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THE MAN OF GALILEE

OR

THE LIFE AND TEACHINGS OF JESUS



THE PENTECOST EDITION

OF

THE MAN OF GALILEE

OR

THE LIFE AND TEACHINGS OF JESUS

ARRANGED FOR CONVENIENCE OF STUDY INTO FIFTY-TWO LESSONS

By

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*To the Memory of
Father and Mother*

*AUGUSTUS D. RUSSELL
MOLLIE BLASSINGAME RUSSELL*

and

*Mother of my Wife
SARAH ELIZABETH CARTER*

*this little volume
is dedicated*

*They loved and served
The Man of Galilee*



THE MAN OF GALILEE
The Man Everybody Ought to Know.

“But Thee, but Thee, O sovereign Seer of time,
But Thee, O poet’s Poet, wisdom’s Tongue,
O perfect Life in perfect labor writ,
O all men’s Comrade, Servant, King, or Priest,—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture’s grasp, or sleep’s or death’s,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?”

—*Sidney Lanier.*

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P R E F A C E

THIS HANDBOOK has been prepared with the hope that it may encourage many to undertake a systematic study of the life and teachings of Jesus. The purpose is to furnish a suitable help to classes that desire a somewhat comprehensive course in the life of Christ. It offers a connected story of Christ's earthly career as narrated in the four Gospels. The events are followed in their chronological order.

The effort is made to give such historical, geographical and explanatory helps as the student may need. In such a course we feel that it is more important for the student to get the historical records before him and to see Jesus in action as a living, working personality than to devote too much time to the exegesis of particular passages. However, explanatory notes have not been omitted, and we feel that those given will serve to illuminate most of the more difficult texts encountered. The list of questions given at the end of each lesson is expected to assist the student in the preparation of the lesson as well as the teacher in teaching it. Reference readings and research work may be assigned by the instructor when the book is used by seminary classes, colleges, high schools and for young people's training classes; but for other study classes the materials of the text will be found sufficient. By keeping the outline constantly in mind, at least the general headings; and by a careful study of the map of Palestine, with occasional map drawings and sketches of the journeys of Jesus the various incidents will stand out more vividly and the story as a whole will grow up constructively in the mind. Under each topic the references are given to the Gospels treating it. This is followed by a condensed paraphrase weaving together the various narratives. The Scripture texts as far as possible, should be committed to memory.

In using this volume as a text-book it will be well to keep in mind the general plan of the book as outlined on pages 18 and 19. The further division of the book into fifty-two lessons is for the convenience of classes which expect to give a year to the course. Should a group wish to cover the ground in less time, two or more of the "lessons" may be combined into one. On the other hand, for a class meeting more frequently than once a week and wishing to go into the subject more exhaustively, a smaller portion than a "lesson" may be assigned by the instructor. The topic is the fundamental unit. As many topics as the class needs to handle may be assigned for each lesson. The frequent use of memory drills is recommended to instructors of young people. They will enjoy the drills and by fixing the topics and the Bible stories firmly in mind will come to have the feeling of mastery.

It will be observed that the lessons are shorter in the first part of the book. They were made so in order to give the teacher an opportunity to

assign portions of the Introduction as a part of the lesson. Study classes that do not wish to observe the 52-lesson plan may find it desirable to have several lessons on the materials of the Introduction before taking up the body of the book. The materials following lesson 52 may be used in connection with the Introduction or taken up later according to the program of the instructor. "Jesus the Teacher," for instance, (pages 175-178) might be taken up in connection with the study of the Sermon on the Mount.

The primary object of this course is to make attractive the study of the most absorbing of all biographies. It seeks to place within easy reach of the student materials required for the mastery of the subject. A term of weeks or months, or, better still, a whole year, spent in the pursuance of such a course cannot fail to bring a rich fruitage into the life of every conscientious learner. Surely there is no theme that merits more attention and effort toward its mastery than the life and gospel of the Man of Galilee.

At this particular time, when the thought of the Christian world is centering upon the Pentecost of the year 1930 and its proper observance, what more fitting thing can we do than to place ourselves in the company of Jesus and follow his steps in Palestine as did his first disciples? Thus may we truly "prepare for Pentecost in the spirit of Pentecost."

The Author sends forth this little volume with little claim to originality, for he has drawn from many sources. Yet he knows of nothing in the field that handles the subject in the particular manner he has adopted. His experience with seminary classes and adult Bible classes leads him to believe that this treatment will make easier the task of understanding the genius of the New Order ushered in by the Great Galilean. He will be happy if it can be used to further the interests of the kingdom of our Lord and Savior Jesus Christ.

W. R.

Lexington, Kentucky,
April 13, 1928.

INTRODUCTION.

HISTORICAL BACKGROUND

As a good background for the study of the life of Jesus the student needs not only an acquaintance with the social, religious and political life of the Mediterranean world of His day, but a knowledge of Old Testament history and of the intervening period that separates it from the New, especially the struggles of the Maccabees against their political rulers. We must leave this extensive field to courses in general history and the history of the Jewish race.

Herod the Great was about to end his reign of 37 years as King of Palestine (40-4 B. C.) when Jesus was born. He was the son of Antipater, the Idumean, who had assisted Cæsar. Antipater was rewarded by being made procurator of southern Palestine. He was assisted by his sons, Phasaël and Herod. The Jews hated these Idumean princes and continually plotted against them. Phasaël was made governor of Judea and Herod was to subdue Galilee. After a difficult struggle with the robbers and Zealots he succeeded in restoring peace there but was summoned before the Sanhedrin at Jerusalem for slaying some Jews. Hyrcanus, the Jewish priest, pretended to befriend him and advised flight. Herod went to Damascus and secured the Governorship of Coele-Syria and Samaria, then threatened Jerusalem. Antony added Judea to his territory. Cleopatra befriended him.

Antigonus, the son of Aristobulus II who had been conquered by Pompey and nephew of Hyrcanus the priest, sought aid of the Parthians to regain the throne. The Parthians sweeping southward captured Jerusalem (40 B. C.). Phasaël was persuaded to leave the stronghold and was imprisoned, but Herod fled to Rome and obtained from Antony and Octavius the appointment as king of Judea. This was confirmed by the senate. In the meantime Antigonus, supported by the Parthians ruled in Jerusalem. Jealous of his uncle, Hyrcanus, he bit off his ears to unfit him for the high priesthood. Phasaël, betrayed, took his own life.

Herod returned to Judea and subdued Antigonus. At the battle of the Euphrates the Parthians were defeated by the Romans. By 37 B. C. Herod is the real ruler and marries Mariamme, the Asmonean princess, a granddaughter of Hyrcanus, to unite the two families; but his troubles are only increased thereby. When Antony was defeated at Actium Herod succeeded in winning the good will of Octavian, who became the Emperor Augustus. Herod was now ruler of about all of Palestine (37-4 B. C.). He was a vigorous warrior and ruler and the country prospered during his reign. He was a great builder. Jerusalem, Cæsarea, Samaria, Antioch and other places were adorned with temples, aqueducts, palaces and colonades. He knew how to be both cruel and generous. Those he suspected of plotting against him,

or were in the way of his ambitions, were destroyed without mercy. He put to death his wife Mariamne, her mother, Alexandra, three of his sons, and many others. The two sons of Mariamne hardly deserved their fate, but Antipater, who fendishly laid so many plots, and who tried to poison his father, richly deserved to be made to drink the poison himself. Herod died near the Dead Sea of a loathsome disease in March or April, 4 B. C.

When Herod the Great died his kingdom was divided into tetrarchies. Archelaus (4 B. C. to 6 A. D.) a son, was made tetrarch of Judea, Samaria and Idumea. He was a poor ruler, weak, barbarous, tyrannical. Another son, Herod Antipas (4 B. C. to 39 A. D.) was tetrarch of Galilee and Perea. He inherited more of the ability of his father. This Herod will be remembered in history because he put John the Baptist to death and allowed Jesus to be mocked. He was corrupt in morals. As the result of divorcing his first wife, the daughter of Aretas the king of Arabia, to marry Herodias, wife of his half-brother, Philip I, he brought on a war with his father-in-law which had for Herod disastrous results.

Philip (4 B. C. to 33 A. D.) another son of Herod, ruled the tetrarchy north of Perea including Batanea, Trachonitis, Auranitis, Gaulanitis, and Ituria. He was a modest, quiet man, careful for the interests of his people and sought no special favors of Rome. He married his niece Salome, daughter of Herod Philip and Herodias, soon after her fateful dance before Herod Antipas (Mk. 6: 14-28).

Archelaus did not please the Jews and was continually having trouble with them until finally their protests caused him to be banished to Gaul and a procurator was appointed to rule the province. The procurators of Judea were given both military and judicial powers. All cases where Gentiles were tried came before them. Coponius (6-9 A.D.) succeeded Archelaus. Then followed Ambivius (9-12 A. D.) Rufus (12-15 A. D.), Gratus (15-26 A. D.) and Pontius Pilate (26-36 A. D.). One of the first acts of Gratus was to depose Annas from the high-priesthood and appoint Eleazer to the office. After about a year Eleazer was replaced by Simon and Simon was deposed to make room for Caiaphas (18-36 A. D.). The Zealots were active in fomenting trouble.

Under Pilate the people suffered greater miseries than under Herod or his successors. Taxes were burdensome; violence, robberies and insults common. Disregarding the religious feelings of the Jews he tried to bring the Roman standards into Jerusalem by night. He set up votive shields in the temple and trampled down the people when they protested. Philo says, "He was a malicious and furious man, unwilling to do anything that he thought would please his subjects." Agrippa I calls him a man "of unbending and recklessly hard character." His cruel repression of an uprising in Samaria in behalf of a false Messiah led to his recall. Stunned by the disgrace tra-

dition says that he went to Switzerland and committed suicide from the mountain that bears his name, Mt. Pilatus.

GEOGRAPHICAL BACKGROUND

The travels of Jesus during His active ministry seem to have been confined to a narrow region of country, roughly 50 miles wide, east and west, and not more than 140 miles in length, north and south. Within this restricted area, however, there were great diversities of soil, crops, climate and people. Perhaps nowhere on the globe could there be found a wider range of fauna and flora, or more pronounced differences in climatic conditions than here. From the snow-clad heights of Hermon to the blistering shores of the Dead Sea; from the fertile, populous valleys of Galilee to the desolate wilderness of eastern Judea one may pass without getting out of the track of the Son of God.

The land of Galilee where Jesus grew up was by no means an out-of-the-way place. Though far from Rome, it was so situated that from very early times, the great caravan routes connecting Egypt and the West with the East—Syria, Assyria, Persia—ran through it; and from Tyre and Sidon had gone ships to all parts of the maritime world. The Plain of Esdraelon had for many centuries been "the battle-ground of the nations." Frequent contact with caravans and armies, the imposition upon them of the laws and institutions of many conquerors of the land, and more than all else, the planting of Greek cities in the territory about the Lake of Galilee, had forced upon the people of Galilee a close contact with foreign customs, Greek ideas and familiarity with the Greek language. This closer contact with the outside world explains how Galilee had been more liberalized and possessed less of the narrow provincialism than her southern neighbor, Judea.

If we consider the geographical environment of Jesus from the merely human standpoint we must realize that it was favorable for such a career as His was to be. On the streets of Nazareth and on the highways nearby He saw much of the world. From the hill on which His village was built He could see the waters of the Mediterranean, the snows of Hermon, the fields and orchards of Esdraelon, and the general contour of most of the regions He was one day to seek to evangelize. The journey to Egypt was made when He was a young child. When He left the historic land of the Nile He was probably not younger than two nor older than four years. Young though He was it is not unreasonable to suppose that He retained in memory several vivid pictures of that remarkable country. A precocious child is quite alert at the age of three or four. Possibly His eyes beheld the pyramids and some of the great temples and monuments of antiquity. Later He visited

many places of historical interest—Tyre, Sidon, Cæsarea-Philippi, Shechem, Jericho, Jerusalem—that must have stirred emotions in His breast other than that of compassion for their sin-distressed inhabitants.

PROVIDENTIAL PREPARATION FOR THE CHRIST AND HIS GOSPEL

Let us notice some of the factors that appear to be Providential means for the coming of Christ and the spread of His gospel over the earth.

1. *The Jewish Race*, for ages holding to a knowledge of God and disciplined by contact with the great nations of the earth, constituted a “prepared people”, chosen to make ready the way.

2. *The Hebrew Scriptures*, giving the inspired utterances of the great prophets, priests and sages of the race, especially embodying a hope of deliverance from their enemies and of being a blessing to the world through a promised Messiah. This hope became the great passion of the race as the time of the Christ drew near.

3. *The Dispersion of the Jews* placed Jewish colonies in many lands and made possible the erection of synagogues, with the consequent dissemination of the Hebrew conception of God in all of the leading cities of the Mediterranean world, thus facilitating a rapid spread of the Gospel.

4. *The Widespread Use of the Greek Language and Certain Elements of Greek Culture* over the earth through the conquest of Alexander and the efforts of colonization by his successors. This gave a suitable language for the expression of religious thought. The Old Testament scriptures were translated into Greek and the New Testament books were written in that most flexible and exact of languages.

5. *The Unifying Influence of the Roman Empire* which exercised rule over the nations of the western world, giving uniform laws, general education, order, peace and protection, and intercourse among all parts of the empire by means of a system of military and commercial highways, ports and docks for shipping.

6. *The Wide Separation of the Social Classes*—patricians, plebeians, slaves—made easier an entrance of the gospel from the base of the social pyramid, since the lower classes would be more receptive to a gospel that had a leveling tendency upon society and offered them relief from some of their burdens, elevating them to a place of respectability and influence through its teaching of the Brotherhood of man and the Fatherhood of God.

LITERARY SOURCES FOR THE LIFE AND TEACHINGS OF JESUS

SOURCES OF INFORMATION OUTSIDE THE CANONICAL SCRIPTURES.

Outside the New Testament Scriptures there is little information concerning the life and teachings of Jesus. While Jesus lived he did not attract much attention beyond the limits of Palestine. His active career was very brief and confined to a small territory. From the standpoint of the Romans he lived in an obscure corner of the world. It was about three-quarters of a century before the Roman historians began to make mention of him, and then only in brief references. Tacitus, Pliny the Younger and Suetonius have occasion to speak of him and his followers.

Josephus, the Jewish historian of the first century, while barely making mention of Jesus, tells of the death of John the Baptist, and gives much valuable information concerning the Jews, confirmatory of the Gospel records. The Targums and the philosophical works of Philo are important for background purposes. Jewish writers produced a number of books during the first, second and third centuries. They are mainly apocalyptic and reflect the tendency to look for cataclysmic changes in the order of world events. "The Apocalypse of Baruch," "IV Ezra," "Apocalypse of Zephaniah," and "II Enoch" belong to this class.

There are numerous uncanonical books by Christian authors which have come down to us from the early centuries. They may be read with profit though their stories are often absurd and untrustworthy. Many of them are falsely attributed to an apostle or a New Testament character, and hence are called "pseudepigraphical" books. They appeared from the first to the third century. Of this list may be mentioned: "Gospel of the Hebrews," "Gospel of Peter," and "Sayings of Jesus."

The writings of the Church Fathers are in a different class and go to show how well established were the prevailing teachings at an early day. Yet Justin Martyr, Clement of Rome, and the rest, add little to our information, gathered from the scriptures.

II.—THE CANONICAL BOOKS OF THE NEW TESTAMENT OUR CHIEF SOURCE.

It is to the 27 books of the New Testament, approved by the church as inspired and canonical, that we must go for the authentic records of the life and doctrines of Jesus. All of them have to do with the Christ and the church He founded. Together they make the complete composite picture. Paul's Epistles give us many statements concerning the life and character of Jesus. Some of his writings are thought to antedate our earliest Gospels.

The Canonical Gospels are our principal source, however, for the detailed account of Jesus' life and labors, and will furnish the basis for our studies in this course. Some materials will be drawn from The Acts.

In order to get a connected story it is necessary to combine the four Gospels, for each has some material peculiar to itself. The three which head the list in our Bible are called Synoptics because they "view together" the life of Jesus. John stands apart with much less in common with the others.

The first Gospel is attributed to Matthew an apostle of Jesus who also bore the name of Levi. In its present form it is probably not as old as Mark. Papias, a writer of the first half of the second century, says that Matthew drew up a collection of sayings of our Lord in the Hebrew and that everyone translated these "sayings" as he was able. Some suppose that our present Matthew is an abridgement of that "Logia" in Aramaic.

The Gospel of Matthew was written for Jewish readers. Forty quotations are taken from the Old Testament prophets to show that Jesus was the Messiah. Jesus is the Teacher, the great Rabbi, and more of His sayings are found here than in any other book. Matthew classified his materials "logically rather than chronologically." Jesus is presented as the King of the Jews, the prophet with a new message, and the lawgiver of a new and spiritual code.

Mark is by many regarded as our oldest Gospel. Prof. C. C. Torrey, of Yale dates it 39 or 40 A. D. The writer, John Mark, is said to have received his story from Peter. He wrote for the Romans, it seems, and endeavored to give the Gentiles a brief, vivid picture of the stirring scenes in the life of the Lord Jesus. His story moves forward with an unlagging interest. Jesus is a man busy at work, the healer, the friend, the humanitarian. Mark's is the evangelistic Gospel. He is concerned with the acts of his Hero, not so much with His words or doctrine. Kent says, "Three-fourths of the Gospel of Matthew is practically a duplicate of Mark, and eleven-twelfths of the entire Gospel of Mark is reproduced in the same or in a slightly variant form in Matthew. With three or four exceptions, Matthew quotes, either wholly or in part, every narrative found in Mark. If the Gospel of Mark were to be lost, nearly three-fourths of it could be found in or reconstructed from Luke. The material found in Mark but not in Matthew or Luke represents less than an ordinary chapter."

Luke, the Gentile companion of Paul, wrote for Gentiles, having especially the Greek point of view. He was a man of culture, being a physician; has a superior style as an author; and, as would be expected, uses many medical terms. His historical pictures are more complete; his parables excel in beauty; his use of poetry, prayers and hymns of praise is characteristic. Like Mark he shows a broad, humanitarian spirit. He shows a sympathy for the rich and poor. His is the social Gospel. Luke is not always chronological. He sometimes transposes the saying of Jesus, apparently, and is indefinite as to times and places. Luke's two books, dedicated to Theophilus, the Gospel and The Acts, are invaluable as historical documents, giving us the completest biographies we have of Jesus, Peter, Paul and other champions of the

faith. As Acts was written about the year 62 it is probable that the Gospel appeared a year or two earlier. Mark and Matthew probably were written between the years 40 and 60 A. D.

John was the last of the four Gospels to appear. The year 96 seems to be the favorite date to which this great book is assigned. Though John's book lacks literary finish and perhaps chronological unity, it is, nevertheless, the most profound in thought and most philosophical of all the books. The writer conceives of Christ as the eternal Word, the Bread of Life, the Light of the World, the Lamb of God. "Life," "light," "love," are three of his much used words. The principles he stresses are universal, spiritual and applicable to all times. He wrote for the church. The book is suited to the mature mind. There is more of the controversial and doctrinal in it than in the Synoptic Gospels; also more of the devotional element. There is nothing in the book to indicate that the author sought to fill the gaps in the story left by the earlier writers, though he does supply some additional data. We have here an aged disciple giving us the impression he had retained through the years of his Master who had loved him—a tender Memoirs of his adored Savior.

Comparing the Gospels as to the method of treatment of subjects, McGarvey observes that Matthew reports 21 miracles, not counting the resurrection of Jesus, 15 parables, and 19 formal speeches, including parables. Mark gives 14 miracles, 7 parables, and 15 speeches. Luke reports 30 miracles, 21 parables and 25 speeches. John recounts only 6 miracles, 3 parables and 9 speeches. He further points out that Mark devotes the greatest amount of attention to Galilee; John the least; John the greatest space to Jerusalem; Matthew the least.

THE JEWISH RELIGION OF JESUS' DAY

The trying experiences of the Jewish people since the Captivity had deepened their faith in the idea that they were God's chosen people preserved for a great final triumph over their enemies. The darker the times the brighter the messianic hope. God had revealed his plans and promises in their cherished Scriptures. Slavishly they sought to keep the letter of the law though often missing the spirit. A legalistic view of man's relationship to God made the form of worship everything and salvation a matter of debt and not of grace. Their Jehovah was a holy God but His name had come to be so awe-inspiring that it must not be pronounced by human lips. His being was so transcendent that mediating angels, or demiurgia, must bridge the gap between Him and His creatures on earth.

The *Essenes* were the most extreme sect of Jesus' day. Their party began about the middle of the second century before Christ. They taught

exaggerated ideas of defilement; renounced marriage for fear of defilement; forbade animal sacrifices, lest the blood of beasts should offend the transcendent Deity; practiced monastic life; prohibited oaths; held to strict observance of the Sabbath; gave allegorical interpretation of the Scriptures and depended much on the mediation of angels.

The *Zealots* were likewise partizans of extreme views. They were the successors, in a sense, of the *Pious* of the days of the Maccabees. The dying Mattathias had said to his followers: "Be zealots, my sons, for the law, and give your lives for the covenant of your fathers." But it was especially as a measure against the enrollment of Quirinius (6 A. D.) and his system of tithes enforced upon the Jews that the new Zealot party was formed with Judas of Gamala at its head. Their motto was: "No lord but Jehovah; no tax but the temple tax; no friend but the Zealot." They favored a political, social and economic revolution. They expected the Messiah to spring up from somewhere and lead them to victory. They gave the procurators much trouble, causing frequent tumults. Theudas the Egyptian (45-46 A. D.), stirred up the masses against Rome as Judas had done.

The *Pharisees* were the most influential party in the days of Jesus. Pharisees were Separatists. Their history dates from the third century before to the second or third century after Christ. They wished for the kingdom but did not believe in revolutionary methods as did the Zealots. They were strict legalists, staunch supporters of the synagogues, believed in angels, a general judgment and a bodily resurrection. After death was a paradise and a torment. The Messiah was expected to come with power and glory and sit upon the throne of David forever, taking vengeance upon the enemies of the Hebrews with conquering armies, the righteous living and the worthy dead were to share jointly in the blessings.

The *Sadducees* were influential but fewer in numbers than the Pharisees. Most of the priesthood and some of the prominent Rabbis belonged to this sect. They were not so averse to foreign ideas and frequently were ready to compromise with the Romans as they had done with the Ptolemies and Selucids. They did not rally to the support of the Maccabean party. The Sadducees were skeptical and worldly-wise, rejecting the doctrine of the future life and denying the existence of angels and spirits. They were less given to allegorizing the scriptures than the Essenes or Pharisees.

The *Herodians* were even more broad-gauged than the Sadducees. They were very lenient towards foreign innovations, upholding Herod in his introduction of Roman customs and architecture. The Herodians were really more a political than a religious party.

The Jewish religion of Jesus' day functioned in two ways. There was, in the first place, the national, or state religion. From the time of the Exile a second form had appeared with the adoption of the synagogue system.

The state religion centered about the temple at Jerusalem. Daily prayers and sacrifices were offered morning and evening. Also from the earliest times three great annual feasts and the Day of Atonement were observed. They were the Passover, Pentecost and Feast of Weeks or Harvests. Later the three lesser feasts were added, namely: Trumpets, Dedication and Purim. All these were national gatherings. The Samaritans had their temple at Mt. Gerizim.

The synagogue served as a local place of worship. No sacrifices were offered there but the people assembled on the Sabbath day for prayer, the singing of the Psalms, the reading of the scriptures and talks, or expositions of the scriptures and homilies. During the week the young were taught at the synagogue school. Thus both young and old received instruction there. Many synagogues had sprung up in Palestine and in all portions of the world where Jews had gone through the Dispersion. Rabbinical writers claim there were as many as 480 synagogues in Jerusalem. Several are referred to in the New Testament (Acts 4: 9, 10). Proselytes and Gentiles were permitted to attend, but there was a wall to separate the Jews from the Gentile worshippers.

HELPFUL BOOKS ON THE LIFE AND TIMES OF JESUS

HARMONIES OF THE GOSPELS.

Robertson, *Harmony of the Gospels*.

Stevens and Burton, *Harmony of the Gospels*.

HISTORICAL GEOGRAPHIES.

Calkin, *Historical Geography of Bible Lands*.

Smith, *Historical Geography of the Holy Land*.

McGarvey, *Lands of the Bible*.

INTRODUCTION TO THE GOSPELS.

Weiss, *A Manual of Introduction to the New Testament*.

Burton, *A Short Introduction to the Gospels*.

Moffatt, *Introduction to the Literature of the New Testament*.

Lubbock, *Special Characteristics of the Four Gospels*.

LIVES OF CHRIST.

Andrews, *The Life of our Lord*.

Stalker, *Life of Jesus Christ*.

Farrar, *The Life of Christ*.

Edersheim, *The Life and Times of Jesus the Messiah*.

THE TIMES OF JESUS.

Shurer, *The Jewish People in the Time of Jesus Christ.*

Fairweather, *The Background of the Gospels.*

Riggs, *History of the Jewish People During the Maccabean and Roman Periods.*

Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament.*

COMMENTARIES.

On MATTHEW; Allen, Broadus, McGarvey, Gibson.

On MARK Maclear, McGarvey, Chadwick, Bruce.

On LUKE Plummer, Farrar, Burton.

On JOHN; Hovey, Johnson, Wendt, Dods.

BIBLE DICTIONARIES.

Hastings, *Dictionary of the Bible; Dictionary of Christ and the Gospels.*

Schaff, *Bible Dictionary.*

OTHER BOOKS.

French, *Christ in Art.*

Trench, *Notes on the Miracles.*

Kent, *The Life and Teachings of Jesus.*

Harnack, *Sayings of Jesus; Luke the Physician.*

The Life of Christ in Outline

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SECTION II. Appearance to Saul of Tarsus after the Ascension

LESSON 1.

Date_____

THE PURPOSE OF THE GOSPELS

DEVOTIONAL READING, Heb. 1. 1-14.

The Gospels were written to produce faith in Jesus Christ as the Savior of the world. Observe the sincerity, candor, and painstaking efforts of the writers.

PART I—THE PRIVATE LIFE OF JESUS

The thirty years of quiet development prior to His ministry.

(From about 6 B. C. to about A. D. 26)

The historical records which set forth the thirty years of private life of Jesus are important factors in establishing that body of evidence upon which rests our faith in Jesus of Nazareth as the Christ, the Son of the living God. They show how, in the fullness of time, God sent forth His Son, born of woman, living under the law and obedient to the constituted authorities of the home, the church and the state, He grew to maturity enjoying the favor of God and man. They show how He satisfied a correct and spiritual interpretation of the scriptures as to the place and manner of His birth, as to lineage and character and as to the mission He served.

This period in the life of Jesus is of especial interest to the young. The stories of the infancy and childhood may become indelibly stamped upon the memory of the child at a very early age and have much to do in building up a simple and natural faith, in producing admiration and love, and in affording a strong stimulus to right conduct. We are indebted to Matthew and Luke for these priceless narratives. The other two Gospels deal wholly with the public career of Jesus.

It is the purpose of this series of lessons to keep the life story of Jesus before the student in its entirety. The seven parts represent seven periods in His developing life and labor. The significance of this division of his career will be appreciated as we proceed in our studies.

Section 1. The Introductory Statements

1. WHY THE GOSPELS WERE WRITTEN. Lk. 1:1-4; Jno. 20:30,31.

(1) *Luke's Reason as stated in his Preface.* Lk. 1. 1-4.

Since many narratives had been written concerning Jesus based upon the information of eye-witnesses, it seemed fitting that another should be written by Luke to his friend Theophilus. He had taken pains to trace accurately to their source the stories that had been handed down so that he could confirm the information previously communicated.

Luke (Lk. 1. 1.) probably had in mind the Gospels of Mark and Matthew as well as others which have not come down to us. Perhaps most of the narratives were fragmentary and some writers had seemingly not been so

painstaking as Luke in investigating their sources. John, of course, had not yet written his Gospel. As the companion of Paul, Luke had been in Palestine and had met many of the immediate disciples of Jesus. He was probably at Caesarea where Paul was in prison when his book was compiled. He proposed to set forth in an orderly way the facts he had gathered. His words need not be construed to mean that he always followed the strict chronological order.

Theophilus (1, 3 of Acts 1. 1) to whom he also addresses his later book. The Acts, is styled "most excellent", implying a man of honorable rank. Possibly he was a Greek holding office under the Roman Government. The word means "lover of God", and in a sense the work is written for every lover of God.

(2) *John's Reason for Writing.* Jno. 20. 30, 31.

John indicates that the purpose he had in mind in telling of the marvelous works of Jesus was to produce faith in him as the Son of God, that through faith salvation might be procured. He selects a few of the many "signs" wrought by Jesus.

Observe whether the other two Gospels, Matthew and Mark, have introductory sections.

2. THE PROLOGUE TO THE GOSPEL OF JOHN. Jno. 1:1-18.

(Probably written in Asia Minor, about 96 A. D.)

In the beginning the Word, associated and identified with God in creation, became flesh and dwelt among men, so that they might behold the glory of his light and find life in him. Yet some apprehended not the light and his own people, the Jews, rejected him. John came to bear witness of him. Moses had given the law but grace and truth was in Christ Jesus, as the only begotten Son of God, come to show men the Father.

Notice that John sees the Incarnate Christ as the Word (Logos, Reason or Expressed Thought) of God in existence before the creation of matter and as participating in the process of creation. The Word of God is the potential agent of thought just as a man's word is potential when he commands and when he states a truth. The Logos idea was not altogether new to the thinkers of the late New Testament period; but the use of this subtle term with a definite limitation to Christ is a contribution of John. The Logos is the eternal purpose of God now definitely embodied in the person of the Messiah.

3. THE TWO GENEALOGIES OF JESUS. Lk. 3:23-38; Mt. 1:1-17.

The Genealogies of Jesus Christ, the son of David, the son of Abraham.

Both genealogies show that Jesus belonged to the Davidic line. Luke gives a list of 76 names reaching back to Adam, "the Son of God." Matthew divides his list into three sections with 14 names each, except that David's name is included in two sections.

(1) *The Ancestral Line from Abraham to Jesus.* Mt. 1. 1-17.

Notice that Matthew considers two names especially important in the list, those of David and Abraham, since the promises rested peculiarly in them. He also mentions two Gentile women through whom the line of promise case, Rahab and Ruth.

(2) *The Ancestral Line from Adam to Jesus.* Lk. 3.23-38.

Writing for Gentile readers Luke goes back to Adam, man's common ancestor, and recognizes him as the "offspring of God." (See Acts 17:28,29)

The Two Genealogies. The difficulties in regard to the genealogies largely disappear when we bear in mind the following facts:

(1) It is best to take both of the records as being those of the ancestral line of Joseph, as they profess to be. Mary seems to have been of the line of David (Lk. 1:32) and it is possible, but not very probable, that one of these tables traces her blood line. The purpose of the writer in each case seems to be to give the genealogies which prove that Jesus was heir to the throne of David; and it is quite evident that if Joseph was heir to the throne, then his oldest son would inherit after him. Jesus, born in wedlock, was the legal heir of Joseph, whether his natural son or his foster son.

(2) As men in those days often had two names, no argument should be based on the fact that many of the names in the two lists do not correspond.

(3) It must be remembered that many omissions are made in the list, and this will account for the dissimilarities. It is evident, for instance, that Matthew omitted such well known names as Joash, Amaziah, Abdallah and Jehoia-kim from his list. See 1 Chron. 3: 11-16; 2 Chron. 22: 25, 36.

(4) The word "begat" is used indefinitely and may be used of grandfather (male ancestor) as well as father.

(5) When Matthew selected fourteen names from each period it was enough links to prove the chain. It is evident he omitted some names that Luke used. Luke probably omitted some also.

Summary of the Lesson. Name the topics included in this lesson. What Gospels are represented? Discuss the sources of information, concerning the life of Jesus. (See the Introduction to this book). Show how the Gospels are especially valuable to the church. What may be inferred as to the number of narratives extant when Luke wrote and as to the character of some of them? What is known of Theophilus? Discuss John's treatment of the Incarnation under the Logos idea. What problems arise in regard to the two genealogies? Why did the Jew keep his family tree so carefully? What bearing might the Messianic hope have on it?

