

THE CHART

Jesus and Ourselves

"Instruction for Teachers and Believers"

3. INSTRUCTION FOR TEACHERS AND BELIEVERS

1 At Edrei, where Thomas and his associates labored, Jesus spent a day and a night and, in the course of the evening's discussion, gave expression to the principles which should guide those who preach truth, and which should activate all who teach the gospel of the kingdom. Summarized and restated in modern phraseology, Jesus taught:

2 Always respect the personality of man.

Never should a righteous cause be promoted by force;

Spiritual victories

1. JESUS' RESPECT FOR OUR PERSONALITY (27)

There are at least four ways in which one man can impose his will on another.... Let us see how Christ regarded these four methods.

First of all, think of physical power. Jesus must have been in touch with resources of physical power which no one else could tap.... He could end oppression. He could give men justice; and it might be argued that, if His aim were good, the use of this force would have been legitimate. Yet the striking thing is that, out of respect for man's personality, Jesus will not try to win even a righteous cause by force (27-28).

I have seen a picture called 'Victory' which shows a hill-top, a standard floating proudly from a flag-staff, a captain standing with uplifted sword among the remnant of his followers, and the bodies of the beaten enemy lying around. Many would like to picture in their minds the victory of God like that (34).

[cont'd] They think of Him with all His enemies under His feet. I doubt if ever they will be. For in the heaven of heavens they will be standing by His side with you and me, captured, bound, broken down—by a willing response to love (34-35).

can be won only by spiritual power.

It seems to me that the greatest contribution we can make to our age is to show forth the power of God in our own life in such a way that, as the leaven spreads, those who lead in industry and State will gradually begin to believe in the efficacy of spiritual power, a power greater than any released by devices made only by the intellect (201).

This injunction against the employment of material influences refers to

Turn, secondly, to the method we call personal psychic force. Think to what a degree Jesus possessed this!... Are we surprised to hear one man say to Him, 'I will follow Thee whithersoever Thou goest'? We are not surprised at that, but it is with tremendous appreciation that one notices the way in which Jesus deliberately stands away from men, as it were, in order that they may not be persuaded merely by the magnetism of His personality, hypnotized into decision (29-30).

psychic force

The first and crudest [way in which one man can impose his will on another] is by the use of physical force, supposing one man is stronger than the other (27).

as well as to physical force.

Turn, thirdly, to the method of mental superiority.... Might He not have brought to bear on His followers such an enormous weight of evidence that they would have been mentally unable to acquiesce in anything else but His will, or in any other way but His way? (31)

Overpowering arguments and mental superiority

are not to be employed to coerce men and women into the kingdom.

It is most impressive to notice that Jesus never crushed men's minds by the sheer weight of argument, which they had no trained faculty to disentangle or co-ordinate with the rest of their mental background (31)

Man's mind is not to be crushed by the mere weight of logic

or overawed by shrewd eloquence.

Consider, fourthly, the method of appealing to emotion. Emotion is a much misunderstood thing. To some people it is a thing to be dreaded and distrusted. Do not let us despise it. No venture of the soul is made without it (32).

Jesus' preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal. Jesus spoke directly to men's souls. He was a teacher of man's spirit, but through the mind (141:7.10; 1594).

While he made no appeal to human authority, he did speak directly to the consciences and souls of men. Though he did not resort to logic, legal quibbles, or clever sayings, he did make a powerful, direct, clear, and personal appeal to the hearts of his hearers (145:3.3; 1632).

The second night of their sojourn at Gennesaret the Master again told the apostles the parable of the sower and added these words: "You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success ..." (152:6.3; 1705)

[Jesus] used emotion—for instance, He spoke words which kindled fear as no other words can kindle that emotion—but, out of a divine respect for human personality, He never pressed for decision while emotion was at its height, nor coerced a submission by an appeal to admiration, or pity, or fear (33).

What a respect for personality! What a divine restraint! What a majestic love! (35)

Between Him and the object of His passionate longing is only the frail barrier of the human will. If He lifted so much as a little finger, our paltry defences would go down in ruins, but, because of this tremendous respect for our personality, which reveals the eternal restraint of God, this great Lover of the soul will never be its burglar, but will wait on the threshold until we ourselves rise and let Him in. 'Behold,' He says, 'I stand at the door and knock' (35).

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

While emotion as a factor in human decisions cannot be wholly eliminated,

it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom.

Make your appeals directly to the divine spirit that dwells within the minds of men.

Do not appeal to fear, pity, or mere sentiment.

In appealing to men, be fair, exercise self-control

and exhibit due restraint; show proper respect for the personalities of your pupils.

