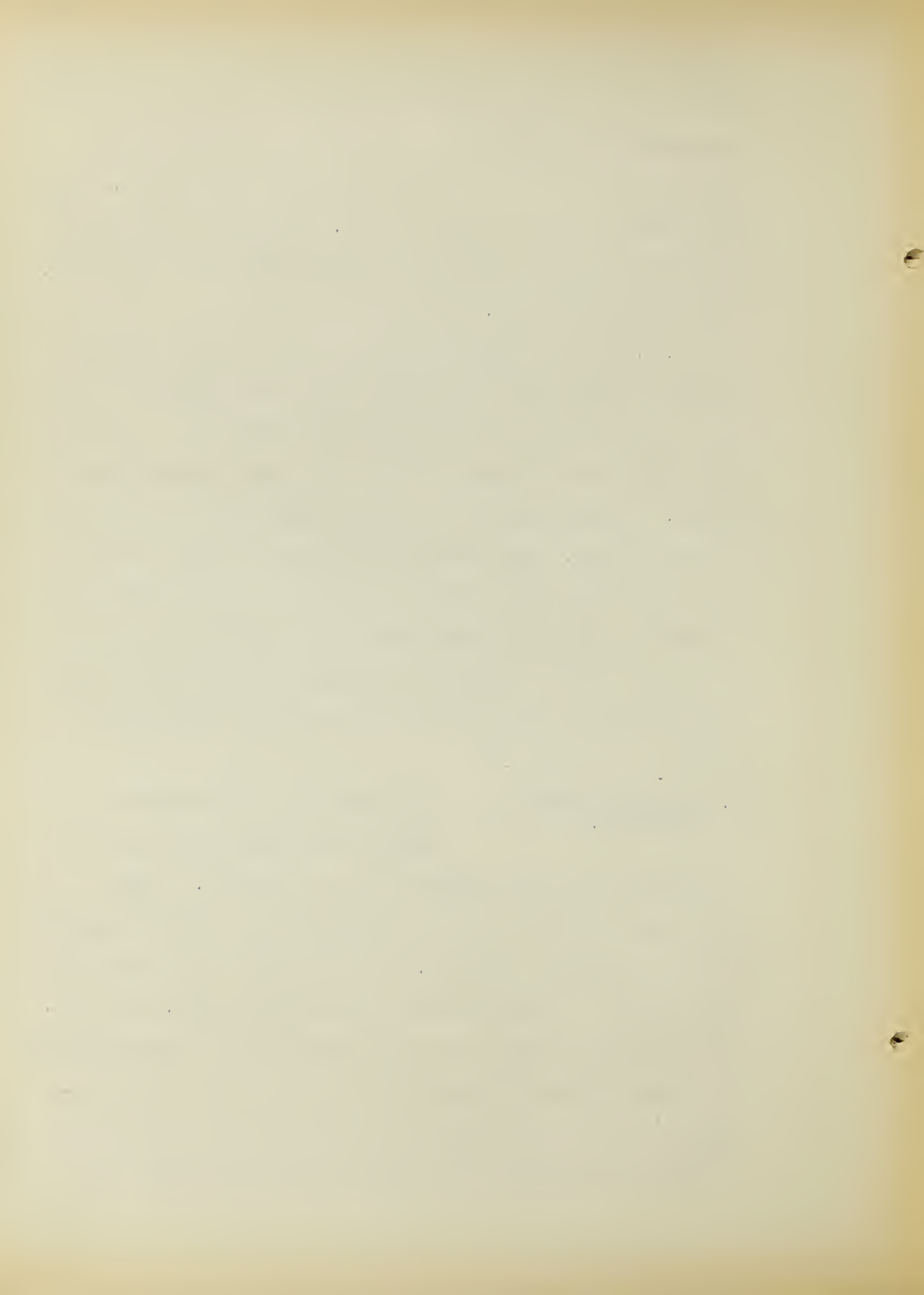
Jesus evidently found joy and strength in their fellowship for he says "Ye are they that have continued with me in my temptations" (Lk 22:28) and in the same chapter (Lk 22:15) "With desire I have desired to eat this passover with you before I suffer". St. Augustine observed (Confessions 4:14,21) "One loving spirit sets another on fire." This was certainly true in the case of Jesus. The gospel of John puts it so beautifully: "Jesus, having loved his own which were in the world, loved them unto the end". Jn 13:1

A. E. Garvie in commenting on the incident of Jesus' attitude toward his family (Mk 3:34,35) says: "Had he been indifferent to the love of his kindred, these words might mean very little, but so tender a heart as His we may be sure felt the love of home deeply and keenly. A genuine and intense affection bound Him to His disciples as to his family. May we not even conjecture that apart from the purpose for which he had called his disciples, he himself needed and yearned for close companionship and intimate intercourse? The love for mankind which was prepared for sacrifice on man's behalf craved the satisfaction which the love of men could give; and this was found in the disciples."¹

b. It was a fellowship of instruction.

In addition to being a fellowship of sharing of the common experiences of the daily life this fellowship was one of instruction. To the multitudes Jesus spoke chiefly in parables because they were incapable of following abstract reasoning. If the disciples did not understand they asked for an explanation and it was patiently given. (Mt 15:15). On one occasion he asks: "Are ye also even yet without understanding?" (Mt 15:16). And another time: "Do ye not yet perceive, neither remember?" (16:9) In this smaller group he had an opportunity to give

1. Garvie, A.E. "Studies in the Inner Life of Jesus" Ch XII p 240



instruction in the meaning of the truth he proclaimed.

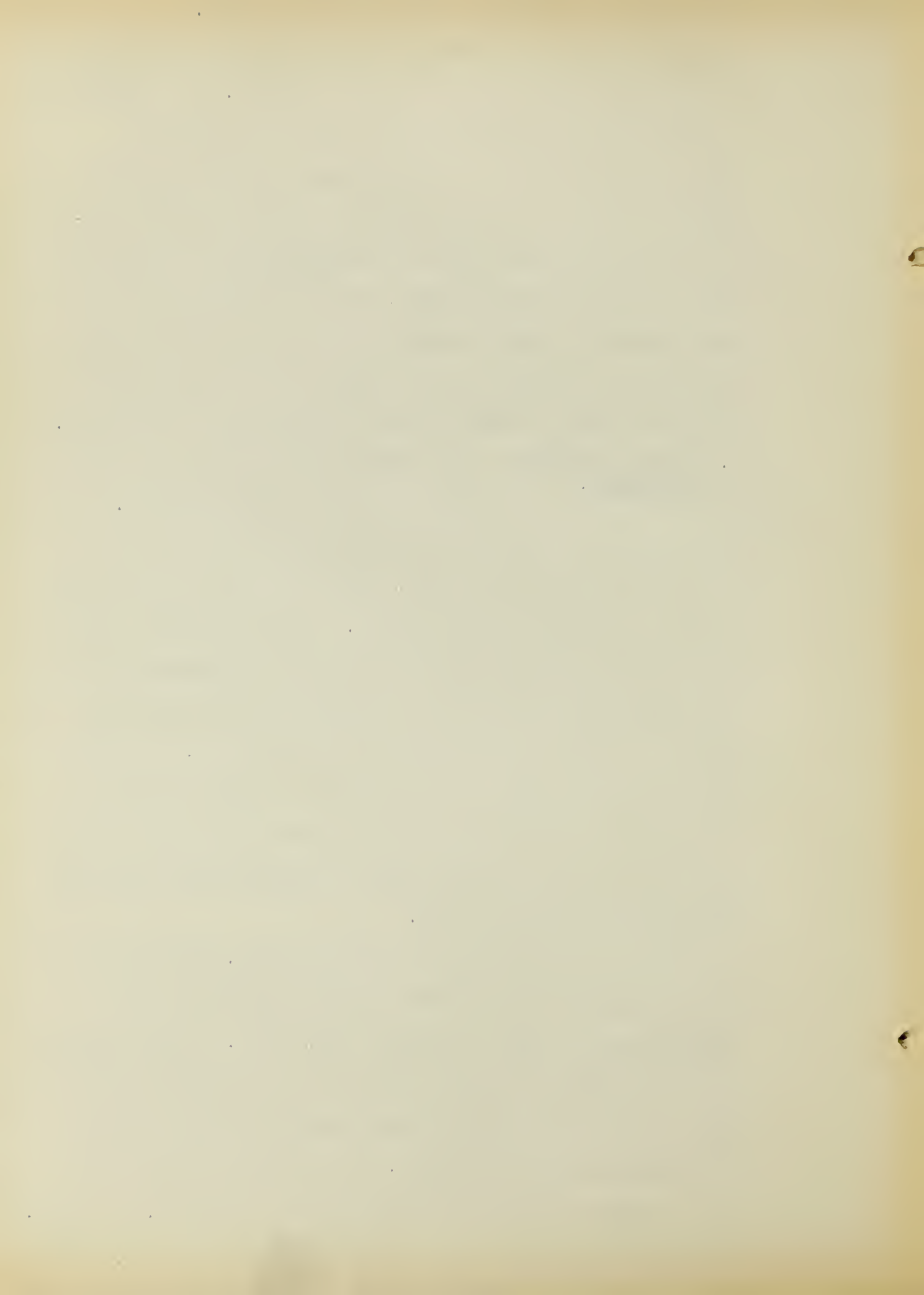
But it was not a fellowship in which the leader spoke words of wisdom but it was a group for creative thinking. The conflict of ideas gives rise to new thoughts, whether this conflict be among different members of a group or between different phases in one man's thinking. True, the best mind is able to arrive at conclusions independently and does not simply accept the concensus of opinion of partially trained minds. But it is still true that for some purposes "two heads are better than one". Jesus did not rely solely upon this method but in our examination of his technique of developing leaders we cannot overlook the fellowship of instruction.

c. It was a fellowship of frankness. To be perfectly frank seems to have been one of the rules of this fellowship.

"Get thee behind me Satan; for thou mindest not the things of God, but the things of men". (Mk 8:33). Thus Jesus speaks to Peter when he would dissuade him from his purpose. When John and James would call down fire upon the heads of the Samaritan villagers who refused hospitality to Jesus it was necessary for him to tell them frankly: "Ye know not what manner of spirit ye are of". When the disciples contended about rank their Master's simple illustration of the child in the midst was for them the most serious kind of rebuke. Again the sons of Zebedee had to be treated frankly when their mother requested favors for them.

Likewise the disciples spoke frankly to Jesus. They came to him with advice and said, "Knowest thou that the Pharisees were offended when they heard this saying?" (Mt. 15:12). Peter frankly rebuked his Master for his open saying about his ultimate rejection by the scribes and priests, and Jesus frankly called Peter "Satan" for suggesting a change of purpose. The disciples criticized Jesus' use of parables and asked for an explanation of his method. (Mt 13:10).

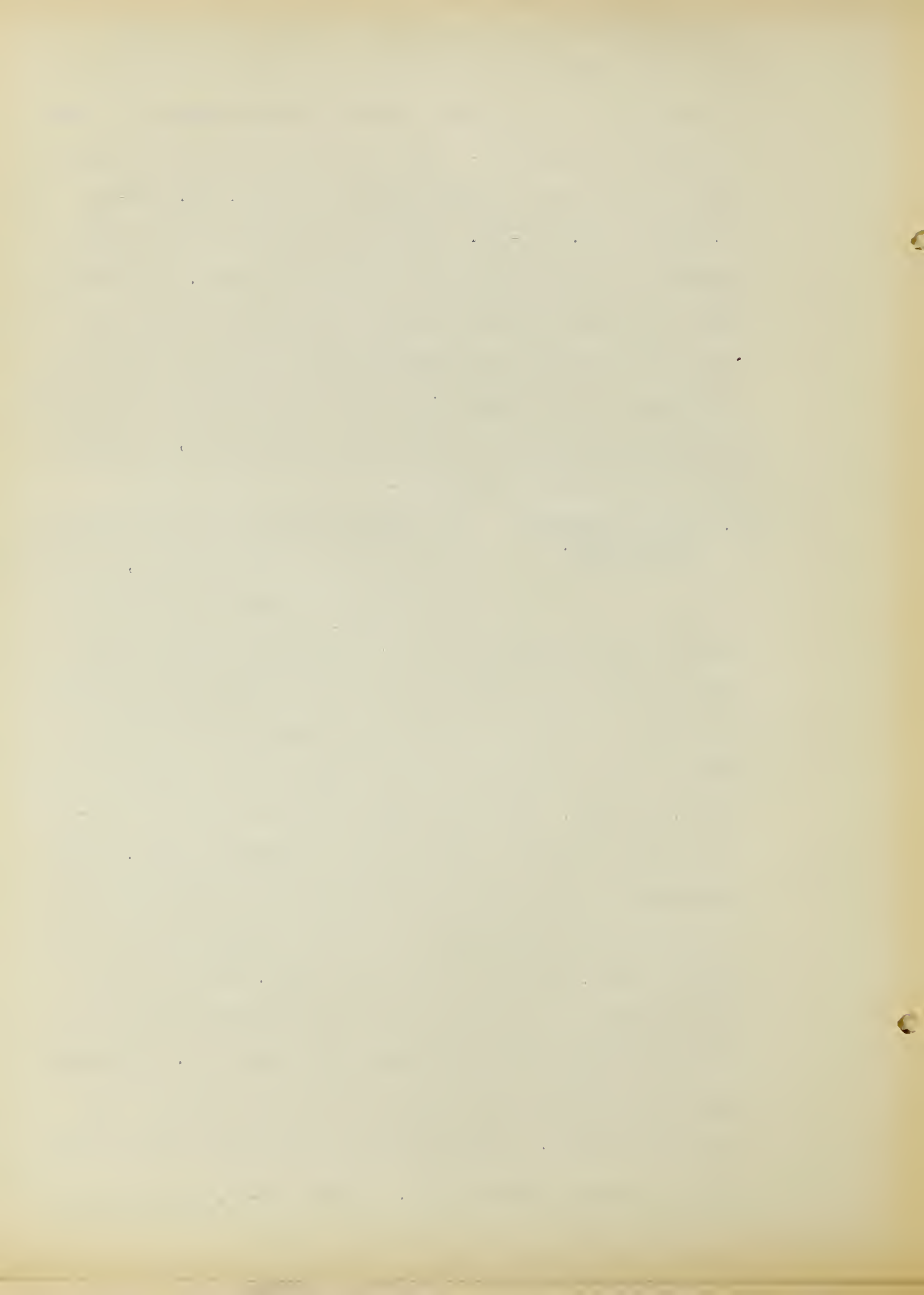
and request of him that he declare unto them the parable. (Mt. 13:13)



Jesus seems to welcome the frank opinions of the disciples and when they are alone together he asks them: "Who do men say that I am?" They reply by enumerating the various names that have been given Jesus and then he asks in further frankness for their own answer to the question. Peter acted as spokesman for the group and his statement was evidently received favorably. (Mk. 8:27-33, Mt. 16:13-23, Lk. 9:18-22). Such frank discussion would have been impossible in a large group less intimately acquainted. But for the sake of its value to Jesus in giving him an outlet for some of his more private thoughts and discovering some of the public reaction to his message, and more especially for its value in helping his disciples to understand thoroughly his mission and to share in it, Jesus made use of the fellowship of frankness.

d. It was a fellowship with reserve.

