

THE CONDEMNATION, CHALLENGE AND COMPASSION OF THE KING

(Matthew 11:20-30)

By Paul T. Butler — OBC Chapel, 10-24-78

INTRODUCTION

I. POINT IN TIME OF JESUS' MINISTRY

A. Some time after the Second Passover (2nd year of ministry)

1. He has returned to Galilee
2. He has healed many
3. Named the 12 apostles
4. Delivered the sermon on the mount
5. Raised widow's son from the dead

B. Question from John Baptist probably precipitated His focusing on the refusal of these cities to recognize Him as the Messiah.

1. Jesus is now in Capernaum
2. Chorazin was about 2 miles north of Capernaum (which was on the coast of Galilee [Sea]). It is mentioned only here in Jesus' condemnation (and in Luke 10—another time of condemnation). It was probably an important city being at the northern most end of the land of Palestine of the 1st century. Trade routes and military garrisons were probably there. It ceased to be inhabited by the time of Eusebius (250 A.D.). It lasted only about 200 years after Jesus' condemnation of it. Only a few carved stones remain today.
3. Bethsaida (Julius); east of the Jordan, near the river's entry into the Sea of Galilee. The tetrarch Philip raised it to the rank of "city" and called it Julius in honor of the daughter of Augustus Caesar, Julia. (If there is only one Bethsaida, instead of two, this is the one.) Some think there was another Bethsaida—a suburb, as it were, of Capernaum. Whatever the case, neither can be found except for a few ruins of a road. Probably a place of much activity in the fishing business (the name means: "house of fishing").
4. Capernaum: It was a customs station; the residence of a high officer of the king (Mt. 9:9; Jn. 4:46); occupied by a detachment of Roman soldiers, whose commander built the Jews a synagogue at his own expense. By the time of Josephus (40 or 50 years after Jesus) Capernaum was of such small significance, J. called it a village.

Capernaum seems to have exalted itself and this became the cause of its rejection of Jesus.

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DISCUSSION

I. CONDEMNATION (11:20-24)

A. Jesus walked the streets of these cities, esp. Capernaum, and so did His disciples.

1. He had His ministerial headquarters there
2. He had healed a nobleman's son (by remote control from Cana)
3. He had healed a man let down through a roof and forgave his sins
4. He had given the disciples a miraculous catch of fish and called the four fishermen
5. He healed many of all kinds of ills
6. Cast out a demon from a man on the sabbath in a synagogue
7. Healed Peter's mother-in-law
8. The whole city came to the door that evening for healing and He healed many again.
9. Healed the centurion's servant.

Later, He:

10. Stilled the tempest near the city of Capernaum
11. Raised Jairus' daughter
12. Healed woman with flow of blood
13. Healed two blind men and a dumb demoniac

Some of Jesus' greatest sermons were delivered in this area:

1. Sermon on the Mount could have had some of their citizens attending
2. Sermon on the Bread of Life
3. Sermon on Human Traditions (Mt. 15)
4. Sermon on True Greatness; Stumbling-blocks, Mistreatment and Forgiveness

B. Would Jesus condemn?

1. *Oneidizein* means to *blame, charge, accuse, rebuke, justifiably*.
2. Jesus condemned more often than some want to acknowledge. Most want to think of Jesus as always positive—always encouraging—always forgiving, even indulging those who do not agree with Him.
3. Jesus condemned: Mt. 7:21-23; (here in Mt. 11); Mt. 23:1ff.; Mt. 12:22-42; Jn. 3:36; 8:42-47; 9:35-41; 12:31, etc.
4. It was predicted by the Old Testament prophets that the Messiah would come to condemn and judge (Isa. 11:1-9, esp. v. 4; Mal. 3:1f.; Dan. 2, 7, 11; Micah 5; Zech. 9:9f.).
5. Practically every parable Jesus told has a condemnation at the end.
6. By the inspiration of the Holy Spirit, the letters of the apostles contain much condemnation.

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7. Paul even told Timothy, to "reprove, rebuke, exhort with all long-suffering."

THIS KIND OF JESUS WOULD NOT BE RECOGNIZED IN THE CITIES AND FARMS OF AMERICA TODAY!

AND THIS IS EXACTLY WHY HE WAS NOT RECOGNIZED IN THE CITIES AND VILLAGES OF THAT DAY!

WHO WANTS A MESSIAH THAT DEMANDS RIGHTEOUSNESS AND CONDEMNS YOU IF YOU DON'T PRODUCE IT!