(FOOTNOTE)—The Scripture quotations in this book are from the American Standard Revised Version, used by permission of the owner of the copyright, Thos. Nelson and Sons. We recommend this version as the best available translation of the Scriptures.

LESSON 2.

Date _____

FORETOKENS OF THE COMING ONE

DEVOTIONAL READING, I Pet. 1.3-12.

How the coming of the forerunner and of the Messiah were announced by an angel. Observe how natural incredulity is changed to faith by convincing evidence.

Section II. The Annunciations.

1. GABRIEL ANNOUNCES TO ZACHARIAS THE PROMISE OF
A SON. Mk. 1:5-25.

(Temple at Jerusalem, about 7 B. C.)

Zacharias the priest, whose wife was named Elisabeth, a very righteous man now stricken in years, was childless. One day as he was burning incense at the temple the angel Gabriel appeared to him and announced that his wife should bear a son who should be great and prepare a people before the face of the Lord. Because of his incredulity he was made dumb for a season. The people who had been awaiting outside the temple perceived that he had seen a vision, for he made a sign to them. He returned home when his time of temple service was ended and Elisabeth conceived and hid herself five months, saying the Lord had taken away her reproach among men.

Zacharias belonged to the course of Abijah, one of the 24 courses into which David had divided the priesthood (1 Chron. 24:1-30). They served a week at a time twice during the year. Incense was burned on the small altar in front of the second veil of the temple at the time of the morning and evening sacrifice. (Ex. 30:7, 8).

Gabriel's mission seems to have been to reveal important future events. cf. Dan. 8. 16-27; 9. 21-27.

2. GABRIEL'S ANNUNCIATION TO THE VIRGIN MARY.

Lk. 1. 26-38.

(Nazareth in Galilee, about 7 B. C.)

In the sixth month after his visit to Zacharias Gabriel appeared to a virgin of Nazareth named Mary who was betrothed to Joseph, a descendant of David. Addressing her as the highly favored one the angel announced to her that she was to bear a son and that he should be called Jesus. He was to be great and to be called the Son of the Most High. He should rule forever on the throne of his father David. Mary wondered how this could be since

she was not married. The angel explained that she was to conceive of the Holy Spirit and the child should be called the Son of God. She was told that her kinswoman Elisabeth was also to bear a son six months earlier than she. Submissively Mary said, "Behold the handmaid of the Lord: be it unto me according to thy word."

Mary at first doubted the saying of the angel because it was not according to the course of nature, since the higher forms of life are bi-sexual. Many stumble today over this miracle. Mary, however, believed when the method was explained to her.

The Virgin Birth. The question of the virgin birth has caused much discussion in recent years. We give a brief statement of the arguments. Those who oppose the doctrine do so on the following grounds: (1) That a miracle is required; (2) That the doctrine is based on a literal interpretation of Isa. 7. 14, (3) That the story reflects the influence of Greek mythology in which the gods had offspring by human mothers, (4) That the Jews never thought of God in terms of direct parenthood; (5) That only Matthew and Luke record the miracle and no other writers confirm it; (6) That Joseph's ancestry is given as if he were the father of Jesus, and (7) That Joseph is called the father of Jesus, Lk. 2. 27, 41, 48; Mk. 6. 1-7.

Those favoring the doctrine declare: (1) That this miracle is no more unreasonable than others upon which the gospel story rests, such as the resurrection; (2) That it is plainly taught in both Matthew and Luke; (3) That it is clearly implied in the pre-existence of Christ as taught by Paul and John, Phil. 2. 6-8; Jno. 1. 1-18; 1 Jno. 1. 1-3; (4) That the story differs radically from the heathen myths concerning the demigods; (5) That the miracle was commonly believed by the apostles and Mary; (6) That the prophecy of Isa. 7. 14 is rightly understood and applied by Matthew, and (7) That the sinlessness of Jesus as well as His claim to Sonship in a unique sense and to Godhood requires such an origin for Him, and yet that Joseph as His foster father and the husband of His mother could be properly called His father.

3. MARY'S VISIT TO ELISABETH—THE SALUTATION AND MAGNIFICAT. Lk. 1. 39-56.

(Nazareth and vicinity of Hebron, about 7 B. C.)

Shortly after her conception Mary hastened to visit her cousin Elisabeth in the hill country of Judea. When Mary saluted her she was filled with the Holy Spirit and cried out, "Blessed art thou among women.—And whence is this to me, that the mother of my Lord should come unto me?"

Mary replied with a hymn of praise magnifying the Lord for the blessing and honor he was conferring on her, and for his mercy to the poor and humble. God was remembering his promise to Israel. After a visit of three months to Elisabeth she returned to Nazareth.

Notice her social hope as expressed in verses 51-53.

Section III. The Birth of John the Baptist and of Jesus.

1. BIRTH OF JOHN THE BAPTIST. Lk. 1:57-80.

(Probably at Hebron, about the year 7 B. C.)

There was great rejoicing when Elisabeth's son was born. On the 8th day he was circumcised. A discussion arose over a suitable name for the child. It was settled by Zacharias who wrote on a tablet, "His name is John". Immediately he was able to speak and broke forth in a hymn of praise by the Holy Spirit, known as the "Benedictus". John's career as a prophet was foretold.

It will be observed that the Benedictus resembles in certain respects the Magnificat. cf. vs. 67-79 with 46-55.

Both of these poems were probably carried in the memory for years before being committed to writing. The great Homeric epics were thus transmitted for centuries.

2. JOSEPH TAKES MARY IN MARRIAGE. Mt. 1. 18-25.

(Nazareth, about 6 B. C.)

Joseph was told in a dream of Mary's innocence. The betrothal was not broken and in due time he took her in marriage.

Evidently Joseph had not learned of the annunciation to Mary and was troubled when her condition became known to him. Her womanly modesty forbade her mentioning it to him and she allowed herself to come under suspicion rather than to try to explain. Bear in mind that she had been away three months on a visit to Elisabeth.

The announcement to Joseph was probably a few months after Mary's return from the hill country of Judea, and a short while before the marriage was to take place. The betrothal was much more solemn and binding than the "engagement" is with us.

Summary of the Lesson: Show by what means advance information was conveyed to the interested parties. Give the topics of this lesson, the persons mentioned and the places involved. What was the "course of Abijah"? Had Zacharias in younger days prayed for a son? If so the answer had been long delayed. Was he made dumb as a punishment or as a sign to confirm his faith? What angels do you know by name? Explain Mary's perplexity when the annunciation was made to her. Discuss the Virgin Birth doctrine. What predictions were made to Mary concerning her Child? How far was it from Nazareth to Hebron? What caused Mary and Elisabeth to be so happy? Why was the child given the name of John? What is the great theme of Mary's song of praise?

LESSON 3.

Date-----

THE ADVENT OF THE SAVIOR

DEVOTIONAL READING, Isa. 9. 1-7.

The birth of Jesus in Bethlehem and the interesting circumstances connected therewith. Observe the interest of heaven and of pious men in this all-important event.

3. BIRTH OF JESUS. Lk. 2. 1-7.

(Bethlehem, probably the year 6 B. C.)

Joseph and Mary, obedient to a decree of Augustus Cæsar, went to Bethlehem to be enrolled. While there Mary gave birth to her first son, wrapped him in swaddling clothes, and laid him in a manger because they could not get lodging in the inn.

Augustus Caesar, (Octavian) was the first emperor, or "Augustus", of Rome and ruled most of the civilized world. The enrollment was for the purpose of getting a correct census and a reliable list for taxation. The census probably lasted two years or longer.

Quirinius seems to have been twice governor of Syria. He was the military lieutenant, or "legatus Augusti", from 10 B. C. to 7 B. C. and was the civil governor, or *propraetor* from 6 A. D. to 11 A. D. The census must have been ordered during his first term. As the military lieutenant the task of conducting the census would probably fall to him. If it began during the latter part of his term of office it is quite probable it ran into the year 6 B. C. See "**The Bearing of Recent Discovery on the Trustworthiness of the N. T.**" by Sir William Ramsay, Chaps. 19-21, edition of 1920.

Tradition points to a cave at Bethlehem as the place of the nativity. A church stands over it—the exact spot of the manger marked by a star on the floor. It is just as probable that it took place in one of the humble homes of the village. Today it is customary for the peasants to let their domestic animals occupy the ground floor of their houses while they dwell in the upper portion, or "mastaby". If conditions were similar then the family quarters of the house where Joseph and Mary took shelter were already crowded, and the only room to be found was down among the stalls of the beasts.

The Oriental Inn. One or more inns are found in every city of any size in Western Asia, especially along the caravan routes. The inn may be described as a series of rooms about an open court. The baggage and animals occupy the court. Around the wall are arches supporting a series of rooms which the travelers may occupy. The visitor must provide his own board and bedding. For a vivid description of the inn at Bethlehem see **Ben-Hur, A Tale of the Christ**, by General Lew Wallace, Book first, Chapt. 9.

4. THE ANGELS AND THE SHEPHERDS. Lk. 2. 8-20.

(Bethlehem, about 6 B. C.)

As some shepherds were watching their flocks one night near Bethlehem there appeared an angel in a radiance. They were afraid but the angel quieted them and told them the joyful tidings of the birth of the Savior that night in Bethlehem. He told them how to locate and identify the Child. Then a multitude of angels appeared singing, "*Glory to God in the Highest.*" When the angels departed the shepherds arose and went to Bethlehem where they found Mary, Joseph and the Infant. Hearing them repeat what they had heard the mother's heart was filled with wonder. They returned glorifying and praising God.

It is not probable that this was the winter season, since flocks are kept enclosed at night in Palestine usually from November to March. Nor is it likely that the cold rainy season would have been chosen as the time for the enrollment. Summer or autumn would better suit all of the conditions of the story. The early church seems to have fixed Christmas on December 25th to supercede the reputed birthday of the Sun-god Mithras, which was celebrated on that date. The Mithras religion was a very strong competitor of Christianity in the early centuries. (See **History of Religions**, by James Foote Moore, Pp. 579, 595-597.)

Section IV. The Infancy of Jesus.

1. THE CIRCUMCISION AND PRESENTATION OF JESUS.

Lk. 2. 21-38.

(Bethlehem, about 6 B. C.)

On the eighth day the babe was circumcised and given the name Jesus. On the fortieth day he was presented to Jehovah in the temple. Two aged saints were in the temple at Jerusalem that day and each had the joy of seeing the infant Savior. The devout Simeon was the first to see him. He took him up in his arms and blessed God. The aged Anna, a prophetess, next beheld him and gave thanks to God. She spoke of him to all who were there hoping for the redemption of Jerusalem.

2. VISIT OF THE WISE MEN. Mt. 2. 1-2.

(Jerusalem and Bethlehem, about 5 B. C.)

From the East there came some Wise-men (or Magi), guided by a star. They appeared in Jerusalem and inquired of Herod where the new-born king whose star they had seen might be found. Herod was disturbed and called in the chief priests and scribes to know where the Christ was to be born. They quoted the prophets which designated Bethlehem. Directed to Bethle-

hem the wise-men found the young child and presented him gifts, gold, frankincense and myrrh. Warned in a dream they did not return to Herod but went to their country by another route.

Jesus was born in the days of Herod the Great. King Herod died, according to the historians, about April or May in the year 4 B. C. If the star appeared when Jesus was born and the Wise men began to travel toward Jerusalem immediately it would take them some months to reach there. Hence it is evident that the date of nativity must be placed back in 5 B. C. or 6 B. C. We do not know how long the visit of the Wise-men was before the death of Herod; but it was evidently before he became ill enough to be removed to Jericho, from which he was later taken to the sulphur waters near the Dead Sea. The year 6 B. C. gives reasonable time for all this.

The Wise-men were Magi, from some distant land to the east of Judea: possibly they were astrologers from Babylonia, Persia, or India. One tradition fixes the number at twelve, another at three. The Venerable Bede gives the tradition of three Wise-men coming from three regions of the earth; and names Melchior the Hindoo, Balthasar the Egyptian, and Gaspar the Greek. One brought frankincense, one myrrh, and the third gold; products of their countries. In Esther 1:13, 14, the seven wise men of King Ahasuerus' court are named. (See also Dan. 2:2, 12, 20-23, 48.)

Herod was a very jealous man and suspicious of efforts of usurpation. The Messiah's birth threatened the loss of his throne to his sons. The people were filled with alarm to see Herod disturbed, as he was a dangerous tyrant in his old age. He wished to know the exact age of the Child for he had quickly formed the purpose to kill him.

The Star of Bethlehem. This star was either (1) a real star of unusual appearance, or (2) a miraculous light resembling a star. Kepler's theory was that it was a conjunction of planets. There were important conjunctions in B. C. 7 and in B. C. 6. However the second interpretation is to be preferred. It was probably not a star in the celestial heavens, for that would be too high to serve as a guiding light or to point out a house. It is more reasonable to suppose that it was a special light given as a portent from God.

Summary of the Lesson: Give a digest of the events. What persons are mentioned? Trace chronologically the events up to this time. How is God's hand seen in the shaping of events? Show how the census might have been taken under Quirinius. Discuss the place of the nativity. Describe an Eastern Inn. Was there a good reason for placing Christmas in December? Who were the Wise-men? Explain how a "star" could guide them.

LESSON 4.

Date-----

THE BOYHOOD DAYS OF JESUS.

DEVOTIONAL READING, PROV. 4. 1-9, 20-27.

How the Child Jesus was protected from Herod and how he grew to manhood at Nazareth. Observe how normally and ideally he developed in the enjoyment of his physical and spiritual life.

3. FLIGHT INTO EGYPT AND SLAUGHTER OF BABES.

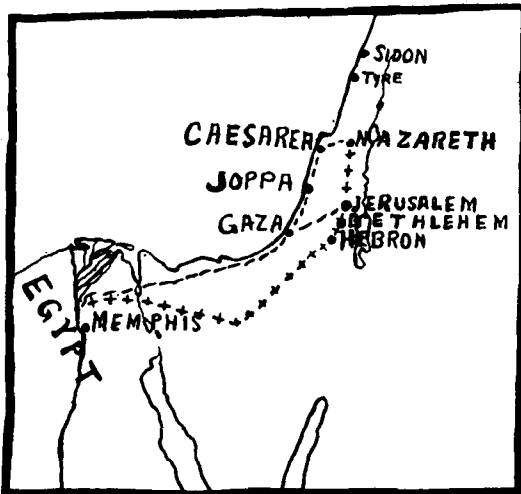
Mat. 2. 13-18.

(Bethlehem and Egypt, about 5 B. C.)

Joseph being warned in a dream that Herod would seek to slay the Child fled into Egypt. The male children of Bethlehem of two years and under are slain by Herod in his effort to kill the Christ Child.

Jesus was probably much under two years of age at this time, but to be sure to get him even if large for his age, the crafty king makes liberal allowance as to age. The family remain in Egypt until the death of Herod, a period of probably not many months. They may not have gone far beyond the Egyptian border; yet far enough to be beyond the reach of Herod. Many Jews lived in Egypt, especially about Alexandria.

The coming out of Egypt was an indirect fulfillment of Hos. 11:1. The language had a double meaning, applying primarily to Israel, and secondarily to Christ.



Map showing the probable route of the Flight into Egypt and the Return. Crosses indicate the "Wilderness Way" and the dotted line the "Way of the Sea," or "Way of Philistia." Joseph probably went one way and returned the other.

Section V. The Childhood and Youth of Jesus.

1. THE RETURN TO NAZARETH. Mt. 2. 19-26; Lk. 2. 39, 40.

(*Egypt, Nazareth, 4 B. C.*)

After the death of Herod Joseph is again visited by an angel in a dream and told to return to the land of Israel. But finding Archelaus ruling in Judea he feared to settle there, and passed on to Nazareth of Galilee. There the child grew up increasing in bodily strength, in wisdom and in the favor of God.

The Apocryphal stories of his miracles in childhood are not in keeping with the N. T. records. The child Jesus was precocious of course, but not regarded as a prodigy. The neighbors did not suspect that he was the Christ now. His physical and mental development appear to have been normal.

The presence of the family would not be noticed in Nazareth as at Bethlehem where the slaughter of the children occurred. It was supposed that the child was dead, and the house of Herod would not be on the lookout for him. Evidently the news brought by the Wise-men did not make a lasting impression on the Jews. Little attention was paid to the subject of the birth of Christ, as the Wise-men did not return to report their finding. After Herod's outburst of wrath the matter was soon dismissed from the minds of those who saw the strangers. Their secret departure left the question in doubt and their story was probably regarded as a conceit of fancy.

2. PASSOVER INCIDENT WHEN JESUS WAS TWELVE.

Lk. 2. 41-50.

(*Jerusalem, about the year 7 or 8 A. D.*)

The parents of Jesus went annually to the passover at Jerusalem. When Jesus was twelve years old they were returning from the feast and missed him at the end of the first day's journey. Returning they found him sitting in the temple conversing with the doctors of the law. The teachers were astonished at his wisdom. The mother reproved him for causing her and his father such anxiety. He replied, "Knew ye not that I must be in my Father's home?" They did not grasp the meaning of his words.

It does not appear that this is the first time Jesus was taken to the passover. (Lk. 2. 41, 42). It seems probable that he had regularly gone with them. Familiarity with the city and the road is implied in their not watching after him closely. Children of various ages attended the feasts. See Mt. 21: 15, 16.

At the end of the first day they missed him. The second day was spent in retracing their steps to Jerusalem. On the third day they found him. The discussion with the doctors of the law reveals the character of Jesus (46-49). We discover at this time, (1) his interest in the word of God, (2) unusual wisdom and knowledge, (3) realization of his mission to serve his Heavenly Father.

Some of the external influences on the life of the Boy Jesus were the beautiful and healthful situation of Nazareth; the teachings and character of the pious Mary and Joseph; the labor as a carpenter; the synagogue; the temple; current events. The proximity of Nazareth to a great international highway along which caravans, armies and travelers from all parts of the world passed back and forth, and its nearness to Sepphoris which was at that time the largest city of Galilee, is sufficient to prove that the Youth of Nazareth grew up in no out of the way place. Nazareth was only four or five miles from Sepphoris, the stronghold that Judas of Gamala had seized. It was rebuilt by Herod Antipas and Joseph and Jesus the carpenter may have found employment there. If so, Jesus worked side by side with carpenters of various races.

The age of adolescence is the age of dawning manhood in a youth. The Jewish lad became a "Son of the Law" on completing his twelfth year. The "teen" age is the time of independent thinking, investigation and investment of purpose. It is to the student of psychology a period of paramount interest because of its importance in character formation. The teacher of religion knows that this is the time of awakenings, decisions, conversions, and the choosing of life callings.

3. JESUS DEVELOPS INTO MATURE MANHOOD AT NAZARETH. Lk. 2. 51, 52.

(About 18 years, from 8 A. D. to 26 A. D.)

Jesus returned with his parents from Jerusalem to Nazareth. He was an obedient son. He advanced in wisdom and stature, enjoying popularity in his community and having the approval and favor of God.

We see him laboring as a carpenter, helping to support his father's family. Sometime during the 18 years Joseph probably died, as no further mention is made of him and Jesus became the responsible head of the household.

Summary of the Lesson. State the subject of Lesson 4. What are the topics given? Who are the persons named? Give the dates connected with the events. Trace the life story of Jesus up to this point. Why was Joseph visited by angels in his dream? Discuss the character of Herod the Great and of Archelaus. Why did the family of Joseph settle in Nazareth? What can you say concerning the physical and mental development of Jesus? How often did the family go to Jerusalem? Show how the temple incident reveals the character of Jesus. Did Jesus grow up in a favorable or unfavorable environment? Discuss the religious and educational system of the Jews.

LESSON 5.

Date.....

THE PUBLIC MINISTRY BEGUN

DEVOTIONAL READING, Isa. 42. 1-17.

Jesus is prepared for his Messianic ministry by His experiences at the Jordan and in the wilderness. Notice the influence of John upon Jesus and their mutual esteem.

**PART II—INTRODUCTORY EVENTS
OF JESUS' MINISTRY**

From the appearance of John the Baptist until the public appearance of Jesus in Jerusalem. (About one year, from the spring of 26 A. D. to the passover of 27 A. D.)

Eighteen years have passed since the Boy of twelve conversed with the doctors of the law in the temple. John, the Forerunner, has suddenly emerged from the solitude of the wilderness to call the nation to repentance in preparation for the coming King. For some time Jesus remained at Nazareth hearing reports of the mission of the Herald, but waiting until multitudes from all the region of Palestine had gone to hear John and to receive his baptism. Then at last he laid aside his work-apron and tools and took his place among the pilgrims who were seeking the great prophet. Arriving at the fords of the Jordan he found the holy man of the New Order, the hermit prophet, standing like another Elijah, pleading with the nation to get right before God.

Section I. The Mission of John the Baptist.

1. JOHN PREACHES AND BAPTIZES. Mt. 3. 1-12; Mk. 1. 1-8; Lk. 3. 1-19.

(Jordan river, probably spring 26 A. D.) Jno. 1.15.

In the fifteenth year of Tiberius the word of God came to John the son of Zacharias in the wilderness of Judea. In the rough desert garb of camel's hair and having for his food locusts and wild honey he began preaching the Gospel of the coming Kingdom, demanding repentance and confession of sins with baptism in water. Great crowds from far and near came to his baptism. He rebuked his hearers as a generation of vipers, warned them of the wrath of God, and told of the coming One who should baptize in the Holy Spirit and in fire.

John's manner of life was that of an ascetic. He probably lived under the Nazarite vow (Lk. 1.15). He used no strong drink. Eschewing all luxury he found his habitation in the wilderness, in the vast and lonesome solitudes of rugged nature.

The "fifteenth year of Tiberius" (Lk. 3.1.), the date used here, is now generally conceded to be fixed from the time Tiberius was associated with Augustus in the imperial rule, which was about two years before the death of Augustus. Augustus died in the year 14 A. D. Tiberius began to reign with Augustus about 12 A. D. To get the date therefore we add to twelve A. D. about 14 years, as it was in the "fifteenth" year. This gives 26 A. D., a date that appears from other considerations to be correct.

The burden of John's preaching was repentance. In common with the Pharisees he believed that the kingdom could come only to righteous and ready people. He saw wickedness in high places and in low and was unsparing in his rebukes and warnings. Fruits of repentance and not mere confessions, fastings and offerings were required. The man with two coats must share generously with him who has none. The tax-gatherers should not be extortioners, robbing the people. The soldiers were likewise charged not to violently extort and accuse. Rather they were to be content with what they lawfully received, and not to demand bribes and protection fees from the people. His words, "be content with your wages," have no bearing upon the question of "striking" for more compensation.

Section II. Jesus Being Prepared for His Public Ministry.

1. JESUS IS BAPTIZED. Mt. 3. 13-17; Mk. 1. 9-11; Lk. 3. 21-23.

(A ford of the Jordan, summer 26 A. D.)

Jesus came from Galilee to the Jordan to be baptized of John. John said he had need to be baptized of Jesus. Jesus insisted, saying, "Permit it now that I may fulfill all righteousness." Then he baptized him. As Jesus was coming up from the water the heavens were parted and he saw the Spirit descending as a dove upon him and heard a voice from heaven, "This is my beloved Son, in whom I am well pleased."

The coming of such a One to his baptism took John by surprise. He was puzzled. Sinners he had freely admitted upon the confession of their sins; but this was a new situation. His baptism was to "fulfill all righteousness." (Mt. 3:15). It was one of the acts of submission to the will of God. Since the baptism of John was from heaven (Mt. 11:30, 31), it was obligatory on all who strive to do the things of God. Jesus made it his pleasure to do everything that the Father ordered his people to do. Of course he was not like the rest of his fellows who came with guilt, seeking remission of sins.

The anointing of the Spirit and the confession by the Father of Jesus as his beloved Son confirmed him in his chosen path. It marks a turning point in his life. Here he was consecrated to his work, not at the hands of a prophet merely, but at the hands of the Father and Holy Spirit. The Spirit anointed him and supplied him with an especial power for his work; "not with the oil

as were the sons of Aaron, but with the Spirit of which the oil was a symbol."

Was the revelation to Jesus in the Jordan purely objective, purely subjective, or both? Some have regarded it as an inner voice he heard, but against this view we must demur, for John saw and heard as well as Jesus. He had often thought on the second Psalm and the forty-second section of Isaiah; but there was more than a vivid recollection of prophecies here. "It came to him," says Wendt, "suddenly and unexpectedly through a miraculous revelation."

2. THE TEMPTATION EXPERIENCES OF JESUS. Mt. 4:1-11; Mk. 1, 11, 12; Lk. 3, 1-13.

(Probably summer, 26 A. D.)

The Spirit leads him into the wilderness, where after forty days he is subjected to three temptations. Satan suggests that if he is the Son of God he might change stones into bread and eat. Foiled in that attempt Satan places him upon a pinnacle of the temple and bids him cast himself down. Again defeated, the devil led him up on an exceedingly high mountain and offered him all of the kingdoms of the world if he would fall down and worship him. But Jesus said, "Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil left him for a season.

The location of this wilderness is not given. The traditional place of temptation, Mt. Quarantania, is a few miles north of Jericho and is a wild, cavernous region. Evidently the contact with John at the Jordan produced a powerful impression on Jesus. He too must have a taste of the vast solitudes. The rugged wilderness was at hand. Into the deep recesses of the bleak and awe-inspiring haunts of the wild beasts and the cliff-dwelling birds he plunges. There he walks and sits and meditates. Forty days pass by with scarcely the thought of food, so intently is his mind concentrated upon the interests of the kingdom. He sees clearly that God's Kingdom must be one of righteousness, service and sacrificial unselfishness. Such a kingdom he resolves to establish. Then comes the Tempter, whispering in his ears doubts and distrusts and suggesting plans of compromise and a partial yielding to the popular demand for a temporal Christ, and this great foe he meets resolutely and defeats.

Was he in body or in imagination carried to the pinnacle of the temple and to the "exceeding high mountain" (Mt. 4:5, 8)? We prefer to think of this as in imagination, or mental suggestion rather than bodily transit through space. The scene of temptation is "in the wilderness." (Mk. 1:13).

Jesus drew upon no resource that is out of the reach of any good man. He was tempted "in all points" as we are. He did not call upon any special gifts of the divine nature to protect him from the assaults of Satan. A study of his temptation experiences reveals the fact that he was able to resist because of the immense store of reserve power. His vast resources in the knowledge of God's word, his years of prolonged meditation upon the duties of man and the goodness and authority of God, his strong resolution to adhere to all the righteous requirements of the Father, his firmly fixed habits of piety, personal purity and power—these were the powers that sheathed and armored

him, and he had help of the Holy Spirit and the loving protection of the omnipotent Father as any child of God may have. His example would mean nothing to us if his temptations were unreal.

Why Tempted at This Time? We may ask further, why did the suggestions of Satan disturb Jesus right on the heels of the rapturous experiences of baptism? It is but natural that victory and elation should be followed by a season of depression and soul conflict.

The Significance of the Three Temptations. The first is an appeal to natural hunger. "Change these loaf-like boulders to bread; eat and be satisfied." But beneath the surface was the suggestion to eliminate bodily suffering and hardship from his program. Put away self-denial as needless.

The second was the suggestion to hearken to the calls of the multitude and fulfill the apocalyptic advent expectations of the people. Compel men to believe by an overwhelming demonstration of Godhood. Force the Almighty to back up His promises by challenging Him to show His hand.

The third was an appeal to ambition—the peculiar temptation of great souls. "By this sin fell the angels." Was not his kingdom so needful to the welfare of the world that its ongoings should be hastened at any price? By a deal and compromise with the devil, the sword and the battle-axe could be invoked and his legions could soon compass the earth. This was an "exceeding high mountain" and how few have been able to say to the tempter, "Get thee hence, Satan" and to wait for the slow method of the peaceable fruits of righteousness to bring results!

The wilderness experiences were of immense significance in the preparation of Jesus for the Messiahship. He had settled forever the nature of his kingdom and the path he would henceforth pursue. Whether he allowed himself to see definitely at this time the end of the road at Golgotha, we are not told; but he saw the rugged path his feet must walk and felt that its course was hazardous in the extreme and beset with many difficulties. There was no thought of turning back. When he left John to go forth with his five followers he saw that some day his hour would come to suffer as a martyr to his convictions.

Summary of the Lesson. Give a digest of this lesson. How was Jesus prepared for his public career by these experiences? Give the dates, persons, and topics dealt with. Discuss the date of the ministry of John. Consider John the Baptist, the man and the message. What happened at the Jordan that was of peculiar significance to John? Was the revelation objective or subjective? Why did Jesus go into the wilderness? Were his temptations essentially different from those we have? What was the point of attack in each of the three attempts of Satan?

THE FIRST FOLLOWERS

DEVOTIONAL READING, I John 1. 1-10.

John points out the Savior to some of his disciples and they come to believe in him. Observe the effect of the personality of Jesus upon men.

Section III. The Beginnings of Faith in Jesus.

1. JOHN'S WITNESS OF JESUS. Jno. 1. 19-28.

(Probably summer, 26 A. D.)

To a delegation of priests and Levites sent from Jerusalem by the Pharisees John makes it plainly understood that he is not the Christ, but that the Christ was in their midst. John was then at Bethany or Bethabara beyond the Jordan.

John denied that he was Elijah or 'the prophet' expected. (Jno. 1. 20, 25). He was not Elijah in the sense they meant. He was not the prophet of Israel come back from the spirit world. He was Elijah in the sense that he came in the spirit and power of the first Elijah to call the nation to repentance and back to Jehovah. Jesus calls him Elijah in this latter sense. Mt. 11:14.

The location of this Bethany (28) is uncertain. Perhaps John began his ministry at the fords of the Jordan opposite Jericho. This is the traditional place of the baptism of Jesus. Many pilgrims bathe there and many even defer baptism for years until they can receive it at this spot. Later he seems to have moved further up the river to the fords between Galilee and Perea, and some locate Bethany, which may mean "boat-house," or Bathabara, which signifies "ferry-house", or "ford-house", at this point.

2. JESUS THE LAMB OF GOD. Jno. 1. 29-34.

(A ford of the Jordan, summer or early autumn, 26 A. D.)

Returning to the Jordan from the victory over Satan, serene and calm in the consciousness of his sublime mission, Jesus walks among the disciples of John and is pointed out to them by the Harbinger as the Lamb of God. John states that he did not know that Jesus was the Christ until he saw the Spirit descend upon him.

We may wonder if the priests and Levites had remained to witness this testimony. It would have been an object lesson to them. The priests were accustomed to offering Lambs. "Behold here is the true Lamb."

3. Five of John's Disciples Follow Jesus. Jno. 1. 35-51.

(Bathabara, on the Jordan, autumn of 26 A. D.)

On the day following John again pointed out Jesus as the Lamb of God. Two of his disciples, Andrew and probably John, abode with him that day. Andrew found Simon, his brother, told him they had found the Messiah and brought him to Jesus. Jesus called him Cephas or Peter. On the morrow before leaving for Galilee Jesus found Philip, and Philip found Nathaniel. Jesus told Nathaniel he saw him under the fig tree. This power astonished Nathaniel. Greater things he was yet to see.

Keep in mind that John uses the Roman method of reckoning time which is identical with our method; that is, from midnight to noon and from noon to midnight. The "tenth hour", therefore, was ten a. m. The Synoptic Gospels use the Jewish system, the day beginning with sunset; but John reckoned time as we do today. Had the hour been 4 p. m., as is often supposed by commentators, John could hardly have said "they abode with him that day" (39), since but two hours of the Jewish day remained.

4. THE FIRST MIRACLE PERFORMED AT CANA OF GALILEE.

Jno. 2. 1-11.

(Autumn, A. D. 26)

At a wedding feast in Cana to which Jesus and his disciples were invited and at which his mother was present, when the wine failed, Jesus, at a suggestion from his mother, turned water into wine and saved the host from embarrassment. This was his first miracle and it strengthened the faith of his disciples.