But although Jesus kept with his disciples an intimate fellowship of sharing, instruction, and frankness he always maintained his dignity as their teacher and master. Ordinarily as they journeyed along he seems to have walked ahead as the leader while the disciples walked behind. When they arrived at Capernaum he asked them the subject of the conversation which had engaged them as they followed behind. (Mk 9:33). When they wished to ask him a question or converse with him they came forward and then dropped back again. Often we read that "he called unto him his disciples" in order to point out to them some significant aspect of life before them, or to share with them his wishes. (Mark 8:1, 9:35, 10:32, 12:43). As he taught and healed in public the disciples seem to have been grouped behind him for when he spoke to them "he turned round" (10:23, Mk). Frequently Peter, James and John were allowed to go with him while the other nine remained apart. The disciples seem to have had an awe of Jesus which is sometimes stated as fear. In Mark 9:30-32, paralleled in

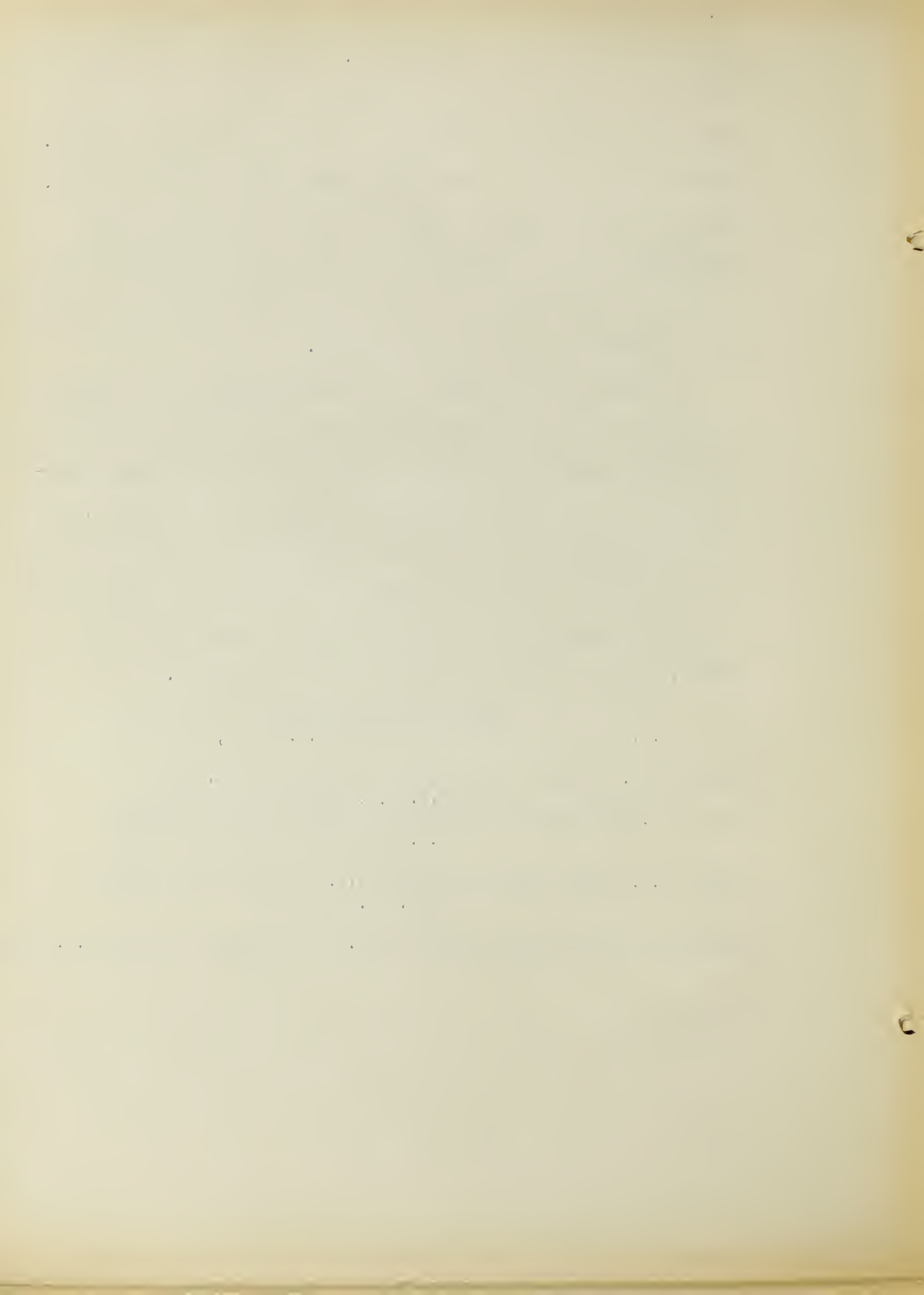


Mt. 17:22,23, and Luke 9:43b-45 we read: "But they understood not the saying and were afraid to ask him". Again in Mark 10:32: "And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid". The disciples seemed to share on many occasions in this awe and fear. In spite of the intimacy of their fellowship, Jesus seems to have maintained sufficient dignity and reserve so that they always looked upon him as their leader and felt that there were many things unrevealed which they were not yet able to understand.

As a result of our analysis of the relationship of Jesus and his disciples we may conclude that whoever would profit by the example of the Master in winning and training disciples will (1) call men individually and find a way of appealing to all types of individuality, (2) will challenge men with a difficult and dangerous task, demanding their complete loyalty, (3) will offer them an important share in the program of Kingdom building and will rely upon them for tasks which really matter, and (4) will train leadership through fellowship.

B i b l i o g r a p h y

- Bruce, A.B. "The Training of the Twelve" N.Y. Doran, pp 36 ff
- Garvie, A.E. "Studies in the Inner Life of Jesus" Ch. XII
N.Y. A.C. Armstrong & Son, 1907
- Kent, C.F. "The Life and Teachings of Jesus " CXXVII p 108-120
N.Y. Charles Scribners Sons, 1913
- Furdy, A.C. "Jesus' Way with People" N.Y. The Womans Press 1926
Chap. VI. p 101-118
- Glover, T.R. "The Jesus of History" Ch. IV. Association Press, N.Y. 1919



V. JESUS AND OTHER MEN

A. Sources and Background.

When we have studied the relationship of Jesus to his disciples and reserved for another section the study of his contacts with men who were his enemies and men who were abnormal personalities, we still have a few instances of his dealing with individual men which we shall treat under the general subject of "Jesus and Other Men." The two notable characters whom we know by name are Zachaeus, mentioned only in Luke 19:1-10 and Nicodemus mentioned only in John 3:1-12.

Zacchaeus, was a rich publican of prominence who happened to be so short in stature that in order to see Jesus above the crowd he had to climb up a sycamore tree. Jesus passing by discovered the stubby publican hanging in the tree and he said to him, "make haste, and come down; for today I must abide at thy house". Zacchaeus slid quickly down and received Jesus with joy and took him to his home for dinner. Sometime during the course of the visit Zacchaeus made this declaration: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." To this confession of a change of heart Jesus replied: "Today is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

In the case of Nicodemus we are dealing with a somewhat different type of person. He is not the motor-minded enthusiast such as Zacchaeus but is rather the reflective thinker as would be expected of a teacher. We cannot imagine



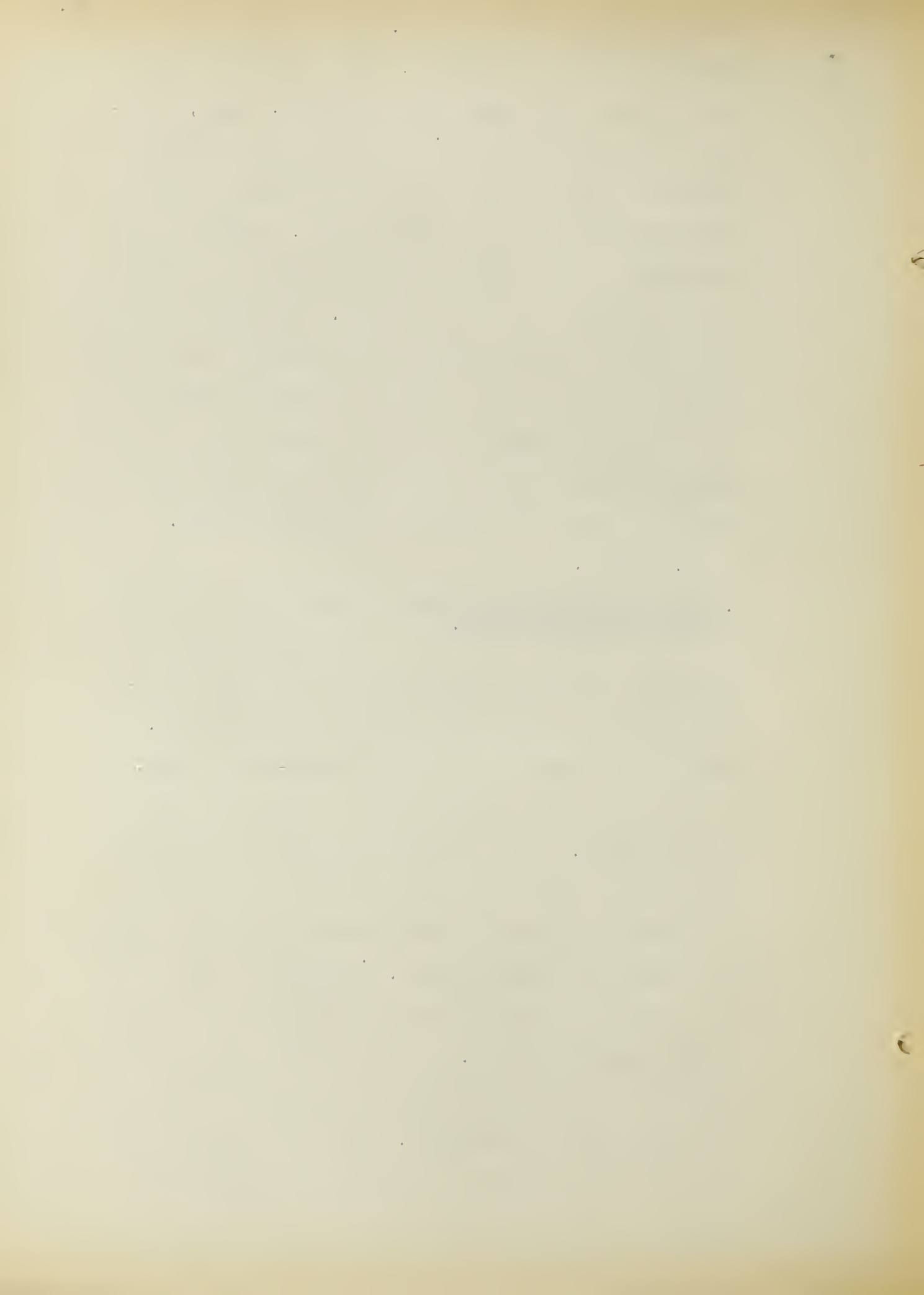
Nicodemus climbing a sycamore tree. He comes to Jesus by night and asks about his miracles. "For no one can do these signs that thou doest, except God be with him". Jesus, according to the Johannine account, springs on him the statement immediately: "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God". Nicodemus could not understand this strange idea and Jesus tried to illustrate it by comparing the spirit with the wind. He expressed surprise that a teacher such as Nicodemus did not understand these things. Then the distinctness of the characters engaged in conversation fades off into the general discussion of eternal life which is characteristic of the book of John and we do not know where the words of Jesus end and the words of the writer begin.

B. Analysis.

1. Jesus dealt with men according to their individual needs. A clear recognition of the

unfailing principle that

Jesus dealt with men as individual persons with their own peculiar needs will save us from unwarranted generalizations. Zacchaeus was a member of a particular group--the publicans. He was a man of wealth who had evidently obtained his money by doubtful methods. He was curiously interested in seeing Jesus because he was a rather famous man by this time but there is no evidence that Zacchaeus had been interested in joining Jesus in his program of Kingdom building. Zacchaeus was ambitious for he "ran ahead" of the crowd and climbed the tree in order to get an unobstructed view. He was a socially minded man for he was with the crowd that thronged the roadside and not in some secluded spot for meditation. All of these things Jesus recognized almost intuitively and he dealt with Zacchaeus accordingly. He appealed to his social nature by offering to be



his guest at dinner. If it was worth the trouble of climbing a tree just to see Jesus it certainly would be worth the trouble to have him as a guest. Zacchaeus jumped at the opportunity. We don't know just what happened at the house. Probably there was a meal together with its conversation in which perhaps Mrs. Zacchaeus joined. At any rate the more Zacchaeus came to know Jesus the less satisfied he was with his own living and of his own accord he finally volunteered to give half of his goods to the poor and to square up with those whom he had cheated. Jesus saw that he was in earnest and pronounced the coming of salvation to the household. He felt that he had saved one of the "lost" that he had come to seek. There was probably no other man in the country just like Zacchaeus and so Jesus handled him according to his particular nature and needs.

This may also be said of Nicodemus. As a teacher and leader of the Jews he had been reared in the atmosphere of the law. Jesus at once puts the law in contrast to the spirit and makes the bold statement that none can enter the Kingdom without this spiritual experience. Nicodemus asks for an explanation and it is given. There is no dodging the issue, "he must be born again". We do not know if Nicodemus accepted the suggestion of Jesus. But we can be sure that he pondered over it as he went back to his home. What Nicodemus as an individual needed was the baptism of the spirit, what Zacchaeus as an individual needed was a friend who could help him to see a better way of living especially in regard to his money. And so it was on an individual and personal basis upon which Jesus approached these and other men.

2. Jesus appealed to the most admirable qualities in men and sought to develop them. In the dealing of Jesus with men

who were not his disciples we see the same principle at work as that employed in other instances. Jesus appealed to the most admirable qualities in men and sought to develop these qualities within them. In many of the teachings of Jesus as well as in his personal contacts we see this principle in operation in both its positive and negative aspects.

a. Jesus expressed his admiration for men of high character.