A CHRIST WHO DEMANDS NOTHING, CONDEMNS NOTHING AND SAVES NO ONE.

C. Revelation teaches it and reason demands it.

1. God cannot be reduced to a vacillating, flaccid, spineless compromiser.
2. If your God doesn't condemn unbelief and unrighteousness, He cannot praise and reward faith and holiness. If God does not hate and judge evil, He cannot love and preserve truth and goodness.

THAT GOES FOR HIS SON, JESUS, FOR HIS PROPOSITIONAL WORD, THE BIBLE, AND FOR THE MESSENGERS AND PREACHERS OF HIS WORD!

3. This is what the Hebrew people could not and would not accept—this absolute faithfulness of Jehovah to act according to His nature.

THEY WANTED GOD TO CONDEMN AND JUDGE THEIR ENEMIES . . . BUT TO INDULGE THEM IN THEIR PAGANISM.

4. Where do you stand in your concept of Jesus? Have you accepted Him as an indulgent, compromising Savior?

Is this the cause for the lack of commitment and holy living in the church today? Why have so many Christians compromised their confession by their public lives today—because they have reduced Jesus to a non-condemning, never-judging Savior.

5. J. B. Phillips, in, *Your God Is Too Small*, says some people's concept of the "meek and mild" Jesus makes their God too small.

"Of the epithets that could be applied to Christ this seems one of the least appropriate . . . it conjures up to our minds a picture of someone who wouldn't say 'boo' to the proverbial goose; someone who would let sleeping dogs lie and avoid trouble wherever possible . . ."

"Christ might well be called meek . . . but mild, never!"

"We hear, or read, of someone who was a real saint: he never saw any harm in anyone and never spoke a word against

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anyone all his life. If this really is Christian saintliness then Jesus Christ was not saint. It is true that He taught men not to sit in judgment upon one another, but He never suggested that they should turn a blind eye to evil or pretend that other people were faultless."

People who have such a "totally sentimental" concept of Jesus meek and mild find their actions, and even their thoughts, inhibited by a false consideration of what is loving.

They can neither use their critical faculties nor speak the plain truth nor meet their fellow man naturally for fear they sin against the meek and mild god. The love they attempt to exhibit toward others is all too often a pathetic travesty of the real thing.

For, like other sentimentalists, the meek and mild god is in reality cruel.

I like the way Abraham Heschel says it in his book, *The Prophets*, pp. 64-66: "Indifference to evil is more insidious than evil itself . . . all prophecy is one great exclamation: God is not indifferent to evil! . . . There is no divine anger for anger's sake. Its meaning is . . . to bring about repentance . . . so that beyond justice and anger lies the mystery of compassion."

D. The condemnation is very simply directed toward misappropriation of opportunities and privileges, the most evil form of unbelief.

1. Jesus never condemned anyone for failing to use an opportunity they never had.
2. But He certainly had His severest judgment upon those who had opportunities and privileges and deliberately chose not to use them for the kingdom.
3. Jesus wrote 7 letters to 7 specific churches. Most of them were condemned for failing privileges and opportunities.

HE DIDN'T CONDEMN THEM BECAUSE THEY WERE NOT POWERFUL, RICH, LARGE, FAMOUS.

HE CONDEMNED THEM BECAUSE THEY DID NOT LIVE ACCORDING TO THE TRUTH THEY KNEW!

4. If Jesus walked in San Francisco, and New York, and Dallas today, would He condemn them?

If He walked in Joplin, or your home town today, would He condemn it?

If He walked in the halls of Dennis, Boatman, or your dorm would He condemn it?

ARE YOU LIVING ACCORDING TO THE OPPORTUNITIES AND PRIVILEGES YOU HAVE? WOULD OTHERS, LIVING IN YOUR PRIVILEGES, HAVE REPENTED LONG AGO?

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5. The one time Jesus is said to have been angry (Mk. 3:5) it was because men failed to see the Sabbath as an opportunity to use for mercy and good works. God made the Sabbath as an opportunity . . . they preserved it. God has made this place (OBC) as an opportunity for you . . . what are you doing? Really studying to learn or just to get credits and a degree? THAT IS A PERVERSION OF OPPORTUNITY JUST AS SURELY AS THE PHARISEES!

Daniel Webster, scholar, statesman, Bible-believer was once asked, "What is the most sobering, searching thought that ever entered your mind?" Without a moment's hesitation, the great orator and educator said, "My personal accountability to God!"