It may be asked, how could Jesus be at Bethabara one day and at Cana the next? If Bethabara, or Bethany, was situated on the upper Jordan, as we have supposed, it would be no difficult journey—only some twenty or thirty miles. It is not improbable that he started the day before, soon after Philip and Nathaniel joined them, as we are told he was "minded to go into Galilee" when he found Philip. The wedding feast may have occurred late in the day. If so, they had nearly two days for the journey.

The wine failed, it is supposed, because more people were in attendance than expected. Weddings are great occasions in the Orient and there is much feasting and merry-making. Great quantities of wine were consumed during the week of festivities. If the firkin means the "bath," the total quantity made by Jesus must have been something like 120 gallons. The bath measured about 8¾ gallons. Few become intoxicated on the weak wines of Palestine. Wedding feasts lasted from one to seven days.

5. A SHORT SOJOURN IN CAPERNAUM. Jno. 2. 12.

(Probably autumn, 26 A. D.)

After the marriage at Cana of Galilee Jesus, his mother and brothers and his disciples went to Capernaum and dwelt there for a short time.

The choice of Capernaum instead of Nazareth as the headquarters for his ministry in Galilee may have been suggested by his mother. Since we find the whole family removing to this city, it may have been the wish of Mary

that her Son be located in a greater center where his field of operations would be larger. She had encouraged him to begin to work miracles. The brothers later encouraged him to attend a feast at Jerusalem. See Jno. 7:3-10. Capernaum was probably more predominantly Jewish than any other of the important cities on the Lake of Galilee. Several of his disciples lived at Capernaum and at Bethsaida, which was nearby.

Summary of the Lesson. Show how John aided Jesus in getting started in his work. Name the places, persons and events. Review the narratives to this point. What witness did John bear to Jesus? Give the significance of the expression, "Lamb of God". Who were the first five disciples and how were they won? What was the tenth hour? Why was the wedding at Cana notable? Why so much wine needed? Discuss the selection of Capernaum as the Galilean headquarters of Jesus.

LESSON 7.

Date

JESUS' FIRST ATTACK ON JERUSALEM

DEVOTIONAL READING, Rom. 10. 1-15.

Jesus tries to interest the people of Judea in his gospel of the kingdom. Notice what stress Jesus places upon inward and spiritual values.

PART III—THE EARLY JUDEAN MINISTRY

From the passover of 27 A. D. to the beginning of 28 A. D., about nine months.

It is from the fourth Gospel that we get the information concerning this early ministry in Jerusalem and Judea and the return through Samaria. Jesus had greater success in rural Judea than in the city of Jerusalem. The upper classes were the hardest to reach.

Section 1. Jesus in Jerusalem and Judea.

1. JESUS AT THE PASSOVER.

(1) *He goes to Jerusalem.* Jno. 2. 13.

The passover being at hand Jesus went up to Jerusalem.

(2) *The "First Cleansing of the Temple."* 2. 14-22.

[Jesus found a bad state of affairs at the temple and proceeded to correct it by driving out those who sold animals for the sacrifice and the money changers.]

Authorities differ as to whether Jesus twice cleansed the temple or only once. If John were chronological we would have to conclude that Jesus cleansed the temple at this visit. (Jno. 2. 15.) But we know that John is not attempting to give a chronological record of the events in the life of the Lord. He remembers that Jesus once cleansed the temple and it is convenient to mention it here. We cannot believe that Jesus took so aggressive an attitude toward the authorities at Jerusalem thus early in his ministry. The remark in verse 19 was quoted against him in the trial two or three years later, a fact more easily accounted for if the remark was made only a few days previous to the trial. For fuller discussion see Lesson 35, where the Cleansing of the Temple is treated.

2. JESUS IS VISITED BY NICODEMUS. Jno. 2:23—3:12.

(*Passover, April 11-18, A. D. 27*)

While attending the passover Jesus performed many miracles and gained many believers. But he did not trust himself to the people. A learned ruler of the Jews, Nicodemus, paid him a night visit. He astonished Nicodemus by telling him that he must be born anew, be born of the water and the Spirit, to enter the kingdom of God. If he could not understand and believe earthly things how could he believe heavenly things?

Nicodemus, as a "ruler of the Jews" and a "teacher of Israel" was a member of the Great Council or Sanhedrin, it seems, (cf. 3:1-10); 7:50-52; 19:39, 40.)

The doctrine of a new birth such as Jesus taught was abhorrent to the Jewish people. It wounded their pride in their racial position of special favor with God. Were they not the inheritors of all the promises of the Kingdom? What better birth could there be than theirs? God looks at the heart, not the genealogy of a man.

3. GOD'S LOVE TO THE WORLD IN HIS SON. Jno. 3:13-21.

(*Jerusalem, passover, 27 A. D.*)

God's love to the world is made manifest through his Son. He alone descended from heaven and ascended into it. As Moses lifted up the serpent so the Son of man must be lifted up. God so loved the world that he gave his Son to save it. He sent him not to condemn but to save the race. He that disbelieves is judged, because he prefers darkness to light. Truth does come to the light.

These words are often taken as addressed to Nicodemus, but we prefer to consider them the comment of John, embodying of course the teachings of Jesus about himself. In verse 13 there is an implication that Jesus had already ascended into heaven and was then in heaven.

As to the reference to the serpent (14) cf. Num. 21:9 and Jno. 8:28. The raising of the image of the serpent on a standard was like the lifting of the innocent Jesus on the cross.

4. JESUS AND JOHN THE BAPTIST IN JUDEA. Jno. 3: 22-36.

(Jesus in Judea; John at Aenon, summer and autumn, 27 A. D.)

Jesus and his disciples left Jerusalem and opened a popular ministry in Judea. John was now baptizing at Aenon. It was reported to John how great success Jesus was having. He showed no jealousy but rejoiced in the victory of his friend. He said, "He must increase, but I must decrease."

John seems to have left the Jordan and set up his camp in the interior. Aenon has been variously located in Samaria and in Judea, south of Jerusalem. It was a place well watered and hence suitable as a place for multitudes to gather and for the rite of baptism. It gave the Baptist access to a new region and brought him in touch with many who could not go to the Jordan. John's ministry was not confined to one locality. Yet he did not travel about taking his Gospel to all regions as did Jesus.

The report brought to John (26-30) was calculated to arouse his jealousy, but with sublime humility he conceded the superiority of Jesus as the bridegroom. He is happy in the happiness of his friend. Jesus' glory was waxing, his was waning.

How long did Jesus Baptize? This temporary ministry, patterned after that of John, appears to have been quite successful, but it seems that henceforth the ordinance of baptism was reserved by Jesus for the church that was to be organized after his death. After his resurrection he commanded that the ordinance should be administered as a part of the Great Commission. (Mt. 28: 19, 20).

Section II. Through Samaria into Galilee.

1. THE DEPARTURE FROM JUDEA. Jno. 4:1-3.

(Late autumn or early winter, A. D. 27).

When Jesus knew that the Pharisees were informed of his success in Judea, he left there for Galilee.

The active and hostile interest of the Pharisees, their prying and nagging, annoyed the Lord and he decided to get where he would be less convenient to these religious bigots.

2. CONVERSATION WITH THE WOMAN OF SAMARIA.

Jno. 4:4-26.

(Jacob's Well, Sychar, about December A. D. 27)

As Jesus was passing through Samaria he stopped at Jacob's well to rest while his disciples went away to buy food. A Samaritan woman came to draw water. He engaged her in conversation concerning the living water, revealed to her his knowledge of her sins and made known that he was the Messiah.

Sychar was situated about two miles from the ancient Shechem. See detailed description in "Lands of the Bible," by McGarvey, pp. 282, 289-292.

Jesus did not sanction the Samaritan religion because it was not authorized of God, but was a mixture of faiths. The Samaritans were a mongrel race. They accepted the Pentateuch but not the Prophets and the Psalms as Scripture. See Neh. 13:28, 29.

3. MANY SAMARITANS BELIEVE. Jno. 4:27-42.

(*Sychar, about December, A. D. 27*)

The disciples were surprised on their return to the well to find Jesus conversing with a Samaritan woman. When they prepared the meal he refused to eat, saying, "My meat is to do the will of him that sent me." He asked them to lift up their eyes and see the white harvest. The woman had hurried to the city and spread the report about Jesus. Many Samaritans heard him and believed. He abode there two days and convinced many that he was the Savior of the World.

Verse 35 may indicate that this was December, harvest would come about April. Some think, however, the saying, "Four months and then cometh the harvest," may have been a proverbial expression. The people coming down the hills from the city possibly reminded Jesus of a waving wheat field and suggested the words "Lift up your eyes, and look on the fields" (35). They were entering into the labors of others (37, 38) for many prophets and teachers had prepared the people for this harvest time of Gospel reaping. What great prophets had especially preached to the Northern kingdom? (I Ki. 10:1; II Ki. 3:13; Amos. 1:1; Hos. 1:1; 7:1)

4. HEROD IMPRISONS JOHN THE BAPTIST.

Mt. 14:3; Mk. 6:17-29; Lk. 3:19-20.

Herod Antipas, ruler of Galilee and Perea, had been reproved by John for his unlawful marriage to Herodias, his brother Philip's wife. Herodias set herself against the prophet and wished to kill him. Herod sent forth and imprisoned John but he feared him and feared to kill him because of the multitude, because they counted him a prophet.

John had good grounds for reproving Herodias. She was the daughter of Aristobulus, a son of Herod the Great and Mariamne. She had married Herod Philip, an uncle, but coming under the influence of Herod Antipas, a step-uncle, she forsook Philip for Herod. Herod left his lawful wife to live with her.

Why Herod Imprisoned and Slew John. "John the Baptist, therefore, according to the very plausible testimony of Josephus, was put to death for political reasons. What did John the Baptist do? He announced the coming of the Messiah. The Messiah, in the general and universal understanding of the times, was to deliver the Jews from Roman oppression. Herod, who had received his appointment as tetrarch of Galilee from Rome, was but an administrative instrument of the Roman sovereign. To him the coming of Christ could mean nothing but rebellion against Rome, under a leadership which the people would acclaim as divine. Whatever may have been the flavor of John's religious and

moral preachings, to Herod he was but the herald of a revolution, with great moral power over the people, who came to him in multitudes. Since the fate of the Herodians was tied up with the power of Rome Herod put the precursor of what looked to him like the coming revolution to death."—Sinkhovitch, "Toward the Understanding of Jesus."

Summary of the Lesson. What Part in the life of Jesus do we close with this topic? What persons are named in this lesson? Give location of places. What occurred during the passover visit to Jerusalem at this time? Is it conclusive that Jesus twice cleansed the temple? Why was Nicodemus astonished at the doctrine of the new birth? Give Jesus' explanation of this great experience. Show how John 3:16 is the Golden Text of the Bible. How did John reveal his greatness of soul? What happened at Jacob's Well? How did the Samaritan woman serve as an evangelist? Give the reason for John's imprisonment.

LESSON 8.

Date_____

SOME EARLY EFFORTS IN GALILEE

DEVOTIONAL READING, Psalm 8:1-9.

Returning from Judea flushed with victory Jesus meets a hearty welcome in Galilee. Observe the way Jesus goes about establishing himself in his ministry.

PART IV. THE GREAT GALILEAN MINISTRY

The period of Jesus' greatest popularity. From the return to Galilee to the crisis at Capernaum.

(About one year, from spring of A. D. 28 to spring of A. D. 29)

The second year of the public life of the Galilean was given to his home province of Galilee. The Galileans, as a whole, were less prejudiced and less under the domination of the Jewish hierarchy than the Judeans, especially those about Jerusalem. This period covers the time John lay in prison. Upon learning of the incarceration of the Baptist by Herod Antipas Jesus returned to Galilee.

The Galilean ministry is treated more fully by Matthew and Mark than by the other two historians, but even in the fullest records there is merely an outline of the prodigious activities of Jesus during this important year. Matthew gives half of his book to the Galilean period and Mark is more generous still. Luke gives only one-fourth of his space to Galilee, while John gives only about one-seventh. Notwithstanding the fact that Mark

devotes so much space to the Galilean ministry, he records fewer incidents than Matthew; however, the important episodes he selects are usually more fully discussed. Apparently all of the events he mentions fell on not more than fifteen days.

As Part III closes with the imprisonment of John, so Part IV closes with his death.

Section I. First Period of the Galilean Ministry.

From the return to Galilee to the choosing of the Twelve.

(*About five months, spring and summer A. D. 28*)

1. JESUS' RECEPTION IN GALILEE. Mt. 4:12-17; Mk. 1:14, 15; Lk. 4:15, 16; Jno. 4:43-45.

After John was delivered up Jesus returned to Galilee. The Galileans received him more cordially than the Judeans, having heard of all that he had done at Jerusalem at the feast. His fame went forth through all the region. He taught in their synagogues, preaching the gospel of God, saying the kingdom is at hand, repent ye and believe in the gospel.

This is the beginning of a wonderfully fruitful and, all in all, happy, ministry in the populous region of Galilee. Little attention, apparently, had been paid to him when he settled at Capernaum after the first miracle at Cana. But now he has all the hearing one could ask and an opportunity to do for the people what was in his heart to do.

2. THE HEALING OF THE NOBLEMAN'S SON. Jno. 4:46-54.

(*Cana and Capernaum, A. D. 28*)

Another miracle was performed at Cana soon after the return to Galilee. He cured the son of a nobleman. The son was sick at Capernaum, at the point of death. "Go thy way, thy son liveth", said the Great Physician. As the father was on the way to Capernaum the servant met him and said, "Yesterday at the seventh hour the fever left him." The nobleman believed and all his house.

The reputation he had made in Jerusalem preceded Jesus. Now there is a wide-open door for him. This nobleman eagerly seeks him, going up to Cana to find him. "Except ye see signs and wonders ye will not believe," Jesus says to him, meaning, "Why didn't you Galileans seek me before I became famous?" But the man did show a remarkable persistence. "Come down ere my child die," shows at least a good beginning of faith. It was not necessary even that the Lord "come down". We have here a case of "absent treatment" and the granting of a prayer on even better terms than the petitioners

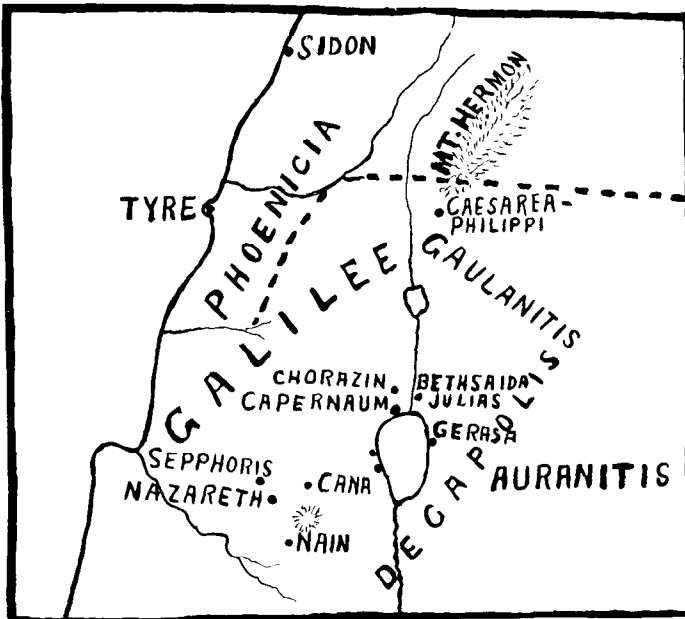
expected. The love of the father and his solicitude for his child is matched by the compassion and healing power of the Lord Jesus.

3. A VISIT TO NAZARETH. Lk. 4:16-30.

(Nazareth in southern Galilee, spring A. D. 28)

Soon after the beginning of the Galilean ministry Jesus made a visit to his home town, Nazareth. He was not so graciously received as in other parts of Galilee and soon left going on his way.

Luke goes on to tell the story of his rejection, and the attempt to kill him. Perhaps he has in mind the same incident treated by Matthew and Mark as belonging to a later period. The narratives of the rejection at Nazareth will be considered later. (See Lesson 18, topic 1.)



Map of Galilee and adjacent regions showing the field of Jesus' Galilean ministry. Capernaum near the northern end of pear-shaped Lake Galilee, was his headquarters. His northern journeys took him to Tyre and Sidon and to Caesarea-Philippi.

4. JESUS ESTABLISHES HIS HEADQUARTERS AT CAPERNAUM. Mt. 4:13-17; Lk. 4:31.

(Capernaum, on northwest shore of Lake Galilee, spring A. D. 28)

Ending his short sojourn at Nazareth he came and dwelt at Capernaum which is by the Sea of Galilee in the borders of Zebulun and Naphtali. There "the people that sat in darkness saw a great light." He preached, saying, "Repent ye; for the kingdom of heaven is at hand."

John the Baptist had made clear that the people needed preparation for the coming of the Lord. That preparation had been only partially made. The Pharisees taught that if Israel would repent and keep the law for one day the Messiah would come. God's kingdom must wait for the hearts of the people to be ready to receive it.

Capernaum was an important city lying on the northwest shore of the lake of Galilee. Many identify it with the modern Tell Hum where are the ruins of a synagogue.

5. RECALL OF THE FISHERMEN AND THE DRAUGHT OF FISHES. Mt. 4:18-22; Mk. 1:16-20; Lk. 5:1-11.

(Northwest shore of Lake Galilee A. D. 28)

Walking by the sea of Galilee one day Jesus saw Simon and Andrew mending their nets and called to them to follow. A little further on were James and John, partners with Peter and Andrew, also mending their nets, and they were called to follow him and become fishers of men. He sat and taught the people from Simon's boat. When he had ended his discourse he ordered Simon to put out into the deep and let down his net. Though they had toiled all night and had taken nothing they cast the net and took a great draught of fishes. The four men left Zebedee and the hired servants with the boats and followed Jesus.

This is not their first acquaintance with Jesus. They had met him at the Jordan and followed him back to Capernaum (Jno. 1:35; 2:12). Four lusty, stalwart men of the outdoor life, of the tossing sea, hear the voice of the Master Fisherman and cast their nets henceforth according to the direction of his master mind. These fishermen were probably in years from 25 to 35. The four were men of noble impulses, of sterling character, and zealous for the truth. Each had his distinctive talents. Andrew seems to have been a very approachable man and excelled as a personal worker. James showed talent as an organizer and leader and later became the recognized head of the church at Jerusalem until his martyrdom. Peter and John were men of unusual ability and always stood foremost among the apostles and have been loved and honored in succeeding ages as have none of the other apostles of Jesus, save Paul.

Summary of the Lesson. What new Part have we today? Give the section and topic headings of this lesson. The persons and places named. What

Gospels give the fullest treatment of the Galilean ministry? How was Jesus received now in Galilee and why? Discuss the healing of the nobleman's son. Why did Jesus rebuke the nobleman and how did he reward his persistent prayer? Why was he visiting Nazareth at this time and with what success? Where did Jesus reestablish his headquarters? Why was this city well suited to his purpose? How were four fishers made fishers of men? Show the value of these men to the kingdom.

LESSON 9.

Date

JESUS HEALING THE SICK

DEVOTIONAL READING, Jas. 5:13-20.

In Capernaum and in many towns in Galilee Jesus relieves the sick and the tormented. Observe with what zeal he applies himself to the service of humanity.

6. THE UNCLEAN SPIRIT CAST OUT. Mk. 1:21-28.

(*Synagogue at Capernaum, spring A. D. 28*)

From the shore of the lake near Bethsaida, (which was not far from Capernaum), Jesus, now accompanied by the four fishermen and other disciples, returned to the city, went to the synagogue on the Sabbath day, and astonished them by his teaching, for he spoke as one having authority. A man with an unclean spirit cried out calling Jesus the Holy One of God. But Jesus rebuked him and commanded him to hold his peace, and compelled the spirit to come out of the man, to the great amazement of the people. The report of it soon spread over all that region.

As at Nazareth, so here, he meets with the worshippers on the Sabbath day at the synagogue and uses the occasion for teaching the people his new doctrines. 21, 37). At Tell Hum are the ruins of the largest synagogue thus far found in Palestine.

Notice the story of the unclean spirit (24) and the exclamation of the people (27) when they saw Jesus' power over malevolent spirits.

7. THE HEALING OF SIMON'S WIFE'S MOTHER AND OTHERS.

Mk. 1:21-34; Lk. 4:31-41.

(*Capernaum, probably spring A. D. 28*)

Leaving the synagogue where the unclean spirit had been cast out they went to the house of the brothers, Simon and Andrew. Simon's mother-in-law lay sick of a fever. When Jesus saw her he took her by the hand, re-

buked the fever, and raised her up. She arose and went about her work. After sunset many of the sick were brought to him for healing and many demons were cast out. Jesus refused to let the evil spirits testify in his behalf, because they knew that he was the Christ.

It will be observed that most of these cures were effected the day after the Sabbath, according to the Jewish reckoning, their day beginning with sunset. This was a day full of good deeds. (Lk. 4: 40, 41).

8. THE MORNING PRAYER AND THE PREACHING TOUR.

Mk. 1:35-39; Lk. 4: 42, 43.

(Desert place and synagogues of Galilee, spring, 28 A. D.)

Next morning Jesus was up very early and went out to a secluded place for prayer. Ere long he was found by Simon and others and was told, "All men are seeking thee". The morning prayer was followed by a preaching tour in the neighboring villages. He preached in the synagogues throughout all Galilee and relieved the afflicted.

The climate of Galilee was peculiarly favorable to itinerant preaching. "The climate made possible a mode of life for his ministry only practicable in such a land. Days of unbroken sunshine and nights of pleasant warmth can be counted on for six or seven months every year; it is possible, without fear of rain, to gather crowds on the hillsides day and night all over the district. Never was a land more suited for itinerant work and open-air preaching. Even in mid-winter it is no uncommon thing to have six weeks of sunshine without a shower."—Masterman, **Studies in Galilee.**

9. A LEPER HEALED. Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-16.

(A city in Galilee A. D. 28)

In one of the cities visited on this itinerary a leper humbly besought him saying, "Lord, if thou wilt, thou canst make me clean". Moved with compassion, Jesus touched him saying, "I will; be thou made clean". He was charged to tell no one but to show himself to the priest and make his offering. But the man, overjoyed, published his recovery abroad so that Jesus could not find room to do his work in the cities but met the people in the open country or desert places.

Observe that Jesus upholds the legal status of the priesthood by ordering the cleansed man to appear before the priest for inspection. See Lev. 13 ch.

10. THE PALSIED MAN BOURNE OF FOUR. Mt. 9:1-8; Mk. 2: 1-12; Lk. 5:17-26.

(House in Capernaum, spring A. D. 28)

So much was Jesus in the public eye that now many Pharisees and teachers from all parts of Palestine came to study his methods.

Having returned to Capernaum he was teaching in a house and there was a great jam about the door. Four men came bringing a paralytic to him on a bed but could reach him only by removing tiles from the roof and letting him down in the midst. Observing the faith of these men Jesus told the sick man that his sins were forgiven. The Pharisees were shocked at such an assumption of the divine prerogative. But he proved his claim by telling the man to take up his bed and walk. The palsied man took up his pallet and walked away. The people exclaimed that they had never seen such things before.

Jesus demonstrated his claim of power to forgive sins in healing this man, for if God set his endorsement upon him while he was making such a claim it proved that God upheld him in the claim; for God would not give the power to work miracles to a blasphemer and fraud.

Summary of the Lesson. Give the theme of the lesson. Persons, events, places. Where and when was the unclean spirit cast out? Why did Jesus silence the evil spirits? How did Simon Peter's wife's mother show that she was fully cured? Where did Jesus go for prayer early one morning? Do you observe any connection between the prayer and the preaching tour which followed? Discuss the climate of Galilee. Why suitable for out-door preaching? Analyze the story of the healing of the leper. Whose faith helped the palsied man? How did Jesus prove that he could forgive sins?

LESSON 10.

Date

FEASTING AND FASTING

DEVOTIONAL READING, Jno. 5:19-29.

Jesus is feasted by Levi, tells why his disciples do not fast and is persecuted for healing on a Sabbath. Observe how he refuses to conform to customs when they seem useless and burdensome.

11. THE CALL OF LEVI MATTHEW AND HIS FEAST. Mt. 9: 9-13; Mk. 2:13-17; Lk. 5:27-32.

(*Custom house and house of Levi, A. D. 28*)

He went forth again by the sea shore and taught the multitudes. As he passed by he called Matthew, or Levi the son of Alpheus, a tax collector, to follow him. It gave a shock to the Pharisees when Levi, the publican, gave a feast to Jesus to which he invited many fellow tax-collectors and sinners. But Jesus justified his course of conduct by quoting the proverb, "The whole have no need of a physician, but they that are sick".

Matthew became one of the apostles of Jesus and gave us a valuable book, the first Gospel. The democratic spirit of Jesus is shown in the selection of a publican as a friend and an apostle.

"**Mercy and Not Sacrifice.**" Jesus quotes the prophet of Israel, Hosea, in

replying to his religious adversaries. (Hos. 6:6). They would withdraw from those who joined not with them in the forms and ceremonies of the law, and those who collected taxes for the Roman government. More strict than merciful, too punctilious to be kind, they would let the multitudes of the unchurched perish rather than soil themselves by association with them.

12. WHY THE DISCIPLES OF JESUS DID NOT FAST. Mt. 9:14-17; Mk. 2: 18-22; Lk. 5: 33-39.

(Probably spring, A. D. 28)

When they asked why his disciples did not fast as did those of John and of the Pharisees Jesus showed them that it would be unreasonable for him to fast while he was with them. Do the wedding guests fast while the bride-groom is present? The time for fasting was not yet come. He showed that his way of salvation was not identical with the old covenant by giving them the parable of the new patch on the old garment.

Jesus does not propose to have his disciples conform to all the old customs since his new system will not fit into them. They were too rigid and fixed for the spirit of liberty and progress that belonged to the new order. It would be like putting new wine, which must expand in the process of fermentation, into old wineskins that had already been stretched to their limit by previous use. The result would be disastrous.

13. THE HEALING AT THE POOL, AND THE FATHER'S WITNESS OF THE SON. Jno. 5: 1-47.

(Jerusalem, Pool of Bethesda, probably Pentecost, May 20, A. D. 28).

(1) *The Man Healed.* (1-9).

After these things Jesus went up to a feast at Jerusalem. While there he went to a pool called Bethesda, a very popular place for the sick. As a multitude congregated under the shelter of the five porches waiting for the water to be troubled, as it was believed that the first to get in at that time would be healed, Jesus noticed a man there who had been 38 years a cripple. He had been there a long time but someone had always been in ahead of him. Jesus said to him, "Arise take up thy pallet and walk." Straightway he did arise and walk carrying his bed.

(2) *Jesus Persecuted* (9:-18)

As this occurred on the Sabbath the Jews arraigned the man for carrying his bed, but he told them that the one who cured him told him to do it. He was not able to tell them who it was that performed the cure. Later, when Jesus saw him in the temple, he charged him to sin no more; lest a worse affliction befall him. The man was now able to tell them that it was Jesus who had healed him. Then they persecuted Jesus. He justified himself for working on the Sabbath by saying, "My Father worketh even until

now, and I work". This further enraged them as it was a claim of equality with God.

(3) *The Source of Power* (19-29).

Jesus told them that the source of power was the Father. The Son can do nothing of himself but what he seeth the Father doing. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. The Father hath given all judgment to the Son. All that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment.

(4) *The Father's Witness of the Son.* (30-47).

I can of myself do nothing: as I hear, I judge. If I bear witness to myself my witness is not true. It is another that beareth witness of me. The witness which I receive is not from man. It is greater than that of John. The Father that sent me, He hath borne witness of me. Ye search the scripture, because ye think that in them ye have eternal life; and these are they which bear witness of me. I come in my Father's name and ye receive me not. If ye believed Moses ye would believe me; for he wrote of me.

The identification of the Pool of Bethesda is uncertain. Three reservoirs claim this distinction. (1) One near the Church of St. Anne, (2) Birket Israel, near St. Stephen's Gate, and (3) The Virgin's Pool on the southern slope of the temple court, near the brook Kidron. The last named appears to have the best claim.

What caused the agitation of the water? (verse 7). Many ancient manuscripts contain verse 4, (see **Authorized Version**, Jno. 5:4), which attributes the disturbance to an angel. The verse is considered to be an interpolation by the Committee on Revision and is dropped out of the **Revised Version**. It is probable that the pool was fed by an intermittent spring, which acts on the principle of the siphon. If the water contained mineral properties which impregnated it with gases it would be more efficacious at the beginning of the flow.. So there was an advantage in being the first to get in. How often do the superstitious mix a pound of superstition with an ounce of science!

Jesus shows that the Jews did not believe in the O. T. scriptures. They did not believe all that they found in the books of Moses, nor did they believe many things in the right sense; that is, understandingly. They put constructions upon the scriptures which blinded them to their real teachings.

Summary of the Lesson. State the topics. What lessons are taught? Places and persons mentioned? Who was Levi and how did he begin the new life? What attitude of the Pharisees is reflected in the quotation from Hosea? Give the explanation of Jesus as to why his disciples did not fast. Is fasting proper now? Why were certain old customs discarded? What happened at the Pool of Bethesda? Why was Jesus persecuted? What caused the agitation of the water in the pool? In what sense did his persecutors not believe Moses?

LESSON 11.

Date_____

TWELVE HELPERS SELECTED

DEVOTIONAL READING, REV. 7:1-17.

Christ is charged with Sabbath breaking. He selects twelve disciples to be his apostles and witnesses. Observe that Jesus needs trained leaders to cooperate with him in carrying out his kingdom purposes.

14. **PLUCKING THE GRAIN ON THE SABBATH.** Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5.

(Early summer, A. D. 28)

The Pharisees observe the disciples in the grain-fields pulling off the heads of wheat, rubbing out the grains in their hands and eating them as they walk through the fields on a Sabbath day. They called Jesus' attention to the matter, but he reminded them that David broke the letter of the law when he was hungry and was fed by Abiathar with showbread, and that priests work on the Sabbath without offense. He claims to be Lord of the Sabbath and lays down the principle that such institutions are for man, not man for them.

Men are prone to magnify laws, constitutions and institutions of various kinds, sometimes to the curtailment of their reasonable liberties. Laws should serve, not enslave; help, not hinder, those for whom they are created.

The grain was ripe in the fields in April or May. They could pass through the fields as the fields were not fenced off. Only stone markers or narrow paths separated the strips cultivated by the villagers.

For the occasion on which David obtained the showbread see I Sam. 21:1-6. Ahimelech was the priest, but his son, Abiathar was the only priest who escaped the vengeance of Saul and as a consequence gave his name to the high-priestly family.

15. **A WITHERED HAND RESTORED ON THE SABBATH.**

Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11.

(Probably summer A. D. 28)

Another case of Sabbath healing occurred when Jesus observed a man with a withered hand enter the synagogue. He commanded him to stretch forth his hand, and restored it. Perceiving that he was being watched by the Pharisees, Jesus, vexed at their critical attitude, turns upon them to enquire if it is not right to do good and save life. This so angers them that they plot with the Herodians to destroy him.

Compassion for the afflicted was stronger in Jesus than his respect for the opinion of faultfinders.

Section II. Second Period of the Galilean Ministry.

From the return to Galilee to the death of John the Baptist.
(*About 10 months from Pentecost A. D. 28 to passover A. D. 29*)

Chap. 1. Choosing and Instructing the Disciples.

1. THROGS GREET JESUS. Mt. 12:15-21; Mk. 3:7-12.

(*Lake Galilee, summer A. D. 28*).

Withdrawing to Lake Galilee with his disciples, such crowds came from many regions to hear him and be healed that Jesus got into a boat to avoid the press. He healed and taught in the power of the Spirit as Isaiah had foretold, declaring God's judgment to the Gentiles. (Isa. 29:13).

Again we find Jesus forbidding the demons to make him known. (Mk. 3:11, 12). He did not wish to have his kingdom upheld in any way by them. He was not yet ready to have even his disciples witness to the fact that he was the Christ.