By his teaching Jesus indicated his respect and appreciation of men who were energetic and ambitious, capable of making important decisions and of giving supreme loyalty. In the parable of the talents he praises the ambitious. The widow who insists on justice is given approval (Luke 8:2). The virgins who are prepared with sufficient oil, (Mt. 25:4); the vigorous treasure seeker, (Mt. 13:44); the neighbor who persists at midnight--all these are cited as examples of the best living. Even the bad steward is praised for his ambition even though his methods cannot be approved, (Luke 16:2). Men are called upon to make decisions--there is no place for neutrals. "He that is not against us is for us", (Luke 9:50). The reverse is equally true: "He that is not with me is against me" (Mt 12:30). Men cannot be on the fence. They are either for or against Jesus and his cause. As H.S. Coffin has suggested Jesus never says: "Come unto me, all ye who are too lazy to think for yourselves". By exalting these qualities of character Jesus appealed to the highest in men and developed it.

b. Jesus expressed his criticism of men of low character.

Jesus has no use for the man who says he will do a thing but does not do it. (Mt 21:23). He severely condemns the Pharisees who say one thing but practice another. (Mt. 23:3). The unpunctual (Lk 13:25) the easy-going (Lk. 12:47) and others of that type are shown in an unfavorable light. The compromisers who want to serve both God and mammon have no place in the Kingdom. (Mt. 6:24) Jesus laments the fact that so many men receive a new idea with enthusiasm but let it die out because there is no depth of character (Mark 4:6). The man who builds his house on the sand is shown to be short-sighted. (Mt 7) The farmer who is engrossed in the mere accumulation of this world's goods is called foolish. (Lk 12). And so on throughout his daily ministry of teaching and leading men Jesus constantly appeals to the most admirable qualities in men and tries to develop them by expressing his admiration for the higher traits and criticizing all lower phases of character.

Reference: Glover, T.R. "The Jesus of History".

VI. JESUS AND OUTCAST WOMEN.

A. Sources and Background.

1. Jesus and the Adulteress
John 8:2-11

The story of Jesus and

the woman taken in adultery

as recorded in John 8:2-11 is given in the American Revised Version of the Bible in brackets and with a marginal comment on its textual irregularities. Since eight of the oldest manuscripts do not contain it we are quite certain that it was not in the original gospel of John. Eusebius tells us that it was in the Gospel of the Hebrews. Some think it was once in Mark but was dropped because it gave offense. But although we cannot defend the passage textually it is generally agreed that it is the record of an historical incident and those who know best the spirit of Jesus find it a splendid example of his attitude. We are therefore justified in examining it to discover principles of Jesus' Technique in dealing with sinful women.

The story briefly is that a woman accused of adultery by eye-witnesses was brought to Jesus for judgment. She was evidently a young girl. For adultery of a virgin betrothed^a to man the punishment was death by stoning. (Deut. 22:20-24). In the case of married women the manner of death is not prescribed. Since special reference is made to the plan of death by stoning we know that the girl was young. Marriage was early in Palestine so this would probably be a girl in her teens. Jesus looked upon the girl and the men, then at the ground as he wrote in the sand. Then looking straight at the men he said: "He that is without sin among you, let him first cast a stone at her". The men slunk away. "When Jesus



lifted up Himself and saw none but the woman He said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said unto Him, No man, Lord. And Jesus said unto her, neither do I condemn thee: go, and sin no more."

This woman was undoubtedly brought to Jesus as a test case. His enemies had accused him of associating with sinners and of having unrighteous women "friends". Now they were bringing one of these women to see whether Jesus would stand by the law of Moses or uphold sin. But Jesus immediately went beyond their interest in him and became interested in the human need of the young woman. He wonders "what cross-currents of Fate, what hereditary taint, what weakness of will or strength of passion brought so fair a creature so low."¹ "What was the history of this young girl so dreadfully thrust out for the world forever to gaze upon? Had her father, as was his legal right, betrothed her to some old man who was coming presently to claim her youthful flesh? Did the heart of her so cry out to some youthful lover that her voice could make no cry to the street as the law demanded? We do not know what led her to sin thus; the men who brought her did not care."² At any rate Jesus understood that she had but given unlawful expression to the strongest of instincts without which the race would perish. He understood, restored her confidence, and sent her on her way changed.

2. Jesus and the Woman of Many Husbands. Jn 4:8-42

In the story of Jesus and the Samaritan woman we are

dealing again with material found in the Fourth Gospel and we do not know how far removed it may be from the original narrative. But we

¹. Bailey, A. E. "Gospel in Art" Pilgrim Press, p 224

². Southard, M.M. "Jesus' Attitude Toward Woman" p 8 3

find again that it is true to the spirit of Jesus as revealed elsewhere and so we analyze it to discover principles of technique. Jesus on his way through Samaria pauses on Jacob's well while his disciples go to the city to buy food. A woman whom Jesus recognizes as having lived an immoral life comes to draw water. Jesus asks her for a drink and from that goes on to speak of living water which quenches thirst forever. The woman, interested asks for this kind of water. Jesus asks her to call her husband, and she confesses that she has had five husbands and is now living out of wed-lock with a sixth man. She is surprised that Jesus can tell so much about her and considering him a prophet she asks questions concerning the place to worship. Jesus replies that God is spirit and that he may be worshipped anywhere in spirit and truth. The return of the disciples interrupts the conversation and the woman goes into the city and calls her men friends to come and see the Prophet. Out of this contact with the woman of many husbands grew a ministry to the Samaritans that continued for two days and resulted in many accepting Jesus as the Messiah.

3. Jesus and the Woman of the Street.
Luke 7: 36-50

The third instance of Jesus

dealing with a sinful woman has often been identified with Mary of Magdala and sometimes with Mary of Bethany but the identity cannot be established. Lk. 8:2 states that seven devils had gone out of Mary Magdalene. Lk. 7:37-38 simply indicates that Jesus was anointed in the house of Simon by "a sinner". Mt. 26:6-13 and Mk. 14:3-9 tell us that Jesus was anointed at Bethany in the house of Simon by a woman. Since it is impossible to identify definitely this woman we shall simply designate her as "The Woman of the Street".

The story in brief is that of a feast at the House of Simon the Pharisee to which Jesus was invited. A woman of the city "that was a sinner" heard that Jesus was there "and stood at His feet behind Him weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment." The Pharisee was greatly shocked that Jesus should allow this woman of the street to touch him. But Jesus told him a story of a creditor who had two debtors both of whom he forgave, and the one who loved him most was the one who had the most forgiven. He then commended the woman for her act and said to Simon: "Wherefore I say unto you, her sins, which were many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Then to the woman he said: "Thy sins are forgiven. Thy faith hath saved thee. Go in peace."

There is no doubt about the social position of this woman. She belongs to that group whom Lecky has described in striking words: "This unhappy being whose name it is a shame to speak; who counterfeits with a cold heart the transports of affection, and submits herself as the passive instrument of lust; who is scorned and insulted as the vilest of her sex and doomed for the most part to disease and abject wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man."¹ But Jesus with his tremendous faith in humanity recognized her capacity for love and directed her emotions into a channel of noble living. "Perhaps Jesus saw in this despised denizen of the streets a mighty power of affection that, misplaced and abused in her youth, had led to all her misery and shame. Now, burned clean in the hot fires of repentance, He

1. Lecky, W.E.H. "History of European Morals, Vol II, p 383, quoted by M.M.Southard, in "Jesus Attitude Toward Woman", p 90

thought it a love white enough to be acceptable to God and He held it up for the emulation of Simon and His kind."¹

We are now ready to summarize the principles which Jesus followed in dealing with the outcast women who are known to us through the records.

1. Jesus did not condone sin but dealt with it firmly and sympathetically. While the attitude of Jesus in regard to sinful persons can be clearly discriminated from that of his contemporaries we must not think that he condoned sin. On the other hand he dealt with it firmly but at the same time sympathetically.

a. Jesus recognized the fact of sin. In all three of the cases which we have studied Jesus refers definitely to the sins of the women. To the woman taken in adultery he said: "Go and sin no more". To the Samaritan woman he said, "Go call thy husband" and thus brought into the light her sinful life. Concerning the woman of the street he told the Pharisees that her sins had been many. We find, then, in Jesus' dealing with outcast women that he recognized plainly the fact of their sin.

b. Jesus recognized the effect of sin. To the woman in Simon's house he said: "Thy sins are forgiven" because he had seen in her attitude of love evidence that she was filled with genuine repentance. But he did not simply overlook the effect of sin and tell all of them that forgiveness had been granted. The woman taken in adultery had no time for repentance and she was still embarrassed and confused and frightened. "Neither do I condemn thee" is his statement to her. Her sins will be forgiven only when she repents.

1. Sothard, M.M. "Jesus Attitude Toward Woman" p 94

c. Jesus did not encourage sin. It may seem unnecessary to add this statement but it is worth noting that Jesus was able to meet with sinful women without himself being tempted. The man all departed leaving Jesus and the adulterous woman alone. But after a brief conversation Jesus quickly says, "Be off, sin no more" (Moffatt) "Even the most degraded women find in him an amazing sympathy, for he has the secret of being pure and kind at the same time--his purity has not to be protected; it is itself a purifying force."¹ Whoever would apply the Technique of Jesus in dealing with this class of people will need this purifying force in his life.

d. Jesus saw individual sin in perspective. While Jesus did not condone the sin of these fallen persons he nevertheless saw it in its proper relationship to other sins. He knew that it was but the misdirection of one of the most important instincts--that which keeps the race alive and which is furthermore the basis for the holiest love. He says with Dante as he thinks of the fate of Paolo and Francesca in the second circle of Hell: "Alas! how many sweet thoughts, how great desire, led these unto the woeful pass." And like Dante also he would place in greater depths of Hell, symbolizing the comparative heinousness of their sins, those strong willed sinners to whom he cried: "Woe unto you, Scribes, Pharisees, hypocrites....Ye offspring of vipers, how shall ye escape the judgment of Hell!" If the same man says, "Neither do I condemn thee" it is because he recognizes the distinction between the misdirected instincts of the weak, sinners and the evil motives and hard hearts of the strong sinners.

2. Jesus sought to reestablish self-respect in the sinful person.

We find that as

Jesus comes in

contact with these sinful women he discovers some way of increasing

their self respect and of giving them a higher regard for themselves.
1. Glover, T.R. "The Jesus of History"

- a. He showed them that he did not accept the popular attitude toward them.

In the case of the adulterous woman Jesus challenged her accusers by asking those without sin to cast ~~the~~ first stone, and one by one they slunk away. This revealed to the woman that he saw deeper than the superficial attitude of the masculine accusers who were guilty with her of this personal sin.

- b. He recognized the worth of their individual personality.

In the case of the Samaritan woman he asked a favor of her by requesting a drink. To have a man of another race whom she expected to look upon her with scorn ask her for a drink of water had the immediate result of increasing her self respect. In the case of the woman of the street he accepted her acts of devotion and affection as a favor which his host had neglected to bestow upon him. To the young woman taken in adultery he asked her questions concerning her accusers before he presented his own opinions. We do not know why or what Jesus wrote upon the sand. But it would be in harmony with spirit if we concluded that he looked down in order to avoid the embarrassment which it might cause the woman if he looked directly at her at once. This is only another evidence of his respect for the individual personality of the outcast woman.

3. Jesus expressed faith in the sinful person. This is closely related to the preceding point but de-

serves separate mention as the next step in the process.

- a. Jesus expressed faith in the future purity of the individual.

He could say "Go and sin no more", "Thy sins are forgiven thee" and women with a reputation for sin were sent out with a new faith in themselves because a Great One had expressed faith in them.

- b. Jesus expressed faith in their capacity for understanding of truth. To the winful woman by the well Jesus revealed two very

profound truths. The first was in regard to the mystical relation of the individual to God which he compares to living water that quenches the thirst of the soul. The second truth is in regard to the being of God who is spirit to be worshipped in spirit and truth and who seeketh worshippers. Even the most discouraged and sinful person could recognize that in discussing such themes Jesus was expressing faith in the intellectual and spiritual capacity of the listener.

4. Jesus sought to win the sinful persons to a realization of higher values in their lives.

a. He tried to find a strong element in their nature and redirect it into higher channels. In the instance of the woman of the street in the house of Simon he found that she had great capacity for love and because "She has loved much" she has great capacity for future usefulness. Her desire for love he transforms into a desire to love and then gives that love a divine object and an unselfish purpose. He found the Samaritan woman interested in the problems of religion and from her question in regard to the proper place for worship he directed her thinking to the proper spirit of worship.

b. He considered his work with outcaste women an important part of his work and an opportunity for building the Kingdom.

Jesus discussion with the woman at the well filled him with such enthusiasm that he no longer felt hungry but said that his meat was to do the will of the Father. Then he suggested to his disciples that there was a great field of needy souls ready for the harvest. He had found in the experience immediately preceding that the Samaritan woman and her kind were responsive to the higher message and he stayed to work with them for two days. He told the Pharisees on one occasion that "harlots" would enter the Kingdom before them. (Mt 21:32 etc).

Summary of Jesus' Technique of dealing with Outcast women.

While we need to guard carefully against the ever present danger of drawing too final conclusions from our limited data it seems safe to conclude that the study of these three cases reveals certain principles which Jesus followed and which may well be followed by others dealing with this type of individual. He recognized the reality of sin and although he did not condone it he dealt with it sympathetically and with due regard to its place in the scale of sins. He used tactful means of stimulating the self-respect of the individual and expressed his faith in them. All of his relationships with sinful women were for the purpose of restoring them to the life of realization of higher values.

References: Southard, M.M. "Jesus' Attitude Toward Woman"

Bailey, A.E. "The Gospel in Art".



VII. JESUS AND OTHER WOMEN

A. The Sources and Background.

Since it seems best to give a separate treatment to the question of Jesus and outcast women we shall try to discuss his relationship to his mother, his women friends, and women who were in need under the general heading of "Other Women".

1. Jesus and his Mother. We are given only an occasional glimpse into the relationship of Jesus and his mother. Matthew and Luke give us stories concerning his birth and infancy. In Luke only is found the account of the visit to the temple at the age of twelve where Jesus became separated from his parents. When they expressed surprise that he should be discoursing with the learned men Jesus said rather abruptly to his mother: "Knew ye not that I must be in my Father's house?" His mother did not understand his meaning but kept the statement in her memory.