II. CHALLENGE (or CONVERSION . . . but conversion is really a correction of our allegiance and thought processes)

A. To Realism (11:25-27)

1. Men must be left free to make their own choices. Jesus allowed these cities to choose, even against His divine wisdom and supernatural power.

2. He did not force them to accept Him; He did not psyche them into acting against reason and will.

(Jesus and the Rich Young Ruler: Jesus would not even so much as appear before Herod when summoned; and when He was taken by force, answered Herod not a word!)

3. The realistic picture of the Bible is that many are called out but few are chosen; the majority of men will not be saved!

4. Even the Son of God apparently failed where He did His most extensive works.

5. But the success of His ministry is measured by the Father's standards—not by man's.

JESUS IS ANYTHING BUT BEATEN AND DEFEATED. He does not cry out in ego-deflation; His image does not suffer; He does not quit the ministry, because of Chorazin, Bethsaida and Capernaum!

JESUS WAS REALISTIC . . . YOU MUST BE TOO! JESUS TAUGHT OTHERS TO COUNT THE COST OF DISCIPLESHIP . . . YOU MUST TOO! DON'T PROMISE EASE AND INDULGENCE WHERE CHRIST HAS DEMANDED HARDSHIP AND REALISM!

IF YOU ARE LIVING IN A WORLD OF MAKE-BELIEVE, FANTASY, "PSYCHE" ABOUT LIFE AND CHRISTIANITY . . . YOU'D BETTER CORRECT!

B. To Rejoice

1. The Lord had failed to win over those cities wherein most of His labor had been expended, and yet He gives thanks!

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2. It is not the expression of stoicism or resignation
3. The word in 11:25 is *exomologoumai* primarily means, "I acknowledge" and its secondary meaning is "to praise."
Jesus is really saying, "I make acknowledgement with praise."
4. Jesus is acknowledging and praising the Father that the refusal of these cities to accept His discipleship gives evidence, God's plan for saving the teachable was working.

SOME OF US, WHEN GREAT MASSES DO NOT RESPOND TO THE TRUTH, GET DISCOURAGED, BEGIN TO DOUBT THE POWER OF THE WORD, START TO COMPROMISE BY USING UNETHICAL, SHALLOW AND PAGAN METHODS AND MESSAGES TO COMPENSATE.

5. Harold Fowler, *Matthew, Vol. II*, pg. 556, says, "The things which caused the Lord Jesus to rejoice and give thanks, should give us reason to reflect upon what pleases us. His strange thanksgiving challenges us to inquire into our easy satisfaction with those irrelevant, superficial symbols of success.

IF YOU DO YOUR BEST, IF YOU ARE FAITHFUL TO PREACH THE WHOLE COUNSEL OF GOD IN YOUR MINISTRY, AND THE VISIBLE RESULTS ARE LIKE THOSE OF JESUS, REJOICE, GOD IS STILL YOUR FATHER AS HE WAS HIS.

TEMPORARY SET BACKS, HOWEVER HEARTBREAKING CANNOT DEFEAT GOD!

Rejoice that God's plan of salvation leaves man autonomous and does not turn man into an unthinking, unfeeling, unwilling robot or thing.

Rejoice that God is interested in quality as well as quantity . . . not just quantity without regard to quality.

WHAT DO YOU REJOICE ABOUT? WHEN DO YOU REJOICE? ONLY WHEN THINGS WORK THE WAY MEN HAVE CATEGORIZED AND STANDARDIZED? YOU'D BETTER CORRECT THAT!

C. To Recreation

1. Jesus' response to the rejection of the cities is a challenge to childlikeness.
2. It is the Father's gracious will that only those who are "babes" will accept His Son and His salvation.
3. Jesus will make it unequivocally a condition of kingdom citizenship later (Matt. 18). ". . . unless you turn and become like children, you will never enter the kingdom of heaven."
4. Harold Fowler's characterization of "babe"
 - a. honest enough to admit he does not know everything
 - b. openness and willingness to learn from anyone
 - c. able to distinguish truth from error, the precious from the worthless

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- d. those who evaluate by the evidence and do not distort the evidence to suit their own preconceptions and rationalizations.
 - e. acknowledge that their lives are unmanageable without a Father's guidance.
5. *Reveal* is the crucial issue in recreation or regeneration. What men are willing to have *told* to them by God is the issue; as opposed to what men think they already know and refuse to let anyone tell them.

If men believe they already know all there is to know that is significant about life here and hereafter, then revelation to them is impossible.

