

**THE FOUR TEMPERAMENTS,
CONTEMPLATIONS ON LUKE
IX. 51-62, DELIVERED ON
TRINITY SUNDAYS IN 1839**

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The four temperaments, contemplations on Luke ix. 51-62, delivered on trinity Sundays in 1839
by Friedrich Arndt

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FRIEDRICH ARNDT

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CONTEMPLATIONS ON LUKE ix. 51—62.

DELIVERED ON TRINITY SUNDAYS IN 1839,

BY FREDERIC ARNDT,

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LECTURE I.

THE CHOLERIC TEMPERAMENT.

"Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen."

"And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. And it came to pass, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me

first go and bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke ix. 51—62.)

THESE words form one of the most interesting portions of holy writ: they introduce to us four men of different characteristics, each requiring different discipline. If we look carefully we shall perceive that they represent four temperaments.

John, in the request, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" represents the choleric or fiery temperament.

The second, with his ready declaration, "Master, I will follow thee whithersoever thou goest," embodies the sanguine or volatile temperament.

The third, with his hesitating excuse, "Lord, suffer me first to go and bury my father," manifests the phlegmatic or tranquil temperament.

And lastly, the fourth, with his affected contradiction, "Lord, I will follow thee, but suffer me first to go and bid them farewell which are at home in my house," portrays the melancholic or morbid temperament.

The peculiar characteristics of each individual

are indicated by the predominance of one or other of these temperaments; though traces of one, or all the others may also co-exist. How necessary is it for all to know their own temperament, and to discern how Jesus deals with each specially and individually.

Our time to-day will be spent in a consideration of the choleric temperament.

First, what it is by nature; secondly, how Jesus sanctifies it.

I. The words of our text were uttered during the third year of our Lord's ministry, and after His transfiguration. (Ver. 28—38.) When with His disciples He set His face to go to Jerusalem, He chose to journey by the near and more retired way, through Samaria; and to avoid the noise and bustle of Jerusalem, sent His messengers, James and John, before Him to provide a place of shelter. He expected a friendly reception from the previous desire the Samaritans had manifested to be taught by Him during the days of His ministry at Sychar. (John iv. 40.) But now "they did not receive Him because His face was as though He would go to Jerusalem." (Luke

ix. 53.) "And they went to another village." The Jews and the Samaritans had long entertained hostile relations: the Samaritans, on account of their descent from the Israelites who remained behind after the Assyrian captivity, were regarded by the Jews as half heathens. The temple which the Samaritans had erected on Mount Gerizim, only served to perpetuate and increase their animosity. The hostility, intolerance, and religious hatred which mutually existed, appeared most conspicuous during the time of the festivals, when the glory of the Jewish ritual was at its height. Nothing, then, to the Samaritans, was more abhorrent than that He should be going to Jerusalem; "and they received Him not." "And when His disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" You see here the choleric temperament which presents both a good and an evil side. Was not their anger prompted by a high and holy principle? Was it not revolting that the Samaritans should refuse the common rites of hospitality to Him, "who came not to be ministered unto, but to minister," when the smallest expression of love