Later on in his life when he had begun his ministry he returned to Nazareth but he was unable to perform many "mighty works" there because his old neighbors could not forget that he was the son of an ordinary carpenter. Jesus replied that "a prophet is not without honor but in his own country and among his own kin, and in his own house." (Mark 6:5). The last statement leads us to believe that the members of his own household, including his mother, did not realize the importance of his mission and lacked faith in his ability to accomplish great works.

On another occasion (Mark 3:21,31-35; Mt. 12:46-50; Luke 8:19-21) Jesus was engaged in his teaching and preaching and healing work and a great crowd thronged about him. He was told that

his mother and his brothers were without and that they wished to speak with him. "And he answered them, saying, Who is my mother? and who are my brethren? And he looked around about on them that sat about him, and stretched forth his hand toward his disciples and said: Behold my mother and my brethren! For whosoever will do the will of my Father which is in heaven the same is my brother and sister and mother." This seems to be a rather unappreciative remark to make while his mother and brothers were desiring to see him. The best suggestion seems to be that of Mark that his friends wanted to lay their hands upon him for they said "He is beside himself". It had been suggested that Jesus was possessed and in league with Beelzebub. The mother and brothers of Jesus wanted to get him away from the crowd and take him home for treatment. To Jesus this was a temptation and so he expressed his determination to minister to those who were interested in doing the will of God. The fact that he loved other men as he did his family does not decrease his affection for them but rather elevates all love.

The final relationship of Jesus and his mother is a very touching one. She was one of the few women who remained loyal to the end, and was present at his crucifixion. Jesus in his last moments makes thoughtful provision for her and entrusts her care to the beloved disciple. (John 19:26,27). From this tender remark we are led to believe that were the whole story told we would have a knowledge of a very beautiful love between Mary and her son in the years of his developing maturity and in many of the occasions later when he had opportunity to be with her. The more unusual and striking incidents would naturally be remembered the longest and more certainly be recorded. Jesus certainly accepted the physical ministry of his mother with appreciation. His seeming rebuke of her is due to his effort

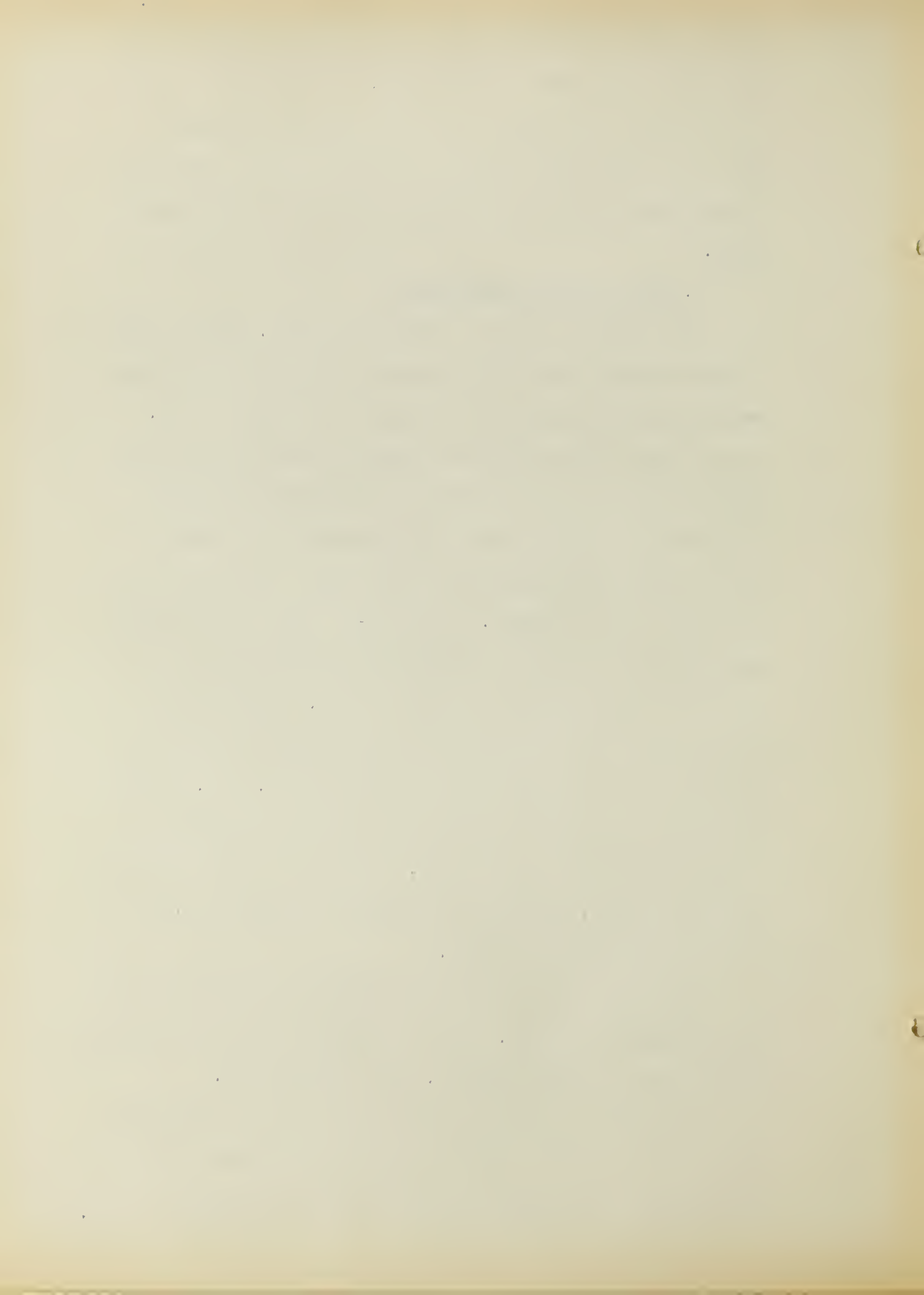
to bring her to an understanding of the spiritual nature of his work and the importance of his program. If she failed at times to comprehend, Jesus does not lose his faith in her ability to grasp his profound truths and he continues to set the same high intellectual and spiritual standard for her as for other men and women.

2. Jesus and his Women Friends.

Jesus numbered among his friends many women. "And it came to pass afterward that He went throughout every city and village preaching and showing the good tidings of the kingdom of God. And the twelve were with Him; and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance." (Luke 8:1-3) There were evidently many women who were glad to consider Jesus their friend and to minister to him and even to journey with him. Peter's wife's mother seemed to be a friend of Jesus and anxious to be able to arise from her bed of fever and minister unto him. (Mt. 8:14,15) On the way to Golgotha there were many "women who bewailed and lamented" the loss of their friend. The mother of James and John, according to Mark, approached him asking a friendly favor, but Jesus did not grant her request.

There were also more intimate friends who have been pictured for us somewhat in detail. This is especially true of the sisters at Bethany known as Martha and Mary. (Luke 10:38-42 etc).

The incident of the visit of Jesus to the home of Mary and Martha has often given a false impression and has been used to make an overemphasis upon one particular aspect of the thought of Jesus.



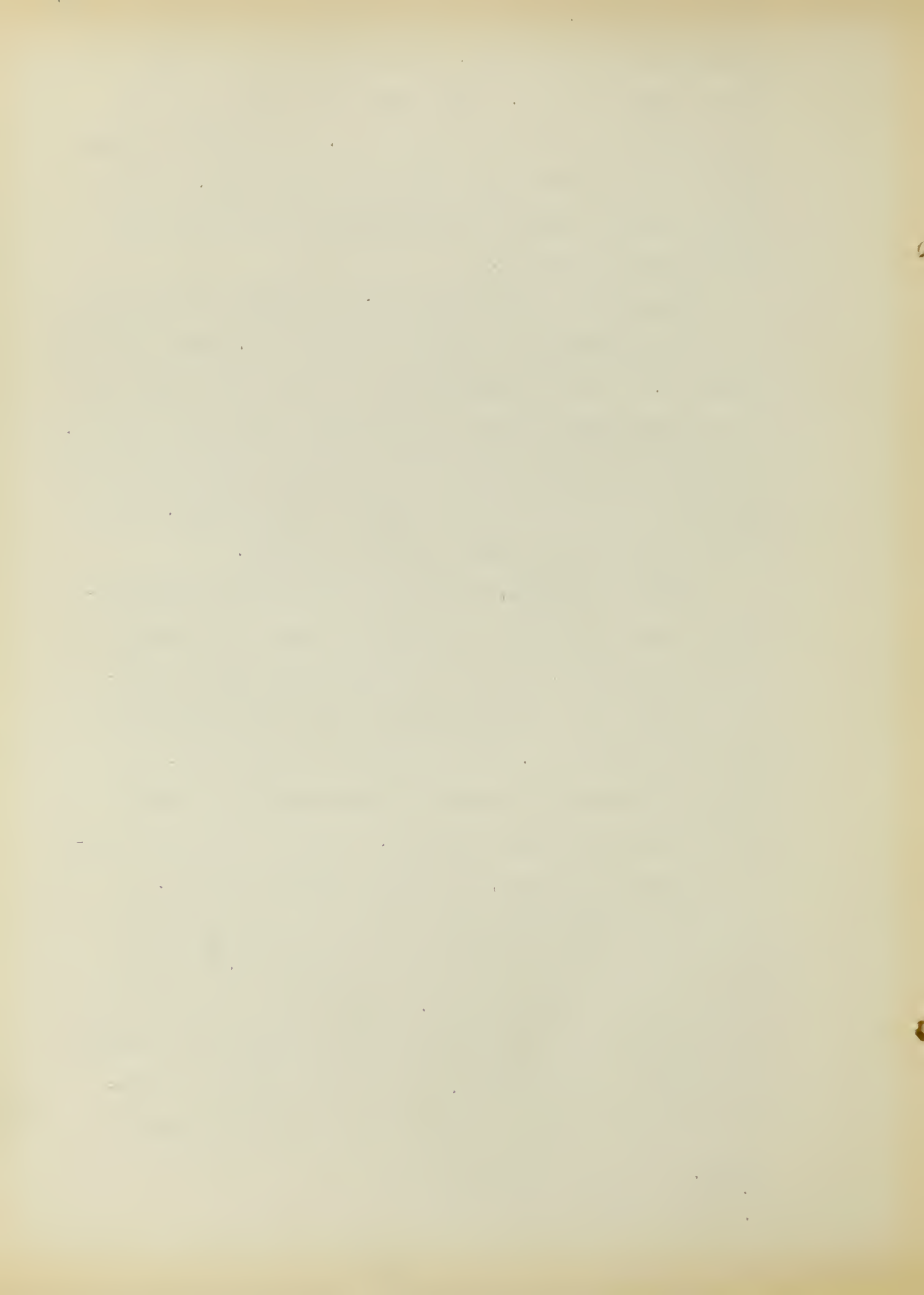
42

Martha received Jesus into her house and began to be very busy and excited about the serving. Her sister Mary "sat at Jesus' feet and heard his word". Martha complained to Jesus that Mary was leaving her with all of the work to do. Jesus replied: "Martha, Martha, thou art careful and troubled about many things. But one thing is needful. And Mary hath chosen that good part that shall not be taken away from her."

The expression "sat at the feet" does not mean that "she was on a footstool gazing up in soundless ecstasy" as M. Madeline Southard reminds us.¹ It was an expression used to indicate the relationship of pupil and teacher as Paul said he had sat at the feet of Gamaliel. (Acts 22:3) Mary was studying with the greatest teacher in the world and it took mental and spiritual insight to understand him. It was for this that Mary was commended, not for indolence.

Martha, in contrast, was busy with what women have often considered their chief virtue, the ability "to reach a man's heart through his stomach". "There was nothing further from the intention of Jesus than to underestimate this woman's fine hospitality, with its essential toil. That he accepted most gratefully. But a fundamental thing had to be done for woman--and Martha is here a type of what the ages have made woman. Jesus saw that she must recognize herself as a person, not merely a servant of persons. A simple meal, simply served, would answer all purposes and leave time for her also to sit at the Great Teacher's feet."² Jesus does not object to Martha serving. His criticism is that she loses her calm and poise and makes herself unfit and unwilling to receive his fellowship and instruction. He craves the sympathy of interested friends more than he does food and so he is disappointed in Martha.