Regeneration or recreation is not determined by how you feel—it is determined by whether you believe and obey God's revelation or not! Feeling may be a consequence of regeneration, but it does not prove regeneration. Surrender of the mind and will to the *revelation* of God produces regeneration.

The people in the area of these three cities wanted Jesus to heal them and make their bodies feel good—to feed them and make their stomachs feel good—to entertain them with miracles and charge up their emotions; but they did not want to surrender to His teachings in their everyday living, or accept His vicarious death for their sins.

HAVE YOU REALLY ACCEPTED THE REVELATION THAT JESUS DIED FOR YOUR SINS . . . OR ARE YOU TRYING TO WORK YOUR WAY INTO HEAVEN?!

HAVE YOU ACCEPTED THE REVELATION OF GOD FOR YOUR RELATIONSHIPS TO YOUR FELLOW MAN . . . TOWARD HUMAN INSTITUTIONS . . . FOR YOUR MARRIAGE?

WHAT ARE YOU DOING ABOUT THE REVEALED WILL OF GOD ABOUT YOUR LIFE AS A DISCIPLE (LEARNER), A MINISTER OF THE GOSPEL, A MISSIONARY . . . ? I mean what it says in the Bible!

You don't have to wait for a call . . . you are called by the gospel.

You don't have to wait for a vision of the lost . . . that vision is in the Bible.

You don't have to wait for a challenge or a commission . . . they are in the Bible.

ARE YOU LETTING GOD TELL YOU . . . OR DO YOU THINK YOU KNOW EVERYTHING THERE IS TO KNOW ABOUT WHAT YOU OUGHT TO DO WITH YOUR LIFE AND HOW IT SHOULD BE RUN?

If you are waiting for another revelation . . . if you think somehow Christ should come back from above or below or wherever He is and say something else . . . THEN YOU DON'T KNOW WHAT ROMANS 10 says.

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THE WORD OF FAITH . . . THE REVELATION OF GOD . . . ALL THERE IS UNTO SALVATION . . . IS NEAR YOU . . . IN YOUR VERY PRESENCE . . . IN THE APOSTOLIC MESSAGE! JUST AS SURELY AS JESUS WALKED IN THE PRESENCE OF THOSE CITIES, HIS SPIRIT IS HERE, ALL AROUND YOU, IN YOU, THROUGH HIS WORD.

III. COMPASSION (11:28-30)

A. First, look at who offers rest.

1. Have you noticed all through this text the audaciousness of this itinerant Hebrew rabbi? He claims the authority to pronounce judgment on whole cities! He claims the exclusive right and power to reveal God to whomever He chooses and however He chooses!
2. Now, He claims the power to give to anyone who wants, rest for troubled, burdened and weary psyches.
 - a. He will give what Solomon and millions like him could not find in pleasure, wisdom, possessions, great works, entertainment (see Eccl. 2:23 . . . his mind did not *rest*).
 - b. He claims to do what psychiatry, philosophy, governments of all kinds, science, and religion has not been able to do. MONEY, POWER, INDULGENCE, MYSTICISM, STOICISM, ASCETICISM HAVE ALL BEEN TRIED AND FOUND WANTING . . . TRIED OVER AND OVER AND OVER, IN ALL CIRCUMSTANCES AND ALL TIMES . . . STILL WANTING.

And this Hebrew teacher offers it! What audacity—to claim to provide the most sought after and unattained goal known to the human race!

EITHER HE IS GOD, OR THE WORLD'S MOST PREPOSTEROUS CHARLATAN.

B. What is it He offers?

1. Rest! *Vines, Expos. Dict.* says, "Christ's rest is not a rest from work, but in work . . . not the rest of inactivity but of the harmonious working of all the faculties and affections . . . because each has found in God the ideal sphere for its satisfaction and development."
2. It is the rest the Old Testament prophets predicted would be found in the Messiah and His kingdom.
3. It is the rest the writer of Hebrews says the Hebrew Christians were then entering into (Heb. 3-4). (And they weren't exactly sitting back relaxing in their rocking chairs!)
4. It is a rest of yoked discipleship that refreshes the soul . . . actually it is a new birth! a regeneration!

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5. THERE IS NO REAL REST WITHOUT THE WORK OF CHRIST . . . CHRIST CANNOT GIVE YOU HIS DIVINE COMPASSION UNLESS YOU TAKE HIS YOKE UPON YOU.

IF YOU THINK YOUR RELATIONSHIP TO CHRIST MEANS EASY LIVING . . . SELF-INDULGENCE, CESSATION OF STRUGGLE, OR HAVING EVERYTHING DONE FOR YOU . . . YOU DON'T KNOW WHAT REST IS!

THERE IS NO REAL COMPASSION WITHOUT WORK. YOU CANNOT BE COMPASSIONATE TOWARD SOMEONE BY TAKING AWAY ALL THEIR LABOR. YOU MAY HELP, ENCOURAGE, BUT TO TAKE AWAY WORK TAKES AWAY DIGNITY, PURPOSE, SATISFACTION, FULFILLMENT, IDENTITY!

THIS IS WHERE THE SOCIALISTIC, BIG-BROTHER, GOVERNMENT FAILS! WELFARE, TRUE WELFARE INVOLVES WORK!

EVEN THE HOLY SPIRIT IS A STRENGTHENER . . . NOT A SUPERNATURAL GENIE TO WORK YOU A MIRACLE EVERY TIME YOU COME UP AGAINST A STRUGGLE, OR AN UNPLEASANT TASK IN YOUR DISCIPLESHIP!

THE ONLY WAY YOU ARE GOING TO FIND REST IS IN DOING THE WORK OF GOD . . . YOU MIGHT AS WELL MARK THAT DOWN IN YOUR LITTLE BLACK BOOK AND BOW YOUR BACK AND GET WITH IT!

WE TALK ABOUT SOCIAL UNREST, POLITICAL UNREST, RESTLESS PEOPLE. . . IT ISN'T THAT THEY AREN'T TRYING TO FIND REST AND PEACE . . . BUT THEY ARE NOT DOING THE WORK OF GOD!

THEY ARE NOT YOKED TO CHRIST . . . JESUS CHRIST WAS THE MOST RESTED, PEACEFUL BEING EVER TO WALK THIS EARTH . . . AND HE WAS THE MOST PERFECTLY YOKED TO GOD PERSON WHO EVER WALKED HERE TOO!

HIS REST IS HIS YOKE, AND HIS YOKE IS *CHRESTOS*, (TRANSLATED GENTLE) MEANS PRIMARILY, FIT FOR USE, GOOD, PURPOSEFUL. . . .

O.K., SO YOU HAVE BEEN HERE, HOW LONG IS IT NOW? A MONTH, A YEAR, TWO YEARS, THREE . . . AND YOU STILL HAVEN'T FOUND REST AND PEACE FOR YOUR SOUL!

HAVE YOU FOUND THE YOKE OF CHRIST'S PURPOSE FOR YOUR LIFE? DO YOU HAVE HIS AIMS AND GOALS FOR LIVING? HAVE YOU MADE A FIRM DECISION TO SURRENDER TO BEING YOKED TO HIS PURPOSE?

WHAT IS HIS PURPOSE? "GO AND MAKE DISCIPLES OF ALL THE NATIONS. . . ."

THAT IS WHY HE DIED! THAT IS WHY HE ROSE AGAIN! THAT IS WHY HE INSTITUTED THE CHURCH! THAT IS WHY HE REVEALED THE NEW TESTAMENT AND CAUSED IT TO BE RECORDED AND PRESERVED! THAT IS WHY HE MADE THE MESSAGE AVAILABLE TO YOU SO YOU MIGHT BECOME A DISCIPLE!

THAT IS WHY HE HAS SUSTAINED OZARK BIBLE COLLEGE FOR 36 YEARS . . . THAT IS WHY WE ARE HERE AT THIS VERY MOMENT . . . THERE IS NO OTHER REASON FOR US TO BE HERE!

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CONCLUSION

I. THE CONDEMNATION OF THE KING IS SURE AND CERTAIN UPON ALL WHO WILFULLY REJECT AND SPURN OPPORTUNITIES.

"This is the judgment, that the light has come into the world and men loved darkness rather than light. . . ."

- A. "Fear God and keep His commandments, for this is the whole of man. . . ."
- B. The fear of God is the beginning of wisdom.
- C. Yes, perfect love casts out fear. . . . THE FEAR OF PUNISHMENT, BUT NOT THE FEAR OF GOD!
- D. Even the New Testament has much to insist about the fear of God.
 1. ". . . rather fear Him who can destroy both soul and body in Hell. . . ."
 2. Christian slaves were to serve their masters in the fear of the Lord (Col. 3:22).
 3. Paul wrote, "knowing the fear of the Lord, we persuade men" (II Cor. 5:11).
 4. He also wrote, "work out your salvation with fear and trembling. . . ." (Phil. 2:12).
 5. Even the perfect Son, was "heard for His godly fear" (Heb. 5:7).
 6. Part of the "eternal gospel" is to "fear God and give Him glory" (Rev. 14:7).