The gentleness of the Servant of Jehovah is shown in the way he handles the fragile, broken reed and in that he does not put out the dimly smoking flax—an encouragement to the feeble and timid. (Mt. 12:20.)

2. THE TWELVE APOSTLES CHOSEN. Mk. 3:13-19; Lk. 6:12-19; (cf. Acts 1:13.)

(*Mountain in Galilee, summer A. D. 28*)

After a night spent in prayer on a mountain, Jesus selected twelve of his disciples to be apostles. They were appointed that they might be with him and preach in his name.

So important a matter as this was preceded by a night in prayer. Jesus was seeking heavenly counsel and benediction upon the enterprise.

It is apparent that Jesus is laying the foundation for an aggressive campaign, not only for the immediate future, but for the remote future as well. He realized the need of an organization to carry out his program. Men must be trained—by teaching, by His example and by experience in the field. He begins with the simplest form of organization, the college of apostle. A body of twelve men would be sufficiently large for the general leadership, yet not an unwieldy body. Twelve was a sacred number. The apostles are chosen from the strong middle class, and all, probably, except Judas, from Galilee. None of the original twelve had received rabbinical training. They would not have so much to unlearn and would be freer to adopt new ideas. They were young and forward-looking, ambitious and zealous—just the sort of men to propagate the ideas of their great Teacher.

Summary of the Lesson. What helpers selected? Why the need of them? State the topics treated. What "work" was being done by the disciples in the grainfields? What lesson did Jesus enforce from the criticism of the Pharisees? When did David eat the showbread? What argument was used in defense of restoring the withered hand? Show the popularity of Jesus at this time. Why forbid demons to make known that he was the Christ? Where was Jesus when he selected the twelve apostles and why there? Which ones have been named before? Show the significance of this new organization.

LESSON 12.

Date_____

TEACHING ON THE MOUNTAIN

DEVOTIONAL READING, Isa. 60:1-14.

On a mountain in Galilee Jesus preaches the sermon in which he enunciates the principles of the kingdom. Observe that Jesus requires a righteousness that is of the heart, not merely outward.

3. SERMON ON THE MOUNT. Mt. 4:25 to 8:1; Lk. 6:17-49.

(*A mountain near Capernaum, probably summer A. D. 28*)

(1) *The Introduction.* Mt. 4:25—5:2.

By the time the twelve had been selected great crowds had gathered, for there were people from Judea and Decapolis as well as Galilee. Choosing a suitable place in the mountain Jesus sat down and the disciples gathered about him as he began the memorable discourse.

Some mountain near the sea of Galilee was chosen for this occasion, perhaps the heights a mile or two west of Capernaum. The traditional place, known as the Horns of Hattin, situated a few miles west of Tiberias, or about seven miles southwest of Capernaum, is admirably suited to such a gathering. However, Jesus seems to have avoided Tiberias, as it was one of Herod's capitals, and it is probable that he chose a place more convenient to Capernaum and Bethsaida.

This lofty pulpit, with only the vaulted roof of the skies above and with the noisy world beneath seemed a fitting setting for such sublime utterances as those of the Sermon on the Mount. Into the mountain of beautitudes let us ascend when we desire to hear the purest principles ever laid down for the conduct of men—the principles that underly the kingdom of heaven. Multitudes of men and women will always gather about one who can speak such gracious words of truth.

(2) *The Beatitudes.* Mt. 5:3-12; Lk. 6:20-26.

Matthew seems to report the words spoken to the multitude, Luke the words a little later addressed to the disciples, who thus received a special application of the principle involved.

Blessed are the poor in spirit, the mourners, the meek, those longing after righteousness, the merciful, the pure in heart, the peacemakers, and the persecuted, for there is something in the kingdom for all of them. Ye who weep now shall laugh, ye who are full now shall hunger.

Thus earthly blessings may endanger one's future happiness. Earthly discomforts and misfortunes may prove to be kingdom "blessings."

These maxims disagree with the ideas of the world in general. The world does not consider poverty in any sense a blessing, nor mourning, nor hunger things to be sought after. Who would think it a fortunate thing to be persecuted or slandered? Much depends on who speaks well of one.

(3) *Mission and Worth of His Disciples.* Mt. 5:13-16.

As salt which preserves from putrification and as lamps which illuminate the world the disciples are to glorify the Father by good works.

See Thompson, *The Land and the Book*, p. 382, for the description of the way the salt of Palestine, obtained from dried-up marshes along the sea shore and interior lakes, loses its saline properties. (13).

The figure of the candle implies self-luminosity. But the Christian is also shining because of the reflected light of Christ. When Christ is within he shines through the life of his disciples, their character and good deeds being their light for the world. (14).

Light may be a symbol of salvation as well as of knowledge. A well-lighted building is often safer without a watchman than an unlighted one with a guard to protect it.

The illustrations of the city on a hill and the light on a stand show the importance of the Christian letting the world see his good works (14, 15). He lives to glorify God, not for self-glory.

(4) *Jesus' Attitude toward the Law.* Mt. 5:17-48; Lk. 6:27-36.(a) *He fulfills the moral law.*

Jesus came not to destroy the ancient revelation but to make it effective. He gave it a deep spiritual meaning. He would not break but bind the commandments. Such a righteousness exceeded that of the Pharisees. Theirs was literalistic, of the "letter that kills"; his was vital and based on the "Spirit that gives life."

The literalist is never consistent. He makes high the hedge in one place, but always leaves himself holes here and there to crawl through.

(b) *The Old Law and the New contrasted.*

"Thou shalt not kill" involves the anger that leads to the act, and that in turn to causes of anger and the adjustment of disputes; The law against adultery involves the curbing of appetites and the whole marriage and divorce question. The question of oaths involves the question of veracity. Retaliation and non-resistance is related to liberality and to self-will. Loving one's neighbor rests upon the broad foundation of love and munificence. It is essentially altruistic and not a matter of exchange of favors. The perfect love, generosity and mercy of the Father is held up for a type and the disciples are to be perfect as the heavenly Father is perfect.

Christ fulfilled the moral law (17, 18), (1) by keeping the law himself, (2) by teaching others to keep the true meaning of it and (3) by carrying out the prophecies and developing the institutions needed by the kingdom of God.

Jesus presumed that his disciples would be more righteous than the scribes and Pharisees (20) by being more sincere in their service; inward and spiritual motives prompting their good works.

The "Judgment" (21, 22) refers to punishment in the common law courts. "Raca" was a term of severe reproach. The "council" was the Sanhedrin, the

highest religious court of the Jews. The "Gehenna of fire" refers, perhaps, to the valley of Hinnom, where the city rubbish and the carcasses of dead animals were consumed by fire or eaten by worms. "Moreh," or "thou fool", was a very strong term of condemnation such as cursing a person. The guilt lies in the anger that causes the deed as well as in the overt act. Christ regards sinful thoughts equally as evil as sinful acts (28).

In verses 29 and 30 the language is figurative. The flesh must be mortified to save the soul. Crucify the lusts, subdue the lower nature. (Rom. 8:13; Gal. 5:24). Observe the contrast between Jesus' ideas on divorce and the Jewish customs (31, 32). The customs of the times permitted divorce for almost any cause, Jesus but one. Moses required a bill of divorcement which gave the wife some protection. It required in writing the charges. But this permitted too many displeased husbands to dismiss their wives. Jesus recognizes adultery as the only justifiable cause.

The implication in taking an oath (33-37) is that one's word needs strengthening; that unless the oath is made there is less obligation to tell the truth.

The law, "an eye for an eye", etc., was literally carried out by the Jews and other nations. It was a common method of punishment in the earlier times. The code of Hammurabi (Nos. 196, 197) is quite similar to Ex. 21:24. It dates back to the days of Abraham or a little earlier. Jesus taught non-resistance (39). There are certain limits that he does not here lay down, as in the defense and protection of the innocent and defenseless.

If it is hard to love our enemies as enemies, let us do good to them (Lk. 6:27-36) until they are converted into friends and then it will be easy to love them. To "be perfect" (48; Lk. 6:35) in the sense here intended means to be perfect in love, to have love that is all-inclusive like that of God. Narrowness, bigotry, intolerance, must be replaced by mercy and magnanimity.

(5) *Christ's Attitude toward Hypocrisy and Worldly Care.* Mt. 6:1-34.

Jesus sets forth the wrong and the right attitudes and conduct toward God and men.

(a) *Hypocrisy in almsgiving.* Mt. 6:1-4.

Alms given for the sake of the praise of men secure only man's approval, not a reward from God.

(b) *Hypocrisy in prayer.* Mt. 6:5-15.

Prayer should be offered not to make an appearance before men. It is not the number of words but the feeling of need and trustful dependence on God that constitutes acceptable prayer.

(c) *Hypocrisy in fasting.* Mt. 6:16-18.

Fasting should be done in secret also, rather than to win the praise of men.

(d) *Trust banishing care.* Mt. 6:19-34.

The life of trust is pleasing to God. Anxiety and worry do not achieve

the desired result. Our safe treasures are those laid up in heaven. We lay up treasures in heaven when we use our means to advance the kingdom.

"Let not thy left hand know" etc., (Mt. 6:3), that is, make no parade of your generosity even before your most intimate associates. This does not prevent such publicity as may tend to encourage others to liberality by way of example. One may let his light shine and yet not be guilty of boasting and display. Observe the elements in the "Lord's Prayer" (9-13) the ascription, the petition concerning the kingdom, then petitions concerning personal needs.

There was constant danger of moth, rust and thieves. (19, 20). Valuable garments were handed down in the family for generations, always endangered by moths. Implements and weapons of metal were expensive and liable to rust. Treasures were often secreted about the home. The moral eye needs clear vision (22, 23), that it may perceive clearly the moral virtues and discriminate evil. By "mammon" (24) is meant wealth, riches. Milton, in *Paradise Lost*, gives one of the fallen angels the name Mammon and describes him as having his eyes fixed on the golden pavement instead of the greater glories of heaven.

Summary of the Lesson. Give a general outline of the Sermon. Describe the scene. Which do you consider the most important teachings? Who heard the Sermon? What Gospel gives the fullest account of this discourse? Compare the beatitudes with the ideas of the world. How are Christians like salt and light? How did Jesus fulfill the law. What is the meaning of "Gehenna"? How ancient is the "lex talionis" or "eye for eye, tooth for tooth" mode of retaliation? What better way does Jesus teach? In what sense may one be perfect? (Mt. 5:48). In what acts did the Pharisees show hypocrisy?

LESSON 13.

Date

CONCLUSION OF THE SERMON—REVIEW

DEVOTIONAL READING, Isa. 51:1-8.

Observe that Jesus places emphasis upon truth and sincerity as giving abiding confidence. The Sermon is concluded, the people are astonished at his authority and follow him away.

(6) *Charitable Judgments.* Mt. 7:1-6; Lk. 6:39-41; 43-45.

By the standard that we judge others we should expect to be judged. Our own imperfections should make up charitable toward the faults of others. The surest way to appraise men is by the fruits of their lives.

God, the all-wise, will pass final judgment. He has sanctioned courts for the trial of criminals. As individuals we must be very careful lest we condemn the innocent. We have no way to judge except by the fruits. The fault-finder would be a better critic if freed from its own imperfections.

The teacher needs to be guided by wisdom in giving suitable food for

knowledge to those he instructs (Mt. 7:6.) Jesus enforces this by showing how unwise it would be to give holy meat to a dog. He would have no appreciation that it was consecrated, no discernment of its spiritual meaning. See Ex. 12:8-10. Neither would one show good judgment in feeding pearls to swins. Mocking their hunger would enrage them and the feeder might be trampled upon for his pains. So the teacher should know how to supply his pupils with information suited to their understanding.

(7) *Encouragement for Prayer.* Mt. 7:7-12. (Cf. Lk. 11:9-13).

(Seeking and finding—the Golden Rule)

Ask, seek, knock, and you will receive. If you understand the disposition of God you will approach him freely for what you need, just as a child makes known his requests. To sum up: Do to others as you would have them do unto you.

Is the negative statement of the Golden Rule as given by Confucius as impressive as this statement by Jesus? Some day business will be run on the principle of the Golden Rule. A few concerns are trying it now. The Golden Rule is more than simply the rule of reciprocity. It is trying on the other fellow what you want him to try on you. It requires faith. It takes enough faith to do the thing to him first and trust him to return the favor. It goes further. It does the good turn to him without asking or requiring that he reciprocate. It would be only a silver rule if it asked good for good in a bargaining way. As the Golden Rule it is on the side of full measure, running over.

(8) *Sincerity and Caution Recommended.* Mt. 7:13-23; Lk. 6:43-49.

Enter into the way of life by the narrow gate and go in the narrow way, for the broad way leads to death and many travel it. Beware of false prophets who deceive by outward appearances. Care must be exercised in choosing the teachers we follow. The way to test them is by their fruits, not their profession. Many imagine they are pleasing the Lord because they call him Lord, but they are self-deceived.

We need to exercise caution (Mt. 7:13-23) as to (1) what gate to enter, 13, (2) what way to travel, 14, (3) what guide or teacher to follow, 15-19, (4) whose will to do, 21-23, Lk. 6:46, and (5) what foundation to build upon, 24-27.

(9) *Conclusion and effect of the Sermon.* Mt. 7:23—8:1; Lk. 6:47-49.
(Building on the rock—multitudes follow Jesus)

Those who hear the words of Jesus and do them are like the man who built his home upon the rock; those who do them not like the man who built on the sand. True discipleship is based not on profession, not on simply giving a respectful hearing, but on obedience. The sermon profoundly impressed the people, because of the authority with which the Teacher spoke. When he had finished and went down from the mountain the crowds followed him.

Christ's authority rests on his superior knowledge and positive affirmation

of the Divine will. He does not quote a long list of authorities and interpretations as scribes were wont to do.

Summary of the Lesson. Give reasons why we ought to be charitable in our judgments of others. How did Jesus give encouragement for prayer? Discuss the Golden Rule. Why is the way to eternal life narrow? How are teachers to be tested? On what points should caution be exercised? What is building on the rock? How were the people impressed with the Sermon on the Mount? (See General Review Questions which follow and are included in this lesson.)

GENERAL REVIEW QUESTIONS FOR THE QUARTER.

1. Discuss our sources of information for the life of Jesus.
2. Give the title of Part I as treated in this book.
3. Discuss the visit of the Wise Men.
4. What is the title of Part II? How much time is covered?
5. Describe the personal appearance and the preaching of John.
6. What effect did the experiences at the Jordan have on Jesus?
7. Who were the first followers of Jesus and why did they become disciples?
8. Give the title of Part III. What are the time limits?
9. Why did Jesus go to Jerusalem? State the importance of the visit.
10. Why did Jesus leave Judea, and what was his destination?
11. What happened to John the Baptist about this time?
12. Give the title of Part IV, also the time limits.
13. Show how this was a year of public favor for Jesus.
14. Where did Jesus establish his headquarters, and why there?
15. Where did the choosing of the twelve take place? What memorable discourse was delivered that day?
16. What subjects are treated in the Sermon on the Mount?

LESSON 14.

Date _____

BEFRIENDING THE TROUBLED

DEVOTIONAL READING, Psa. 91:1-16.

How Jesus ministered to the sick, the bereaved and the outcast sinners. Notice that those in trouble instinctively sought his sympathetic touch.

4. THE CENTURION'S SERVANT. Mt. 8:5-13; Lk. 7:1-10.

(Capernaum, summer A. D. 28)

Returning to Capernaum, Jesus is met by a delegation of Jews who come to ask a favor in behalf of a centurion. The centurion whose servant was sick had built them a synagogue. As Jesus approached the home other friends came with a humble message from the man, which led Jesus to exclaim, "I have not found so great faith, no, not in Israel". Jesus assured

the man that his servant was cured. They found this to be true when they entered the house.

The attitude of the Jewish elders shows that Jesus was well thought of by them at this time (Lk. 7:2). Opposition had not yet crystallized.

This man was an officer, the commander of a "century", or one hundred men, in the Roman army. But a centurion of the first rank had more authority than that of a captain of 100 men. This centurion was highly respected by the Jews, and whether a proselyte or not, was sufficiently interested in their welfare that he built them a synagogue. This would indicate that he was a man of means and liberal with his wealth.

5. RAISING THE WIDOW'S SON. Lk. 7:11-17.

(*Nain, southern Galilee, summer A. D. 28*)

A little while after the healing of the centurion's servant Jesus and his disciples, followed by a great crowd, were entering into the city of Nain when they were met by a funeral procession. Jesus approached the procession, halted it, and raised to life the young man whose body was being carried out for burial. He was the only son of a widow. Jesus was now proclaimed as a great prophet by the people and the news of this incident spread through all Judea and the regions round about.

Nain was built on a hillside about six miles southeast of Nazareth and 27 miles southwest of Capernaum. It was on the edge of the plain of Esdraelon, at the end of a valley between Mt. Tabor and Mt. Gilead. Nain was never an important town, and this incident has probably preserved it from obscurity.

Observe that Jesus did not request this young man to follow him, since he was the dependence of his mother. Where one is willing to serve he may sometimes do as much good at home as out in the field.

6. JOHN'S QUESTION AND JESUS' COMMENT.

Mt. 11:2-15; Lk. 7:18-35.

(*Machaerus and Galilee, summer A. D. 28*)

When John, who was still in prison, heard reports of Jesus' ministry he sent two of his disciples to enquire if he were the Expected One or should we look for another. Jesus told the messengers to go back to their master and relate what they had seen and heard and to say to John, "Blessed is he who shall find no occasion of stumbling in me." After the departure of the messengers Jesus spoke in the highest terms of John and proclaimed him an Elijah. He spoke of how the common people accepted John but the lawyers and Pharisees refused to submit to his baptism, thus rejecting the council of God. His generation he compared to children playing in the streets who are naughty and refuse to play the game.

Let us consider sympathetically John's position. Lying in prison at the fortress of Machaerus John had become discouraged and it seemed to him that if Jesus was to set up his kingdom it was high time for him to act. Questions

arose in his mind. Why did the Messiah permit things to go on so? Wasn't it a good time to interfere with the plans of wicked men? Perhaps by this inquiry John hoped to arouse Jesus. Notice the point in the reply of Jesus (Lk. 7:22, 23). Instead of a "yes or no" answer, Jesus tells John's disciples to report on the things they were witnessing. John himself must judge if these were the credentials of the Christ. But to encourage or warn John he adds, "Blessed is he who shall find no occasion of stumbling in me", no cause for misunderstanding me.

The language of Jesus (Lk. 7:24-26) may need a word of explanation. John was not "a reed shaken by the wind"; that is, one easily swayed. "Soft raiment"; garments suited to luxury, not to a sturdy man of the desert. "More than a prophet"; or revealer of God's will; he is a messenger of the King, preparing the way before Him.

In what sense could men take the kingdom "by force"? (Mt. 11:12). There were many, especially the Zealots, who advocated violent methods of bringing in the kingdom. Some were wishing Jesus to go ahead and declare himself the Messiah. They were ready to join his army.

7. CITIES UPBRAIDED FOR NOT REPENTING. Mt. 11:20-24.

(Cities located on or near the Sea of Galilee, summer A. D. 28)

Then began Jesus to upbraid those cities that witnessed his miracles and heard his gospel but did not repent. They would be less excusable in the day of judgment, he declared, than cities like Tyre and Sidon and Sodom, which had already been destroyed for wickedness. Chorazin, Bethsaida and Capernaum had been given special opportunities and warnings.

There is a connection between this passage and the comment of Jesus on John the Baptist (Mt. 11:20-24; Cf. 11:19). After speaking of how his generation had rejected John he is reminded of how his own message was being rejected in many places where great results should have been obtained.

Capernaum has been frequently mentioned as the headquarters of Jesus. Chorazin and Bethsaida, being in the vicinity of Capernaum, could be reached by a short walk. For the calamities which had befallen Sodom, Tyre and Sidon, See Gen. 19:24; Ezek. 26:15; Amos. 1:9, 10; Ezek. 28, 22, 23.

Cities seem to be harder to reach with the gospel than villages and country places. The people have more diversions.

8. JESUS ANOINTED IN THE PHARISEE'S HOUSE—PARABLE OF THE TWO DEBTORS, Lk. 7:36-50.

A Pharisee one day invited Jesus to take dinner with him. While they were eating, a sinful woman approached Jesus, wept upon his feet, kissed and anointed them. The Pharisee thought if Jesus were a prophet he would know who she was and forbid her. Jesus gave him a lesson on forgiveness and gratitude in the parable of the two debtors and then turning to the woman forgave her sins and commended her because of her great love.

The Pharisee invited Jesus to his house (Lk. 7:36) for the reason that as a prophet and teacher Jesus was honored even by his critics. It was cus-

tomary to entertain a rabbi when opportunity offered. But certain acts of hospitality had been omitted. It is true, a rabbi under the age of forty was not accorded the highest respect.

It was easy for a woman of the street to find admission into the Pharisee's home without causing disturbance of the guests. Orientals feel that it is no breach of privacy of a home to go in without an invitation on such occasions.

Summary of the Lesson. What persons are befriended by Jesus? Name and locate the places mentioned. Give the topics. Why did the Jews take such pains to show favor to the centurion? How did his faith impress Jesus? Describe the raising of the widow's son at Nain. What question did John submit to the Lord? Why was John still in doubt? How did Jesus reply to him? How could men take the kingdom "by force"? Discuss the unbraiding of the impenitent cities. Who anointed Jesus at the Pharisee's house, and what were the motives that prompted her?

LESSON 15.

Date.....

ACCUSED AND CHALLENGED

DEVOTIONAL READING, Gal. 5:13-26.

The spiritual powers of Jesus are attributed to demons and he is challenged to show a sign from heaven. Notice how evil influences and designs may be attributed to one who acts from the purest motives.

Chap. 2. A Second Preaching Tour in Galilee.

1. THE MINISTERING WOMEN. Lk. 8:1-3.

Making a second evangelistic tour of Galilee Jesus is accompanied by several women who had been healed by him. They give valuable aid in ministering to his physical comforts and the needs of his associates.

Mary Magdalene had been relieved of a seven-fold demoniac affliction. One woman of high social position, Joanna the wife of Herod's steward, was in the company. The women, like the sinner who anointed Jesus, were prompted by gratitude to minister to him. Perhaps they felt the need of his healing strength from day to day so that they were being helped while helping.

2. ACCUSED OF CASTING OUT DEMONS BY BEELZEBUB— SIN AGAINST THE HOLY SPIRIT. Mt. 12:22-37; Mk. 3:20-30; (Cf. Lk. 11:14-23).

Jesus is so zealous in ministering to the welfare of the people that his friends fear that he is beside himself. Having healed a demoniac, blind and dumb, the people are ready to accept him as the Christ, but the Pharisees charge him with working by the power of Beelzebub. Jesus shows the absurdity of this accusation since Satan would not give one help to destroy his

own kingdom. He furthermore warns them that while other sins may be forgiven, there is no forgiveness for those who speak against the Holy Spirit. They were attributing the works of Jesus, wrought through the Holy Spirit, to demonical influence. His critics are told that out of evil hearts come evil thoughts and that we are held accountable for our idle words. We are to be judged by our words. c

The Pharisees accuse Jesus of being aided by diabolical powers (Mt. 12: 24). They saw that mighty works were being done and that if they admitted the power came from God it would establish the claims of Christ, hence they conceived the plan of attributing this power to Beelzebub. They committed the eternal sin because they said He had an unclean spirit. Mk. 3:29, 30; cf. Acts 4:17, 18.

The sin of blasphemy against the Holy Spirit could not be forgiven because it shows a state of mind and depravity of heart that was beyond the possibility of correction; for when such evident works of God were before them and they denied the presence of God in them, attributing them to Satan, how could they be convinced or convicted? The light of noonday was present and they called it night, how could they be made to acknowledge the truth?

Why might the sin against the Son be forgiven if there is no forgiveness for the sin against the Holy Spirit? (Mt. 12:32; Mk. 3:28-30.) Jesus makes allowance for those who might sin against him as a man in the flesh, who might reject his claim to Messiahship and Sonship now, since later they might be convinced, revise their views and accept him as Savior. This actually happened in the case of many (Acts 2:22, 23, 37, 41; 7:54-60). They could be convinced by proofs. They had not sealed themselves up in a truth-proof dungeon as had the blasphemers against the Holy Spirit. Idle words (Mt. 12: 36, 37; cf. 24) are not just useless words, as jokes, jests and pleasantries, but words spoken like the malicious charges against Jesus, vain, untrue or blasphemous.

3. A SIGN DEMANDED. Mt. 12:38-45.

Unsatisfied with the teachings and miracles of Jesus as a proof of his Messiahship, the Pharisees demanded the sign of a heavenly spectacle, but Jesus affirms that such will not be given that wicked generation. It would be given the three-day sign of Jonah. They were reminded of the man, who freed from an unclean spirit, became possessed to a seven-fold degree. A woman of the audience, admiring Jesus, exclaimed, How blessed to be the mother of such a son. He replied, Yea rather, blessed are they that hear the word of God and keep it.

They demanded a sign (Mt. 12:38) different from those they had seen; a sign "from heaven", a spectacle that would be in keeping with their ideas of the prophecies concerning the Christ, such as wonders among the heavenly bodies or in the upper air. They expected a literal fulfillment of Joel's words that "the sun should be turned to darkness and the moon into blood," etc., instead of the figurative meaning, which Peter gave (Acts 2: 14-31). The sign that Jesus proposed to give them (39-41) was a sign of earth and his body

in the earth. As Jonah, after his experience with the sea-monster came forth on the third day to preach to Ninevah and bring about their salvation from destruction because they repented at his preaching, so the Son of man should be in the earth three days and come forth to bring repentance to the world and resurrection to life.

The fact illustrated by the unclean spirit returning with seven others (43-45) is that, if, after all they had heard and seen, they deliberately went on in their sins they were like the man, who having been cleansed of an evil spirit, allowed himself to be possessed to a much greater degree; so that generation would be in a worse condition than it was before the special opportunities were given.

4. THE MOTHER AND BROTHERS OF JESUS SEEK HIM.

Mt. 12:56-60; Mk. 3:21-35; Lk. 8:19-21.

(Probably autumn, A. D. 28)

Apparently becoming anxious about Jesus who was not taking time for rest or food (Mk. 3:20, 21), his mother and brothers seek an interview with him. When he is told of their presence he looks upon his disciples and recognizes a spiritual kinship with them.

His relatives wished to speak to him (Mk. 3:19-21) because they were anxious about his physical condition. He was over-taxing his energies and needed rest and food. He thought they ought to be more interested in his spiritual mission; hence his remark about the true kinship. He wished to call attention to a higher relationship than that in the flesh.

Summary of the Lesson. State the topics. Who are mentioned? What service did the women render? Discuss the sin against the Holy Spirit. Why could it not be forgiven? What is the significance of "idle words"? What sort of sign did the Jews demand of Jesus? Explain the "sign of Jonah". Why did the Lord's mother and brothers seek him? Whom did he recognize as his mother and his brothers?

LESSON 16.

Date-----

SPEAKING IN PARABLES

DEVOTIONAL READING, Mt. 13:10-17.

In parables Jesus discusses various aspects of the kingdom of heaven. The marvelous extension of the kingdom, and the priceless value of the salvation it offers are set forth.

5. PARABLES BY THE SEA. Mt. 13:1-53; Mk. 4:1-34; Lk. 8:4-18.
(Autumn A. D. 28)

(1) *Parable of the Sower*. Mt. 13:1-9; Mk. 4:1-9; Lk. 8:4-8.

On that day Jesus went out to the seashore and sat in a boat where he could more conveniently address the people who stood on the beach. He spoke in parables. The first of these Parables was that of the sower who scattered seed by the wayside, upon rocky places, among the thorns and in good ground. Only that in good ground had a chance to yield and it yielded in varying degrees, thirty-fold, sixty-fold, one hundred-fold.

Observe that the seed that fell by the wayside, the hard roadway, did not get into the soil at all before being taken away by the birds; that the seed falling in rocky places was scarcely covered and could not mature the stalks; that the seed among the thorns found the ground preoccupied and had little chance to get rooted enough to produce fruit. Thus only one of the four classes were fruitful. However, we are not to assume that only one fourth of the seed fell into good ground. It would be a poor farm where such were the case.

(2) *Parable of the Sower Explained*. Mt. 13:10-23; Lk. 8:9-15.

When he was alone with his disciples they asked him the meaning of the parables. He told them that to them was given to understand the mysteries of the kingdom, but to those to whom it was not given they should see and see not. "Blessed are your eyes for they see."

The sowing by the wayside was to represent those who heard but did not believe. The rocky places those who fell away in time of tribulation or persecution. Those among thorns are those who allow the cares of the world to choke the word. Those on good ground hear the word and understand it. In an honest and good heart they hold it fast and bring forth fruit.

Notice the four kinds of soil here described. (Mk. 4:5-8). In which class would you place the Pharisees? In which the rich and worldly-minded? How classify the emotional multitudes? The disciples represented which soil? In every community and in every large assembly these four classes will be represented.

Parables were quite serviceable to Jesus. He could use a parable to make plainer his meaning; or, when he chose to do so, he could obscure his meaning by the use of figurative language. To the receptive and appreciative it was possible to give an increase of knowledge, but to the hard of heart, what truth was imparted would be taken away and fail to produce results.

In Mk. 4:13, the thought is: If you can't understand this parable, easy as it is, how can you understand the rest?

(3) *Parable of the Growing Plant*. Mk. 4:26-28.

(4) *Parable of the Mustard Seed*. Mt. 13:31, 33.

The kingdom is likened to a man that cast seed into the ground and the plant sprang up and grew he knew not how, the blade, the ear and the matured corn in the ear. Again, it grows like mustard, from the small seed to a very large plant.

The figure of speech used in the parable of the mustard seed (Mk. 3:31), is hyperbole, or exaggeration of the literal truth to heighten the effect of the language. It is used for emphasis.

The good forces are quietly, silently at work and the ways of God are becoming better known to men. Likewise we see how rapidly evil comes to maturity.

(5) *Parable of the Tares.* Mt. 13: 24-30.

The parable of the tares shows that not only are good seed sown but Satan is also busy sowing evil in human hearts and it is very troublesome when one tries to remove the wicked from the midst of the good. The darnel and wheat will finally be separated, the darnel destroyed, the wheat garnered.

(6) *The Hid Treasure.* Mt. 13:44;

(7) *The Pearl Merchant.* Mt. 13:45, 46.

The kingdom of heaven is like treasure hidden in a field. A man sells all that he has to buy it. It is like when a pearl-merchant found a rare pearl and sold all he had to purchase it.

(8) *Parables of Net and Householder.* Mt. 13: 47-52.

The kingdom is like a net that brought from the sea both good and bad so that they had to be separated. The angels will separate the wicked from among the righteous.

(9) *Parable of the Leaven.* Mt. 13:33.

The truth of the gospel spreads like leaven which a woman hid in three measures of meal until it was all leavened.

As the minute yeast plants reproduce rapidly, yielding a ferment that soon reaches the entire mass of flour, so the truth permeates and passes from heart to heart. The reason why so much meal was leavened—a little more than a bushel—is the woman put it in the bin and forgot it, but it worked just the same as if it had been placed there intentionally.

6. THE STILLING OF THE STORM. Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25.

That evening, the parables ended, he orders them to cross the lake. The Great Galilean is asleep in the stern of the boat, getting rest after the arduous labors of the day, when a storm sweeps down upon the lake. The waves break over into the boat and threaten to sink it. The disciples awake the Lord, and he, after chiding them because of their fears and lack of faith, arises and rebukes the wind. A great calm falls upon the sea to the amazement of all.

The surface of the lake of Galilee is 682 feet below the level of the Med-

iterranean. In summer this depression becomes intensely hot, while the surrounding mountains remain cool. This makes the lake a vortex for sudden and violent tempests. The disciples were greatly astonished by this miracle (Mk. 4:41). They had seen Jesus do many wonderful things on people; but for him to control the great forces of nature, to tame a sudden and furious storm, was beyond their wildest expectation. Here indeed was a "sign from heaven", but not for the Pharisees.