1. "Jesus Attitude Toward Woman" p 39
2. Ibid p 73

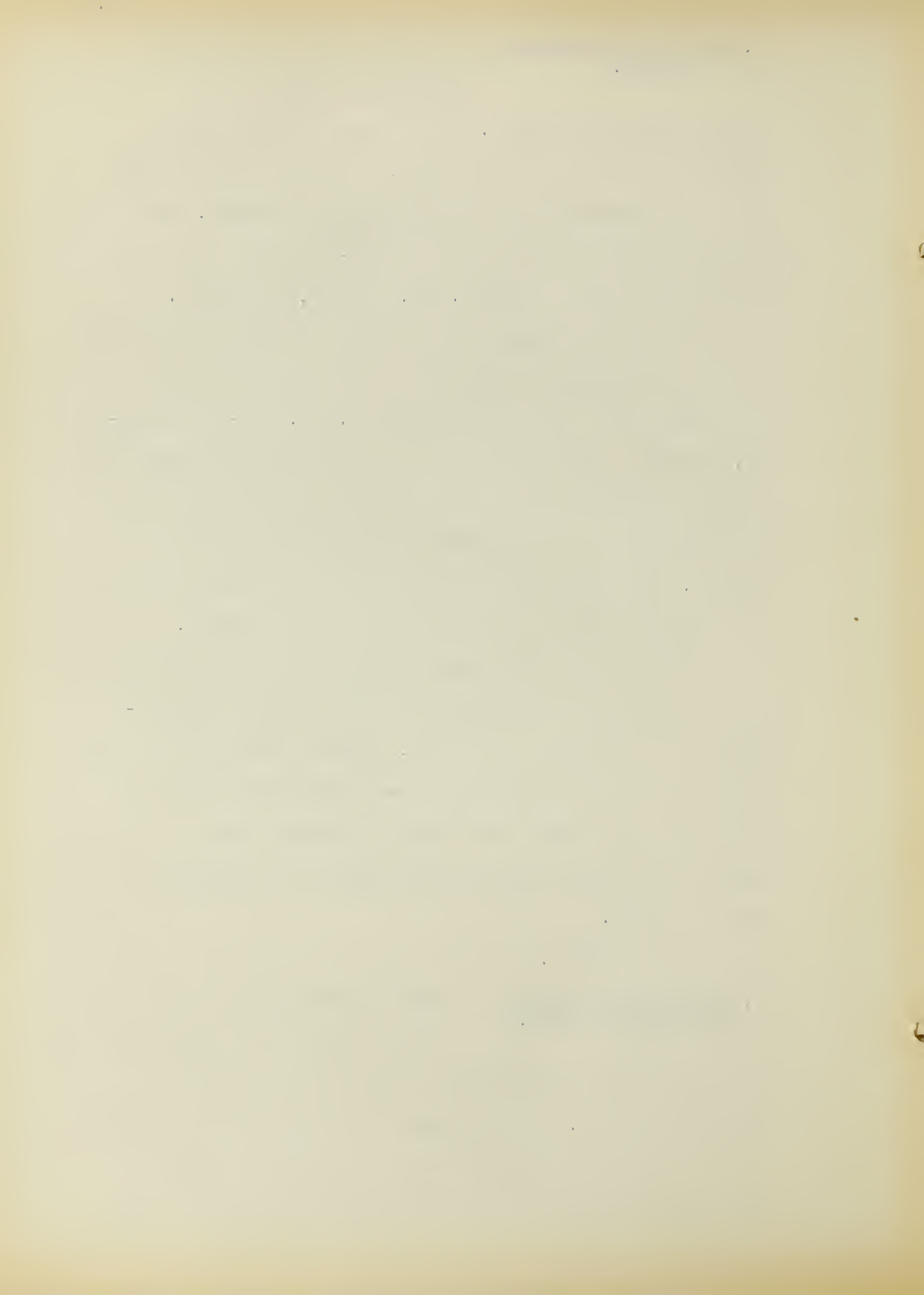


3. Jesus and women who were in need. One other group of women may be mentioned in addition to the friends and mother of Jesus. Many of those who came to him because they were in need were women. The Syrophenician woman came to him begging him to have mercy upon her daughter. He seemed at first reluctant to aid this non-Israelitish woman but because of her faith consented. (Mt. 15:22-28, Mk 7:24-30). A woman who had been diseased with an issue of blood for twelve years came to him and pressed through the crowd to touch the hem of his garment and to feel his healing power. (Mk. 5:24-34, Mt 9:20-22, Lu. 8:43-48). Another woman had been bound for eighteen years with a serious infirmity but she was loosed from her infirmity in spite of the criticism of the Pharisees who objected to healing on the Sabbath. Jesus took notice of the lonely widow who cast her mite into the treasury and praised her for her generous spirit.

When we consider the current attitude of his time which made women unimportant we are surprised to find recorded so many instances of relationships with women. Perhaps we shall find in his technique some principles which we have considered purely modern discoveries and it may be that even our twentieth century ideas about womanhood may be improved by a study of the thinking and method of Jesus.

B. The Analysis.

1. Jesus received women on an equality with men. There is absolutely no evidence in the four gospels that Jesus accepted the current thought of his day which placed women in a secondary position. In the feeding of the five thousand and also of the four thousand Matthew's gospel alone adds the suggestion that this was the number fed "besides women and children". They



simply did not count. Jesus seems to have valued his women friendships as much as the companionship of the men. In dealing with the woman taken in adultery Jesus rises above the popular belief that the woman alone should be prosecuted and makes the men guilty with her. Jesus was as willing to help needy women as he was to help needy men. In his teachings he praises those who are just to the widows and uses many illustrations from woman's work in his parable indicating that he had watched them with appreciation.

2. Jesus sought to develop the spiritual side of women. If we feel that some of the remarks which Jesus made to women were

a bit severe it is because we have not been able to think of them in as high terms as Jesus did. He believed them capable of exercising a high degree of intellect and of sharing in the finer experiences of life. He was not satisfied that they should be content with the performance of household duties but he wanted them to broaden their lives. He surely appreciated the fine things his mother had done for him but he wanted her to go even farther and share with him in his purpose and ideals. We may well conclude this portion of our discussion with another quotation from our vigorous writer and admirable exponent of the cause of womanhood, M. Madeline Southard:¹

"He persistently set himself against woman's own belief that she was primarily a female, a creature of domestic relationships, and demanded of her that she realize herself to be a self-determining person, responsible for the exercise of the highest intellectual and spiritual faculties. He might have excused the faults of women, as so many have done, on the ground of their rich affection. Instead he treated them as rational beings, rebuked them when needful as He did His men disciples, and there is reason to think with quite as good results."

1. Southard, M.M. "The Attitude of Jesus Toward Woman" p 78



IX. JESUS AND HIS ENEMIES

A. Sources and Background.

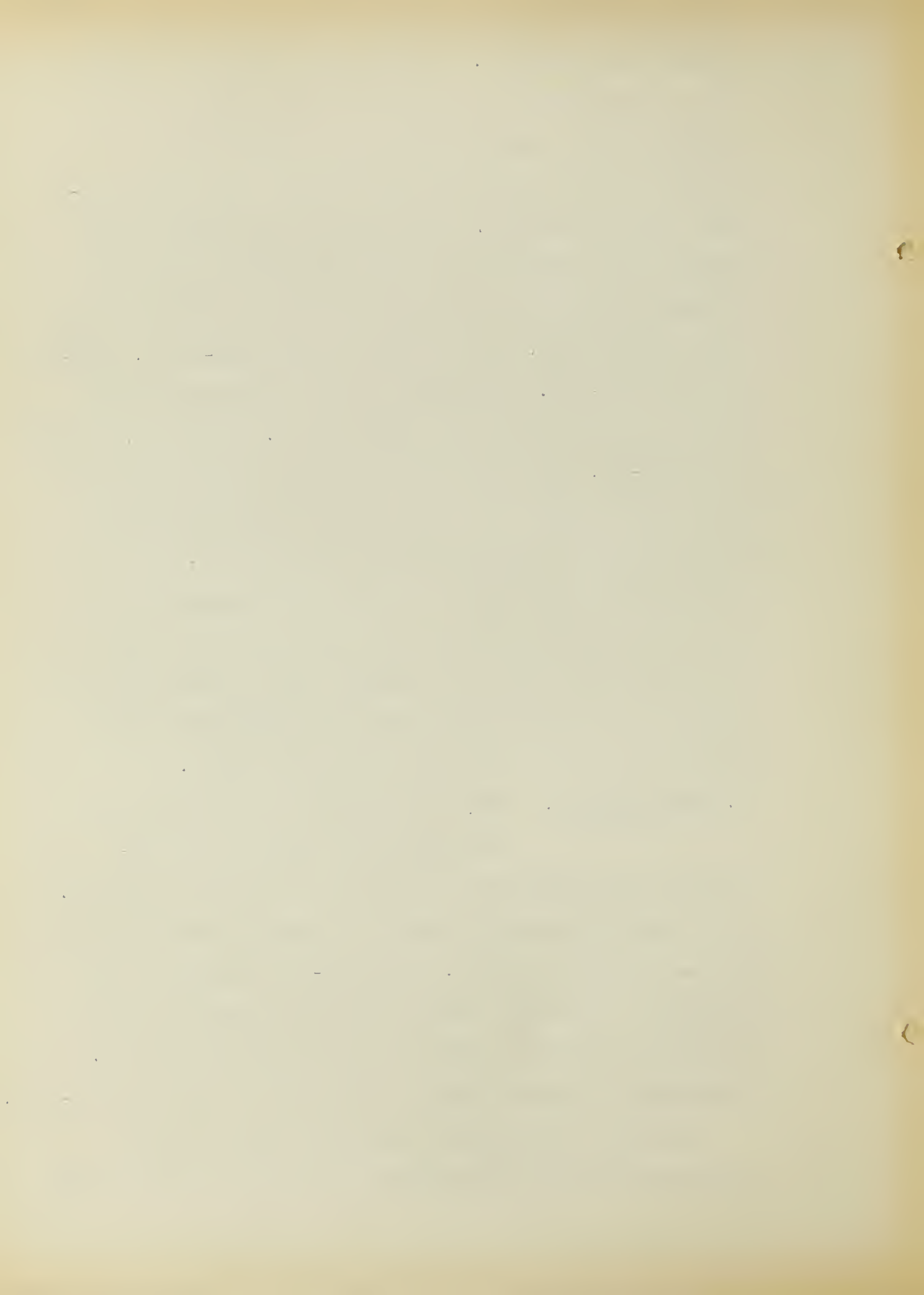
1. The conflict with the Pharisees. The chief source of Jesus' opposition was the Pharisees and sometimes with them the Scribes. In order to understand the nature of this conflict it is important to review briefly the history of the Pharisaic movement. As early as the return from the exile the Jews divided as to how far they would allow intermingling with the heathen inhabitants who had come into Palestine. There were many of even the influential families who permitted intermarriage. To some of the more conservative Jews this was exceedingly shocking. Nehemiah issued laws to protect strict Judaism. When Syria became the paramount power (198 B.C.) the Jews fared rather ill. Under Antiochus Epiphanes they were severely persecuted in an effort to force conformity. He found a party among the Jews ready to cooperate in his plans. Soon we have two opposing tendencies among the Jews themselves--the Hasidaeans who remained loyal to the law and the Hellenizers who were anxious to adopt Greek culture and civilization. These two movements later developed into the Pharisees and Sadducees respectively. After the loss of national independence the conflict between the Pharisees and the Sadducees became less political and became chiefly a religious controversy. It was from the Pharisees that Jesus found his chief opposition.

The first clash is recorded in Mark 3:20-30, paralleled in Matthew 9:32-34 and 12:22-32, 36, 37. Jesus casting out a demon from a dumb man is accused of working for Beelzebub the prince of the demons. Mark 7:1-23 and Matthew 15:1-20 tell the story of the controversy occasioned by the failure of Jesus and his disciples to observe the ceremonial washing of hands. This is followed (Mk 8:11-21, Mt 16:1-12, Lk 12:54-56, 11:53-12:1) by the request for a sign from

Heaven and Jesus' subsequent warning to his disciples against the "leaven of the Pharisees". The Pharisees' question about divorce and the discussion which it started are found in Mark 10:2-12 and Matthew 19:3-12. A brief mention is made in Luke 16:14,15 of the Pharisaic condemnation of the teaching of Jesus and his rebuke of their selfishness. Another rebuff is given them in Luke 19:39,40. The Cleansing of the Temple precipitated the greatest conflict of all and from that moment on it does not end until Jesus hangs upon the cross. The references are Mark 11:15-33, Mt. 21:12-32, and Luke 19:45-20:8. The question of tribute money asked by the Pharisees is given in all three synoptists (Mk. 12:13-17, Mt. 22:15-22, Luke 20:20-26). The lengthy speech against the Pharisees with its "Seven Woes" is given in the 23rd chapter of Matthew and parts of it are mentioned in separate portions of Mark and Luke. We can, of course, question the authenticity of some of these passages but our study of the sources in regard to Jesus and the Pharisees leaves the very definite conclusion that between Jesus of Nazareth and the Pharisees of his time there was a very real difference of opinion and frequent conflict culminating in the death of Jesus.

2. Other opposition. While Jesus opposing the Pharisees would naturally win the approval of the Sadducees in many respects, yet at times he had to deal with them also. The principal discussion with them was in regard to the resurrection in which they did not believe. (Mark 12:18-27, Mt. 22:32-33, Luke 20: 27-38). They tried to baffle Jesus by the question of the relationship in heaven of a woman who had been married seven times. Jesus replied by giving a spiritual interpretation of the life here-after.

The rest of the opposition which Jesus faced was chiefly from the authorities of the government and the mob in connection with



his trial and crucifixion. Beginning with Mark 14:43 and continuing to 15:32, paralleled in Matthew 26:47 to Matthew 27:44, and Luke 22:47 - 23:43 is a rather complete account of the closing moments of Jesus' life which were filled with active hostility on the part of his enemies but borne for the most part in silence by Jesus. Thus we have found that an examination of the gospel records reveals to us that many of the persons with whom Jesus had to deal were his enemies and we therefore analyze these instances in order to discover his technique.

B. The Technique

Jesus never sought for controversy. He paid the temple tax even though he considered that he was exempt. He continued to practice many of the forms of the Jewish religion. He sometimes moved on quietly to another village if his work aroused too much opposition. But there were certain instances when he openly broke with the Pharisees and thus brought on conflict. The principle governing these occasions is the first point in our analysis of his technique.

1. Jesus engaged in controversy only when the welfare of humanity was involved. In the closing days of the ministry of Jesus we see him enduring personal abuse in complete silence. But when the welfare of others was threatened Jesus spoke out fearlessly and plainly.

a. Jesus made institutions secondary to human welfare.