IN COMPARING OUR OPPORTUNITIES AND PRIVILEGES WITH THOSE OF THESE GALILEAN CITIES . . . WE HAD BETTER HAVE SOME GODLY FEAR. THE MEN AND WOMEN OF MOSCOW OR PEKING . . . OR THE VILLAGES OF RHODESIA AND INDIA MAY STAND IN THE JUDGMENT AND CONDEMN US!

The world has had too much of the indulgent grandfather in the sky God and the willy-nilly, weak kneed Jesus preached. Even the church has forgotten Jesus' threat to make war against her if she does not repent (Rev. 2:16).

II. THE KING'S CHALLENGE IS INFINITELY HIGH, DEEP, WIDE!

- A. His challenge is rebirth
 1. See things and people as God sees them realistically.
 2. Rejoice in the way God has chosen to make Himself known to man . . . rejoice that the kingdom of God and the revelation of God cannot be usurped and manipulated by the sophisticated, self-made, independent-of-God wisemen.
 3. Surrender to a child-like relationship with Christ . . . let His revealed Word be your only rule of faith and practice.

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- B. His challenge is that you allow His Word in you to conform you to the image of His Son.

HIS CHALLENGE IS THAT OF BUILDING CHARACTER . . . HOLY, TRUE, HONEST, INDUSTRIOUS, SERVING, LOVING CHARACTER.

THE CHALLENGE IS NOT TO DISCOVER A CURE FOR CANCER, SIT IN THE OVAL OFFICE, HIT 850 HOME RUNS IN A YEAR, OR BECOME GREATER THAN ELVIS. . . .

NO, THE CHALLENGE IS MUCH GREATER, MUCH HIGHER . . . AND IT IS YOURS AND MINE. . . . IT IS TO BE A PARTICIPANT IN THE REDEMPTIVE WORK OF ALMIGHTY GOD WHICH HE DETERMINED BEFORE THE DAWN OF TIME AND WILL CONTINUE THROUGHOUT ETERNITY!

III. THE COMPASSION OF THE KING IS PERFECT!

- A. He offers what all men and women seek. He promises what most never find . . . REST, REAL REST!

- B. HE PROMISES PURPOSE, FUFILLMENT, SATISFACTION, WHOLENESS.

THEN WHY ARE SO MANY CHRISTIANS SO RESTLESS, FRUSTRATED, FRAGMENTED?

BECAUSE THEY HAVEN'T PUT THEIR NECK TO THE YOKE OF CHRIST. . . . THEY HAVE BEEN LOOKING FOR A HEAVENLY BOSOM, AS PHILLIPS SAYS, INSTEAD OF A HEAVENLY YOKE!

Phillips says, "His (Christ's) understanding and sympathy were always at the disposal of those who needed Him, yet the general impression of his personality in the Gospels is of One who was leading men on to fuller understanding and maturity. So far from encouraging them to escape life He came to bring, in His own words, 'life more abundant,' and in the end He left His followers to carry out a task that might have daunted the stoutest heart. Original Christianity had certainly no taint of escapism."

The little orphaned, son-of-a-slave, George Washington Carver was teaching at Iowa State University when he got a letter from Booker T. Washington, president of a struggling Negro college.

"I cannot offer you money, position, or fame, . . . the first two you have. The last, from the place you now occupy, you will no doubt achieve. These things I now ask you to give up. I offer you in their place work—hard, hard work—the task of bringing a people from degradation, poverty, and waste to full manhood."

Of course, Mr. Carver took Booker T's offer, and the rest is history.

During the years Mr. Carver worked so long and hard and made so many great scientific discoveries he was offered what would now be millions of dollars in salaries to work for Thomas Edison, Henry Ford and many, many others. But Carver, chose to live in the South, living in relative poverty, wearing the same suit for forty years, forgetting to cash salary

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checks, forgetting everything but his complete dedication to helping his people.

Many people argued with him that he could help his people if he had all that money Edison and Ford offered him. He always answered, "If I had all that money I might forget about my people."

And on his tombstone were carved fitting words: "He could have added fortune to fame, but caring for neither, he found happiness and honor in being helpful to the world."

What are you doing with your opportunities. Jesus invites: Take my yoke upon you and learn of me . . . and you will find rest (purpose) for your soul.