Remember that I have said: "Behold, I stand at the door and knock, and if any man will open, I will come in."

<i>Jesus and Ourselves</i>	"Instruction for Teachers and Believers"
<p>II. JESUS' CONCERN FOR OUR SELF-RESPECT (39)</p> <p>Rightly or wrongly, I conceive self-respect to be belief in one's own worth—worth to God and worth to man. It may, of course, abnormally develop until it becomes pride, conceit, or arrogance;... (39).</p> <p>[cont'd] ...or it may be minimized, making a man slack, careless, and shabby in character as in dress (39).</p> <p>'The first thing to be done to help a man to moral regeneration,' says Macdougall [William McDougall], the great psychologist, 'is to restore if possible his self-respect' (39).</p> <p>If you are bound constantly to rebuke a child for one fault which he often commits,... (43).</p> <p>[cont'd] ...do praise him for other qualities which he possesses (43).</p> <p>Jesus will stop at nothing to give a man back his self-respect (41).</p> <p>[I]t is so easy to wound a person's self-respect, and again and again I have seen a timid soul shrink right inside his shell because there was a feeling of inability to meet the thrusts of a quicker mind (42).</p> <p>[cont'd] Jesus was very careful in this not to wound men's self-respect. He was never sarcastic at the expense of simple-minded people (42).</p> <p>It will be a mark of a Christian society to have a concern for people's self-respect...The danger of unemployment, from a religious and psychological point of view, lies here. It tends to undermine a man's self-respect (45).</p> <p>[?][Y]ou must see God's will in the job you are doing every day. If it cannot be reconciled with God's will, you must get out of it.... Your work is service to the community, and, if well done, is service to</p>	<p>3 In bringing men into the kingdom, do not lessen or destroy their self-respect.</p> <p>While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will.¹¹</p> <p>It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it.¹²</p> <p>Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives.</p> <p>I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.</p> <p>4 Take care that you do not wound the self-respect of timid and fearful souls.</p> <p>Do not indulge in sarcasm at the expense of my simple-minded brethren.</p> <p>Be not cynical with my fear-ridden children.</p> <p>Idleness is destructive of self-respect;</p>

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<p>God ... If you are a cobbler, be the very best cobbler you can be.... You are doing His will as much as a minister or a doctor (219).</p>	<p>therefore, admonish your brethren ever to keep busy at their chosen tasks,</p>
<p>There was the widow with five children whose husband had been accidentally killed... [Jesus and Ganid] did not cease their efforts until they had found a position for the eldest boy so that he could help in the care of the family (132:6.2; 1465).</p>	<p>and put forth every effort to secure work for those who find themselves without employment.⁵</p>
<p>We shall always be God's children, and He will guard our self-respect. We shall not be frightened into submission either in heaven or on earth (48).</p>	<p>5 Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom.</p>
<p>[cont'd] The splendour of the beatific vision may break our hearts by its glory—a glory that may cause us pain, as even things on earth that are ineffably beautiful cause us pain; but the splendour of heaven will always be our <u>Father's</u> glory, and we shall always be His <u>children</u> (48-49).</p>	<p>A loving father does not frighten his children into yielding obedience to his just requirements.</p>
<p>III. JESUS AND OUR TEMPTATIONS (53)</p> <p>'Lead us not into temptation' is a petition which most of us use every day in reciting the Lord's Prayer, yet perhaps few of us have either understood it or stopped to consider what it means. At their face value the words suggest that God is the kind of person who would deliberately lead us into temptation unless we besought Him not to do so...</p> <p>The reason why the words seem difficult is that they contain a Jewish thought-form; an old Jewish way of thinking which is unfamiliar to us ...</p> <p>The first thing to notice is that the Jew could not leave God out of anything that happened or out of any process of the mind. Far more than is the case with ourselves, God was thought of as playing a part in the events of every day. <i>Where we should simply say...</i> (53-54, italics added).</p>	<p>6 Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to</p>
<p>[cont'd] ...'He went into the wilderness,' they would say, 'The Spirit led Him into the wilderness' (54).</p>	<p>the leadings of the divine spirit.</p>
<p>[cont'd] Where we should say of a man that he decided to leave home and live in another land—decided it, possibly, in response to his best nature after consulting his friends and using his common sense, or as some great</p>	

adventure of the spirit of a man who dares all in response to some mighty urge within him, pressing him far beyond the limits of common sense, prudence, or reason—... (54).

To be strongly and strangely impressed to do something or to go to a certain place,

does not necessarily mean that such impulses are

[cont'd] ...they would say, though the mental processes might be the same, 'The Lord spake unto him saying, "Get thee from thy kindred . . . into a land that I will show thee"' (54).

the leadings of the indwelling spirit.

