

**THE TEACHINGS OF JESUS
CONCERNING WEALTH:
REVIEWED IN THE LIGHT OF HIS
ENVIRONMENT AND COMPARED
WITH HIS CONTEMPORARIES**

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The Teachings of Jesus Concerning Wealth: Reviewed in the Light of His Environment and Compared with His Contemporaries by Gerald D. Heuver

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GERALD D. HEUVER

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**The Teachings of Jesus
Concerning Wealth**

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

THE TEACHINGS OF JESUS CONCERNING WEALTH

REVIEWED IN THE LIGHT OF HIS ENVIRON-
MENT AND COMPARED WITH HIS
CONTEMPORARIES

PART OF A DISSERTATION SUBMITTED TO THE FACULTY OF THE
GRADUATE DIVINITY SCHOOL, IN CANDIDACY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF NEW TESTAMENT LITERATURE AND INTERPRETATION)

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PREFACE

This little volume is part of a thesis submitted to the Divinity Faculty of the University of Chicago in candidacy for the degree of Doctor of Philosophy. As originally submitted, it contained also a study of the teachings of the apostles and the early fathers. The omission of this from the present publication is due to the author's desire to study it more thoroughly. On the basis of investigations already made, however, he feels justified in saying that the interpretation of the teaching of Jesus by the earlier fathers is in substantial accord with that set forth in this treatise. Certainly not until the latter part of the third century do divergent interpretations appear.

The thesis is offered to the public in the belief that there is still room and need for a further exposition of the subject of which it treats. The problems of property are very perplexing, and their solution is vital to national welfare. Any help in it that might be had from Jesus, the Christian world should eagerly receive.

Thus far the attitude of Jesus to property has not to any great extent received the attention of specialists in English-speaking countries. The discussions of the subject by Professor F. G. Peabody, in his book "Jesus Christ and the Social Question,"

by Professor Shailer Mathews, in his "Social Teaching of Jesus," and by Dr. E. T. Root, in his work, "The Profit of the Many," are all very helpful, but are rather brief. The very able work by Dr. Christian Rogge, "Der irdische Besitz im Neuen Testament," the more popular discussion of the subject by Dr. Abraham Kuyper in his monograph, "De Christus en de Sociale Nooden," and the recent publication by Professor O. Holtzman, "Jesus Christus und das Gemeinschaft Leben der Menschen," are not generally accessible to English readers.

The treatise is almost wholly based upon original sources of information. This explains the scarcity of its references to the modern authorities. A rearrangement of its material since its acceptance as a thesis has been made in order to make it more readable. Instead of retaining the historic it has been given a topical form.

The author desires to acknowledge his indebtedness to Dr. Christian Rogge, whose work, especially where it touches on questions of criticism, is as sagacious as it is original. He also wishes to express his obligation to Professors E. D. Burton and Shailer Mathews, whose suggestions and criticisms he found invaluable.

That the discussion in the treatise may cast some light upon the subject in hand, and that its deficiencies and errors may stimulate others to write more masterfully on it, is the sincere hope of the author.

INTRODUCTION

Unto what is the kingdom of God like? It is "not eating and drinking." It does not consist in externalities. It is "righteousness and peace and joy in the Holy Ghost." It is inwardness, not outwardness. It is like unto leaven hid in a great measure of meal. But the kingdom must come to visibility, just as the leaven does. If the leaven stay hid in the meal, it is not leaven. If the kingdom do not come to outwardness, it has no inwardness. "In the world, yet not of the world"—this is the perpetual fact of the kingdom of heaven; not conforming to the world, but transforming it—this is the kingdom's law of operation.

Now, to help keep these balances and to help obey this law, it must be an immeasurable advantage to get "back to Christ" in this historic sense, that we view Christ as He actually lived among men day by day; that we get Him before the mind in the precise setting of His time; that we see just what conditions—social, ceremonial, civic, and personal—He daily faced, and how He met those conditions.

Was He a theorist, exploiting views so far away from the realities or possibilities of life, that He was utterly unpractical and impracticable? Was He a