

St. Mark.

11/33

Oakland

7135

Called 12 men - one of them Matthew.

Went to the house of Zacchaeus, treated him like a brother, fellow-citizen, a son, a servant. His philanthropy not an abstract but a personal attachment.

Taxes farmed out to highest bidder - he is turning parcel out ~~to~~ ^{to} all above that bid, he kept himself. Extortion, dishonesty, that trade. Riches a degrading class may become degraded. Hard for any man to live above the standard acknowledged by his own group.

Doubtly despised in Israel. Very object of a tax-collector reminded are parasites of the chains of emigrants about the world. No person of moral fibre would be seen holding intercourse with a Jew like him.

Went into the house of one of these outcasts. One of many entered.

Scandalous outrage upon decency, defiance of every rule of respectability, decorum.

Jesus loved them all - rich, poor, wise, foolish, refused to have to explain

stood like a stone wall - some may scratch it but Jesus

stands like a stone wall - some may scratch it but Jesus stands
- Heeds may not expect it, but it stands
- Gotten, but my work, but it stands

7. the eyes - easy to get to Jesus, but even widening circle - "founder
him?" "no more help the cure!" And forgotten with wounds of Roman

II. In His Dealing with Sin.

1. Some severe.

no allowance for frailty; no mitigating circumstances, temperance a law - a transgression, no more to be said.

Blessed if do well. Freely judgment, independent of M.
with woman sinner in adultery.

2. Some lax, false liberations.

like that, prepared to hear liberal judgments

Human weakness
error, mistake in decision
unprofitable constitution.

(a) Eli and his sons, Hophni and Phinehas. Boys would be boys.

3. Jesus. Standard high -

higher than any man ever placed it
- not human excellence but heavenly perfection
- "I will open windows of heaven" --
- Sermon on the Mount. Parity as righteousness on us
of grace, number, articles in the Articles, heaven

not do, all Jesus, was all tenderness for what was not Jesus.
Stand in divine respectness, more fathered, but compassed for
the revised, unjustly gentleness for human failures.

Profoundly disappointed, in dismay, bewilderment, never looked in
vain to him. Attractions to him.

Generally human goodness repels from it evil men. Evil men
share the solidity of the good as owls fly from the light.

But his is purity attracting evil. Heals, with his it goes in
in many matters around him. No words & phrases thought something
to him like such signs. Like draws like. Of those that stand before the
of the Obvious, because of some congeniality with evil.

They did crowd his steps. Saw a hope opening in a hopeless world.
the Son) was given standing among the lost.
His own predominant feeling, nature of the evil of human nature,
but for hope the Sins find it, restraining, the Sins stop.

So you know. To that crowd that shut out his voice, a little more,
& despise to collect it, a sign. But you, spiritually fainter,
hunger, & hunger for a voice of the master.

III. The Object of His Solicitation.

The outcast, the random, the sign. ^{think they}
not the well, but the sick. Not those who see but the blind.

His word "lost" - that agony centered in the expression,
Agency in proportion to the nature of the original given. A strange
mournful truth that the qualities which calculate to show are really
those which minister to the worst needs. God's highest gift is a talent,
beauty, feeling, imagination, power - they carry with them the possibility
the highest kind of the lowest hell. By that highest in you, you may be lost.

Outwardly, defiance, indignation, even of flesh and reproach
But inwardly that outward crest saw a hot lava stream of
anguish. The misery of having grasped the true light
the remorse of knowing they were not what they might have
(a) the story of the man asking our name. "The man you might
have been."

Christ's way of redemption, retraction, *personal*

Comes to the lost sign man's form.

[Sins and sinners to God are realities. Philologists, philologists,
sometimes write about a thing they call "sins" as if it were an
abstraction, discuss it in psychologistic, philological terms. No such
psychologistic discussion is the Bible. Sins & concrete reality, definite.
Sins are men's consciousness of them. Tell me your name,
address - one specimen of a sinner.]

Comes to the particular man in the form, to the particular man who
you know. Calls him by name. As if acquainted with him all his life.
Went to his house. For first time, felt not degraded, was intimate
you and you know. ^{not "what understanding"}
^{but "what love, change, life"} "The hell? give --"
Rev. 3: 20

A personal call to a personal session.

(a) "Here, here" - "answering to my name is joy."

- T. T. Martin.

[Faint, mostly illegible handwritten text follows, appearing to be a continuation of a letter or journal entry.]

04/26
03/69
2/52
1/16