Summary of the Lesson. Name the parables given in the lesson. Where was Jesus when he spoke to them? What happened the same day? What four conditions of soil are described in the parable of the sower? Does only one-fourth of the seed fall into good ground? Why did Jesus make extensive use of parables? Which parables show the importance of the sowing, the kind of seed, and the character of the soil? Which parables give lessons on the growth of the kingdom? Which ones teach the value of the kingdom? Why was so much meal leavened by the woman (Mt. 13:33)? How does the kingdom resemble a fishing net? How the treasure of the householder? Why were the disciples so astonished at the power of Jesus in stilling the storm? Show why storms are frequent on the lake of Galilee.

LESSON 17.

Date _____

SPIRITS SUBJECT TO JESUS.

DEVOTIONAL READING, Psa. 115.

The fiercest of spirits and the "King of Terrors" yield to the authority of Jesus of Nazareth. Observe the calmness and confidence with which he approaches the most difficult situation.

7. THE FIERCE GADARENE DEMONIAK. Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39.

Having crossed the lake after the sermon in parables they land in the country of the Gerasenese, or Gardarenes. There they are met by two demoniacs, one being exceedingly fierce and strong, for he was possessed by a legion of demons. Recognizing Jesus as the Son of the Most High God, he adjures him not to disturb him, and the spirits beg him not to send them into the abyss, but to allow them to enter a herd of swine. Jesus permits this and when they enter the swine they cause them to run down into the lake where they are drowned. The people, filled with fear, request Jesus to leave their country. The man, now clothed and in his right mind, wishes to accompany the Lord, but he bids him go tell his own house and friends what God had done for him. He publishes this report throughout Decapolis.

Luke speaks of this country as being "over opposite Galilee" (8:26). It is called the country of the Gerasenes and the country of the Gadarenes. It was in the general region of Decapolis (Mk. 5:20). Garasa was a town on the

eastern shore of the lake and perhaps Gadara was a town near by. Near Garasa the hills are steep and the water deep, conditions suitable to the story.

The man was very strong (Lk. 8:29). Persons with **delirium tremens** and insane people often show surprising strength, perhaps because they concentrate all their will, and hence all their strength, on the thing they are doing.

They request Jesus to leave their country (Mk. 5:17). His mysterious power awed them and the thoughts of their property loss disturbed them. This weighed heavier than the joy over the recovery of the afflicted neighbor.

Jesus did not permit the man to go with him (Lk. 8:18-20). He believed he could do more good in publishing the news where he was known, in Decapolis. Jesus was not able to give much of his own ministry to that region, hence he needed laborers there.

8. THE DAUGHTER OF JAIRUS RAISED AND A WOMAN HEALED. Mt. 9:18-26; Mk. 5:21-43; Lk. 8:40-56.

Returning to the west shore of the lake, crowds greet him and a ruler of the synagogue falls at his feet and entreats him to come heal his little daughter. On the way to the house, a woman who had been long a sufferer steals up and touches the hem of his garment and is healed of an issue of blood. Perceiving that power had gone from him, Jesus asks to know who it was that touched him. The woman confesses her act and Jesus commends her faith.

Word comes that Jairus' daughter is dead and they think it useless to trouble Jesus further about the matter. But speaking a word of hope to the father he proceeds to the house to find there the mourning had already begun. Allowing none in the house but three of his disciples and the child's parents he takes her by the hand and raises her to life. The child, twelve years of age, arose and walked and received food.

Jairus had to overcome his personal prejudice to solicit the aid of Jesus, but love for his daughter conquered his fear of disfavor with the Pharisees.

One may question whether the woman had the right conception of Jesus' power (Lk. 8:44-47). She had faith that dared the doubtfully proper thing with possible rebuff and insult, such as the Syrophenician woman had. Possibly she thought there might be some magical power or charm about the clothes of Jesus, and she timidly approached him to touch the border of his garment. Perhaps many who seek Jesus have an imperfect understanding of the secret of his power; however, if they have the faith to seek him sincerely, even though much superstition be mixed with their faith, they are rewarded.

On garments of the pious there were fringes with blue cords and tassels to remind them of the law. See Num. 15:38-40; Mt. 23:5. The Pharisees enlarged the "borders of their garments" to be seen of men.

9. TWO BLIND MEN AND A DUMB DEMONIAIC HEALED. Mt. 9:27-34.

As Jesus passes by two blind men call on him as the Son of David for mercy. In the house, having affirmed that they believe he is able to cure

them, they are touched by Jesus and their eyes are opened. Though charged not to speak of it they spread the story of their healing. Further on, a dumb man, after an evil spirit is exorcised, is able to speak. The Pharisees again accuse him of being in league with the prince of demons.

10. JESUS REJECTED AT NAZARETH. Mt. 13:54-58; Mk. 6:1-6; Lk. 4:16-30.

Continuing his journey Jesus comes to his home town of Nazareth but is not able to effect many cures there because of the unbelief of the people. They could not believe that this carpenter, who had grown up among them and whose brothers and sisters were there, could be what he claimed to be. Going to the synagogue on the Sabbath as he had been accustomed to do, a roll of the prophets was handed him to read. Interpreting a messianic passage from Isaiah as being fulfilled in himself they at first received his words graciously, but as he proceeded they began to consider who he was and rejected his claims. So wild became their rage that they attempted to take him to a bluff and hurl him over it, but he passed through the mob and left the community, perhaps never to return.

The human heart is peculiarly susceptible to neighborhood and national prejudices and to long-formed convictions. "This man, who has been one of us cannot be so superior to us as to be our Messiah and Savior", thought they. Their racial pride also was wounded when he referred to the special blessings bestowed on the Gentiles. (Lk. 4:25-28).

Was Jesus twice rejected at Nazareth? This is a much disputed question. We have adopted the plan of one rejection of Jesus at Nazareth and place it according to Mark's chronology for several reasons: (1) None of the Gospels intimate that he was twice rejected at Nazareth. (2) Luke introduces this event in connection with his general introduction to the Galilean Ministry, and may not have intended to indicate at what particular time is occurred. (3) If Jesus' life had been threatened on the first occasion is it reasonable to suppose he would have returned there for teaching after a lapse of only 8 or 9 months? (4) Would they have been "astonished" at his wisdom if they had heard such a sermon as that of Luke 4 less than a year earlier? (5) It is difficult to see how the same situation would have arisen on two occasions and the same proverb be used. Cf. Mt. 13:55-58, with Lk. 4:22-24.

Summary of the Lesson. In what event is the power of Jesus shown? Give the topics of the lesson. Name the principal events thus far narrated in the Galilean Ministry. Where was the country of the Gadarenes? How do you explain the extraordinary strength of the demoniacs? Why request Jesus to leave their country? Who was Jairus and what favor did he seek? Discuss the faith of the woman who touched the hem of Jesus' garment. How were two blind men healed? What charge did the Pharisees renew against Jesus? Describe his experience at Nazareth. Why is a prophet not honored at home?

LESSON 18.

Date_____

THE THIRD TOUR AND THE TWELVE

DEVOTIONAL READING, I Pet. 4:12-19.

Jesus makes further efforts to reach the Galileans by personal ministry and through the agency of the twelve. Observe the intensity of the zeal and the careful preparation of Jesus for the evangelistic enterprise.

Chap. 3. The Third Preaching Tour in Galilee.**1. MANY FIELDS VISITED—LABORERS NEEDED.**

Mt. 9:35-38; Mk. 6:6.

(Autumn, A. D. 28)

After the unpleasant reception in his home town, realizing that a prophet may be honored elsewhere, Jesus makes another preaching tour. He visits many synagogues and cities moved by the needs of the fields for the gospel and is sought by the suffering who are eager to touch the border of his garment. He requests that prayer be offered for an increase of laborers.

The church of God should pray for laborers today. Would it not cause more young men and women to offer themselves if more prayers were offered publicly and privately for the dedication of young life to the ministry and the mission field?

2. THE MISSION OF THE TWELVE. Mt. 10:1-42; Mk. 6:7-13; Lk. 9:1-6.*(1) Instructing and Sending Forth the Apostles.*

To the end that the waiting fields be reached as soon as possible the Lord sends out his twelve apostles, two and two, giving them authority to preach and to work signs in his name, but restricting their ministry to Jews only. They were to expect support and entertainment from the people and to abide in a worthy house while in each community. The dust was to be shaken from their feet as a witness against the city that should reject them.

(2) Persecution Predicted.

The disciples are warned of the dangers they may expect to encounter and are told how to deport themselves under persecution. The only one to fear is him who is able to destroy both soul and body in Gehenna. They are to be prepared to expect separation between friends and families on account of the gospel and are encouraged to know that the Lord will confess

those who confess him and that those who lose their lives for him will find eternal life.

(3) *Herod's Opinion of Jesus.*

Great success attended their ministry and that of Jesus. This attracted the attention of Herod and caused him to wonder if John the Baptist, whom he had in the meantime beheaded, had arisen and was doing these things.

Notice how the prayers for the laborers were now to be answered in part by the twelve (Mt. 10:1-6; Mk. 6:7,13). There was an advantage in going two and two. They would feel the need of companionship and support in this new enterprise and might be so paired as to employ advantageously their diversity of talents. Jesus restricted their field of operation (Mt. 10:5, 6). The Jews were better prepared to understand and Jesus wanted his own people to have the first chance to receive the kingdom.

Jesus told them of the persecutions they were to expect (17-23). Being forewarned they would be forearmed. They needed to be instructed as to how to proceed under these trying circumstances. Some of the instructions look forward to their world-wide mission (Acts 1:1-8).

Notice the use of oil in anointing the sick. It was in itself a remedial agent, but their chief reliance was on the Spirit.

When Herod heard of the success of Jesus and his apostles it disturbed his guilty conscience (Mk. 6:14-16).

This experience in gospel effort and the taste of victory it gave them was of great value to the apostles. Doubtless they made some mistakes, but we learn by the trial and error method as well as by example and are able to correct our faults by discovering them in their practical results. Later they were to attack the problem of the evangelization of the world without the personal oversight of the Master as they had here.

3. THE DEATH OF JOHN THE BAPTIST. Mt. 14:1-12; Mk. 6:14-29; Lk. 9:7-9.

(*Machaerus, east of Dead Sea, probably spring A. D. 29*)

Herod, at a birthday feast, became so pleased with the dancing of the daughter of Herodias that he swore to her that she should have whatever she wished, to the half of his kingdom. The damsel, put forward by her mother, asked for the head of John the Baptist on a platter. Regretting his hasty pledge to the girl, but desirng to keep his oath, the king sent a soldier to behead the prophet and sent the trophy to the damsel, who gave it to her mother. The body of John was buried by his disciples.

If we knew the date of Herod's birthday we could tell with more exactness the time of this occurrence (Mk. 6:21). It appears to have been a short time before the passover, probably that of A. D. 29 (Jno. 6:4) and while the twelve were out on their mission. As we have seen, it was for the sake of Herodias that Herod had John put in prison, because he had reproved the guilty pair for their unlawful marriage. Now she sees the opportunity to take full vengeance upon him and does not fail to seize upon it. We know not whether

John had continued to denounce them, but her wrath evidently had not cooled.

Herod was very scrupulous about keeping his oath (Mk. 6:23-27; Mt. 14:7-9). Most men are conscientious about some things. Thieves and robbers have their code of honor, kept strictly among themselves. Policy, moreover, led him to keep his oath, as it would be a bad example in the presence of those who "sat at meat" with him and were bound to him by oaths, to treat his oath lightly. Herod had foolishly brought himself into a dilemma, where he must choose between two evils, killing a good man or breaking an oath, and he decided not to break the oath.

The execution of John took place at the stronghold of Machaerus, a palace, prison and fortress combined, situated in southwestern Perea, overlooking the Dead Sea. It is probable that here the banquet was held. It would not take long to send down into the prison and decapitate the prophet. The dark, vaulted-roofed dungeon is still in an excellent state of preservation. The palace and fortress are in ruins.

Sometimes it is easier to kill reformers than to carry out their reforms.

Summary of the Lesson. Give the topics. What places and persons are named? For what did Jesus ask his disciples to pray? To whom were the apostles to go on their mission? Why warned of persecution? Why was Herod disturbed by this missionary movement? Why were the apostles sent out by twos? Show the value of their experience in the field. On what occasion did Herod decide to kill John and why? Portray the character of Herodias. Explain Herod's scrupulosity as to his oath. Where did the execution of the Baptist take place?

LESSON 19.

Date-----

FEEDING THE MULTITUDE

DEVOTIONAL READING, Psa. 23.

With this lesson begins the study of a new period in the life of the One who went about doing good. Observe how Jesus, though troubled and needing rest, compassionately feeds the hungry multitude.

PART V. THE YEAR OF JOURNEYING.

From the return of the Twelve to the final departure for Jerusalem.
(About one year, from Passover A. D. 29 to Passover A. D. 30)

Section I.

Travels in Phoenicia, Decapolis and Gaulanitis.

Chapter 1. The Retirement to the Bethsaida Desert Region

This is the first of three attempts to get away from Galilee for rest and retirement with the Twelve.

1. THE TWELVE RETURN AND THE FIVE THOUSAND ARE FED. Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jno. 6:1-13.

Returning from their missionary journey the disciples gather about Jesus. He says to them, "Come apart into a desert place and rest". They get into a boat and cross to a desert place near Bethsaida-Julias. Great multitudes follow by land and gather about Jesus when he comes to the shore. He welcomed them and had compassion on them for they were as sheep not having a shepherd. As the day began to wear away and the people were hungry he began to think of feeding them. Philip reminded him of how much it would take to feed so many. He asked as to how much food they had. Andrew remembered seeing a lad with five barley loaves and two fishes. "Bring them to me," said Jesus. He commanded that they should not send the people away but have them sit down in companies upon the grass. He took the loaves and fishes, blessed them, broke them and gave to the disciples to distribute to the people. When all the multitude of above five thousand men, besides women and children, had eaten and were filled they gathered up of fragments that were left twelve baskets full.

The reason for this proposal of Jesus to the apostles is obvious (Mk.

6:30, 31). News now reaches him of the sad fate of his beloved friend, the Baptist. His disciples need rest. He needs rest and retirement to pray and think over the situation. Herod may be ready to lay hostile hands on him. He decides to leave Herod's territory for the present and to cross the sea to a desert place for rest and the refreshment of prayer; so he puts out for a grassy spot on the shore near Bethsaida-Julias, in the country ruled by Philip; and there he finds the people have followed him.

Several causes contributed to the general hubbub prevailing at that time in Galilee. The excitement over the death of John, the preparation for the departure of the people to the passover (Jno. 6:4) and the return of Jesus and his disciples from their mission created an unusual amount of "coming and going", and perhaps had aroused a keener hope that Jesus would now ascend the Messianic throne. Instead of going to the passover this year Jesus sought retirement.

2. THE ATTEMPT TO MAKE JESUS KING. Mt. 14:22, 23; Mk. 6:45, 46; Jno. 6:14, 15.

(March, at Passover season, A. D. 29)

When the people saw how Jesus could feed such multitudes with a few loaves and fishes they said (Jno. 6:14, 15), "This is of a truth the prophet that cometh into the world"; they decided therefore to take Jesus by force and make him King. When Jesus perceived their purpose he withdrew alone into the mountain.

The decision to take Jesus and forcibly place him upon a throne was due to their elation over the way he could supply their needs and overcome their afflictions. Impatient with waiting for him to declare himself, they were ready to override his diffidence and protests and to organize an army to follow him. Galilee was a hotbed of Zealots and other enthusiasts who shared more or less their views of a militant Messiah. When Jesus perceived that this movement was on foot he straightway gave orders to the disciples to leave in the boats for the other side so he could dismiss the people and go up into the mountain to pray. Under such a temptation he needed to be alone with the Father. It was now evening.

3. WALKING ON THE WATER. Mt. 14:23-33; Mk. 6:51-55; Jno. 6:16-21.

(Sea of Galilee, A. D. 29)

When the evening (of the day of feeding the five thousand) came, the disciples got into the boat to recross to Capernaum, but Jesus had remained to send the people away and then to go into the mountain to pray. As they were crossing the lake a wind arose and they were having difficulty in rowing the boat. About the fourth watch of the night Jesus came unto them walking upon the water. They were afraid when they saw him, thinking it was a ghost. But Jesus said, "Be of good cheer, it is I, be not afraid". Peter then

asked the lord to let him walk to him on the water. "Come", said the Master. But when Peter became aware of the rough sea he began to lose faith and to sink. Jesus stretched out his hand and lifted him up, saying, "O, thou of little faith, wherefore didst thou doubt?" The disciples exclaimed, "Of a truth thou art the Son of God". Crossing over they landed in the region of Gennesaret and were met by the people bringing their sick for Jesus to heal.

We might wonder why the miracle of the loaves and fishes did not cause the same amazement and faith as that of walking on the water. Evidently the latter seemed to them a greater demonstration of the control of the forces of nature.

Summary of the Lesson. Heading of Part V, other headings of the lesson, places and persons. What miracles are described? What sorrow burdened Jesus at this time? Why did the disciples need rest and where did they seek it? What constrained Jesus to feed the multitude? Whence the loaves and fishes? At what season of the year was the miracle of the loaves and fishes? (Jno. 6:4) Who attempted to make Jesus King? How did he respond? What did he do afterwards? Who walked on the water? Why did this miracle so astonish the disciples and what confession did they make? (Mk. 6:51, 52).

LESSON 20.

Date _____

FORSAKEN BY MANY FOLLOWERS

DEVOTIONAL READING, Jno. 6:41-51.

Jesus loses most of his followers when he announces to them the deep spiritual aspects of his kingdom. Observe how those whose faith rests upon "loaves and fishes" are easily offended and fall away.

4. DISCOURSE ON THE BREAD OF LIFE—THE CRISIS AT CAPERNAUM. Jno. 6:22-71.

(Capernaum, Spring A. D. 29)

In the great address at Capernaum on the morrow after the return from Bethsaida Jesus accused the multitude of seeking him for the loaves and fishes. He told them they must eat of the true bread of life. They must eat of his flesh and drink of his blood if they would abide in him. Many of his disciples said, "This is a hard saying. Who can hear it?" He replied, "Doth this cause you to stumble? What then if ye should behold the Son of Man ascending where he was?" Upon this many of his disciples went back and walked no more with him. Jesus then turned to the twelve and asked, "Would you also go away?" Peter answered, "Lord, to whom shall we go?"

Thou hast the words of eternal life." Jesus said he had chosen twelve and one was a devil, referring to Judas.

A strange reversal of sentiment had taken place within twenty-four hours. Yesterday he was surely the Messiah and they would crown him; today they are offended that he does not fall in with their plans and ideas and they forsake him. Some were not convinced. They reasoned that the feeding of the Israelites for forty years on manna by Moses was a greater miracle than this; therefore this did not prove Jesus to be more than a prophet. Moses gave the people bread for forty years: Jesus for but one day. Therefore Moses was greater than Jesus.

The saying of Jesus that caused many to stumble (52-61) and produced the great crisis was especially his remark (53), "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves." It was too mysterious and implied too intimate a fellowship with him to suit them.

5. DISCOURSE ON CEREMONIAL CLEANNESS.

Mt. 15:1-20; Mk. 7:1-23.

Some of the strict Pharisees and scribes from Jerusalem, having seen some of the disciples of Jesus violating the traditional rules of ceremonial cleanness in regard to washing the hands before eating, report the matter to Jesus. Disgusted, he quotes Isaiah, on the doctrines and precepts of men, showing them it was the tradition rather than the commandment that they were concerned about keeping. He cites as an illustration of how they annulled the law with their traditions the setting aside of the law to honor father and mother by the "corban" gift. Men are not defiled by what they eat, but by the filthy thoughts of their hearts.

Jesus exposes the sin of one of their unscriptural traditions (Mk. 7:8-13). He shows how the tradition sets aside completely the law concerning the support of a parent by the child. A child could deprive his parents of their support, claiming that he was giving it to God as "corban", that is, "dedicated to God."

There is really some relation between bodily cleanliness and inward purity. The cleaning up of the slums would improve moral conditions. There is a kinship between "soap, sanitation, and salvation"; between cleanliness and godliness. Yet the outward by no means takes the place of the inward purification. It is an ally but not a substitute.

Chap. 2. The Retirement to Tyre and Sidon— First Northern Journey

1. THE CURE OF THE SYROPHOENICIAN WOMAN'S DAUGHTER. Mt. 15:21-28; Mk. 7:24-30.

(*Phoenicia, near Tyre, probably summer A. D. 29*).

Defeated in securing the needed rest near Bethsaida-Julias and with

further burden of heart, Jesus makes a longer journey with his disciples, going to Phoenicia. Near Tyre, where he has sought seclusion in a house, he is interrupted by a woman of that country who entreats him to heal her daughter of an unclean spirit. Finally after testing her faith, Jesus yields to her cries and rewards her faith by restoring the child.

He did not wish it known that he was there (Mk. 7:24). He was seeking to get away from the crowds. Some of the reasons for this retirement into Gentile territory may be stated: (1) Jesus and his disciples needed rest. (2) The crisis at Capernaum had been a crushing blow to him and to the little band that remained faithful, and he needed time to recover from the shock. (3) He wished to be alone with the disciples so that he might give them more personal attention and special instruction. (4) It may be that he wanted to keep away from Herod Antipas for a time and out of reach of the man who had slain the prophet John.

He hesitated about the mother's request (Mt. 15:22-24). In the first place, she was not of the house of Israel, and in the next place he was not there for the purpose of ministering, but for rest. Observe the kind of faith she had (Mt. 15:28). It was a faith that seeks, that pleads, that endures rebuffs, that persists, that is finally rewarded. Contrast the humility of this Gentile woman in seeking the Lord with the haughty attitude of the Pharisees. (Mt. 6:5; 9:10-13).

Summary of the Lesson. State the topics. Show how a crisis arose at Capernaum. How did they reason that Moses was greater than Jesus? What words of Jesus caused them to fall away? What did Peter reply? To whom did Jesus discourse on ceremonial cleanness? What did they mean by "Corban"? Why did Jesus and his disciples go to Phoenicia? Discuss the cure of the Syrophenician woman's daughter; her faith.

LESSON 21.

Date.....

JESUS PRAISED AND OPPOSED.

DEVOTIONAL READING, Isa. 55:1-13.

The people say, "He hath done all things well"; but the Pharisees and Sadducees torment him by asking for a sign from heaven. Observe that on the return through Decapolis many are healed and four thousand are fed.

2. THE RETURN THROUGH DECAPOLIS AND THE DUMB MAN HEALED. Mt. 15:29-31; Mk. 7:31-37.

(*Summer A. D.* 29)

Leaving Tyre Jesus proceeded to Sidon and then (by a wide circuit to the southeast) reached Decapolis and the Sea of Galilee. By the sea he went up into a mountain and was followed by throngs of people bringing their

sick to be relieved. One case was that of a man who had an impediment in his speech, rendering him deaf and dumb. Jesus touched his tongue and his ears and healed him. The people declared, "He hath done all things well; he maketh even the deaf to hear and the dumb to speak."

Sidon was about 55 miles from Capernaum on an air line, probably 70 by road. This was Jesus' farthest point into Gentile territory. It was in a region full of historic interest to every student of the Old Testament. It called to mind many passages in the Scriptures and many events in world history. What important events in history do you associate with Sidon and Tyre?

The route seems to have been eastward from Sidon, probably intercepting the great highway from Damascus to Decapolis and Galilee. Thus they may have passed near Caesarea-Philippi, which he later visited.

The Decapolis—"Decapolis" signifies "ten cities." They were founded as Greek colonies. "At the beginning of the Christian era certain cities of Palestine whose inhabitants were chiefly of Greek origin were united in a confederacy for mutual defense, trade, and other purposes. Originally there were ten of these; hence the confederacy was called The Decapolis. The authorities differ as to some of these cities, but those forming the original union were Scythopolis (Beth-shean), Pella, Dion, Gerasa, Philadelphia, Gadara, Raphena, Kanatha, Hippos, and Damascus. Other cities were subsequently added.

Each city included within its jurisdiction a large outlying territory. Thus around Gadara was the country of the Gadarenes. The Decapolis, however, did not comprise a continuous territory between its various cities; nor were the cities wholly independent of the Roman Tetrarch or governor of the province.

"These cities had paved and colonnaded streets, large amphitheatres, theatres, splendid temples, forums, baths, mausoleums. In some cases water was brought long distances through stone pipes. The aqueduct which supplied Gadara with water has been traced far east to the neighborhood of Edrei." Calkin, *Historical Geography of Bible Lands*. pp. 62, 63.

3. FEEDING THE FOUR THOUSAND. Mt. 15:32-39; Mk. 8:1-10; (cf. Mk. 8:19, 20).

(*Summer A. D. 29*)

On one of those days there was a great multitude following Jesus. They had followed three days and had nothing to eat. He had compassion on them and fed them from seven loaves and a few small fishes. There remained over seven baskets full. The number was four thousand men besides women and children. After this he crossed the lake in a boat landing in the region of Magadan.

Magadan is thought to be the same as Magdala, perhaps the home of Mary Magdalene, a town in Galilee, south of Capernaum, between that city and Tiberias.

Christianity cannot yet dispense with the free soup and bread lines. Witness the saving of lives in Europe during the World War, and in America during the Mississippi flood. Also witness the Near East Relief and similar agencies. Christ is glorified thereby.

4. A SIGN FROM HEAVEN DEMANDED. Mt. 16:1-12; Mk. 8:11-21.

Still calling on Jesus for credentials of his Messiahship the Pharisees and Sadducees unite in demanding some super-mundane spectacle, a sign out of the upper regions, before they will be satisfied. With sly sarcasm the Teacher suggests that they have heavenly signs. They can read the weather forecasts; but the signs of the times they cannot read. An evil age seeks a sign.

Seeing that Jesus was constantly performing miracles of mercy which they could not gainsay; in order to discredit him in the eyes of the people they demand a type of miracle which Jesus refused to perform. He worked no miracles for mere display. They wished to use this refusal as proof that he was unable to perform the wonders they demanded. It is an age of doubt or an age of faith that waits for special signs and supernatural tokens?

Chap. 3. The Retirement near Caesarea-Philippi. The Second Northern Journey.

1. THE DANGEROUS LEAVEN OF THE PHARISEES.

Mk. 8:13-21; Mt. 16:11, 12.

(On the Lake of Galilee, summer A. D. 29)

An oversight in providing bread for the trip to Bethsaida-Julias gave Jesus an opportunity to warn his disciples against the leaven of the Pharisees, the Sadducees and Herod. They did not understand what he meant by leaven and he explained that he referred to the teaching of these parties.

Jesus speaks of the "leaven of Herod" (Mk. 8:15). Perhaps Herod was plotting against Jesus. Josephus says he had John put to death because he feared his influence over the people. He might have feared that Jesus had political ambitions, or, at least, might introduce reforms that would annoy him; so he was watching him suspiciously. Later Jesus is warned against Herod. Lk. 13:31-35.

Summary of the Lesson. Trace the travels of Jesus in the last lesson and in this. Give the topics, persons and places in this lesson. What was the Decapolis? Where were the four thousand fed? Discuss the ways and means of feeding the hungry multitude today. Who kept demanding of Jesus to give them a sign from heaven and what did they mean? What topics of conversation came up on the boat as they started on the second northern journey? What parties were warned against? Why ask them to beware of Herod? Who praised Jesus and who opposed him in today's lesson?

LESSON 22.

Date_____

JESUS CONFESSED AS THE CHRIST.

DEVOTIONAL READING, I Tim. 6:11-19.

The disciples have faith in Jesus as the Christ the Son of the living God. Notice how Jesus is pleased with Peter's great confession as a fundamental truth.

2. THE BLIND MAN OF BETHSAIDA. Mk. 8:22-26.

(Near Bethsaida-Julias, summer A. D. 29)

When they came by boat to Bethsaida a blind man was brought to him. Jesus led him by the hand out of the village (a suburb of Bethsaida), put saliva on his eyes, laid his hands on him and said, "Seest thou aught?" At first he said he saw men as trees walking. Then when Jesus had laid his hands on him again he saw all things clearly. Jesus sent him home ordering him not to enter into the village.

Since they had crossed the Lake of Galilee from the Capernaum country it must have been to Bethsaida-Julias they came. This city of Philip was on the Jordan, near where it empties into the lake. It will be recalled that it was near this city the 5,000 were fed.

There is a lesson in this gradual restoration to sight (23-25). Our spiritual perception is gradual. The opening of our inner eyes to the truth is not sudden.

3. PETER'S CONFESSION. Mt. 16:13-30; Mk. 8:27-30; Lk. 9:18-21.

(Near Caesarea-Philippi, summer A. D. 29)

Continuing their journey they came to Caesarea-Philippi (in Gaulanitis, ruled by Philip). It came to pass as he was praying apart, the disciples being with him, Jesus asked them to state the opinion concerning him current among the people. They tell him that there are various opinions. Some think he is John risen from the dead, others Elijah, Jeremiah or some other prophet. He asks them what they think. Peter speaks for them, saying, "Thou art the Christ, the Son of the living God." Jesus blesses him, calls Peter a Stone, says he will build his church upon that rock and commits to him the keys of the kingdom. He charges the disciples to tell no man that he is the Christ.

From Bethsaida-Julias the little company had followed the Jordan northward to one of its sources. The toilsome climb of 25 miles had brought them to the foot of Mt. Hermon. Near where the great spring gushed forth had stood the ancient Paneas, (Dan), rebuilt and adorned by Philip and named Caesarea-Philippi in honor of Tiberias Caesar and himself. This is near the northern limits of Philip's territory.

Their statements reveal a general opinion that he must be one of the prophets risen from the dead (Mt. 16:14). It shows a very widespread expectation that one of the prophets would come back to prepare the way for the Messiah. Mal. 3:1-6; 4:5, 6.

Jesus asked the disciples for their views on this subject to get a definite statement from them as to their understanding of his mission, since the time had now come for them to become fully acquainted with his plans and purposes. Are they prepared for the deeper mysteries of the kingdom? Can he now take them into his confidence concerning the tragic things that were to happen? He undertakes it.

By the expression, "flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (17), Jesus means "you did not get this information from man but from God"; that is, either (1) he had heard the Father confess the Son at the baptism, Mt. 3:17, or (2) he had by spiritual insight, not human reason, arrived at this position. He employs an impressive figure when he speaks of building his church upon the rock (18). The city of Caesarea-Philippi was built upon the rock of the Lebanon Mountains. This may have suggested that his city was to be founded upon a rock of truth, and with such impregnable walls and gates that death, or Hades, could not destroy it. In other words, it was to be an abiding city. Peter was to be a stone (A. R. V. margin, *Petros*) a detached fragment of rock, while the city itself was to be founded upon the bed-rock (*Petra*). This bed-rock upon which the city or church of Christ stands is the fact that Jesus is the Christ the Son of the living God. The existence of Christianity depends upon that proposition. If it stands the church stands. Peter was a building stone, as are all disciples, in the walls of the spiritual city. Peter himself recognized this fact. I Pet. 2:4-8.

Still using the figure of the city with gates, he advances to the thought that people must be admitted to dwell therein. Peter has possession of the key of knowledge, or "keys to the kingdom", that will unlock the gateway for men to enter. On Pentecost he opened up the way for 3,000 souls to enter (Acts, Chapt. 2). He was the first also to lead Gentiles into the Way, (Acts, Chapt. 10.) Others may use the keys of the kingdom when they show inquirers the way to salvation (Isa. 22:22; Rev. 3:7; Lk. 11:52).

They were not permitted to tell that he was the Christ (20). The time was not yet ripe for them to declare that to the world.

4. JESUS FORETELLS HIS DEATH AND RESURRECTION.

Mt. 16:21-28; Mk. 8:31-9; Lk. 9:22-27.

(Near *Caesarea-Philippi*, summer A. D. 29)

From that time Jesus began to confide to them that he would be killed at Jerusalem by the rulers of the Jews and be raised the third day. Peter sought to dissuade him from such a course, but Jesus finding in his words the voice of the tempter rebuked Peter as one who minds earthly things. He tells them that those who come after him must take up their cross and follow him. They must not be ashamed of him in this sinful generation. There

were some there who would not die before the kingdom should come with power.