One of the chief sources of the conflict between Jesus and the Pharisees was in regard to the Sabbath. These devout Jews had clung to the letter of the Mosaic Law and in addition had added what Dr. Bruce Curry refers to as "footnotes" or interpretations. Often their observance of these minute details

went counter to human welfare. On one occasion Jesus and his disciples gathered wheat from the field as they passed through on the Sabbath day and shelled it in their hands. They were immediately criticized for thrashing grain on the sacred day. Jesus in answering them made his position very clear in the words:

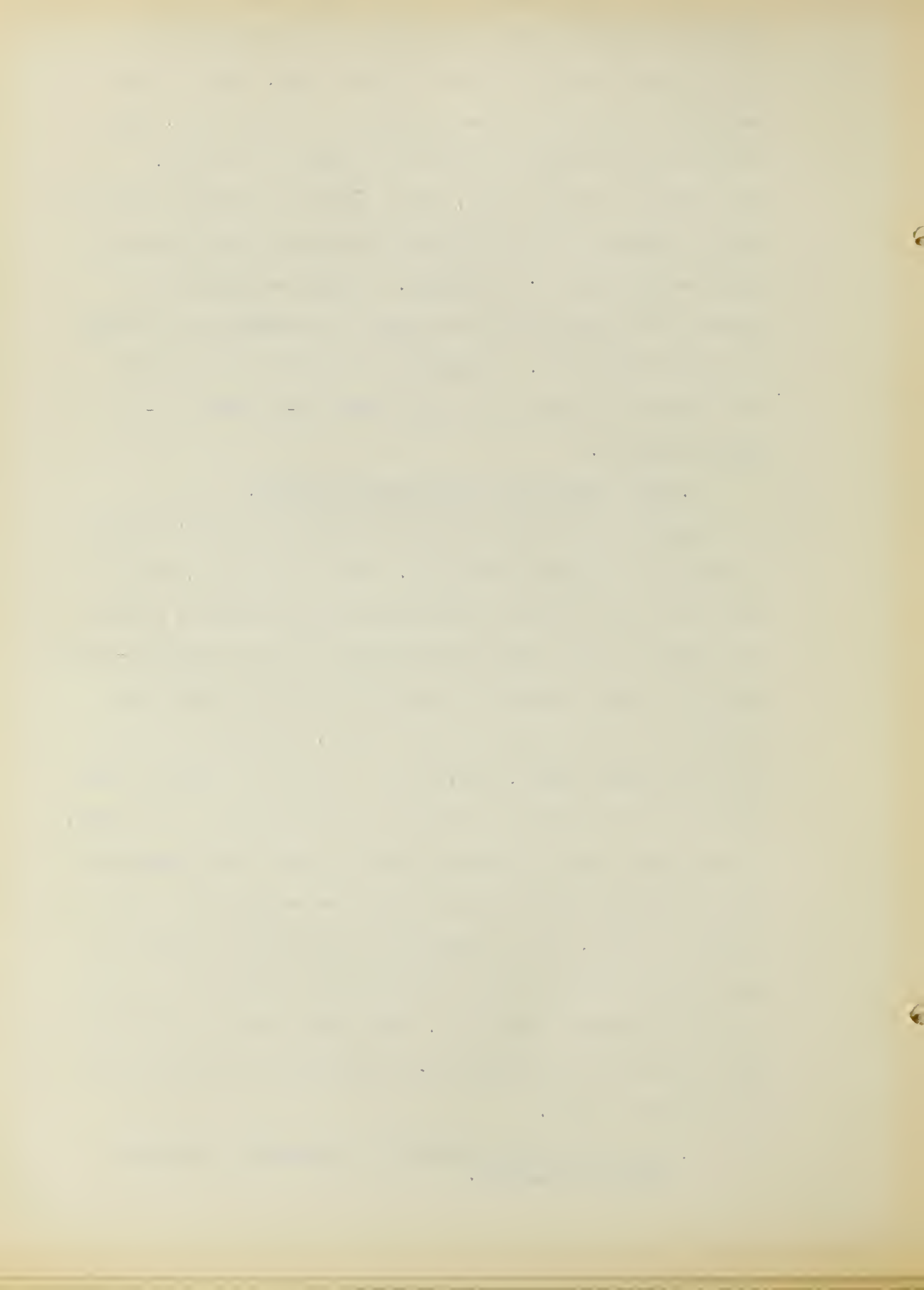
"The sabbath was made for man, and not man for the sabbath" (Mk 2:27)

In the thinking of Jesus the welfare of men was far more important than the institution of the Sabbath. He went even farther and showed that in reality the true purpose of the sabbath was to serve the whole needs of men. He therefore continued to heal many who were brought to him and "to do good" (Mark 3:1-6; Luke 13:10-17; Luke 14:1-6; etc.)

b. Jesus placed human welfare above ceremony.

Another controversy arose over the failure of Jesus' disciples to observe the ceremony of the Jews. "For the Pharisees, and all the Jews, except they wash their hands diligently, ~~eat~~ not, holding the tradition of the elders; and when they come from the market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brazen vessels." (Mk. 7:3,4) But when the Pharisees asked "Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?" he called them hypocrites who had mistaken outward form for inner love and interest in the welfare of others. Not the things from without such as failure to wash the hands defiles a man, said Jesus, but a wrong spirit within is the real source of defilement. Thus another form of controversy was brought upon him because he placed character above ceremony and humanity above ritual.

c. Jesus disregarded conventions, if necessary, in the interests of humanity.



Again Jesus was severely criticized for his association with "publicans and sinners". To the Pharisees this was certain defilement. They wrapped their robes about them and turned their back upon those who had committed any of the many specified sins in their catalogue. As we have seen in our study of Jesus in relation to certain sinful women he did not allow any conventions to interfere with his ministry to human need. He even violated all of the Pharisaic etiquette and openly dined with "sinners". So far did he place humanity above convention that he told his enemies on one occasion: "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you!" (Mt. 21:31)

d. Jesus conflicted with tradition, if necessary, in the interests of human welfare.

"Ye leave the commandment of God, and hold fast the tradition of men." (Mark 7:8) Thus Jesus set the needs of mankind above the traditions of the Pharisees and a controversy was the result. Then Jesus went on to illustrate his point. The Pharisees had a tradition that if certain property had been dedicated to God no human person had any claim upon it. Thus if a young man saw his aged parents coming to him for aid he might shout "Corban" "Corban" over his property and having thus dedicated it to God he would inform his parents that he was sorry he could not help them. Jesus said this tradition was destroying the real law which said: "honor thy father and thy mother". There was no uncertainty about his position here. He repeats: "Full well do ye reject the commandment of God, that ye may keep your tradition." (Mk 7:9) For him tradition must always be placed secondary to social service and human need.

As we examine the chief sources of Jesus' conflict with his enemies we discover that their principal criticism was in regard to his disregard of the Sabbath laws, the washing of hands,

his friendship with publicans and sinners, and his violation of the traditions of the elders. And we have found that in each case Jesus was willing to engage in controversy only because he put human welfare above institutions, ceremony, conventions and traditions.

2. Jesus condemned wrong motives rather than wrong acts. The Pharisees judged sin by certain outward acts. Failure to observe any of the four external forms which have just been mentioned was an indication, to them, of guilt. Jesus, on the contrary, measured wrong only by motives.

a. He recognized motives as the basis of outward acts.

The question over defilement brought out from Jesus his clear understanding of the basis of outward acts in inner motives. "There is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man" he told them. (Mark 7:15) When the disciples asked for an explanation of his statement he tried to help them to see that "whatsoever from without goeth into the man, it cannot defile him; because it goeth not into the heart, but into his belly....for from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." (Mk. 7:17ff) This understanding of the "inwardness of character" was one of the guiding principles in Jesus' relationships to his enemies.

b. Jesus prescribed a change of motives as fundamental in qualifying for the Kingdom.

Jesus again revealed his emphasis upon motives rather than upon acts when he made a change of heart fundamental in pre-

paration for the Kingdom. "Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee." (Mt. 12:38) But Jesus only offered them the sign of Jonah which was the sign of repentance. (Mt. 12:38-42) (Luke 11:29-32). In another place (Mk 8:11-13, 16:1-4) is recorded a similar experience and again the reply that it was a wicked and adulterous generation that sought for a sign and the sign which they needed was the sign of Jonah which was a call to repentance. The change must be from within.

c. Jesus condemned the motive of seeking public approval.

Jesus seemed to be heartless in his denunciation of those who sought public approval in recognition of their religious performances. (Matthew Chapter 23, Matthew 6, Mark 7, etc.) "But all their works they do to be seen of men" he told his disciples concerning the Pharisees. He quoted Isaiah in justifying his criticism of those who "honour me with their lips, but their heart is far from me." (Mark 7:6b). He told the story of the two people who went into the temple to pray. The one, a Pharisee, spoke in a loud voice praising God for his own righteousness while the publican cried out in humility, "Have mercy on me, a sinner." The worshipper who was sincere in his prayer was commended but the one who prayed that others might see and hear him was severely rebuked.

d. Jesus condemned the motive of selfishness.

Perhaps the greatest open conflict between Jesus and the religious authorities is the incident known as the cleansing of the Temple. According to the synoptic gospels this was the climax of the hostilities and was the cause of those final measures which resulted in his death. As Jesus went to the temple in Jerusalem he found selfish men preying upon those who came to worship. In order to make the proper sacrifices de-

and various animals had to be purchased at the temple. There was an opportunity for fat profits for those in charge. Then again the Roman money had to be changed into the coins of the temple. This afforded another chance to exploit the helpless pilgrims. Jesus could not allow this selfishness to go unchallenged. "He began to cast out them that sold and them that bought in the temple, and overturned the tables of the money-changers, and the seats of them that sold the doves". He reminded them that the temple was intended to be a house of prayer but the religious authorities had "made it a den for robbers". It was not primarily the desecration of the temple that concerned Jesus but the desecration of human life. The motive of selfishness was what aroused the opposition of Jesus. (Mark 11:15-17, Mt. 21:12,13, Luke 19:45,46)

c. Jesus considered wrong motives the most dangerous sin.

In the entire "Sermon on the Mount" (Matthew 5,6,7) Jesus makes wrong motives the real sin. Not only murder but the spirit of anger is violation of the law. Adultery is made a matter of the heart. And so Jesus goes back of the ancient commandments and finds in the motives the basis of the sin. Even though his enemies deride him and "speak a word against the Son of man" it is possible for them to be forgiven if they change their attitude. But whoever rules out the inner spirit of forgiveness finds that his sin is "unpardonable" so long as this wrong attitude maintains. He warned his disciples to "beware of the Leaven of the Pharisees" which was none other than the wrong spirit. Just before that he had stated that the Pharisees needed to accept the sign of repentance and he cautioned his followers against this worst form of sin.

There can be no doubt about the fact that Jesus came into conflict with his enemies on the basis of their wrong motives,

which he recognized to be the basis of the

which he recognized to be the basis of the wrong acts, against which he warned his disciples, and which he said must be changed before men could be fit for the Kingdom. In addition he condemned at least two specific motives, that of desire for public approval, and the motive of selfishness. But we must also remember that when wrong acts were not caused by wrong motives Jesus was most lenient. Toward the women who had erred socially he maintained a kindly attitude even though he did not approve of their actions for with them it was a weakness of the flesh rather than a wrong motive which had caused their sin. He taught that the meek are blessed and it is through meekness that men inherit the earth. But the supreme example of all is the attitude which Jesus revealed toward even those who had caused his death through ignorance and he died praying "Father forgive them for they know not what they do". Thus he lived and died teaching and practicing the rule that wrong motives rather than wrong acts is the only satisfactory basis for controversy.

3. Jesus made use of his enemies' own authorities. An important part of the technique of Jesus in dealing with his enemies is his use of their own authorities.

a. He quoted their authorities for their own condemnation.

Another principle in the technique of Jesus which can be effectively followed by those who would learn from the difficult art of dealing with his enemies is his use of their own authorities. They came to him quoting the Scriptures and he quoted to them other passages from the same source and used them for their condemnation. For instance they came to him quoting Moses about the Sabbath and he referred to the incident in the Scriptures of David eating the shewbread in order to satisfy his hunger. Again he points out

that in the scriptures we learn that the priests in the temple violate the commandment to rest on the Sabbath and on that day are most busy with the temple sacrifices. If it is lawful for these persons to violate the letter of the law in the interests of higher things why can not he and the disciples eat the grain plucked from the roadside in order to satisfy their hunger?

On another occasion the opposition bring the complaint that the traditional hand-washing ceremony has been neglected. Jesus turns to their scriptures for his authority for saying they have neglected the more important tradition of honoring their father and mother. Their system of "corban" has actually led to the violation of the teachings of the scriptures which they so highly exalt.

b. He gave a higher interpretation to their authorities.

Referring again to the collection of sayings in the fifth chapter of Matthew which have become known as "The Sermon on the Mount" we find Jesus giving a higher interpretation to the authorities of his enemies. The commandment "Thou shalt not kill" is made to include even the thought of murder. This same process is applied to other statements of the Decalogue. The Pharisees asked Jesus about Divorce. He asked for the verdict of Moses which they said involved a written bill of divorce-ment. Then he said that Moses' allowed divorce only because of the hardness of men's hearts but in the beginning it was not so and appealed to the authority of the scripture by saying that God created male and female to be one flesh and "what God has joined together let not man put asunder". Although Jesus sought to make it clear that he had come "not to destroy but to fulfill" the law he nevertheless frequently gave a much higher interpretation to their own authorities.

4. Jesus confounded his enemies Throughout his entire ministry by asking questions.

Jesus was frequently asking questions. He questioned his disciples, the multitudes, but especially his enemies. And this important phase of his technique often turned the argument in his favor or sent his enemies away in silence.

a. He asked them questions which they were unable to answer and thus silenced them.

The chief priests and scribes and elders came to Jesus and asked by what authority he did his works. (Mk 11:27-33, etc.) Jesus asked the privilege of asking them one question. He asked them to tell him if the baptism of John was by the authority of heaven or of men? They were unable to speak. If they answered that the baptism of John was by the authority of heaven then they knew he would ask them "Why then did ye not believe him?" If they answered that it was by men then the people who believed John was a prophet would make trouble for them. Since they were afraid to answer Jesus avoided the necessity of replying to their question.

b. He asked them questions which when answered turned the argument in his favor.

Toward the close of Jesus' ministry his enemies were constantly trying to entrap him by questions and often he was able to turn it in his own favor. The Pharisees and Herodians asked him "Is it lawful to give tribute to Caesar or not?". Now Jesus "perceived their craftiness" and knew that they were not asking for information but to corner him. If he answered with an unqualified "yes" those who opposed the Roman government would turn against him. If he advised them not to pay tribute to Caesar they would immediately report him to the government authorities for disloyalty to Rome. He therefore asked them for one of the Roman coins and questioned them as to whose image was upon

it. They replied that it was the image and superscription of Caesar whereupon Jesus advised them to pay to Caesar the debt which they owed for the protection and benefits of the government but also to give unto God his proper share. And when he had turned the question in his favor "they marvelled, and left him, and went away." (Mark 12:12-17, Matthew 22:15-22, Luke 20:20-26)

Another question was put to Jesus by a lawyer who wished "to make trial of him". His query was: "Teacher, what shall I do to inherit eternal life?" if we accept the version of Luke or if we follow Mark and Matthew "What commandment is first of all?". Jesus then asked (Luke only) "What is written in the law?" "How readest thou?". When the lawyer gave the commandments of loving God and loving his neighbor Jesus was prepared to give a discussion of true love and true neighborliness which would not have been possible without his careful use of the question method. Jesus always showed himself equal to the questions of his enemies and confounded them by questions which they either could not answer and which caused them to go away in silence, or answering them they aided him in winning the argument.

5. Jesus utilized important personal qualities of character in dealing with his enemies.

No discussion of the technique of Jesus in regard to its controversial elements would be complete without emphasizing the important personal qualities of his character which fitted him for the difficult task of taking issue with certain men in matters which he considered important.

a. Patience was practiced by Jesus. A significant insight into the character of Jesus is given us by Mark's gospel in the seventh chapter verses 11-13. The Pharisees came to him once again and began to question him and demanded a sign from

heaven. Once more they were "trying him". "And he sighed deeply in his spirit, and saith.." A man of lesser strength would have become impatient by their repeated efforts to ensnare him. Is it possible that just for an instant Jesus was tempted to break forth in ferocious denunciation of their wickedness? Was his statement about the sign of repentance which would be given them uttered in wrath. Were it not for that simple insertion we might be led to believe that Jesus grew impatient. But he "sighed deeply", drew a long breath, controlled his emotions and began again patiently to deal with the situation.

This patience enabled him at times to turn a controversy into a teaching. The sadducees came with their question concerning the resurrection. (Mark 12:18-27; Mt. 22:23-33, Luke 20:27-38). If a woman had married each of seven brothers [✓]as they had died in turn whose wife would she be in the resurrection. Jesus used this question to teach the spiritual nature of the life hereafter and replied that the dead "neither marry, nor are given in marriage; but are as angels in heaven". And taking still further advantage of the opportunity he went on to teach that God is the God of the living, "for all live unto him." These are samples of the patience of Jesus as revealed in his whole life and which he applied in his relationships with those who opposed him.

b. Self-restraint was exercised. Closely related to the patience of Jesus was his self-restraint. He not only taught "Resist not him that is evil" (Mt. 5:38) but he also practiced it. As we have found in our study of the cause of Jesus' controversy he did not hesitate to take up the defense of some mistreated person or to hurl himself into conflict in the interests of human welfare. But he took personal

abuse with the utmost self-restraint. In his trial before the Sanhedrin false witnesses were brought in who interpreted his statement about the destruction of the temple as a threat on the part of Jesus to tear down the temple building. This was plain misrepresentation of the facts but Jesus "held his peace" and answered nothing. (Mark 14:61, etc.)

Even the governor was amazed at the marvellous power of self-restraint which Jesus showed. Pilate asked him "Art thou the King of the Jews?". The only answer was: "Thou sayest." "And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly." (Matthew 27:11-14). Someone has said that we do well to be angry at times but we usually mistake the times. Jesus never made that mistake. The time for him to express indignation was when someone else was being wronged. But under personal persecution he maintained absolute self-restraint.

c. Generous-mindedness. Purdy in his chapter on "A Technique for Controversy"¹ suggests that "generous-mindedness" is an essential qualification. Many of us are more hospitable materially than intellectually, more generous with things than we are with ideas. The generosity of Jesus was carried into his thinking as well as his doing. He did not make wholesale denunciations. He never attached a label to any one group which blinded him to the possible good within the group or to the goodness of an individual within the group who was different from his fellows. Jesus had some rather severe things to say about the Pharisees

1. Purdy, A.C. "Jesus' Way with People" p 119-134

yet he held friendly conversation with Nicodemus one of their leaders. The lawyer who stood up to make trial of him indicated that he had some conception of love and neighborliness and Jesus was broad-minded enough to say "Thou art not far from the Kingdom" (Mark 12:34). He took the question of the Sadducees seriously and treated it with respect and tried to lead them into a spiritual understanding. The principal harm in controversy is the result of introducing personal references which are irrelevant to the chief issue. "All educated people" believe thus and so; "All intelligent people" have abandoned that superstition long ago; "foreigners" can't be expected to do any differently; "Pacifists," "Socialists" "Bolshevists" are to be carefully avoided; such generalizations have no place in the technique of Jesus. He recognized that "Our opponents are better than their theories and we are not so good as ours. This principle only needs stating to commend itself to us in our calmer moments. It, of course, merely means that the theories of our opponents are obviously poor else we should not be in controversy with them, while our own theories are as obviously good. It is wholesome to remember that the persons involved stand not so far apart as their theories"¹

Jesus could love his enemies and teach others so to do because he was sufficiently generous minded to see the wheat mingled with the tares in their lives, because he believed that even his enemies were worth saving and he tried to build upon the good which he found in them.

d. Jesus used his sense of humor. The humor which repeatedly breaks out in Jesus' statements to his enemies indi-
 1. Purdy, A.C. "Jesus' Way with People" p 133

cated that he never lost his self-control and became "mad" as we would say but that on the contrary his mind seemed most alert and balanced when engaged in controversy. T. R. Glover has helped us to appreciate this:

"A more elaborate and more amusing episode is that of the Pharisees' drinking operations. We are shown the man polishing his cup, elaborately and carefully; for he lays great importance on the cleanness of his cup; but he forgets to clean the inside. Most people drink from the inside. Then he sets about straining what he is going to drink--another elaborate process: he holds a piece of muslin over the cup and pours with care; he pauses--he sees a mosquito; he has caught it in time and flicks it away; he is safe and he will not swallow it. And then, adds Jesus, he swallowed a camel. How many of us have ever pictured the process, and the series of sensations, as the long hairy neck slid down the throat of the Pharisee--all that amplitude of loose-hung anatomy--the hump--two humps--both of them slid down--and he never noticed--and the legs--all of them--with whole outfit of knees and big padded feet. The Pharisee swallowed a camel--and never noticed it. (Mt. 23:24,25) It is the mixture of sheer realism with absurdity that makes the irony and gives it its force."¹

Another touch of humor is noticeable in the discussion over the source of Jesus' authority over demons. The Pharisees charged him with an alliance with Beelzebub "the prince of the devils" by virtue of which he was able to cast out evil spirits. Jesus remembered that these same Pharisees had previously claimed that their own disciples, "our sons" could duplicate the miracles of Jesus. When they come accusing him of being in league with Beelze-

1. Glover, T.R. "The Jesus of History" p 48

but he recalls their earlier statement and submits the proposition: "If I by Beelzebub cast out demons, by whom do your sons cast them out?". He implies humorously that the disciples of the Pharisees must be able to cast out demons because they too have a little of the devil in them. ✓

His (sprakling with) which compares the joy of his disciples to that of the bridegroom, the comparison of new wine in old bottles, a new patch on an old garment, etc. are brought out in answer to questions asked him by his enemies. The most terrific utterances against the Pharisees found in the twenty-third chapter of Matthew are filled with touches of humor. He likens the Pharisees to "whited sepulchres". He describes them polishing the outside of the cup but leaving the inside full of uncleanness. He looks at their meticulous tithing of the vegetables in their backyard and overlooking "the weightier matters of the law". There is grim humor in his reminder that they build the sepulchres for the prophets of the past and stone the prophets of the present. The keen mind of Jesus was ever alert and controversy did not blind him to humor.

Jesus' sense of humor, like his patience, his self-restraint, and his generous-mindedness, serve to remind us that an important part of his technique was his use of personal qualities of character. "To earn the right to speak words of condemnation one must first qualify in appreciation and sympathy".¹ One who has sufficiently developed these personal attributes may be entitled to follow Jesus in conflict waged only in the interests of human welfare, and against wrong motives rather than wrong acts, and to learn from him the other factors in his technique including his use of questions, and his ability to use the authorities of his opponents.

Parry, A.C. "Jesus' Way with People" p 127

B i b l i o g r a p h y

Eaton, D. Art. "Pharisees" in Hastings' Bible Dictionary

Encyclopaedia Biblica, Article "Scribes and Pharisees"

Glover, T.R. "Jesus of History" N.Y. Assoc. Press, 1919

Horn, H.H. "Modern Problems as Jesus saw Them" N.Y. Assoc. Press 1915
 Chapter IX. "Jesus and Religious Authorities"

Flannery, Alfred, "Commentary on the Gospel According to Saint
 Matthew" London, Robert Scott. 1920

Purdy, A.C. "Jesus' Way with People" N.Y. Romans Press, 1926

X. JESUS AND ABNORMALS

A. Sources and Background.

With our modern scientific investigation into the abnormalities of the mind and our popular movements for "faith-healing" and the like, there is renewed general interest in the subject. While we do not consider Jesus primarily a mental healer yet he ministered to a sufficient number of individuals of this type to warrant our investigation into his method. It is first necessary, however, to understand something of the background against which he did his work.

1. Demoniacs and demonic possession. The existence of demons is everywhere taken for granted in the Gospels and all manner of diseases and abnormalities are interpreted as demon possession. Nothing is said directly in the gospels regarding the origin of demons. Although possession often takes the form of a purely physical disorder yet moral evil seems to be attached to it in many cases. Ordinary sickness is sometimes attributed to demons, (Mt. 10:1) dumbness is explained in the same way (Mt. 9:33, Lk 11:14). Also epilepsy (Mt. 17:15) and blindness (Mt. 12:22) are given a similar explanation. Moral evil is also attributed to demons with various degrees of badness among them (Lk 7:21, 3:2, Mt. 12:45, Mt. 15:22). Jesus speaks of John the Baptist having been looked upon as being possessed (Mt 11:18, Lk 7:33) which was probably simply due to the fact of his eccentric behavior. Jesus himself was accused of being possessed on one occasion (Jn 7:20). It is obvious from this brief study that practically any kind of physical and mental disorder or even moral disorder was attributed to demon possession. Although Jesus seems to have accepted the popular interpretation he believed that men could be freed from

the demons and many persons were liberated from possession by his healing influence.

2. Mental healing then and now.

The following quotation taken from a work by C. Harry Brooks entitled "Christianity and Autosuggestion" makes a comparison between the restoration of the withered hand by Jesus (Luke 6:6-10) and a cure by M. Coué at Nancy, France. The scripture story is briefly that the man with the withered hand who was in the synagogue was asked to stand up in the midst of the people. Then while Jesus carried on a discussion with the Pharisees concerning the doing of good on the Sabbath the man was allowed to remain standing. Then Jesus looked around on all of the people, and said to the man with the withered hand "Stretch forth thy hand. And he did so: and his hand was restored."

"Now, listen," said Coué. "For ten years you have been thinking you could not lift your hand above your shoulder; consequently you have not been able to do so, for whatever we think becomes true for us. Now think, I can lift it."

"The patient looked at him doubtfully.

"Quick!" Coué said in a tone of authority. "Think, I can, I can."

"I can," said the man. He made a half-hearted attempt, and complained of a pain in his shoulder.

"Bon," said Coué. "Don't lower your arm. Close your eyes and repeat with me as fast as you can, ca passe, ca passe.."

"For half a minute they repeated this phrase together, speaking so fast as to produce a sound like the whirl of a rapidly revolving machine. Meanwhile Coué quickly stroked the man's shoulder. At the end of that time the patient admitted that his pain had left him.

"Now think well that you can lift your arm," Coué said.

His face, which before had been perplexed and incredulous, brightened as the thought of power took possession of him.

'I can,' he said in a tone of finality, and without effort he calmly lifted his arm to its full height above his head. He held it there triumphantly for a moment while the whole company applauded and encouraged him.

"Come" reached for his hand and shook it.

"My friend, you are cured."¹

Everyday new evidence is found to substantiate the fact of physical health being restored by the restoration of mental health. Jesus was no theoretical "faith-healer". Unlike the Jews of his time he did not include any magic formulas in his process of cure. His work was simply the human response to human need. He founded no cult and left no prescriptions. But his work is described for us in sufficient detail that we can at least make a beginning in analyzing his technique of dealing with abnormals. Some of the gospel "miracles" we are certain are the product of a later generation of writers who wanted to magnify the power of their wonder-working Christ. Other of the miracles we are equally sure are essentially true to fact. In between it is impossible to draw sharp lines of distinction. The guiding factor in our study will be the desire to find that in the healing work of Jesus which is reproducible in our time.

1. C. H. Brooks, quoted in "Christianity & Autosuggestion" p 25
from "Practice of Autosuggestion" by the same author.

B. The Analysis

1. Jesus required faith in the possibility on the part of the patient. We are on safe

ground both

from the standpoint of modern psychology and in our conclusions based on the study of the life of Jesus when we set down as our first principle the requirement of faith on the part of the patient.

- a. Jesus was unable to cure certain cases because of lack of faith.

Jesus went with his disciples to his own country at Nazareth and on the sabbath he taught in the synagogue and performed "mighty works". But these neighbors in his home-town began to raise questions about his ability to do these wondrous works for they pointed out that he was the carpenter whom they had known in his childhood, and that his mother was Mary and his brothers James, and Joses, and Judas, and Simon, and his sisters they also knew. Jesus "did not many mighty works there because of their unbelief". He was able, we are told, to lay his hands upon a few sick and heal them but no outstanding works of healing were possible because he was a prophet without honor in his own country and the people lacked faith in him. (Mark 6:1-6a, Mt. 13:53-58, Luke 4:16-30.)

- b. He recognized the faith of the patient as a prerequisite.

Frequently the person desiring to be healed gave utterance to some expression of faith in Jesus which he recognized as important in the total process of the cure. A leper came to him beseeching him and saying: "If thou wilt, thou canst make me clean". The faith was already there and the cure was immediate according to all three synoptists who agree that "straightway the leprosy departed from him."

Another healing incident given in some detail by the first three gospels is that of the paralytic who was let down through the roof by his friends. In each of the three accounts we find the words: "And Jesus seeing their faith". He recognized that if they had not had faith in his ability to heal they would not have taken the great trouble to present him by such effort. This is another indication of the importance of the part played by the faith of the patient. (Mark 2:1-12, Matthew 9:1-8, Luke 5:17-26)

Sometimes this faith was revealed by the title by which the afflicted person addressed Jesus. The man with the unclean spirit in the synagogue cried out "What have we to do with thee..I know thee who thou art, the Holy One of God". While this is supposed to be the unclean spirit crying in fear it is nevertheless only a negative expression that the afflicted person really believed Jesus could work a cure else the spirit would not have been afraid. (Mark 1:24) Relying on the gospel of Mark again we find that many of the unclean spirits addressed him as "Son of God" (Mk. 3:7-12). The experience is similar in the case of the Gadarene Demoniac who cried out "What have I to do with thee, Jesus, thou Son of the Most High God?" (Mark 5:1-20, etc) This recognition of the greatness of Jesus was an indication of faith which was an important requirement in the success of the healing.

In the case of the epileptic boy (Mark 9:14-29, Mt 17:14-20, Luke 9:37-43, 17:8,9) faith was required on the part of the father. He was told that "All things are possible to him that believeth" and thereupon he cried out "I believe; help thou mine unbelief". Jesus then healed the child.

c. Jesus stimulated the faith if it was weak.

In some instances Jesus found patients who did not express

at once complete faith in the possibility of cure and it was necessary to stimulate this important attitude. We found the Gadarene demoniac dwelling among the tombs, frightened and alone. A somewhat imaginative although suggestive discussion as to how Jesus acquired confidence and developed faith on the part of the young man is given by the author of "By an Unknown Disciple" as follows:

"The man as if against his will stopped short. Then he opened his palms, and casting the sharp stones from him, he bowed himself to the ground before Jesus, and in a most piteous voice and with tears he cried:

"What do you want with me, O Son of the most high God? Do not say that you also have come here to torment me!"

"What is your name?" asked Jesus, and at the sound of his voice the man lifted up his head and answered bitterly,

"My name is Legion, for there are many possessing me!"

"Why do you say you are possessed of demons?" said Jesus

"I did not say it," answered the man. 'It was they who said it when they loaded me with chains and tormented me in my agony. They will torture me again if they catch me,' he cried, leaping to his feet as the men behind, seeing him quieted, came nearer.

"Jesus turned and told the men to stand back. Then he put out his hand and touched the man.

"Be at peace!" he said. 'There is none that will torment you now. You need no longer tear your clothes, or shriek, or cut your body with stones to frighten your torturers away.'

"The man fell on his face, and again bowed his head at the feet of Jesus.

"I was in fear' he said. 'They were many, and I was one,

and when the agony came upon me and they bound me with chains, I broke them like straws and fled. I was in fear.'

"'Fear is a foul spirit,' said Jesus, 'cast it out from you.' And the man answered humbly:

"'I will.' And Jesus put his own cloak upon him and led him apart amongst the tombs to where he could wash the blood from his
1
limbs."

At another time the obstacle in the way of cure was the consciousness of sin. The palsied man, borne by four men and let down through the roof, had associated his malady with sin. Although Jesus recognized the great faith of the friends he had first of all to turn the thought of the man away from his sins. He was confident that the man was repentant and so he announced: "Son be of good cheer, thy sins are forgiven". Although this statement shocked the Pharisees it had the desired effect upon the patient and the cure was made effectively. (Mark 2:1-12, Mt. 9:1-8, Lk 5:17-26)

c. Jesus frequently attributed the result of the cure to faith.

In Luke's account of the ten Lepers of whom one returned to give thanks we find the statement of Jesus: "Arise, and go thy way: thy faith hath made thee whole." (Luke 17:19) The centurion who wanted his child cured expressed so great faith that Jesus said "Go thy way; as thou hast believed, so be it done unto thee." and to his followers he said: "I have not found so great faith, no not in Israel" (Mt 8:10f)

The woman with the bloody flux who was healed by the touch of Jesus was told "Daughter, thy faith hath made thee whole" (Mk 5:34)

The synoptics differ from the fourth gospel in this respect. In the book of John faith is the result of the miracle while in the first three gospels faith is the cause. We cannot but feel that the latter is the more accurate statement. Jesus often made a direct statement to the effect that it was the faith of the patient that had made them whole. He could not work cures in his home community because of lack of faith, if faith was weak he stimulated it, and if faith was present he recognized it as a necessary aid to the cure and after the process was complete often referred to it as the deciding factor.

2. Jesus himself exercised faith.

But faith was required on the part of the one aiding in the restoration as much as on the part of the one to be restored. We find that Jesus exercised the necessary faith.

a. He assumed an attitude of authority over the evil spirit.

When Jesus comes in contact with a person who feels that he ^{is} possessed of an evil spirit he assumes an attitude of superiority and faith in himself. To the spirit in the boy in the Synagogue he "rebuked him, saying, Hold thy peace and come out of him." Again we read "Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him" (Lk 9:25) Other similar instances could be given. There is no uncertainty as to the outcome. Jesus does not doubt his ability to command the unclean spirits. He rebukes them confident that they will be driven out. It is not so much his idea of the demons that we are interested in but the fact of his faith in himself in assuming command over them.

b. Jesus had faith in God.

Jesus not only had faith in himself but he had faith in _n

God as giving him strength and power for his healing work. Referring once more to the epileptic boy who had been brought to the foot of the mountain upon which Jesus had been transfigured we find that the disciples had been unable to heal the boy. Jesus had sent them out with "authority over unclean spirits" and we are given to understand that they were often successful. They even found one who was not a disciple casting out demons in the name of Jesus. But this time they could not restore the boy to health. When Jesus came down from the mountain and found them helpless there he criticized them severely for their lack of faith. They asked him why they had been unsuccessful and he answers in terms of faith: "Because of your little faith: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Mt. 17:20)

In Mark's version his answer is "This kind can come out by nothing, save by prayer." (Mk 9:29). It is not lack of faith on the part of the boy this time but lack of faith on the part of the disciples that made the cure impossible. Jesus because of his life of prayer and his highly developed faith in God was able to get results where those of lesser faith failed.

3. Jesus required active cooperation on the part of the patient.

a. He often required physical activity in connection with the cure.

In addition to the cooperation in the matter of faith Jesus frequently called for physical activity. To the man sick of the palsy he said: "Arise, and take up thy bed, and go unto thy house" (Mk 2:11 etc.) To another he said "Stand forth" To the widow's son he said: "Young man I say unto thee, arise" (Luke 7:14) The

Epileptic boy had fallen as if dead. Jesus "took him by the hand, and raised him up; and he arose" (Mk 9:27) These are samples of the physical activity which was urged in connection with the cures. It is interesting to compare them with the example cited from Code¹ in the introductory remarks and with other mental healers.

b. Jesus sometimes required cooperation in keeping the matter secret.

The Healed Leper (Mark 1:44) was charged to keep the matter secret even though he was asked to go and show himself to the priest. The general statement which is made (Mark 3:12 etc.) about the cleansing of unclean spirits adds the note that "he charged them much that they should not make him known". The same thing is mentioned after the raising of the daughter of Jairus, (Mark 5:43). This request may have been partly because Jesus did not wish to gain the reputation of being a miracle worker and partly because it would help the patient to remain in his restored condition if too many people did not know what had happened to him.

c. Jesus sometimes asked the patient to give publicity to his healing.

Strangely enough there was at least one occasion when the patients were asked to tell others about their experience. (Mk 5:19). The Gadarene boy who had been relieved of his evil spirits wanted to go with Jesus but he was told to remain among his own people, and to go to his house and to his friends and "tell them how great things the Lord hath done for thee". In this case it would help the boy to maintain his faith and be permanently rid of fear if he announced to his old neighbors and family that from henceforth he was to be treated as a normal individual.

It is dangerous to make generalizations. Jesus did not always

ask the same things of the patients. But an important part of his technique seems to have been to require some kind of active cooperation on the part of the one healed that his new habits of thought and attitude of mind might be strengthened in him.

4. Jesus maintained a healthy and health-inspiring personality. As we have had occasion to remark in other phases of our study the supreme character and personality must always be remembered as an important element in the magnitude of the results which he obtained. He was able to aid others in health partially because he kept himself perfectly healthy and lived a health-inspiring life.

a. His presence inspired strength.

Jesus made a call at the home of Peter. When he arrived he found that Peter's wife's mother was ill with a fever. He went in to see her and lifted her up by the hand. At once she felt better and was able to go about the task of entertaining her distinguished visitor. G. Stanley Hall¹ and others remind us that many persons have felt suddenly stronger when they realized that they must be equal to a great occasion. But this does not belittle the fact that the presence of Jesus inspired strength.

b. His touch inspired faith and health.

We are told that the crowds thronged about Jesus and tried to touch him believing that contact with his person would bring health. "And all the multitude sought to touch him; for power came forth from him, and healed them all" (Lk 6:19) The woman who had been troubled for 18 years with an internal disorder found the touch of her fingers upon his garment sufficient stimulus to put her on the road to recovery.
Hall, G.S. "Jesus the Christ in the Light of Psychology" Vol II

c. Jesus inspired others to a life of purity and thus to health.

To the roof paralytic he said "Thy sins are forgiven".

He recognized the relationship between sin and sickness and for him the whole personality was involved in health. Therefore whenever he inspired others to live a pure life he was increasing the possibilities of their living a pure life. We have no record whatsoever of Jesus ever being ill. He went in and out among all manner of peoples and those sick with "divers" diseases were constantly brought to him. Yet so far as we know he maintained his health. The holy life was a whole life for him.

His teaching was also of the type to build healthy lives. In the parable of the faithful servant the dutiful one was told to enter "into the joy of thy lord" (Mt 25:23) Jesus prayed that the disciples might have his joy. (Jn. 17:13) He told the Pharisees that his life with his disciples was like that of the bridegroom filled with joy. Such a joyous life is a healthy life. Thus by teaching and by example Jesus inspired others to wholesome living.

The records of the healing work of Jesus are fragmentary and without doubt inaccurate in many respects. The modern science of mental diagnosis and treatment is also not fully developed. But as far as we have been able to go in our study of each we have found that they agree on the necessity of faith on the part of both the patient and the physician and the active cooperation of the patient in and after the cure. To this must be added the influence of personality in which Jesus leads all others.

Bibliography.

- Brooks, C. Harry, "Christianity & Autosuggestion" N.Y. Dodd, Mead & Co 1923
 Hall, G. Stanley, "Jesus the Christ in the Light of Psychology"
 Hastings, "Dictionary of Christ and the Gospels" Art on Demons.
 Author of "By an Unknown Disciple" N.Y. Doran, 1919 Chap. I
 Worcester, "Religion and Medicine" Moffat, Yard & Co, 1908 N.Y.

XI SUMMARY

Having listed the various elements in the technique of Jesus in dealing with various types of individuals we have now to summarize those general principles which were typical of his entire work.

1. Jesus dealt with persons according to their individual needs.

It cannot be too strongly emphasized that whatever we may decide may be the various aspects of the technique of Jesus we can never lose sight of the fact that for him all men were different and were to be dealt with accordingly. When we recall the variety of types of people who confronted Jesus we marvel at his ability to handle each of them so successfully. Nicodemus with his wisdom, Zacchaeus with his wealth, the Mother of Jesus with her maternal interest, his various disciples with their many shortcomings, outcast women with their sin, abnormals with their mental diseases, his enemies with their hatreds, youth with their ambitions, children with their innocence. Yet for each of these Jesus had a different approach and succeeded by different means. Even the crowd was for Jesus but a group of individuals to be met as such.

2. Jesus found the strongest point in others and appealed to it.

When abnormals were brought to Jesus he found some faith in them and developed it. He found the love in the hearts of his women friends and he tried to refine it and sublimate it and direct it into channels of high service and rich living. Many of his disciples received compliments and some of them new names which were designed to bring out their better natures. The women who had been outcast from polite society showed some good qualities and Jesus appealed to them and sent them away with a new hope and faith and new desires to live righteously. Even in his enemies Jesus

could find some good and often took their own words as a basis for his teaching and used their authorities to give a higher interpretation. Almost instinctively we feel Jesus sensing out the strongest point in whatever person he met and developing that phase of his character.

3. Jesus challenged men to difficult and heroic living.

No matter how much Jesus looked upon a man and loved him and wanted him for his disciple he never let down the bars. Always the same high standards were maintained and so the best men followed him. He asked the disciples to give him undivided loyalty and to follow him along dangerous paths. Men who had been ailing with mental difficulties were started into a life of action. Jesus could have avoided many of the conflicts with his enemies if he had been willing to accept second-best living. Even women were expected to join in the difficult and heroic living of Jesus and his friends.

4. Jesus estimated men by their motives rather than by their acts.

In two ways we learn the importance which Jesus gave to motives. To those who were dominated by motives of selfishness or the desire to be given credit for goodness when they were at heart evil he was severe in his condemnation. The Pharisees were rebuked again and again for wrong motives. But on the other hand those who had committed wrong acts such as the sinful woman or the impulsive disciples were treated with sympathy and understanding. And at the close of it all Jesus could pray "Father forgive them for they know not what they do." He could forgive and forget men's acts when their motives were changed but only upon that condition.

5. All of Jesus' relationships with individuals were ennobled by his own personality and character.

Children loved Jesus because he first loved them. Youth were fascinated by him because of his idealism. His disciples were drawn to him by something which cannot be analyzed and which caused them after his death to take up his work with holy enthusiasm and feeling of personal loyalty to him. Women found in Jesus a friend who helped them to be their best. Those who were mentally disordered found his healthy and health-giving personality a source of strength. Even the enemies of Jesus could find no sin in him--they could only accuse him of breaking their petty legalistic ceremonies. Rich men came into his presence and decided they would rather be poor and be like him. Men of learning sought the secret of his wisdom. Every page of the gospel narrative is colored by the personality of Jesus. Whoever would duplicate the technique of Jesus must realize that it can never be reproduced in its entirety until we have men filled with the spirit of utter devotion, absolute unselfishness, constant love for humanity, and complete consecration to the will of God, which characterized Jesus of Nazareth.

An artist may have a vision of a beautiful picture but if he has not the technique for putting his vision upon canvass he is helpless. A musician may feel within him a great strain of music but without technique he is powerless to give that inspiration to others. But we may have the technique of music or art and still have nothing to portray. Method is not a substitute for spirit. The technique of Jesus is love in operation.

B I B L I O G R A P H Y

- Bailey, A. E. "Gospel in Art" Boston, Pilgrim Press.
- Bruce, A. B. "The Training of the Twelve" pp 36 ff N.Y. Doran,
- Brooks, C. Harry, "Christianity and Autosuggestion" Chapters I-V
N.Y. Dodd, Mead & Co, 1923
- Garvie, A. E. "Studies in the Inner Life of Jesus" Ch XII
N.Y. A. C. Armstrong & Son, 1907
- Glover, T.R. "The Jesus of History" Chapters III & IV
N.Y. Association Press, 1919
- Hall, G. Stanley, "Jesus the Christ in the Light of Psychology" Vol II Ch. X
N.Y. Doubleday Page & Co. 1917
- Horne, H. H. "Modern Problems as Jesus Saw Them" Chapter IX
N.Y. Assoc. Press, 1918
- "Jesus--the Master Teacher" Ch. XXIV
N.Y. Assoc. Press, 1920
- Huck, "Synopsis of the First Three Gospels" Translated by Finney
N.Y. Methodist Book Concern, 1907
- Hastings, "Bible Dictionary" N.Y. Scribners
Articles on "Little Ones" "Pharisees" "Demons" etc.
- Kent, G.F. "The Life and Teachings of Jesus" Chap. CXXVII pp 108-120
- Plummer, Alfred "An Exegetical Commentary on the Gospel According
to St. Matthew"--Selected References.
London, Robert Scott, 1920
- Purdy, A.C. "Jesus' Way with People" N.Y. The Woman's Press 1926
pp 101-137
- Southard, M.M. "Jesus' Attitude Toward Woman" pp 1-141
N.Y. Doran, 1927
- Unknown Author of "By an Unknown Disciple" Chapter I
N.Y. Doran, 1919
- Walker, R.H. "A Study of the Master Personality" p 45-91
N.Y. The Methodist Book Concern, 1926
- Worcester, McCoomb and Coriat "Religion and Medicine" Chapters 16,17 & 19
N.Y. Moffat, Yard and Co., 1908

BOSTON UNIVERSITY



1 1719 02488 1122

770-07

NOT TO BE TAKEN
FROM THE LIBRARY