V. JESUS AND OUR CONFLICTING HUNGERS (77)

... The worldly man is as happy as he is able to be, but he is not able to be very happy... Like a shell-fish, he manufactures his own shell, thinks it is the world, and settles down...

Fortunately for him, God has not forgotten him... God has made him for something else, and God has influences at work which can break up that shell just as one might break a shell of a shell-fish, and leave it on the shore of a boundless ocean. The self-enclosed life that felt itself so safe and so happy is awakened to the fact that there is another world... A certain mood creeps over a man ... and [he] knows that he belongs to the Infinite and that the finite can never mean complete happiness.

You notice that this invasion is marked with a sense of unhappiness. The other world in which we have lived is broken up, and for a little while we are between two worlds, and for a time there will be a succession of conflicts within the soul (79-80).

? Forewarn all believers regarding the fringe of conflict which must be traversed

For some of us it will take a long time to resolve these conflicts by the very nature of the life we live. For instance, we have to make our living, and do our business in a material world where the world of the spiritual counts for so little... On Sunday night we really do honestly and sincerely desire God; by Monday night the lure of lower things fills all our world.

by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit.

And that is why some people come to think of religion as not real at all, but as an emotional fringe on life (80-81).

[cont'd] That is also why, I think, so many religious people are miserable. They haven't resolved their conflicts.... In a way, they are not even as happy as the worldling, because the worldling, at any rate, has an undivided mind and is enjoying his pleasure to the full (81).

To those who live quite wholly within either realm, there is little conflict or confusion,

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<p>... Professor Drummond used to say that if you are going to seek the Kingdom of God you must seek it first, otherwise you had better leave it alone. It means putting the Kingdom first in every way: thinking of your business in terms of the Kingdom, of your friends in terms of the Kingdom. Then the whole of existence for you is an existence completely in a spiritual world, in which you will have no regrets, no lookings-back, and in which you will find perfect self-realization, the resolving of all conflicts, and the harmony of a complete life (82).</p> <p>.....</p>	
<p>[So many religious people] are ... not quite satisfied that the spiritual world can bring them more happiness than the material world.... [T]hough they are honestly desirous of becoming spiritual in mind and heart, there are so many lookings-back, and so many fears lest, after all, worldly people are having a better time of it ... (81).</p>	<p>but all are doomed to experience more or less uncertainty</p>
	<p>during the times of transition between the two levels of living.</p>
<p>XI. IS THE WAY OF JESUS EASY? (147)</p>	
	<p>In entering the kingdom, you cannot escape its responsibilities</p>
<p>Many sermons fail because they insist on some <u>obligation</u> people must fulfil more than they emphasize a power which enables them to fulfil all their obligations and have energy left to be quiet of heart and radiant of soul (152).</p>	<p>or avoid its obligations,</p>
<p>It is easy enough to talk to [people and tell them that the way of Jesus is ultimately the easiest and most rewarding way to live], but they have the right to feel that talking is easier than doing, and, though I cannot give them their answer, I believe that Christ can, if they will listen to His voice, a voice that, in spite of our protests that His way is too hard, comes to us down the ages, saying quite clearly and definitely, 'My yoke is easy and My burden is light' (150).</p>	<p>but remember: The gospel yoke is easy and the burden of truth is light.</p>
<p>For my yoke is easy, and my burden is light (Mat 11:30). (Cf. 144:8; 1627)</p> <p>.....</p>	

[T]here are thousands of wistful, lovable people in our Churches who have never realized that [the essential thing in Christianity is a transforming friendship with Jesus], and if one may say so, they have a 'try' religion instead of a 'power' religion. They are familiar with creeds and phrases; they have heard sermons and lectures; they have read books and pamphlets; they have been to Keswick¹⁴ and Swanwick; and their faces... (150-51).

[cont'd] ...as they walk up the aisle to the Communion table remind me of one of the saddest lines in English poetry, that line of Hardy's in *The Oxen*: ["Hoping it might be so."] (151)

"Man goes forth searching for a friend while that very friend lives within his own heart" (3:1.4; 45).

[cont'd from above] They have listened and studied and worried. Others who seem to be full of a radiant happiness have talked to them about their experience.... For years they have fought God to get it, hammered on a door that is open, and sought with burning eyes and weary feet for a treasure that all the time has been within their reach (151).

[S]o many people's religion fails and shows itself to be a difficult thing, because of course it is difficult, as Dr. Maltby would say, if we insist on 'carrying the thing that ought to be carrying us,' for, as Samuel Rutherford said, 'Religion ought to be the kind of burden that sails are to a ship, that wings are to a bird,'... (152).

[cont'd] ...an added power rather than an added burden (152).

Some people will say to me, 'But does not St. Paul say that the Christian life is a battle? Is not his word "fight the good fight"?' No! His exhortation is 'Fight the good fight of *faith*' (153).

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses (1 Tim. 6:12).

8 The world is filled with hungry souls

who famish in the very presence of the bread of life;

men die searching for the very God who lives within them.

Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith.

Faith is to religion what sails are to a ship;

it is an addition of power, not an added burden of life.

There is but one struggle for those who enter the kingdom,

and that is to fight the good fight of faith.

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<p>[cont'd from above] The only battle is with your doubt that there is a power to be received, a life to be laid hold on; and in the first century the writers of the New Testament could hardly understand why people insisted on making life such a hard thing, in struggling to make both ends meet, like those stricken down with poverty, when within their reach there were the unsearchable riches of Christ (153).</p>	<p>The believer has only one battle, and that is against doubt—</p>
<p>[cont'd] The position is as though God had put a million pounds into a man's account and because of his doubts he <u>would not believe it</u>; and he would not risk drawing one miserable little cheque lest it should not be honoured, complaining meanwhile how hard he found it to make ends meet (153).</p>	<p>unbelief.</p>
<p>One of the reasons why we think following Jesus is so hard is perhaps that we have never clearly realized what the essential in Christianity is. In my view it is a transforming friendship with Jesus (150).</p>	<p>9 In preaching the gospel of the kingdom, you are simply teaching friendship with God.</p>
<p>XII. IS THE RELIGION OF JESUS EFFEMINATE? (165)</p>	<p>And this fellowship will appeal alike to men and women in that</p>
<p>[I]t is an amazing thing that, although Christ was a man, and though most women think that no man can ever understand them, yet no woman has ever felt that Christ could not understand her most womanly feelings. Tennyson used to speak of the man-woman in Jesus, and it is one of the glorious facts of our religion that womanhood finds all its ideals realized in Him (167).</p>	<p>both will find that which most truly satisfies their characteristic longings and ideals.</p>
<p>This is a man's religion as well as a woman's religion. This is the religion which has captured the most heroic souls in history ... (171).</p>	
<p>... [I]f we are brave enough to follow where He leads, we shall find that His is the way to true womanhood; His is the way to manhood: His is the way to life (172).</p>	

XIV. THE RELENTLESS LOVE OF JESUS (185)

... We must remind ourselves that He who patiently knocks is the King of Kings, the Judge of all the earth, the Lover of Souls, but a Lover whose love has relentless, inexorable qualities in it besides those of the 'Gentle Jesus.' ... I am in such danger myself of over-emphasizing the tender and winsome qualities of the Master that I want in this chapter to point out that... (185-86).

[cont'd] ...He is not only a Physician who can use a tender touch, but a Surgeon who can, and may have to use cold steel (186).

But don't think of love, as least His love, as something soft and kindly and tolerant (192-93).

So violent is Jesus sometimes, so stern, so austere, so surgical, so insistent on reality, so relentless, so inexorable, that I sometimes wonder whether, when He said, 'I am meek and lowly in heart'—a strange thing to say—it was because He had definitely to tell them that this was His real nature, lest men should gather a wrong impression from the vehemence of some of His words (189).

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light (Matt. 11:28-30).

Your friendship with Him, which I think is the centre of all Christian experience, will only be on His terms, and He is a relentless, inexorable, violent Lover who loves us relentlessly so as to save us from the hard heart and the impenitent spirit, and that awful death of the soul which makes us unconscious that we are doing wrong (193).

XVI. THE RADIANCE OF JESUS (205)

... [T]he bad name the Christian has got for himself as a person of long face and solemn demeanour partly derives from a picture of Christ which depicted him as the Man of Sorrows (207).

Tell my children that

I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin

and intolerant of iniquity.

I am indeed meek and humble in the presence of my Father,

but I am equally and relentlessly inexorable where there is deliberate evil-doing and sinful rebellion against the will of my Father in heaven.

10 You shall not portray your teacher as a man of sorrows.

One of the glorious things about the thinking of this generation is that we are getting into our minds a more complete picture of Jesus (207).

Future generations

I am not trying to prove that Jesus was a humorist, but trying to correct the picture most of us have of the Man of Sorrows, by emphasizing the other side, in order that we may see running through every part of His life manifestations of a radiant spirit,... (210).

shall know also the radiance of our joy,

It was the Master's purpose that we should enter into His radiance. 'These things have I spoken unto you, that My *joy* may be in you and that your joy may be fulfilled' (213, italics added).

And if there was one word more often on His lips than another, it was 'Be of good cheer.' That is the word of a radiant spirit (213).

the buoyance of our good will,

[cont'd from above] ...of which a sense of humour is one of the signs (210).

and the inspiration of our good humor.¹⁵

There is only one word for the Christianity of the New Testament. It is radiant.

You remember how fast it spread. That speaks for its radiance. It spread like a glorious infection, not so much taught as caught. It was called a 'gospel,' which means 'good news,'... (215).

We proclaim a message of good news

[cont'd] ...and it spread with the infectious power good news always has (215).

which is infectious in its transforming power.

And for one man to say to another, 'You must try to be like Christ' is not a gospel. You must go and live with Him. That is His gospel, and the greatest transforming power in the world (154).

[cont'd from above] The men who exemplified it in their lives were radiant men. They revelled in the new life which that good news had brought them.... Life could never be the same again. Life was thrilling with new meaning. Life was throbbing with new power. All things had become new. They were radiant men teaching a radiant religion (215).

Our religion is throbbing with new life and new meanings.

[repeated] It was the Master's purpose that we should enter into His radiance. 'These things have I spoken unto you, that My joy may be in you and that your joy may be fulfilled' (213).

Those who accept this teaching are filled with joy

[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.

There is a third kind of false sympathy which is the projection of ourselves and our need, our hunger for pity, on to other people, so that, though we appear to be giving them sympathy, we are really sympathizing with ourselves (229).

We ... come to see that a good deal of what passes as sympathy is really self-pity, a love of the easy way in which the moral issue is shirked, or a pretence of sympathy in order to win the sympathy of another (230).

XVIII. THE PRESENCE OF JESUS (243)

... Supposing before your eyes at this moment the form of Jesus should appear, speak, disappear. Supposing you went off for a meal and He appeared again, joined in the conversation, and disappeared. Suppose He joined you when you were speaking to a friend, and then disappeared. What would happen? ... Your world would be full of Him... And this is what happened to [the apostles and disciples after the Resurrection]. Peter would never again walk by Galilee's lake without Jesus, without being consciously sure and certain that Jesus was there (247).

How ... was His presence manifested to them after He had carried them beyond the need of vision and voice? I suggest that it was manifested in four ways: ...

(1) An inward reinforcement of the personality. I mean by this an inward strengthening which made a man feel that he could face any situation that might arise, *certain* of coming out on top, certain that nothing could happen which had any power to down his spirit (249)

(2) A transcendent happiness; a kind of infectious gaiety of spirit which others caught from those who knew His presence in their hearts (250).

(3) A deep serenity of spirit. What is more needed in these days of hectic rush than that inward peace, the only thing Christ left in His will, and which is one of the marks of his Presence? (250-51).

Sympathize not with your fellows merely that they may sympathize with you in return.

12 When my children once become self-conscious of the assurance of the divine presence,

such a faith will expand the mind, ennoble the soul,

reinforce the personality,

augment the happiness,

deepen the spirit perception,

(4) An outgoing love. The presence of Jesus meant, and means, a love that goes out to all men, to our critics and enemies, not merely loving the lovable, no only seeing what is lovable, but, seeking no reward, a love which is creative enough to *make* something lovable in all men ... (251).

Now Jesus never said or implied that religion was an insurance from catastrophe. If it were, we should be bribed to be good. Life would lose its power to educate us. Jesus never said or implied to His followers that His presence would mean immunity from disaster, nor does He promise this to us (253).

[footnote] : Cf. Dr. W. R. Maltby: 'In the Sermon on the Mount, Jesus promised His disciples three things—that they would be entirely fearless, absurdly happy, and that they would get into trouble (253n).

[cont'd] They did get into trouble, and found, to their surprise, that they were not afraid. They were absurdly happy, for they laughed over their own troubles, and only cried over other people's' (*Christ and Human Need*, p. 196) (253n).

[repeated] Jesus never said or implied to His followers that His presence would mean immunity from disaster, nor does He promise this to us.... Indeed, He rather implies the opposite. To His own men He said that not only would ordinary dangers assail them, but that other horrors would be added just because they were His (253-54).

Jesus does not say, 'I will deliver you from the waters,' but something infinitely greater—'When you pass through the waters I shall be there too' (254).

and enhance the power to love and be loved.

13 Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature.

Believing the gospel will not prevent getting into trouble,

but it will insure that you shall be unafraid when trouble does overtake you.

If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble.

I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.

14 And much more did Jesus teach this group of believers before they made ready for the night's sleep. And they who heard these sayings treasured them in their hearts and did often recite them for the edification of the apostles and disciples who were not present when they were spoken.