THE REALITY OF JESUS

Source Unknown

Jesus was amazingly concrete and practical. Into an atmosphere filled with speculation and wordy disputation where “men are often drunk with the wine of their own wordiness” He brings the refreshing sense of practical reality. He taught, but He did not speculate.

He did not discourse on the sacredness of motherhood. He suckled as a babe at His mother’s breast, and that scene has forever consecrated motherhood.

He did not argue that life was a growth and character, an attainment. “He grew in wisdom and stature and in favor with God and man.”

He did not speculate on why temptation should be in this world. He met it, and after a 40-day struggle with it in the wilderness, He conquered and returned, “in the power of the Spirit to Galilee.”

He did not discourse on the dignity of labor. He worked at a carpenter’s bench, and His hands were hard with the toil of making yokes and plows, and this forever makes the toil of the hands honorable.

We do not find Him discoursing on the necessity of letting one’s light shine at home among kinsmen and friends. He announced His program of uplift and redemption at Nazareth, His own home, and those who heard “wondered at the words of grace which proceeded out of his mouth.”

As He came among men He did not try to prove the existence of God. He brought Him. He lived in God, and men looking upon His face could not find it within themselves to doubt God.

He did not argue, as Socrates did, about the immortality of the soul. He raised the dead.

He did not speculate on how God was a triune God. He said, “If I by the Spirit of God cast out devils, the Kingdom of God has come to you.” Here we have “I,” “Spirit of God,” and “God.” It was not something to be speculated about, but was a working force for redemption, the casting out of devils and the bringing in of the Kingdom.

He did not teach in a didactic way about the worth of children. He put his hands on them and blessed them, and setting one in their midst said, “Of such is the Kingdom of God,” and He raised them from the dead.

He did not argue that God answers prayer. He prayed, sometimes all night, and in the morning, “the power of the Lord was present to heal.”

He did not paint in glowing colors the beauties of friendship and the need for human sympathy. He wept at the grave of his friend.

He did not argue the worth of womanhood and the necessity for giving them equal rights. He treated them with infinite respect, gave to them His most sublime teaching, and when He rose from the dead, He appeared first to a woman.

He did not teach in the schoolroom manner the necessity of humility. He took a towel and kneeled down and washed His disciple’s feet.

He did not discuss the question of the worth of personality. He went to the poor and outcast and ate with them.

He did not prove how pain and sorrow in the universe could be compatible with the love of God. He took on Himself at the cross everything that spoke against the love of God and through that pain and tragedy and sin showed the very love of God.

He wrote no books. Only once are we told that he wrote and that was in the sand. But He wrote upon the hearts and consciences of people about Him and it has become the world’s most precious writing.

He did not discourse on how the weakest human material can be transformed and made to contribute to the welfare of the world. He called to Himself a group of weak men, as the Galilean fishermen, transformed them and sent them out to begin the mightiest movement for uplift and redemption the world has ever seen.

He did not paint a Utopia, far off and unrealizable. He announced that the Kingdom of Heaven is within us, and is “at hand” and can be realized here and now.

He did not discourse on the beauty of love. He loved.

We do not find him arguing that the spiritual life should conquer matter. He walked on water.

He greatly felt the pressing necessity of the physical needs of the people around Him, but He did not merely speak in their behalf. He fed 5,000 people with five loaves and two fishes.

He told us that the human soul was worth more than the whole material universe, and when He crossed a storm-tossed lake to find a storm-tossed soul, ridden with devils, He did not hesitate to sacrifice the 2,000 pigs to save this one lost man.

He did not argue the possibility of sinlessness. He presented Himself and said, “Which of you convicts me of sin?”

He did not merely ask men to turn the other cheek when smitten on the one, to go the second mile when compelled to go one, to give the cloak when sued at court and the coat was taken away, to love our enemies and to bless them. He Himself did these very things. The servants struck Him on one cheek. He turned the other and the soldiers struck Him on that. They compelled him to go with them one mile, from Gethsemane to the judgment hall. He went with them two, even to Calvary. They took away His coat at the judgment hall and He gave them his seamless robe at the cross. And in the agony of the cruel torture of the cross He prayed for His enemies, “Father forgive them, for they know not what they do.”

He did not merely tell us that death need not have terror for us. He rose from the dead, and the tomb now glows with light and hope

Many teachers of the world have tried to explain everything. They have changed little or nothing. Jesus explained little and changed everything.

Many teachers have tried to diagnose the disease of humanity. Jesus cures it.

Many teachers have told us why the patient is suffering and that he should bear it with fortitude. Jesus tells him to take up his bed and walk.

Many philosophers speculate on how evil entered the world. Jesus presents himself as the way by which it shall leave.

He did not go into long discussions about the way to God and the possibility of finding Him. He quietly said to men, “I am the Way”

Many speculate with Pilate and ask, “What is Truth?” Jesus shows Himself and says, “I am the truth.”

Spencer defines physical life for us as correspondence with environment. Jesus defines life itself by presenting Himself and saying, “I am the Life.” Anyone who truly looks upon Him knows in the inmost depths of this soul that he is looking on Life itself.

Jesus was a realist. As John puts it: Grace and reality are ours through Jesus Christ.: John 1:17, Moffatt.

HOW COULD ANYONE EVER BE ASHAMED OF BELONGING TO ONE WHO WAS SO GREAT?