Peter had just received a blessing for his strong confession of faith. He quickly shows that he does not comprehend the full meaning of his statement when he seeks to dissuade the Master from the course of suffering and death he had chosen. It was the same thing that Satan had suggested in the wilderness. Peter had taken Satan's place in this temptation. He was a stumbling-block for him to fall over. But as before, Jesus says, "Get thee behind me, Satan."

Jesus gives a clue concerning the length of time that would elapse before the kingdom should come with power. (Mt. 16:18, 19, 28; Mk. 9:1; Lk. 9:27).

Summary of the Lesson. Give the subject of the lesson and the topics. Locate the places mentioned. What persons are conspicuous? Describe the method employed in healing the blind man near Bethsaida. What were the current opinions about Jesus? What was Peter's word of confession? How had he discovered the truth? Explain the figure of building the church upon the rock? What is signified by the keys committed to Peter? When did he use them? What event did Jesus now foretell? How did Peter tempt Jesus? When was the kingdom to come with power?

LESSON 23.

Date

BEHOLDING HIS GLORY.

DEVOTIONAL READING, II Pet. 1:12-21.

While praying on a high mountain Jesus was transfigured in the presence of three of his disciples. Observe that there are rare moments of religious ecstasy that only the very devout experience.

5. THE TRANSFIGURATION. Mt. 17:1-13; Mk. 9:2-12; Lk. 9:28-36.

(Probably on Mt. Hermon, near Caesarea-Philippi, Summer A. D. 29)

About a week later Jesus took Peter, James, and John, and went up into a high mountain. As he was praying his countenance and even his garments began to glow as light and Moses and Elijah appeared talking with him about his approaching death. Awaking from sleep Peter proposed to erect three booths for Jesus, Moses and Elijah. As he was speaking a cloud overshadowed him and they heard a voice saying, "This is my beloved Son, in whom I am well pleased, hear ye him". Jesus touched them to calm their fears. When they looked again they saw only Jesus remaining. As they came down Jesus ordered them to keep this vision secret until after his resurrection. He told them that Elijah had already come in the person of John the Baptist.

This occurred a week after the incident at Caesarea-Philippi (Lk. 9:28). "After six days," Mt. 17:1; Mk. 9:2; "about eight days after", Lk. 9:28. We would say, "about a week later".

Probably the transfiguration took place on Mt. Hermon, the loftiest summit of the Anti Lebanon range, a mountain of nearly 10,000 feet elevation, and only a short distance from Caesarea-Philippi. The traditional place is Mt. Tabor, but this is almost certainly incorrect, for Tabor was then fortified and inhabited and could not have suited the language "a high mountain apart by themselves."

Of the two who appeared with Jesus, one represented the Law and the other the Prophets. Moses, while living, had been with God on the mount until his face glowed with light; Elijah had been taken up to heaven as in a chariot of fire.

The purport of the voice from the cloud (Mt. 17:5) was this: "Moses and Elijah—the law and the prophets—have been your authoritative guides heretofore; now My Son is your teacher; hear ye him." Perhaps the appearance of Elijah on the Mountain suggested the question about Elijah coming. (10-13).

An important purpose was served by the transfiguration. Jesus needed encouragement to meet the sufferings awaiting him and to face his many foes. God again, as at baptism, sets His seal upon him. The disciples needed this reassurance of his power and glory. It gave them something to remember in after years (II Pet. 1:16-18). It helped their faith to hear the Father's voice endorsing the Son. It taught them that their Teacher now superceded Moses and the prophets.

Great thoughts and purposes in a way transfigure those who possess them. Paul beseeches the Romans to be not conformed to this world but to be transformed (literally "transfigured") by the renewing of their minds. The faces of those who commune often with God have been observed to take on a radiance that we call spiritual.

6. THE EPILEPTIC BOY. Mt. 17:14-20; Mk. 9:14-29; Lk. 9:37-43.

When they came down to the other deciples they found them in a state of confusion as they had been unable to cast out a demon. The father of the epileptic boy appealed to Jesus to heal his son, explaining his affliction and the failure of the disciples to cast out the dumb spirit, saying "If thou cans't do anything, have pity on us and help us." The note of doubt, even of Jesus' power, struck him. "If thou cans't!" he repeated. "All things are possible to him that believeth." "I believe, help thou mine unbelief," cried out the father. The boy was healed and the people were awed with the majesty of God. Later, in the house, the disciples wanted to know why they could not cast out the demon. He showed them the necessity of prayer and of faith for such works and affirmed that but a little faith would enable them to remove mountains.

Nine of the disciples had failed to cast out this obstinate demon. Was it for lack of faith in God, in Christ, in themselves, or in their having sufficient authority over this kind of demon? Did they forget to pray for power? This kind can come out by nothing save by prayer, said Jesus. "Verily I say unto

you, if you have faith as a grain of mustard seed, nothing shall be impossible to you." The thing that made the father of the child doubt the power of Jesus was the weakness of his disciples. Christ is often made to appear impotent by the failure of his weak representatives. The implication in the expression "I believe; help thou mine unbelief", is that he believes as far as he is able, but he wants all doubts removed.

Sometimes the big challenge staggers us and we balk before it. It is said that U. S. Grant was once asked why the team that he was driving never stalled. He replied, "Because I do not stall." Self-confidence and belief in the possibility of success goes a long way towards the successful issue. On the other hand, to prove the challenge of a big undertaking calls forth the best that is in one and he often does the seemingly impossible thing.

Chap. 4. Jesus' Last Sojourn in Galilee.

1. HIS DEATH AND RESURRECTION AGAIN FORETOLD.

Mt. 17:22, 23; Mk. 9: 30-37; Lk. 9:43-45.

Returning from the Mt. Hermon region Jesus passes through Galilee, seeking to be in obscurity. The disciples were filled with sorrow as they heard him again tell them of the way he would be delivered up at Jerusalem and be raised the third day. Though they comprehended not the meaning of his words they did not have the temerity to ask him to explain.

Jesus did not wish it to be known that he was again in Galilee (Mk. 9:30). He still wished to have some time to instruct his disciples, and possibly did not wish Herod and the Pharisees to know of his return.

They could not understand this plain language of their teacher (Lk. 9:45). They doubtless tried to place some figurative interpretation on it. Observe that Jesus often called himself "the Son of man" (Mt. 17:22). It was a term frequently used by the prophets in reference to the Messiah, especially common in the books of Ezekiel and Daniel. See Ezek. 37:3-11; Dan. 7:13, 14. It was less offensive to the Jews than "Son of God," Jno. 10:36. Moreover it identified the Man of Galilee as a man with the interests of man, so he liked it.

2. THE SHEKEL IN THE MOUTH OF THE FISH. Mt. 17:24-27.

(*Capernaum, autumn A. D. 29*)

When they were back at Capernaum the collectors of the half-shekel asked Peter if his Teacher would pay the temple tax. Before Peter had a chance to mention the matter to Jesus, the Lord brought up the subject by asking whether temporal rulers exacted tribute to their own sons, or of strangers. "Of strangers," was the reply. "Therefore the sons are free." Lest some should not understand his reason for not paying the tax he instructed Peter to cast a hook into the lake and take from the mouth of the fish which he should catch a shekel and pay it for the two.

In asking Jesus, the Rabbi, or Teacher, to pay the half-shekel, they were

not showing him the courtesy which exempted priests and eminent rabbis from the tax. His point is that temporal rulers levy taxes upon the subjects of conquered provinces, but their own sons are not asked for tribute. Yet here he, the Son of God, is expected to pay the redemption tax along with the rest. Did the Redeemer need to be redeemed at His Father's house? Concerning the law requiring the didrachma, or half-shekel, see Ex. 30:11-15, and for the later custom, Neh. 10:32.

Summary of the Lesson. Give the geographical setting. Name the leading characters in the transfiguration scene. Why did Moses and Elijah appear? What was the purport of the voice from the cloud? What purpose served by the transfiguration? Explain the failure of the nine disciples to cast the demon from the epileptic boy. Why did the man doubt Jesus' power to effect the cure. What did he say about his own faith? Of what period does Chapter 4 treat? Why did Jesus not wish it known that he was again in Galilee? What did the expression, "Son of man", signify? Was it obligatory that Jesus should pay the half-shekel?

LESSON 24.

Date-----

HUMILITY AND FORGIVENESS

DEVOTIONAL READING, Phil. 2:1-11.

Not the ambitious and self-seeking, but the humble and childlike find the kingdom of heaven. Observe that there is no limit fixed as to the number of times we forgive; and that mercy is shown to the merciful.

3. DISCOURSES ON HUMILITY AND FORGIVENESS. Mt. 18: 1-35; Mk. 9:33-50; Lk. 9:46-50.

(Capernaum, late summer A. D. 29)

(1) *Humility and the Little Child—Causing Little Ones to Stumble.* Mk. 9:33-37.

They returned to Capernaum. When they were in the house Jesus asked them what they were reasoning about on the way. They were ashamed to answer for they had argued concerning who was the greatest. He took a little child and set him in the midst of them, telling them that whoever received a little child in his name received him, and that except they turn and become as little children they could not enter the kingdom of heaven. To humble oneself and become as a little child was to become greatest in the kingdom of heaven. He showed how serious it was to cause a little one to stumble. "See that ye dispise not one of these little ones," he warned them.

(2) *The Ninety and Ninc.* Mt. 18:12-14.

If a man have one hundred sheep and one goes astray will he not leave

the ninety and nine and seek the lost. And when he finds it he will not rejoice more over it than over the safe ones? Even so it is not the will of the Father that one of these little ones should perish.

(3) *Concerning Reconciliation and Forgiveness.* Mt. 18:15-35.

If a brother sin against you, show him his fault and win him back. If he will not hear you take one or two with you and go to him again. If then he refuses to hear you lay the matter before the church and if he will not submit to the decision of the congregation concerning the matter count him as one outside the fold. Whatever discipline the congregation binds will be bound in heaven. If two of you agree on anything to ask for it in prayer it will be granted. When a few gather in my name I am in their midst. Peter asked how often should one forgive his brother. Until seventy times seven, Jesus replied. Then he spoke the parable of the debtors. The king had a debtor who owed him ten thousand talents. When besought he forgave the debt. But the servant used harsh measures against a fellow servant who owed him one hundred shillings. When the king heard of it he was angry and delivered the servant to the tormentors till he should pay all.

(4) *Casting out Demons.* Mk. 9:38-41.

John told Jesus he had seen a man casting out demons in his name and had forbidden him. Jesus said, Forbid him not. No one can do a great work in my name and easily speak against me. He that is not against us is for us. For giving a cup of water one shall not lose his reward.

Notice the solemn warning to those who cause others to stumble (Mt. 18:5, 7). Let us get a correct idea of the significance of the destruction in Gehenna described (Mk. 9:48). The figure is that of the destruction of the rubbish and offal of the city in the public dumping grounds. The elimination of the impure and disease-breeding things that give offense is the safety and protection of the pure and wholesome.

Observe the steps to be taken to bring about a reconciliation between brethren (Mt. 18:15-20). The matter should not be brought before the church before the other means have been employed. The power of a church in loosing and binding does not refer to altering the commands and institutions of God, but only to matters of discipline among members.

The parable of the two debtors gives a vivid and pungent lesson on the value of forbearance and mercy in our dealings one with another if we hope for God's mercy.

"The mercy I to others show;
That mercy show me."

The gold talent contained metal worth more than \$10,000. Ten thousand talents was a fabulous sum, exceeding \$10,000,000.00. The shilling, or denarius, was worth about 17 cents. The debt of 100 shillings was of about \$17.00. However the purchasing power of coin then was much greater than with us. The shilling was about the average wage of a day laborer. See Mt. 20:2.

The tormentors (34) were torturers. Torture for debt was not permitted by the Jews nor Romans, but was customary in some countries. It was a merciless method, a suitable punishment for the merciless servant.

4. THE BROTHERS OF JESUS URGE HIM TO ATTEND THE FEAST. Jno 7:2-9.

(Galilee, autumn A. D. 29)

The feast of tabernacles was at hand. The brothers of Jesus advise him to go to Jerusalem and make himself better known in Judea. At first he rejected their counsel, but later changed his mind and went, after having remained a while in Galilee.

The feast of ingathering was celebrated in the autumn, in memory of the time when the children of Israel dwelt 40 years in booths or tabernacles. See Ex. 23:14; Deut. 16:13-16. In the year 29 it fell on October 11-18.

It is interesting to note the feeling entertained by the brothers toward him at this time (Jno. 7:5). They did not believe that he was the Messiah. They were interested in his career, however, and wanted him to improve such opportunities as the great feast afforded for letting his claims be known. The suggestion of the brothers (6-9) was probably offered a month or two before the feast. His first reaction was negative. We are told "he abode still in Galilee." He appears to have proceeded slowly, visiting various villages along the way where messengers had prepared the way for his coming (Lk. 9:51).

Summary of the Lesson. Name the topics treated. How does Jesus teach humility? Whose ambition had to be rebuked? How does Jesus propose that differences between brethren should be reconciled? Explain the promise to bind or lose in heaven what is bound or loosed on earth. What is the lesson in the parable of the two debtors? What sums of money are involved in the parable? Discuss the attitude of the brothers of Jesus toward him. What was his first intention about going to the feast of tabernacles?

LESSON 25.

Date_____

WIDER FIELDS AND MORE LABORERS

DEVOTIONAL READING, I Cor. 3:1-17.

Having ended his ministry in Galilee Jesus enters upon a vigorous but brief campaign in other parts of Palestine. Conscious of the approaching end Jesus calls upon his followers to prepare the way of the Lord.

Section II.**Missionary Journeys in Perea, Samaria and Judea.****Chap. 1. With Face Toward Jerusalem.**

1. JESUS LEAVES GALILEE FOR JERUSALEM. Mk. 10:1; Lk. 9:51-56.

Departing from Galilee Jesus begins to teach the multitudes in Judea and the transjordanic region of Perea. Messengers were also sent into Samaria to announce his coming but they did not receive a friendly welcome for the Samaritans understood he was on his way to Jerusalem. James and John wished to destroy these Samaritans with fire from heaven. But Jesus rebuked them. They went to another village.

Luke says "he steadfastly set his face to go up to Jerusalem," yet it was several months before his final arrival there (Lk. 9:51). The thought is that from the time he bade farewell to Galilee it was evident that Jerusalem was his great objective and he was constantly working toward that end.

The Samaritans had been quite receptive to the teachings of Jesus and to his Messianic mission on his earlier visit to them (Jno. 4:39-42). Now they seem to be filled with prejudice or jealousy, perhaps because he had not given them as much consideration as they expected. (Mt. 10:5). James and John showed the same deep-seated prejudice on their part as the Samaritans. It flared up in hot resentment, like that of Elijah (II Kings 1:9-13) when they learned of this insult to their Leader.

2. LOOKING BACK FORBIDDEN. Mt. 8:18-22; Lk. 9:57-62.

(Perea or Samaria, autumn A. D. 29)

As they went on their way a scribe volunteered to follow Jesus whosoever he went, but Jesus replied that while foxes and birds had homes the Son of man had no place he could call home. To another he said, "Follow me". But the man wished to wait until he buried his father. "Leave the dead to bury their own dead, but go thou and preach the kingdom," he was

urged. Another said he would follow Jesus after bidding farewell to those at home. "No man," said Jesus, "having put his hand to the plow and looking back is fit for the kingdom of God."

Jesus' reply to the scribe (Lk. 9:58) may be thus stated: "Take notice; it will be no holiday affair. I am a homeless wanderer." To the second man Jesus says (60), "There are enough who are dead to spiritual interests to bury the bodies of the dead. You are needed to proclaim the gospel." The third man was not a good prospect for the kingdom either. By the time he could go back to say his farewells to the people at home, settle up business matters, hear their appeals to him to remain, etc., he would be too much diverted from his purpose to be of much service to the kingdom.

The church needs the lesson of the urgency of the gospel. The messengers of the cross went with haste, during the first two or three centuries, but after awhile the enthusiasm began to wane and the work to lag. There must be no pausing for temporal affairs, no looking back to the things that are left behind, if the world is to be speedily won.

3. THE MISSION OF THE SEVENTY. Mt. 11:20-24; Lk. 10:1-20.

(Probably in Perca and Samaria, autumn A. D. 29)

After these things the Lord appointed seventy others to go by twos into all the communities he expected to visit, to prepare for his coming. He reminded them that the harvest was great and the laborers few and asked them to pray for more laborers. Go as lambs among wolves. Carry no baggage and take no time for salutations, they were told. Be supported and provided for by the people, heal the sick and preach the approach of the kingdom of God. The cities that rejected them would be more worthy of destruction than Sodom and Gomorrah, or Tyre and Sidon. When they reject you they reject me. When the seventy returned they were happy, for the demons were subdued before them. They were to rejoice especially that their names were written in heaven.

The seventy did not include the "messengers" mentioned in Lk. 9:51; cf. Lk. 10:1. Compare their instructions with those to the twelve. (3-11; Mt. 10:6-15. They are not forbidden to preach to the Samaritans this time. They saved time by not going from house to house. Jesus enlisted this larger number because the time was short and the seventy needed training for greater service in the time to come. Perhaps many of them could not render their best service yet, but Jesus does not require that only the well trained shall serve him. Some of his most faithful servants lack preparation. They were enthusiastic because they had been successful. "Satan falling as lightning" indicated the crashing downfall of evil before them. Christians are happiest when they do the most good.

4. THE GRACIOUS INVITATION. Mt. 11:25-30; Lk. 10:21-24.

Jesus also was happy over the victories won by the seventy. He rejoiced in the Holy Ghost and thanked the Father for revealing these things

unto babes, not to the wise. To his disciples he said, "Blessed are the eyes which see the things you see." Prophets and kings had wished to see them and had not the privilege. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. My yoke is easy, my burden is light."

This outburst of happy emotion and this most tender and gracious invitation are to be counted among the choicest and most exalted utterances of the Christ. Jesus saw that the world was in turmoil and burdened with sin and care, and he offered it rest.

It was well that there was something in the way of success to counterbalance the depressing effect of the impenitence of the cities he had upbraided (21; cf. 13-15). It is as the Great Consoler that Christ makes His strongest appeal to humanity. Deep down in many hearts are hidden sorrows known only to the Lord. The weary may find rest in him.

5. THE GOOD SAMARITAN. Lk. 10:25-37.

(Probably *Perca*, autumn A. D. 29)

One day a student of the Mosaic law came to ask Jesus for his rule for obtaining eternal life. The Great Rabbi asked him what the law taught. He quoted the great commandment. Jesus accepted his answer. But the lawyer, seeking to uphold his own position, asked, "Who is my neighbor?" In answer Jesus told the story of a man going down the Jericho road who was robbed and nearly killed and left by the road. He was not cared for by a passing priest or a Levite, but by a stranger, a Samaritan "Which of them was neighbor to him who had fallen among robbers?" asked Jesus. "He that showed mercy unto him," replied the lawyer. "Go and do thou likewise", he was told.

The Samaritan, rather than the Jew, is given credit for this fine display of neighborliness. Religion must be tested by its fruits. Is Christianity making men more neighborly, more brotherly? Do we look for such an institution as the Red Cross to originate in a non-Christian land?

The Jericho road is well suited to this incident. It makes a descent of 3,000 feet in 15 miles. There are many dark and dangerous defiles. Robbers easily hide there. There is an inn near this road.

There are many robbers who infest life's highways. They rob men of their goods. Some rob them of their good name, their morals, their religion. Not all of the robbers lurk in secret places. Some rob by depriving the laborer of his rightful wages, the working girl of a decent living. But robbing one of his faith or of his good name is more serious than taking his money by force or by fraud.

Which is better, to build "Good Samaritan Inns" or to prevent the robberies? We must never cease to bind up the bruised, but we ought to be more vigilant in apprehending the robbers and in removing the temptations that lead men to prey upon their fellows.

Chap. 2. Jesus Attends the Feast of Tabernacles.

1. THE VISIT TO MARTHA AND MARY. Lk. 10:38-42.

(Bethany, October A. D. 29)

Near Jerusalem, at the village of Bethany, Jesus was received into the home of Martha. Her sister Mary sat near the Great Teacher's feet and listened. Martha at length complained to the Lord that Mary was not helping her serve. But Jesus defended Mary for having chosen the good part which should not be taken away from her.

The character of the two sisters as revealed in this story represents two types of Christian women. Martha was a good woman, a woman of great faith (Jno. 11:17-29) and strength of character. Jesus did not mean to disparage her good qualities. But he saw that she was cumbered and anxious about many things of secondary importance. Better have less dinner on the table and more food for the soul. Good housekeeping is certainly important but some women make it their slave and miss many of the finer things of life. Which is the more common, the Martha type or the Mary type of Christian? Both the woman of executive ability with her good judgment and industry, and the woman of tender emotions and piety are needed.

Summary of the Lesson. Give the lesson subject. What laborers did Jesus now enlist? In what direction was he looking? Why discourage some from following? What were Jesus' ideas of discipleship? What company of evangelists were sent out and what was their success? How did their success and joy affect Jesus? Comment on the "Gracious Invitation". Why did Jesus tell the story of the good Samaritan? What can you say of present day robbers and modern neighbors. Describe the Jericho road. Why did Jesus commend Mary and reprove Martha? Compare the two types of women.

LESSON 26.

Date_____

TEACHING IN THE TEMPLE

DEVOTIONAL READING, Psa. 122.

The Lord of the Temple declares himself to be the water of life and the light of the world. Observe how Jesus is still trying to convince his people that he is Christ sent by the Father to make them free.

2. CHRIST AT THE FEAST OF TABERNACLES. Jno. 7:10-52; 8:12-59.

(1) *Division of Opinion Concerning Him.* (10-13)

Jesus went up to the feast after his brothers had gone, but in secret. The people were wondering if he would come and were disputing as to whether

he were true or false. Fear prevented those who favored him from expressing their sentiments.

(2) *Teaching in the Temple (14-24).*

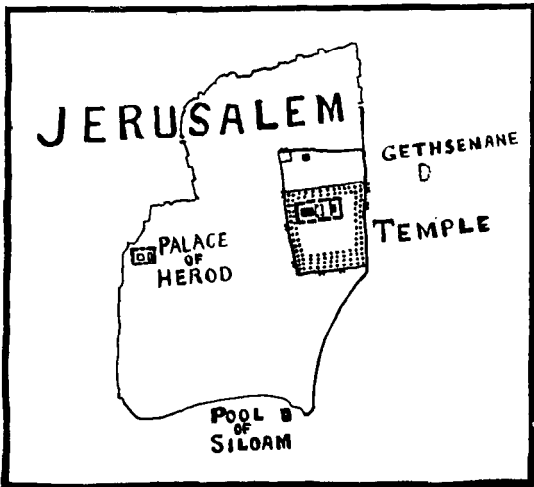
During the feast week he went into the temple and taught. They wondered that one as unschooled as he could teach so ably. He declared his teaching was of God, not of himself. He reminded them of how they sought to kill him for healing a man, yet they honored Moses for teaching circumcision.

(3) *The Pharisees Attempt to Arrest Him. (25-52).*

They argued that Jesus could not be the Christ since they knew who he was; but no one will know whence the Christ cometh. When he declared that he knew God and was sent of God they sought to take him, but his hour had not yet come. On the last day of the feast he cried out, "If any man thirst let him come unto me and drink." When officers were sent to arrest him they came back without him saying, "Never man so spake."

(4) *Discourse on the Light of the World (8:12-30)*

He declared "I am the light of the world." He said, "I will go away and where I go ye cannot come. I do always the things that are pleasing to Him that sent me." Many believed on him.



Map of Jerusalem showing the location of the Temple, Gethsemane and the Praetorium or Herod Palace.

(5) *Discourse on Spiritual Freedom (31-59)*

Those Jews who believed he exhorted to abide in his word, to know the truth and the truth would make them free. Being Abraham's seed did not make them free if they served sin. The Jews sought to stone him.

Desiring to avoid the publicity that the attendance at the feast would give him, and wishing to remain away from the violent controversies of Jerusalem, Jesus at first decided against going to this feast though urged by his brothers. Later he decided to go "incognito". But he did not long remain in secret, for the Jews sought him out. On the last day of the feast the great invitation (37-39) of Jesus was heard ringing through the courts offering the water of life, the Spirit, to any man who was athirst. Probably the occasion that suggested it was the ceremony of bringing the water from the Pool of Siloam. The procession of priests bore the golden vessels of water to be emptied in the silver trough before the altar of the temple. To the mind of Jesus it suggested not only the smitten rock in the wilderness, but the water of life which he wished to give to a famishing world, and the Holy Spirit that would make the recipient a veritable fountain of blessings.

Observe that a plea for justice was made by Nicodemus (Jno. 7:50-52). He objected to having any man condemned by their law without a trial. He was more open minded than the other members of the Great Council.

The great declaration that he was the light of the world (Jno. 8:12) was spoken, probably, one evening as the four great candelabra in the court were being lighted. The appropriateness of great utterances makes them the more impressive. Jesus knew the value of words fitly spoken.

Jesus fought the great battle for spiritual freedom and freedom of thought and utterance both for himself and in behalf of future generations. His truth gives the real freedom to the minds of men. Wherever the message of Jesus goes men and women become free and have light.

Summary of the Lesson. What feast did Jesus attend at Jerusalem in the autumn of A. D. 29? What members of his family are mentioned as going? (Jno. 7:10). How did Jesus go and why? Was he able to keep his presence there secret? What questions were discussed? Give some of the striking words of Jesus, spoken during the feast of Tabernacles. What good did he accomplish? (Jno. 7:4, 6; 8:30.)

QUARTERLY REVIEW QUESTIONS.

1. Tell the story of the centurion's servant.
2. What troubled John the Baptist now, and how did Jesus reply?
3. Who accompanied Jesus on the second tour of Galilee?
4. What parables were spoken by the sea and in the house?
5. Describe the rejection at Nazareth.
6. What can you say of the mission of the twelve?
7. Give the circumstances connected with the death of John the Baptist.
8. Give the title and time covered in Part V.
9. When did the people attempt to make Jesus king, and why at that time?
10. Discuss the crisis at Capernaum.
11. What happened near Tyre? Why hesitate to help the woman?
12. What region did Jesus visit before his return to Galilee?
13. Who demanded a sign from heaven, and what did they mean?
14. Give the geographical setting and the circumstances of Peter's confession.
15. Where did the transfiguration of Jesus take place?
16. Why did the disciples fail on the epileptic boy?

17. What did the brothers of Jesus urge him to do, and why?
18. Relate the account of the mission of the seventy.
19. What gracious invitation did Jesus give in the temple?
20. What lessons do you find in the parable of the Good Samaritan?

LESSON 27.

Date -----

THE GOOD SHEPHERD.

DEVOTIONAL READING, Jno. 10:11-21.

The watchcare of souls and a sympathetic interest in human life Jesus conceives to be his proper service. Observe how Jesus in the protection and rescue of the weak often endangered himself.

3. JESUS AND THE ACCUSED WOMAN. Jno. 7:53—8:11.

(Temple at Jerusalem, probably October A. D. 29)

The lesson opens with a story which may be considered characteristic of Jesus. But we are informed that "most of the ancient authorities omit John 7:53-8:11. Those which contain it vary much from each other."—**Footnote to the American Revised Version.** Someone may have inserted it as a good story that he thought belonged to the Gospel of John. By "ancient authorities" is meant especially the early Greek manuscripts or texts of the N. T.

Some scribes and Pharisees brought a woman taken in adultery to Jesus and asked if he agreed that she ought to be stoned according to the law of Moses. He stooped down and wrote with his finger on the ground. They continued to press him for an answer and he said, "Let him that is without sin among you cast the first stone." When he rose up from writing again the accusers had gone away. Jesus told the woman he did not accuse her either, but to go and sin no more.

By the temple is meant (8:2) some portion of the temple enclosure such as one of the porches (Acts 3:2, 3, 8, 11) or the treasury (Jno. 8:20). He did not teach in the sanctuary, since it was entered only by the officiating priests.

In saying he did not condemn her he meant that he did not intend to have her stoned. Yet he does not excuse her sin, but admonishes her to sin no more. Observe that they did not bring the man who was equally guilty with the woman. Women have always had an unequal punishment for sexual sins. Physically they take greater risks than men, but why should they be held more responsible morally? Where man is the aggressor—and he usually is—he should suffer the heavier penalty.

4. HEALING THE MAN BORN BLIND. Jno. 9:1-41.

(Jerusalem, October A. D. 29)

One Sabbath day the disciples noticed a blind man and asked whether

this blindness was caused by his own sins or by the sins of his parents. It was not due to the sins of either, but that God's work might be displayed on him. He spat on the ground, made clay and anointed the eyes of the blind man, telling him to go and wash in the pool of Siloam. When the man did so he was able to see. When his neighbors saw him they disputed as to whether he was really the blind beggar they had known. They asked him how his eyes came to be opened and he told them how he had been healed. Taken before the Pharisees he repeated his story. A disagreement arose among them, some saying a man could not do such things if God were not with him, others arguing that God could not be with him as this work was on the Sabbath day. They asked the healed man what he thought and he said the man who healed him was a prophet. Some doubted that the man had been born blind and asked his parents. They asserted he was their son and was born blind but could not say how he was healed. They approached the man again and because he upheld Jesus they cast him out of the synagogue. Finding him after he was cast out Jesus instructed him further, revealing to him that he was the Son of God. The man believed. Jesus showed the Pharisees that they were blinded by sin.

The question of the disciples (Jno. 9:1, 2) reflects the Jewish idea as to the cause of afflictions. They believed them to be visitations sent on the sinner or on his children on account of his sins. Jesus does not say that blindness and other afflictions are never the result of the sins of the parents, or of the individual's sins. Nor does he mean that God purposed the blindness of this man in order to give him the opportunity to demonstrate the power of God upon him, but he means that it afforded the occasion for showing the works of God. He repeats, "I am the light of the world" (5:39), significant since he is about to give this man the power of beholding the light.

In the controversy it is easy to see that the man gets the better hand in the argument (25-34). His argument may be stated in the form of a syllogism as follows: God heareth not sinners. But God heard Jesus and gave him power to heal. Therefore Jesus is not a sinner. The healed man is cast out of the synagogue. Already it is heresy to believe in Jesus. But they could say, "He is depraved anyway; he was altogether born in sin." (34)

5. JESUS THE GOOD SHEPHERD. Jno. 10:1-21.

(1) *Jesus the Door* (1-10)

The Pharisees having closed the door of the synagogue against the healed man, Jesus takes occasion to give the lesson on the door to the sheepfold, stating that he is the door. The sheep know the voice of the shepherd and will follow him but will flee from the stranger who tries to lead them.

(2) *The Good Shepherd* (11-21)

He also gives them the picture of himself as the good shepherd, protecting the sheep and laying down his life for them. But as for himself, he

has power to lay down his life and to take it up again. Again the Jews had a disagreement over him, as to whether or not he had a demon.

The Eastern sheepfold consisted of a stone wall, high enough to keep out wolves, enclosing a square space, a portion of which was covered as a protection against weather. One door gave access. A number of shepherds often used the same fold at night. On leaving for pasture they separated their flocks by calling their sheep by name.

They did not understand Jesus (6) in regard to the porter and the door. They understood the story but didn't see the application. It did not seem to dawn on them that he referred to the Jewish teachers who were blocking the door into the fold. He went on to explain that he was the door. The false shepherds had not been successful in leading away the true sheep.

Notice the change of figure from the eleventh verse, from that of the door of the fold to that of the shepherd of the sheep. Of course the Gentiles were the other sheep to which reference is made (16; 2:13-19; I Pet. 5:2-4.)

6. THREATS AGAINST JESUS AT THE FEAST OF DEDICATION Jno. 10:22-42.

(Jerusalem, December A. D. 29)

The autumn campaign ended, Jesus was again in the temple for the winter feast of Dedication, when the Jews asked him to state plainly if he was the Christ. He told them they had been given sufficient evidence but had not believed because they were not his sheep. "I and the Father are one", said he. Then the Jews prepared to stone him, saying that he made himself equal to God. He quoted the Scripture where it said, "Ye are gods," and wished to know if those who had received the word of God could be given that title why could not he be called the Son of God. But when they continued to threaten his life he left for the region east of the Jordan.

The Feast of Dedication (Jno. 10:22) commemorated the purifying and rededication of the temple after the altar had been desecrated by Antiochus Epiphanes in 170 B. C., by the offering of swine upon it. Judas Maccabeus, having retaken the city, restored and rededicated the temple in 164 B. C. Soon an annual festival lasting a week began to be observed with great rejoicing and brilliant illumination; hence it is sometimes called the "feast of lights."

Jesus quoted the Scriptures to uphold the position that he was not a blasphemer (34-36). If the ones who received and wrote the word of God could be called "gods," how much more could he lawfully claim to be the Son of God.

The bad feeling displayed by his enemies now caused him to leave Judea for the wilderness where John had baptized in the early days of his ministry. There he found more open-mindedness (40-42).

Summary of the Lesson. Who antagonized Jesus at this time and how? State the topics. Where is the scene laid? What the season of the year? Why is the story of the sinful woman placed in brackets in the American Revised Version? What question came up when they saw a blind man? State the position of Jesus. How did the man go about proving that Jesus was not a sinner? Why was the lesson concerning the door of the sheep-fold timely? Why did they not understand Christ's teaching? What happened at the feast of Dedication? How did the feast originate?

LESSON 28.

Date.....

HYPOCRISY AND GREED

DEVOTIONAL READING, Psa. 39.

Jesus denounces the policy of hypocrisy and reveals the danger of forgetting the obligation of stewardship. Pretense does not please God, neither does parsimony pay a savings dividend.

Chapter 3. From the Feast of Dedication to the Withdrawal to Ephraim

1. DISCOURSE ON PRAYER. Lk. 11:1-13.

After Jesus had been praying one day his disciples asked him to teach them how to pray as John had taught his disciples. Jesus gave them as a form of prayer, "Father, Hallowed be thy name." The case of the man, who, having unexpected company to come, went to borrow three loaves of bread and kept insisting until the neighbor got out of bed and gave them to him, illustrates the importance of perseverance in prayer. God will surely be as good as an earthly father in giving his children what they need. He will give good gifts, including the Holy Spirit, to those who ask.

At this time (Lk. 11:1; cf. Jno. 10:40) they were in the region beyond Jordan south of Philip's territory, called Perea. It was in the region where John began his ministry and did his baptizing, hence they were more likely to be reminded of what John taught his disciples. Observe in what respects this prayer differs from the "Lord's Prayer" given by Matthew (2:4; cf. Mt. 6:9-13).

It is probable that Luke gives the correct historical setting of the prayer, and Matthew the correct wording. Matthew seems to have collected many sayings of Jesus spoken on various occasions in the Sermon on the Mount. Of course Jesus repeated some of his sayings on many occasions, but this episode was of such a nature that it was hardly a repetition. If he had taught them a form of prayer once they would not likely have asked to be taught it again.

2. HYPOCRISY OF THE PHARISEES. Lk. 11:37-54.

(Probably Perea, winter, A. D. 29-30)

As Jesus was speaking, a Pharisee invited him to dinner. He ate without the ceremonial bath of his hands, a thing that struck the host as a strange omission. Jesus said the Pharisees gave thought to the outward, not to the inward. He spoke of their custom of tithing the smallest of garden herbs while they passed over justice and the love of God. He did not object to their tithing if they kept up the weightier matters also. A lawyer felt that the remarks were hitting him. Jesus replied that they were burdening

others with details of the law but they themselves were escaping. They had been persecutors of those prophets who taught them the truth. They were taking away the key of knowledge and not using it themselves. Angered by this the scribes and Pharisees tried to trip him in his words.

Observe that the blood of the whole line of martyrs was assessed against that generation (Lk. 11:49-51). This retribution fell upon the nation in the destruction of Jerusalem in the year 70 A. D.

Hypocrites do not deceive God or even men as they suppose they do. Fraud usually overdoes itself. It does not require the trained detective to see the wolf under the sheep's skin.

3. DANGER OF THE LEAVEN OF THE PHARISEES. Lk. 12:1-12.

This topic is virtually a repetition of the instructions to the disciples uttered at an earlier time by Jesus (Lesson 21, last topic). Observe the help of the Holy Spirit promised them for their future ministry (Lk. 12:11, 12).

4. COVETEOUSNESS AND WORLDLY CARE. Lk. 12:13-59.

(1) *The Brother and the Inheritance* (13-15).

A man came out of the crowd to appeal to Jesus to bid his brother divide the inheritance with him. Jesus refused to interfere. He gave a warning to his hearers to avoid covetousness, for one's life does not consist in his possessions.

(2) *Parable of the Rich Fool* (16-21)

He then gave the parable of the rich man whose land was productive and he planned to build larger barns and enjoy his prosperity, but God said, "You foolish one, this night thy life is required of thee, then who will get thy goods?" Such is the fate of the man who had his treasures on earth and not in heaven.

(3) *Consider the Lilies* (22-34)

Therefore I say be not anxious about earthly comforts for God can provide all these things for you as he cares for the ravens and the lilies. Seek first the kingdom. Fear not, little flock, God will give you the kingdom. Make yourselves treasures in the heavens.

(4) *Be Ye Ready* (35-40)

Be girded and keep your lamps burning as those expecting their lord returning from the marriage feast. Blessed are those who are ready for the Lord will serve them meat. Be ready at whatever hour he may come, for at an hour ye think not the Son of man cometh.

(5) *Parable of the Faithful and Wise Steward* (41-48)

Peter asked if the parable was to them or to all. Jesus replied, "Who is the faithful and wise steward whom his lord shall set over his house? Happy is the servant that does not think the Lord has delayed his coming and behaves unseemly. The servant who knowingly disobeys his lord shall be beaten with many stripes but he who knows not and does unworthily shall receive few stripes."

(6) *The Cause of Division* (49-53)

I came to cast fire upon the earth. I am straightened until it be accomplished. People and families will divide over me. Do you think I came to give peace? I tell you there will be divisions.

(7) *Interpreting the Times* (54-59)

He told the multitudes that they knew when to look for a shower and a change of weather but could not discern the signs of the times. Reconcile your differences among yourselves for at the courts you will pay dearly.

Brothers sometimes have trouble in settling the estate left to them. Covetousness as Jesus points out is at the bottom of such family misunderstandings (Lk. 12:13). One party to the contention had sought to get the "lion's share." It may have been the complainant who was in error. Selfishness and greed make one suspiciously fear that he is being defrauded when he is not. If the rich man whose land brought forth plentifully had concerned himself about what good he could do with his goods instead of how to build storehouses he would have found a real way of ministering to the comforts of his soul. The hoarding instinct finds legitimate expression in frugality but it is perverted in the miserly disdain of the needs of others. If they had discerned the signs of the times they would have treated Jesus quite differently (54-59). He would have been hailed as the leader of the church and of the social order. Turbulence and strife would have ceased and the kingdom would have come immediately to the chosen people.

Summary of the Lesson. Give the subject of Lesson 28. How did Jesus expose hypocrisy? What can you say of the historical setting for the Lord's Prayer? What caused the Pharisee to marvel when Jesus dined with him? What faults did Jesus point out to the Pharisee? Why did a lawyer speak up and what was said to him? In what way would that generation have to suffer for killing the prophets? What was the leaven of the Pharisees? Why did a certain man appeal to Jesus concerning his brother, and with what result? What lesson do you find in the parable of the rich fool? How is stewardship taught in this lesson? Money is dangerous because it gives power. How few safely use it!

LESSON 29.

Date.....

LESSONS ON THE WAY OF LIFE

DEVOTIONAL READING, Rev. 3:14-22.

Jesus contends that the calamities which befall men are not always sent of God in punishment for sin. The door of repentance is a narrow door through which one must pass to safety and security.

5. ON JUDGEMENTS AND OPPORTUNITIES. Lk. 13:1-9.

(Probably Perca, winter A. D. 29-30),

(1) *The Galileans Slain (1-5)*

A report was brought to Jesus of the fate that befell some Galilean worshippers who were slain by Pilate. Jesus cautioned them against drawing the conclusion that it was a judgment of God upon the guilty. He cited the case also of the eighteen men who were killed by the falling of the tower of Siloam. They were not more guilty than the rest, for all men must repent or perish.

(2) *Parable of the Spared Tree (6-9)*

In a parable he told of a fig tree that had been fruitless. Year after year the vinedresser had spared it, but now he had decided to give it just one more chance. If it bore no fruit next year it was to be cut down.

The slaying of some Galileans was reported to Jesus (Lk. 13:1). Such bloodshed was not an unusual occurrence. Pilate on various occasions took severe measures against the Jews. They hated the Romans and frequently provoked them to violent methods of suppression. On one occasion about 20,000 perished. According to Josephus Pilate slew 3,000 Jews in the temple court at a passover.

The fig tree of the parable (Lk. 13:6) was the Jewish national church. It could not be spared much longer.

6. THE WOMAN LOOSED FROM HER INFIRMITY. Lk. 13:10-17.

(Probably Perca, January A. D. 30)

As he was teaching on the Sabbath day a woman who had been bent double for eighteen years was present and Jesus called her and told her she was freed from her affliction. When he placed his hands upon her she straightened up and offered praise to God. But the ruler of the synagogue was indignant and told the people that there were six days in which to be healed without taking the Sabbath for it. Jesus showed the hypocrisy of those who opposed his deeds of mercy on the Sabbath but who conceded that it was all right to loose a beast and lead it to water on the holy day. Why not

loose this woman whom Satan had bound for eighteen years? His adversaries were shamed with defeat and the people rejoiced in what he was doing.

The ruler used the indirect method of attack on Jesus, scolding the people for coming to him rather than openly confronting the Teacher himself (Lk. 13:14). But Jesus took up the challenge and answered him. Satan is the author of evil, according to Jesus, and he had brought this affliction upon the woman (16: cf. I Cor. 15:26).

7. ENTERING THE NARROW DOOR. Lk. 13:22-30.

When asked as to the number who would be saved Jesus did not give a direct answer but said men should strive to enter the narrow door for not all seekers would find it. When the door has been shut many will try to get in but will be refused entrance. It will be a disappointment to many when they see people come from the four quarters of the earth to sit with the patriarchs in the kingdom and themselves are cast out.

In answering the questioner (23-27) Jesus does not let down the bars and make the way easy into the kingdom. He gives the Jews warning that if they let the day of opportunity slip by the time will come when they will be concerned about entering into the way of life and will be disappointed in being admitted, but they will witness other peoples coming from the ends of the earth to inherit the kingdom with the faithful patriarchs (28-30: cf. Rom. chap. 11.)

8. JESUS' MESSAGE TO HEROD. Lk. 13:31-35.

(*Perca, January or February A. D. 30*)

Some Pharisees were kind enough to come to Jesus and advise him to go away lest Herod should kill him. He told them they could tell that fox that he would cast out the demons today and tomorrow and the third day be perfected; nevertheless he must go on his way today and tomorrow and the day following, for it cannot be that a prophet perish out of Jerusalem. Then Jesus lamented as he foresaw the city's fate.

Notice that the warning is brought by the Pharisees (Lk. 13:31). Perhaps they took a kind of pleasure in informing Jesus of this threat. Herod had been suspicious of John's ambitions, so he doubtless had been considering what he would do with Jesus. The popularity of Jesus was alarming to Herod who feared a politico-religious uprising. Jesus sent an enigmatical answer (32, 33). He knew that at Jerusalem he would meet his death and that Herod would not cheat the Sanhedrin out of the privilege of killing him. The distrustful Herod he calls a fox or a jackal. But Jesus would not be in his territory long enough for him to slip upon him. The time was short but Herod's threats would not change his plans in the least. In spite of the machinations of the wicked city Jesus had not lost his love and longing for the people there (34, 35). The lament reveals the fact that Jesus now realizes that Jerusalem as she is will not accept him but will go on to her doom.

Summary of the Lesson. What topics are given? State the position taken by Jesus on calamities as a punishment for sin. What two cases did he cite?

What is the teaching in the parable of the spared fig tree? Why was Jesus censured for giving relief to the infirm woman? Why attribute her misfortune to Satan when he refused to accept the Jewish idea of punishment? Why is the way into life like entering a narrow door? Why was Herod becoming alarmed at the popular interest in Jesus? What was the attitude of Jesus toward Herod? What does his lament over Jerusalem reveal?

LESSON 30.

Date_____

THE COST AND BLESSEDNESS OF DISCIPLESHIP

DEVOTIONAL READING, Phil. 3.

At great cost God has prepared a way of salvation for man who should cheerfully accept God's offer. Notice that before accepting one should consider the cost to himself and also the blessedness of the Father's favor.

9. TABLE TALK AT A PHARISEE'S HOUSE. Lk. 14:1-24.

(1) *The Ox in the Well* (1-6)

While dining with a Pharisee who was a ruler he healed a man with the dropsy, it being the Sabbath day. He challenged them to say if they would not get a dumb beast out of a pit on the Sabbath.

(2) *The Chief Seats* (7-14)

Noticing how the guests were scrambling for the chief seats he told them if bidden to a marriage feast not to push themselves into the chief seat but to occupy a lower place until invited to come up higher, then they would command the respect of others. In inviting guests choose those who cannot return the favor if you wish to do the gracious thing.

(3) *The Great Supper* (15-24)

Elated with Jesus' ideals, one of the guests concluded that happy would be the participants in such a kingdom. Replying in such a way as to point out the fact that great blessings are not always eagerly embraced the Teacher told in his parable of the Great Supper of the various excuses that would be made by those first invited. Buying land or oxen or marrying a wife will not excuse one. The master of the feast declared that those bidden should not get any supper. The tables had to be filled by the people of the streets and highways.

Observe that there was a dining that day (Lk. 14:1) and that some chose the chief seats (7). They were eager to find a good place at the table of an earthly host but ready to refuse the invitation to the great supper of the Lord (15-24). Observe how the excuses offered for not attending the great

supper were unreasonable (16-20). There is never a good excuse for wrong doing or failure of duty. In the parable Jesus had in mind the various classes of people of his day. Select the invitation that applied to the Jewish leaders; to the publicans and sinners; to the Gentiles; to the heathen. Show how the invitation would include the various classes in our own time. The expression, "constrain them to come in" (23), signifies the use of persuasion rather than force—to overcome their timidity.

10. COUNTING THE COST. Lk. 14:25-35.

(*Perea, early in A. D. 30*)

To be his follower one must be prepared to give up loved ones, home, and life itself for the Cause. Consider well before you start. It is not wise to start upon an enterprise that you cannot carry to a successful conclusion, such as beginning the construction of a tower without having sufficient funds to complete it, or going to war unprepared. Renunciation is essential to discipleship.

Consider the challenge Jesus made to the multitude (Lk. 14:25-27). By "hating" as used here (26) is meant to act in such a manner as to break way from what we hold dear as though we cared not; to love Christ to such an extent that love for kindred in the flesh would seem as hatred in comparison.

11. THREE PARABLES ON THE JOY OF RECOVERING THE LOST. Lk. 15:1-32.

(1) *Parables of the Lost Sheep and the Lost Coin.*

As the publicans and sinners pressed about Jesus to hear him the Pharisees and scribes murmured. He spoke the parable of the man who had a hundred sheep, but when one was lost left the flock to recover it and brought it back rejoicing. Then he told of the woman who had ten pieces of silver and having lost one swept and hunted until she found it. Her neighbors rejoiced with her. Likewise the angels rejoice over a sinner that repents.

The reason, it may be, the woman was so troubled over the losing of a coin (8, 9) was that it was part of her dowry, in which case the shame of losing it accounts for her trouble more than the intrinsic loss. A custom prevails today in Palestine of wearing such coins in a head-piece. However, the ancient coins are found not bored like those worn today; but there may have been some other way of holding them in place.

(2) *Parable of the Prodigal Son and His Elder Brother.*

He said a certain man had two sons. The younger asked for his share of the estate and the father divided his property between them. The younger son took his money and went to a foreign land and squandered it in extravagant pleasures. When he had lost it all he got a job with a man of that country as a swineherd. He was so hungry he could eat greedily the carob pods that were fed to the hogs. He got to thinking and came to himself with

the resolution that he would go back home where the servants were much better off. He would confess to his father his sins and mistakes and ask to be taken in as a hired man. But the father was watching and saw him coming and ran out to meet him. The boy began to confess to his father but the father ordered the servants to replace his rags with a good robe, to bring a ring and shoes, and to kill the fat calf for a feast of home-coming. So they feasted and danced and were happy.

But the elder brother, coming in from the field, inquired the cause of the merry-making. He was angry that no such attention had ever been showed to him and here this wild prodigal was being lionized. But the father sought to persuade him that it was right to rejoice over the lost that was found and the one thought dead who was alive and safe at home again.

Among the papyri letters recently discovered in Egypt is a very striking one from a prodigal son to his mother. He writes her that he is ashamed to come home for he is in rags, confesses that he has sinned, and prays his mother to be reconciled to him. See Milligan, **Here and There Among the Papyri**, p. 108.

The Pharisees and scribes murmured because they thought Jesus was currying the favor of classes of people that ought not to be recognized socially or religiously (Lk. 15:1, 2). They are represented by the elder brother in the parable, while the sinners and publicans are represented by the younger brother who went astray. In their own eyes the Pharisees were right with God and "needed no repentance" so in the parable he does not dispute their claim, but shows how all should rejoice at the safety of the lost.

The story of the Prodigal Son is not surpassed in vividness and beauty by any piece in literature. It is a true picture of reckless, erring youth; of broken-hearted but forgiving parenthood; and of the severe attitude of the more strict and self-righteous elder brothers. Observe what the younger son thinks and does (11-13), the resolution he makes in the far country (17, 18) the picture of the father (20-24), the reaction of the elder brother (25-30) and the father's effort to convince him of the justice of his course (31, 32). Big cities, like Rome, Alexandria and Antioch lured venturesome youth then as now.

Youth must learn in the hard school of experience that the far country with its offers of wealth and pleasure and freedom to do as you please is not a land of enchantment. Want, labor, husks, rags, longing, tears, humiliation, sin, are there. But the right resolution, "I will arise and go," will lead the way home. The dear old father watching, waiting, hoping, yearning, for the return of his boy is a very human figure. Yet this figure is God in the parable. Such a God we can love and trust.

Summary of the Lesson. What parables are included in this lesson? Show the cost of discipleship and the cost of not being saved. What class of religionists is it that seeks the chief seats? What reasons do men give for not seeking God? Who were the first constrained to come in? (See I Cor. 1:26-29) What did Jesus mean by "hating" one's relatives? What does it cost one to be a good disciple of Jesus? Name the three parables that display the joy of heaven in the recovery of the lost sinner. Why was the woman so disturbed at the loss of her coin? Analyze the experience of the lost son. Was the elder brother a wicked man? What ancient parallel have we to the New Testament prodigal son?

LESSONS ON STEWARDSHIP

DEVOTIONAL READING, II. Cor. 8:1-15

God holds us to account for the possessions entrusted to us and the way we handle them. Observe that Jesus shows his Lordship over life by claiming it for his service and by raising the dead.

12. PARABLES ON THE USE OF RICHES. Lk. 16:1-31.

(1) *The Worldly-wise Steward and the Scoffing Pharisees.* Lk. 16:1-18.

The steward, accused of wasting his master's goods, was worldly-wise enough to secure the friendship of his lord's debtors so he could get help from them when he lost his office. His lord commended his shrewdness. Make to yourselves friends by use of the mammon of unrighteousness, was the advice of Jesus, for if you do not know how to use unrighteous wealth who will trust you with the true riches?

The Pharisees, lovers of money, scoffed at this teaching of Jesus, but he told them that while man might approve their course, God knew their hearts.

(2) *The Rich Man and Lazarus.* Lk. 16:19-31.

The fate of the rich man who did no good with his wealth but selfishly used it, was represented in the parable of the Rich Man and Lazarus. After death Dives saw the happy fate of the beggar and also realized the anguish he had brought upon himself, separated from the blessings of Abraham. His request to have someone sent back to earth to warn his brothers was answered by telling him that if they would not accept the light they had in the Scriptures they would not believe if one should rise from the dead.

Notice that the steward showed his shrewdness (1-8) in making good use of his opportunities; not for the particular method he chose. One may so use money as to make it advance his spiritual interests and increase his power for good (9).

In the parable of the rich man and Lazarus, the rich man's sin (19-21, 23, 25) was essentially the sin of selfishness. He violated the laws of stewardship. He kept back his lord's money. This parable does not give Jesus' conception of the future state, but that of the Jews (22-31); Cf. Mt. 25:31-46). Surely Abraham would not be the judge and Moses the low-giver in Christ's kingdom! The parable is to be taken as a rebuke to Jewish exclusiveness. Like the rich man they were unmindful of the needs of those outside the pale of their small favored circle.

The refusal to give the brothers a special message was not harsh and arbitrary (31). When sufficient evidence fails to produce belief it is useless

to add more. A few weeks later they did have One coming back from the unseen world to persuade them, but even the resurrection of Jesus did not serve to convince the main body of the nation. There was a social gulf between the two men on this side and a spiritual gulf fixed between them on the other. Character makes a broader gulf between men than wealth or artificialities can make. It seems clear that this is another parable which aimed to give warning to the Jews. The rich man is the privileged Jew denying even crumbs to the poor pagan. Things will be reversed by and by. The Gentile will be in the bosom of Abraham and the sons of the kingdom will be cast out. The great sin of omission is the sin of selfish Israel. It is a fearful warning to the purple-robed church of today. Lazarus is at the gate.

The rich man could not take his goods and pleasures with him, only his memory. "Son, remember that in thy lifetime—now thou art in anguish." The record is in the book of memory.

13. OCCASIONS OF STUMBLING—THE UNPROFITABLE SERVANT. Lk. 17:1-10.

The seriousness of being the occasion of stumbling and the duty of forgiveness of the offender is stressed. Woe unto those who cause others to stumble, or who offend the little and weak. One should try to correct those in error, but forgive when they repent.

The impossibility of the servant meriting more than his station allows and of demanding equality with his lord is intended to show the disciples that when they have done their best they are still unprofitable servants. Grave are the responsibilities of stewardship.

With our human weakness it is impossible to avoid occasions of stumbling (Lk. 17:1). Influential persons in error make especially good stumbling-blocks (Psa. 1:1). Notice how we are to treat the brother who sins against us (3, 4). They wanted their faith increased (5). From the answer we see that it was the faith to work miracles which they had particularly in mind (Cf. I Cor. 12:9). An increase in faith in Christ might react to increase their faith in their power to do signs in his name. Jesus represents the relationship between himself and the disciples (7-10) as that between master and servants. The best and most diligent servant realized how little he is able to achieve as the fruits of his labors. It is a rebuke to those servants who assume to themselves the prerogative of the master.

14. THE RAISING OF LAZARUS. Jno. 11:1-46.

(Bethany, about February A D. 30).

Lazarus was sick at Bethany and the sisters sent word to Jesus, but Jesus abode where he was two days before starting, then said, "Let us go over into Judea. Our friend Lazarus is fallen asleep I go to awake him." The disciples reminded him of how the Jews sought to take him, but seeing he was intent on going, Thomas suggested they go too and die with him.

Arriving at Bethany they found Lazarus had been dead four days.

Martha came out to meet Jesus, telling him how she regretted that he was not there before her brother died. Jesus told her he would live again. She knew he would arise at the last day. Jesus told her that he was the resurrection and the life and asked her if she believed. She confessed that she believed that he was the Christ, the Son of God. Christ sent for Mary. Like Martha she expressed the wish that he had been there, so that her brother had not died. Following her toward the house, Jesus wept. Some of the Jews wondered why he could not have prevented the death of Lazarus. Telling them that they should behold the glory of God, Jesus prayed, and called to Lazarus with a loud voice and he came forth bound in his grave clothes. Many of the Jews believed because of this sign. The Pharisees were told of what Jesus had done.

The Gospels give more details concerning this family of Bethany than any other disciples outside the apostolic circle.

Observe the efforts that were made to dissuade Jesus from going to Jerusalem (8, 16). They reminded him of the danger, but when they discovered that he was determined to go they all agreed with Didymus that they would go with him though it would probably be to their death. Perhaps the rest did not take quite so gloomy a view of the situation as did Didymus (Thomas).

Martha was led to seek this interview outside the village (20) to avoid the crowd which was for the most part unfriendly to Jesus. The great Comforter welcomed this method as it is evident from his sending for Mary (verse 28) that he might speak with her before entering the house. Did Martha expect Jesus to raise Lazarus? (21, 26). The story is not altogether clear on this point. Her first hope was that Jesus might come and prevent his dying. Now that he had come too late for that she still had hope that something might be done. She knew that he could raise the dead. Her words, "Even now I know that whatsoever thou shalt ask of God, God will give it thee", indicates such a hope.

The Crisis at Bethany. The raising of Lazarus marks another crisis in the career of Jesus. The hostility had been growing rapidly in recent months and his frequent visits to Jerusalem gave occasion for increased anxiety on the part of the Council. Now a notable miracle had been wrought in their very midst, for Bethany was only two miles from the city, and many of the prominent Jews, friends of this family which evidently stood well socially, had witnessed it and had been led by it to believe in Jesus. This miracle could not be explained away and there were too many witnesses whose character could not be impeached. Something must be done to stop this or the world would go after him. They must act speedily or it will be too late.

Why the Silence of the Synoptics? Why did not Matthew, Mark and Luke record this remarkable incident? There are several instances where they, writing at an early date, and while some of the persons concerned were still living, passed over matters that John, writing long after, did not hesitate to record. The enemies of the Cross were diligent in persecuting those who figured in the planting of Christianity and the earlier writers did not wish to single out those who would be the special objects of wrath. Lazarus became at once an object of attack (Jno. 12:10, 11).

Summary of the Lesson. Give the title of the lesson; also the topics. What

parables set forth the use of riches? Why was the unjust steward commended? What was the sin of Dives? What was the lesson in this parable for the Jews? What for us? How may we cause others to stumble? What is the proper sphere of a servant? What occasioned the recall of Jesus to Bethany? How did Martha show her faith? Show how the raising of Lazarus caused a crisis at Jerusalem.

LESSON 32.

Date_____

THE WITHDRAWAL TO EPHRAIM

DEVOTIONAL READING, Ps. 59:1-9.

The hostility of the jealous council causes Jesus to withdraw for a time from Jerusalem. Observe that the teachings concerning the kingdom become more definite as the end approaches.

Chapter 4. The Last Departure from Jerusalem and the Return Journey.

1. CAIAPHAS COUNSELS TO DESTROY JESUS—RETIREMENT TO EPHRAIM. Jno. 11:47-54.

(Jerusalem and Ephraim in Southern Samaria, A. D. 30)

The council of the Jews met to decide what to do about Jesus. Their conclusion was that if he continued to win followers by his miracles it would result in such an uprising that the Romans would step in and destroy the temple and take away their nation's liberties. Caiaphas, the high priest, counseled that Jesus must be killed, for it was better that one man die than that the nation should be destroyed. His view was endorsed and they began to lay plans for putting Jesus to death. This caused Jesus to leave Jerusalem and dwell for a time in the little city of Ephraim on the border of the wilderness.

The excitement caused by the raising of Lazarus had hastened the calling of the Council (Jno. 11:47; cf. 45). Jesus was a potential danger to the nation from the political standpoint. Had he been so disposed he might have caused great trouble, but he was not ambitious for political power. Caiaphas was high priest "that year" (49). The term of office was not fixed, but the Romans were changing the personnel of the priesthood almost yearly for fear of their political intrigues.

The town of Ephraim (54) was situated in the southeastern part of Samaria, to the east of ancient Bethel. This was beyond the borders of Judea and near the rough wilderness where the country would be sparsely inhabited. There he did not long remain, but seems to have crossed over into Perea.

2. THE TEN LEPERS. Lk. 17:55-19.

(*Samaria, probably February A. D. 30*)

(Jesus appears to have passed on from Ephraim to the borders of Samaria and Galilee whence he could cross the Jordan into Perea). On the return trip to Jerusalem ten lepers cried out for mercy as he approached one of the villages. They were told to go and show themselves to the priests and as they went they were cleansed. One, a Samaritan, turned back to thank Jesus. The Master observed that ten were cleansed, but only one, and he a Samaritan, had returned to give glory to God.

In going from Ephraim, in southern Samaria to Perea (Lk. 17:11-19) he probably went to the upper fords of the Jordan on the boundary of Galilee and Samaria, passed over at Bathabara, then journeyed southward through Perea to the southern ford near Jericho. We will have several incidents taking place during this journey through Perea.

Many lepers were together (12) near this village. Then, as now, they lived in "colonies" and in communicating with those not afflicted stood afar off (12; Cf. Lev. chs. 13 and 14). Jesus shows his respect for the authorized priestly functions in sending his cured patients to the priests (14).

A tender and heroic service is being rendered to lepers by Christian missionaries. The U. S. Government is interesting itself in perfecting a remedy for leprosy. Many are being helped by the oil used.

3. THE COMING OF THE KINGDOM. Lk. 17:20-37.

When would the Kingdom be established? Such was the question the Pharisees asked him, and Jesus replied by asserting that it would not be possible to point out a definite time and place and say, Lo, this is it; for it is a reign of righteousness within men. He did explain that he must first suffer and be rejected by his own generation. It would come when people were engaged in their usual pleasures and business as in the days of Noah and as when Sodom was destroyed. Better not think about getting out treasures from the house when destruction is nigh not take time for such things. Remember Lot's wife. Two will be together, the one taken and the other left. Where vultures gather together a carcass is there.

His answer to their question (Lk. 17:20) shows that the Kingdom will not be a visible organization easily located on a map, such as the Pharisees hoped to see. Jesus gives a warning against heeding rumors (22-24). On the other hand he warns them to flee in haste when the real danger comes (31). His warning served a good purpose. When Jerusalem was besieged by the Romans in 70 A. D. only those who fled in haste escaped. The Christians, being warned, escaped to safety. The infuriated Romans, greedily seizing upon the spoil, resemble vultures in the destruction of the city (37).

The kingdom of God is something within the hearts and in the midst of the people. Likewise heaven is not so much a place as a condition. When God's will is done on earth as it is in heaven then will heaven have come down to earth. The setting up of governments, organizations, machinery, will not

constitute the Kingdom. It is a purely spiritual affair and to whatever extent Christ's spirit rules to that extent has the kingdom come.

4. PARABLES ON PRAYER. Lk. 18:1-14.

(1) *The Unjust Judge* (1-8)

The widow who kept after the godless judge until he heard her case and gave her the decision illustrates how God will avenge the just who continue to cry unto him. The judge decided to grant her request, not because of any religious scruples, but to get rid of her.

(2) *The Pharisee and the Publican.* (9-14)

The story of the self-righteous Pharisee and the penitent, humble publican praying in the temple, was used to enforce the lesson of true penitence and self-abnegation as conditions of acceptable prayer. The two men went up to the temple to pray. The Pharisee stood and prayed thus with himself. God, I thank thee that I am not as other men, guilty of great sin, nor as the publican, for I keep the law punctiliously. But the publican stood back near the door and cried, God, be merciful to me, a sinner. He got forgiveness rather than the other, for the self-exalted shall be abased and the humble exalted.

The Pharisee betrayed his religious and social attitude even in his prayer. He boasts of his good work to God. He disdains the publican, his fellow worshipper.

The godless judge had good reason to hear the case of the woman (Lk. 18:2-5). He had no peace until he gave her justice. In what respects is God like the wicked judge; in what respects not like him? (2-8).

Summary of the Lesson. State the lesson subject. Observe the reason for the withdrawal of Jesus. Why did the council fear Jesus? Discuss the healing of the ten lepers. What did Jesus instruct them to do and why? What did the Pharisees ask about the kingdom? What help was afforded by the warning Jesus gave concerning the destruction of the city? What mistaken idea did some have as to the kingdom? Why did the unjust judge avenge the woman? Mention the items which describe the Pharisees. How did the publican deport himself? What are the conditions of acceptable prayer?

LESSON 33.

Date-----

THE DANGER OF RICHES

DEVOTIONAL READING, Jas. 2:1-13.

Jesus shows that money is oftentimes a handicap to those seeking the way of heaven. Consider how the love of money bars the door of the heart against the Lord Christ.

5. THE QUESTION OF DIVORCE. Mt. 19:3-12; Mk. 10:2-12.

(Probably Perca, March A. D. 30)

The Pharisees brought up the question of divorce and remarriage by asking if Jesus thought it was lawful for a man to put away his wife for every cause. The Lord began by showing them the sacredness of the union and the love that must transcend every other earthly affection and that since God had joined them man had no right to sever the bonds. When they reminded him that Moses had allowed divorcement he stated that it was not so from the beginning, but for the hardness of their hearts Moses had allowed that. "But I say that whosoever puts away his wife, except where she is guilty of sexual sin, and marries another, commits this sin." If the same rule applies to the man, they thought, it is not expedient to marry. He said not all men can receive this saying, but they to whom it is given, since some are eunuchs.

Observe that marriage is older than the laws of Moses (Mt. 19:4, 5, 8). Show how he reasons about man undoing God's work (6) that Moses had yielded on certain points (8) but Jesus does not (9).

The question of divorce is one of vital interest to the race for the stability of the home and even of the state and the church rests upon the security of the family. Uniform divorce laws in the several states of the union and the announcing of bans in churches some weeks before marriage might help to lessen the divorce evil in the United States.

6. JESUS BLESSES LITTLE CHILDREN. Mt. 19:13-15; Mk. 10:13-16; Lk. 18:15-17.

(Probably Perca, March A. D. 30)

Babes and little children were brought to Jesus for his benediction. He took them into his arms and laid his hands upon them and blessed them. The disciples sought to forbid their being brought but Jesus insisted they be allowed to come to him for, he said, of such is the kingdom of heaven.

This incident proves his affection for children (13-16). The passage has no direct bearing on church membership (14). Babes themselves are not suited to assume the responsibilities of church membership, yet it is surprising how much of the true spirit of Christ very young children can gain.

The mature, however, must possess the characteristics of little children in order to enter the kingdom. Trustfulness and teachableness are essential qualities in the adult. The obligation to be kind and attentive to children is enforced by the example of the Lord. He used the child as an illustration of how persons should receive the kingdom of God.

7. THE RICH YOUNG RULER. Mt. 19:16-22; Mk. 10:17-22; Lk. 18:18-23.

(Perea or eastern Judea, March A. D. 30)

A certain Jewish ruler who was rich, young and eager to know the way of life ran to Jesus asking, "Good Teacher, what shall I do to inherit eternal life?" Jesus told him to keep the commandments. He replied that he had kept them from youth and asked, "What lack I yet?" Looking upon him with admiration Jesus replied that he should sell all that he had and give to the poor and follow him. With a sad countenance he went away, for he had great possessions.

The ruler's sincerity is shown in his running, kneeling, etc. (Mk. 10:17). Not satisfied with his experiences in keeping the law, and having great respect for the teachings of Jesus, he wished to learn the Lord's way of salvation (17). The point Jesus had in mind in asking the question, "Why callest thou me good" (18), was to show him that if he used the word "good" to carry its full meaning it would apply only to Deity, since only God is absolutely good. "So if you call me Good you acknowledge that I am the Son of God." It would not be consistent with the claims of Jesus to say that he here disclaims sinlessness and therefore disclaims divinity.

Jesus said, "Keep the commandments" (Mt. 19-17). The law of Moses was in force until the death of Christ (Gal. 3:13, 19, 25). Jesus taught his disciples to keep the law, likewise he kept it himself. He led them to feel however that more than the law was needed to enter into life, yet the law was the basis upon which he built the higher conceptions of the truth.

Jesus demanded much of this man both in self-denial (21) and service. Various reasons have been assigned (1) that Jesus saw that the one thing which threatened his destruction was his property; that it would prove his undoing, and as the Great Physician he skillfully administered the "heroic" treatment; (2) that Jesus saw that there must be an equality among his followers and this could not be if some were rich and some poor in the ranks. The others had left all to follow him, why not have this man do so? The position of Rauschenbusch in *Christianity and the Social Crisis*, pp. 74, 75.

How many choose to hold their treasures on earth for a little while rather than lay up treasures in heaven. The young ruler, had he distributed his wealth to the poor, would have found great happiness in making others happy, and great gain in the presence of Jesus. But as it was he turned away to live in a state that could never give satisfaction. He merits our pity. Though he had the three things highly prized—riches, youth, position—yet he was unhappy. He did not follow the "Kindly Light" that would have led him on to better things.

8. THE KINGDOM DIFFICULT TO THE RICH. Mt. 19:23-30; Mk. 10:23-31; Lk. 18:24-30.

After the rich young ruler left, Jesus turned to his disciples to comment on the difficulty the rich would have in entering the kingdom. It was as impossible to those who trust in their riches as for a camel to go through the eye of a needle; but, he added, Things that are impossible to men are possible to God. Peter thought of what the disciples had given up and wondered what they would receive. Jesus assured them of the important place they would occupy, as on thrones of judgment, and that those who renounced earthly things for him should receive a hundredfold now of brethren and lands, but with persecutions; and in the world to come eternal life. But many that are first shall be last.

The occasion for this discourse (Mk. 10:22, 23) was the test case of the rich young ruler with its sad sequel which showed the difficulty of saving those who love riches. The "eye of a needle" (25) was not some gate through which a camel could pass by crawling or being relieved of his load, however interesting such an explanation may be! Jesus had in mind the common sewing needle. He agrees that this would be impossible with men, but not with God. He employs a striking figure to emphasize the extreme difficulty of getting the rich to renounce the world for his sake. The disciples were so astonished because (26) it seemed to shut out about all of the rich of the earth and they wondered if he meant that to be literally the case. His answer relieved the situation and gave comfort to Peter and his fellow disciples (Mt. 19:27, 28; Mk. 10:29-31).

Many rich men today are leaders in the church and are using their means for the glory of Christ. They are capable of doing great good with their wealth.

9. THE PARABLE OF THE LABORERS. Mt. 20:1-16.

The kingdom of heaven is like a householder who hired men to work in his vineyard. The men employed early in the morning were to get a denarius (shilling) a day. At the third, sixth, and ninth hours he hired others; promising to pay what was right. Finally at the eleventh hour he saw others and said, Why stand ye here idle all day? They said, Because no man hath hired us. They were hired also. At evening he began to pay his help, beginning with the last. To each he gave a shilling. But when those who had worked all day got only a shilling they complained for they expected more. But the householder showed that they got all they were promised and had no grounds for complaint. He had a right to do with his own as he pleased. The last shall be first and the first last.

The ones who worked longest murmured (Mt. 20:8-12) because it seemed unfair and unequal to them. Yet, they could not claim that the contract had been violated. They had received the customary day's wages. Evidently the

generosity to the others had given them hope of a like generosity to them, hence their disappointment.

God is calling for laborers at all hours and in all seasons. The pay in all cases will be more than the laborer deserves.

Perhaps Jesus intended to correct the impression of the Jews that they should have special favors because they had been long in the vineyard. God is not to be bargained with but to be trusted. The Gentiles of the eleventh hour would have equal reward with them. The last in time of enlistment would be first in reward. The case of those who began at the eleventh hour does not give one grounds for thinking it will be just as well to wait until late in life to begin work for Christ. They accepted the first invitation given them. They had good reason for not beginning earlier—"No man hath hired us". (6, 7).

Summary of the Lesson. Show the danger of riches as developed in this lesson. What topics are included in the lesson? Can you show that there is a relation between riches and divorce or between riches and the bringing of little children to Jesus? Why fewer divorces and more children in the homes of the poor? How did Jesus treat the babes? Why did Jesus lay down such hard terms for the young ruler? Did Paul and Peter get off easier? How is the kingdom difficult to the rich? How may they do more than others? Does God stipulate a certain amount of service in his vineyard? Why did some laborers murmur? Does the parable encourage procrastination?

LESSON 34.

Date.....

GOING UP TO JERUSALEM

DEVOTIONAL READING, Acts. 21:7-14.

Anxiety and forebodings of evil possessed the company of Jesus as they went up to Jerusalem. Observe that the disciples are much interested in the question concerning the expected kingdom.

10. SERIOUS APPREHENSIONS AS THEY APPROACH JERUSALEM. Mt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34.

Going up to Jerusalem the company following Jesus began to feel troubled and apprehensive as they realized the danger Jesus was in facing the threatening Council. Jesus began to talk to them about the things he was to suffer in fulfillment of the prophets but they did not comprehend his meaning.

Mingled fear and hope possessed them as they made their last journey (Mk. 10:32). Jesus told the twelve what would happen at Jerusalem (Lk. 18:31; Mk. 10:33, 34), yet they failed to understand. They could not realize that it would be possible for this to be literally fulfilled. (1) They believed that as the Christ he would rule forever on the throne of David. (2) How could Jesus, possessing the powers he did, be taken and killed by men? Later they were surprised when he submitted to arrest, and surprised again when he rose from the dead. So they thought he was using figurative language.

The approach of a great threatening calamity or of death often casts its shadow before it. Not infrequently do persons have a premonition that something serious is going to happen. Such feelings possessed the little band of pilgrims as the end of their pilgrimage drew near.

11. THE AMBITIONS OF THE ZEBEDEES REBUKED.

Mt. 20:20-28; Mk 10:35-45.

The sons of Zebedee, led by their mother, approached Jesus with the request that they should have choice places in his kingdom. He told them they knew not what they asked. They would indeed suffer with him, but only those prepared of the Father would have the privilege of sitting on his right hand and left hand. The ten were indignant at James and John for making such a request. Jesus also rebuked them for cherishing the ambition to rule.

Observe the mother's desire and ambition for her sons (Mt. 20:20). By "the cup" and "the baptism" (Mk. 10:38, 39) is meant the cup of suffering and a baptism, or overwhelming, of sorrow and death (Cf. Lk. 22:42). When Jesus speaks of not choosing his own ministers and the leaders of his kingdom (40), he shows that it is not a mere matter of conferring honors and positions as a king promoting his favorites. There must be fitness. To lead in the kingdom of Christ meant to be best prepared of God by intellectual, social, and spiritual endowments and to have the willingness to use these gifts for God's glory. Place seeking was to be expected in the world but not in the church.

Has the church been blessed or cursed by the ambitions of ecclesiastics? There is a difference between the ambition to serve, such as Paul had, and the ambition to rule. The sons of Zebedee soon gave up their ambition for places of prominence and authority and were filled with the desire to see who could best do the will of their risen Lord. James was the first of the apostles to lay down his life for him, and John probably lived to suffer for him and serve him longer than any other.

12. BLIND BARTIMAEUS. Mt. 20:29-34; Mk. 10:46-52; Lk. 18:35-43.

(*Jericho, about March A. D. 30*)

As they were coming into Jericho some blind men learned that Jesus was passing by and began to cry out to him. The people rebuked them but Bartimaeus cried out persistently "Jesus, thou Son of David, have mercy on me". Before they were gone from the city Jesus called him to him and asked what he would have him do for him. "Dear Teacher, I would have my sight", he cried, Jesus told him to go his way alone, his faith had made him whole, and immediately he had his sight and followed Jesus, praising God.

Matthew mentions two blind men, the other writers speak of one (Lk. 18:35; Mt. 20:30) Bartimaeus is mentioned by name and his case related because he became a follower. Also he was the spokesman.

From Matthew and Mark we would gather that the cure took place as they

went out from Jericho, while Luke says it was as they drew night to Jericho. Various efforts have been made to reconcile the accounts. One is that they were leaving old Jericho and entering the new Jericho built by Pompey for Cleopatra. There was naturally great excitement as Jesus passed through the city. This attracted the attention of the blind men (Lk. 19:35, 37).

Blindness is a great affliction. It is quite prevalent in Egypt and Palestine. But spiritual blindness is a greater affliction. If men were as eager to get healed of it as was Bartimaeus they would arrest the attention of the Son of David and he would have mercy on them. He passes by; why not call to him?

13. ZACCHAEUS, THE PUBLICAN. Lk. 19:1-10.

There was a prominent publican at Jericho by the name of Zacchaeus who was desirous to see Jesus, but as he was low in stature he ran ahead of the procession and climbed into a sycamore tree and waited. When Jesus passed by he looked up and called to him to come down as he proposed to visit him that day. Zacchaeus hastened down for he was happy to have him. The critics murmured that he was lodging with a publican. Zacchaeus proposed that he would give up one-half of his means for the needy and that if he had wrongfully extorted any taxes he would restore them four-fold. Today is salvation come to this house, for he is a son of Abraham," said Jesus, "for the Son of man came to seek and save the lost." Many people followed Jesus from Jericho.

Perhaps Zacchaeus had not been guilty of a great amount of fraudulent tax collections (8). If very much had been gotten in that way he could not have restored fourfold. Yet he must have known of his guilt in certain cases and was ready to make restitution. Restitution is really the only way such wrongs can be righted. Does God forgive the sinner who keeps back the ill-gotten gains? The duty of restoring is not sufficiently stressed today. Contrast Zacchaeus with the rich young ruler (Topic 7, Lesson 33.)

For two things Zacchaeus is to be commended; for his diligence in seeking Jesus, and for his readiness to get right when instructed.

For the last time Jesus is passing through Jericho, "the city of palms." Situated about 5 miles west of the Jordan at the eastern gateway of Judea, it commanded a large trade. Joshua had made it the first point of attack on entering Canaan and felt safe only when its walls had fallen and the city had been devoted to the sword. Rebuilt, it had watched over the Jordan fords for centuries and had become rich from the tribute of many caravans and the export of honey, balsams and dates. Rich fields and orchards of semi-tropical fruits made it a delightful place of residence at certain seasons of the year. Cleopatra coveted it and received it as a gift from Pompey. Herod built fortifications, baths, a circus, and a winter palace there.

14. THE PARABLE OF THE POUNDS. Lk. 19:11-28.

In this parable Jesus tells of the nobleman that went away to receive a kingdom and left ten of his subjects a mina, or pound apiece, each of

whom was expected to invest the money for him. On his return, having secured the throne, he found that some had made good investments and these men were well rewarded, but one fellow had in a surly mood hidden away the money and had no increase to offer. What had been intrusted to him was taken away and given to the one who gained ten pounds, and those who had opposed the nobleman's being made ruler were slain.

The mina or pound was worth about \$16.00 (Lk. 19:13). He gave the unused pound to the one who had ten pounds (24-26). This servant had shown ability in the use of money and faithfulness to his lord. He had shown that he had confidence in his lord, was diligent in his service, and was anxious to please him. Probably an historical incident suggested the parable. Jesus is thought to have had in mind Archelaus, son of Herod, who, upon the death of his father, fell heir to the kingdom of Judea and Samaria; but many Jews objected to him and sent a delegation to Rome to protest to Caesar. Archelaus went also and won his case. He returned to reward his friends and enemies according to their fidelity to him. The Jews were likewise opposing Jesus as their King, saying, "We will not have this man reign over us."

God holds us responsible for the use of the things he gives us. If his pounds are well invested we will have something to offer him when he comes. A pardonable pride will lift the faces of the faithful, but with shame will the unfaithful confess that they failed to serve him.

15. A CONSPIRACY AGAINST JESUS AND LAZARUS. Jno. 11: 55-12, 11; Lk. 12:9-11.

(Jerusalem, late in March A. D. 30)

The people are going up from all quarters to attend the passover, and there is general speculation as to whether Jesus will dare to come, since the Council had plotted against him and commands had been given that if anyone knew where he was he should make it known. Six days before the feast he arrived at Bethany, the village where Lazarus lived. Many people were about as curious now to see Lazarus as to see Jesus, since the story of his raising was now current. The chief priests, finding this to be the case decided to kill him also.

The mention of Lazarus in this connection seems to have caused John to tell the story of the anointing of Jesus by Mary (Jno. 12:2-8) at this time. The Synoptics place it in passion week. (See Lesson 40, topic 3).

Summary of the Lesson. Give the lesson subject. What persons are mentioned? Why the serious apprehensions now? In what way did the disciples fail to understand what Jesus said about his death and resurrection? Why was it wrong for the sons of Zebedee to ask for chief seats in the kingdom? How are such positions filled? How do the stories differ in regard to the healing of Bartimaeus? What was commendable in Zacchaeus? Describe Jericho. What historical incident is suggested by the parable of the pounds? Describe the agitation in Jerusalem when Jesus arrived.

LESSON 35.

Date.....

THE MESSIAH ENTERS JERUSALEM

DEVOTIONAL READING, I Jno. 3:13-24.

Jesus rides into the Holy City hailed by the people as the son of David. Observe the assumption of the Messianic authority by Jesus on this day.

PART VI. THE WEEK OF MARTYRDOM

(The last week before the Resurrection, April 2-8, A. D. 30)

All four of the Evangelists give a considerable amount of space to the last week in Jerusalem. In the preaching of the early church the events of the week of martyrdom and the forty days that followed were dwelt upon as the basis of faith and hope in Christ the Savior. The week begins with the public entry into Jerusalem—the most spectacular performance in all the career of the humble Man of Galilee. Then followed the cleansing of the temple, issuing in the wrath of the vested authorities who challenge his authority and determine to adopt more open and aggressive methods to counteract his influence.

The week is characterized by three noteworthy series of addresses. The first consists of the replies to his opponents in the temple and the woes against the Pharisees. The second is the remarkable series of discourses concerning the destruction of Jerusalem and the end of the world, ending in warnings to the disciples to be ready. The third consists of the farewell addresses and prayer on the night of the betrayal. Many things that Jesus had been holding back for these last moments are spoken now. It is observable that the cleavage between friend and foe is wider than ever before.

Chapter 1. Palm Sunday—A Day of Triumph.

Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jno. 12:12-19.

On the morrow after his arrival in Bethany Jesus sent two disciples to prepare for his entry into Jerusalem. They procured a colt and Jesus rode into the city. Great crowds followed and other multitudes came out of the city to meet him, spreading their garments and palm branches over the road and shouting hosannas in joy and enthusiasm. Jesus wept when he drew near the city and lamented the fate which awaited her. The city was stirred at the great public demonstration accorded Jesus and the word passed along that this was the prophet, Jesus from Nazareth of Galilee. The Pharisees felt beaten and said, "Behold now we prevail nothing; lo, the world is gone after him." Jesus entered the court of the temple, inspected it and returned with his disciples to Bethany, it now being evening.

Excitement ran high in Jerusalem on that day of the public entry. Everybody was on tiptoe of expectation. There was great rejoicing among the

friends of Jesus at the prospect of his becoming King. On the other hand his enemies were alarmed. They feared the outcome.

Bethany and Bethphage were situated just over the ridge of Olivet, east of Jerusalem, Bethany was about two miles from the eastern wall of the city on the main road to Jericho. The road passes around to the south of the crest of the Mount of Olives, so that when the shoulder of the hill is passed, the city in all its beauty lies in full view across the valley of the Kidron. Bethphage was close to Bethany.

Jesus permitted this demonstration because he felt that the time had come to let Jerusalem know and his followers know that he fully accepted the Messianic office and had a right to the homage of the people. He entered the city as a prophet had foretold and allowed himself this brief triumph for the sake of its effect upon others, not for his own glory. Both the hopes of friends and the apprehensions of enemies were doomed for a time to disappointment. He had not come to the city to establish a court. He had come to claim his crown, indeed, but a crown of thorns. He had come to sit upon the throne of David forever!

The humble Nazarene is slowly but majestically riding into the cities of the earth and into the hearts of humanity. His disciples make way for him and shout his praise. Ride on, glorious Conqueror, until every heart cries out for Thee, and until every knee bows before Thee!

Chap. 2. Events of Monday—The Day of Authority

1. THE WITHERING OF THE FIG TREE. Mt. 21:18-22; Mk. 11:12-14.

(Near Bethany, probably April 3rd, A. D. 30)

The next day as they came into the city from Bethany Jesus seeing a fig tree by the road side walked over to it, to see if possibly there were any fruit on it, for he was hungry. But, it being early for figs, though the tree had already put forth its leaves, Jesus blighted the tree, saying, "Let no man eat fruit from thee henceforth." At once the tree withered.

This was the "morrow" after Palm Sunday; i. e. Monday, the second day of the week. It was not early in the morning, since he had become hungry. The day before the procession did not start for the city very early as it was evening when he finished the inspection of the temple (Mk. 11:11, 12).

The tree was evidently a barren tree or a freak of nature and gave evidence of fruit when it failed in the thing it promised. In Palestine the earliest figs appear in May or June though the regular season is August. It has been suggested that sometimes dried fruit from the previous season hangs on through the winter. Jesus here gave his disciples an ocular demonstration of his impatience with hypocrisy and unfruitfulness. "Nothing but leaves the Spirit grieves." Jesus did not use supernatural knowledge here. (13). Only for great spiritual ends did he make use of supernatural powers. Satan tempted him to use them for his personal bodily needs, but he refused. Even on more vital matters he sometimes chose to be limited in knowledge. See Mt. 24:36.

2. CLEANSING THE TEMPLE. Mt. 21:12-17; Mk. 11:15-17; Lk. 19:45-48; Jno. 2:14-22.

(1) *Money-Changers Cast Out—Authority Questioned.*

Arriving in the city Jesus proceeded to the temple. There he found men who sold animals for sacrifice and those who exchanged the temple money for the common currency. Making himself a scourge he chased them from the courts and overturned their tables and forbade the carrying of vessels across the court, for he would not have the Father's house changed from a house of prayer to a den of robbers and a house of merchandise.

His authority for doing these things was challenged and a sign demanded. His reply was: "Destroy this temple, and in three days I will raise it up." Their answer was that it had taken forty-six years to build that temple and did he propose to restore it in three days? He had referred to his body as a "temple." These words came to the minds of the disciples after his resurrection and confirmed their belief in the scriptures and the words of Jesus.

(2) *Plots to Destroy Jesus.*

Jesus healed the blind and the lame in the temple that day and the children continued to cry the Hosannas, which made the priests and scribes indignant, but Jesus refused to silence them, quoting, "Out of the mouths of babes and sucklings thou hast perfected praise." The chief men wished to destroy him, but were afraid on account of Jesus' popularity. He left then and went to Bethany but returned from day to day to teach in the temple and the people were eager listeners.

The money changers and keepers of victims for sacrifices had occupied stalls inside the sacred precincts—perhaps in the Court of the Gentiles. Their excuse was that it was for the convenience of the worshippers who must exchange their foreign money for the Jewish shekel to cast into the treasury and to have the doves, sheep and oxen close at hand for the offerings at the altar. But they were conducting the business for profit and Jesus looked upon it as a profanation of God's house. Perhaps the priests were getting something for granting the concessions, and thus sanctioned the traffic. This explains in part why the rulers were enraged at him. (Lk. 19:47). One may wonder if the Lord sanctions all of the commercial schemes of the churches of our day.

Did Jesus Twice Cleanse the Temple? The Account of John is taken by many to refer to an earlier cleansing of the temple. If Jesus did chase out the money-changers on his first visit to Jerusalem after his baptism it is probable that they had soon returned and he had seen them there on his numerous subsequent visits without making a protest. If John is relating this incident, but out of chronological order, then it seems more in keeping with the attitude of Jesus towards the authorities up to this time. Hitherto he had tolerated their mistakes and had borne patiently with them, biding the time, for his hour had not yet come. Now he had come to defy the vested rights of those

who kept his Father's house and to forcibly expel its desecraters. He has finally entered the city in Messianic dignity and authority. The hour has come. He is fully aware of the gravity of such a step. It will make still more intolerable his presence here. But he must see God's courts purged for one day, if no longer, of its den of robbers. It seems improbable that Jesus would have taken so antagonistic a step towards the rulers at an earlier date. Reese thinks there was one cleansing of the temple but believes that the incident is rightly placed by John. See *The Life of Christ of Nazareth*, pp. 107-109. We agree with Reese that there was one expulsion of the money-changers but conclude that the evidence is in favor of its occurrence in passion week.

Summary of the Lesson. What new part begins in this lesson? Give the titles of those we have already covered. What great event on Sunday? What events on Monday? Describe the attitude of the different groups on the day of the triumphal entry. Locate Bethany and Bethphage. Why did Jesus permit this demonstration? Why did Jesus curse the barren fig tree? What did Jesus do to purify the temple? Why take such drastic measures? What did the rulers think about it? How many times did Jesus cleanse the temple? Why do the Gospels give so much space to the events of the last week?

LESSON 36.

Date

THE QUESTION OF AUTHORITY

DEVOTIONAL READING, REV. 5:1-14.

The custodians of the temple challenge the right of Jesus to interfere with their arrangements. Notice how in direct argument and in parables Jesus exposes the weakness of his critics.

Chapter 3. Events of Tuesday—the Day of Controversy and Apocalyptic Utterances.

(Jerusalem, April 4, A. D. 30)

1. LESSONS FROM THE WITHERED FIG TREE. Mk. 11:20-25; (Cf. Mt. 21:20-22)

The disciples notice the fig tree that had been withered the day before. Jesus drew from it a lesson on faith, the faith to work miracles and the faith to expect answer to prayer.

The tree had been cursed on Monday as Jesus was going from Bethany to Jerusalem (Mk. 11:12-14; Mt. 21:20-22). The next day they noticed how completely withered it was.

2. CHRIST'S AUTHORITY AGAIN CHALLENGED. Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8.

His authority challenged for doing these things in the temple, Jesus promises to answer their question if they will first tell him whether the baptism of John was from heaven or from men. Caught in a dilemma, they said they did not know. Then Jesus said he would not answer their question.

Observe what a formidable body of men challenged his authority (Mk. 11:27-28). They could not tell whence came the baptism of John (30-33). It would have been self-incriminating to concede that it was ordained of God since they did not submit to it. Then again they were afraid to get the people against them by declaring their real sentiments.

The prerogatives he had assumed to himself set aside their claim to the control of God's house. When he had entered the precincts of the temple with a lash in hand it seemed to them a bold usurpation of rights; of rights however that would properly belong to the Christ. "Show your credentials for such authority." This they loudly demanded. Shrewdly he turned upon them with an embarrassing question: "Why have you, the pretended agents of God, spurned a divine command and dishonored a holy prophet of Jehovah?" It stopped their mouths for the time being, and Jesus went about his teaching. Those who rely upon their vested rights are always ready to question the authority of God's servants.

Christ's authority has always been questioned and disdained by some. He has proved his authority over men by the number who willingly, trustingly, obey him. In art, in literature, in governments of the earth he speaks and will more completely dominate the affairs of the world as time goes on. But who will dispute his right to rule in the moral sphere?

3. THREE PARABLES OF WARNING TO THOSE REJECTING THE KINGDOM. Mt. 21:28-46; Mk. 12:1-12; Lk. 20:9-19.

(1) *The Parable of the Two Sons.*...Mt. 21:28-32.

Telling the story of the father who requested his two sons to work in the vineyard, the one refusing to work, the other agreeing, yet each changing his mind and doing the opposite; Jesus applied the lesson to the people of his day, saying that the publicans and harlots were now believing but those who consented to obey God were still in unbelief.

(2) *The Householder and Husbandmen.* Mt. 21:33-46.

Another parable was that of the householder who made all of his preparations for equipping his farm and let it out to tenants, but they refused to pay the rental to the agents, abusing and wounding them. Then he sent his son, supposing they would respect him, but they killed him and took the property because he was the heir. He warned them that the kingdom would be taken from them and given to a more righteous nation. This angered the chief priests and Pharisees, and only fear of the multitude restrained them from killing him.

(3) *The Marriage of the King's Son.* Mt. 22:1-14.

The third parable of warning was that of the marriage feast of the king's son. The bidden guests were notified that the feast was ready but they began to make excuses and did not come. One had bought a yoke of oxen, another a field and must see them, while the third had married a wife and could not leave her to come. Some mistreated the servants who invited them to the feast. The king destroyed the unworthy ones and sent to the highways for guests. But one came in without a wedding garment and was cast out.

Somehow one of the guests neglected to put on the wedding garment (Mt. 22:11-13). The application here is primarily to the man who, like Nicodemus, needed to learn that special preparation must be made to enter the kingdom. Ancient kings often provided their guests with robes suitable to attendance at court. Court etiquette is strictly enforced.

The "outer darkness" (13) meant loss of favor and fellowship with the happy. As the unprepared was cast out of the brilliantly lighted banquet hall into the dark streets, so the unworthy will be eternally debarred from the presence of God. This group of parables gives notice to the persecutors that he knows what they intend to do, and warns them of the consequences. Yet they go ahead to do the very things against which Jesus warned them.

Summary of the Lesson. State the subject of the lesson. Why was Christ's authority challenged? Name the parables of warning. When was the fig tree withered and what is the lesson from it? Who challenged Christ's authority and upon what grounds? How did Jesus answer them? What was the point in the parable of the two sons? How does Jesus represent his enemies in the parable of the householder? Relate the parable of the marriage of the King's son. What was signified by the wedding-garment and by the outer darkness? What effect did the warnings of Jesus have upon the conduct of the Jews?

LESSON 37.

Date-----

CONTROVERSIES WITH THE JEWS

DEVOTIONAL READING, Psa. 27:1-14.

Pharisees, Sadducees, and Herodians conspire together to entrap Jesus by asking hard questions. Observe how discreetly he avoids their traps and embarrasses them with a question.

4. JESUS ANSWERS THREE QUESTIONS. Mt. 22:15-40; Mk. 12:13-34; Lk. 20:20-40.

(Jerusalem, Tuesday, April 4, A. D. 30)

(1) *Tribute to Caesar.*

The Pharisees, seeking to ensnare Jesus, approached him with the ques-

tion as to whether it was right to pay taxes to Cæsar. Holding a coin he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." They and the Herodians were surprised and held their peace.

(2) *Marriage and the Future Life.*

There came also that day some Sadducees to ask about the resurrection. They cited the hypothetical case of a woman who had been the wife of seven brothers, and asked whose wife will she be in the resurrection. He told them they erred, not knowing the scriptures nor the power of God. The Scriptures taught that God was the God of the living, not the God of the dead, and God has the power to raise the dead and make them like the angels, who do not marry.

(3) *The Great Commandment.*

Then a lawyer of the Pharisees came with another question. He asked, which is the great commandment. Jesus answered that it was to hear the Word and to love God with the whole heart, mind, soul and strength, and the second was, Thou shalt love thy neighbor as thyself. The scribe agreed with him that there were no greater commandments and that they were more than offerings and sacrifices. Jesus told him he was not far from the kingdom of God. After this they did not venture to ask any more questions.

They thought they had him in a dilemma (Mt. 22:17, 18). If Jesus sanctioned tribute to Rome he would lose favor with many Jews; while if he opposed tribute he would be brought into opposition to the Roman government. Notice that the Pharisees and the Herodians were both present. The latter upheld the Roman rule, the former, while compelled to pay taxes, found it very odious. The principle Jesus laid down (21) was this: obligation to the state in all matters political; obligation to God in all matters spiritual. The church has suffered untold injury from the meddling with matters of state. Mexico has been one of the sufferers that seems now to be trying to apply the principle here laid down.

The law of Moses referred to (24) is found in Deut. 25:5-10. This is called the law of "levirate marriage." Notice how the Teacher answered the test questions of the Sadducees (29, 30; Lk. 20:34-40). He shows them how they err on two points: first, in not knowing what the scriptures teach. He cites the case of the burning bush to show that the dead are still living in the spirit world; hence there must be a life after death. Second, they do not understand the power of God to make conditions right in the other world. He explains how there will be no marriage relations in the resurrection, but it will be with people as with angels. God can change us so that we will not have the same feelings about such matters as we have here.

The scribes or lawyers of Jesus' day spent much of their time in discussing such scholastic questions as which was the greatest commandment. It is

usually a sign of degeneration in religion when people leave off the weightier matters to discuss technical points.

5. THE UNANSWERED QUESTION OF JESUS. