

[cont'd from above] Yet it was not because outward circumstances were easy... It was after Paul had been five times flogged, stoned, and three times shipwrecked, that, with one ankle chained to a ring in the wall of his cell and one wrist chained to a Roman sentry, he wrote from a Roman prison, 'Rejoice in the Lord always, and again I say, Rejoice' (215).

Rejoice evermore (1Thes. 5:16).

Jesus derived His radiance from three sources. (1) He had no sense of sin. (2) He was doing God's will. (3) He was certain of God...

... You can have a certain kind of happiness without these sources, but it is not deep enough to stand any of the tests of life or to carry you through the deep places of pain. Happiness may spring from the heels, but radiance only springs from the heart ... (220).

XVII. THE SYMPATHY OF JESUS (225)

Let us look first at three kinds of false sympathy which Mr. Fearon Halliday has described in his book *Psychology and Religious Experience* (225).

[cont'd] The first is an identification with the sufferer which is neither constructive nor creative, and which perhaps can best be described as 'a fellowship in misery.' ... Very often such a false sympathy includes a subtle form of self-pity, driving both the sufferer and the sympathizer to a morbidity which is disintegrating, pulling the personality down and not building it up (226).

A second kind of false sympathy is that which is afraid to face the moral issue in the life of the person suffering. All of us know how easy it is, if people complain that they are suffering in any way in mind or body, to assent to the situation because of our love of the easiest way out, even though we can often see that people are lying down to their troubles instead of standing up and facing them (226-27).

and in their hearts are constrained to rejoice evermore.

Increasing happiness is always the experience of all who are certain about God.

11 Teach all believers to avoid leaning upon the insecure props of

false sympathy.

You cannot develop strong characters out of the indulgence of self-pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery.

Extend sympathy to the brave and courageous while you withhold overmuch pity from

those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle.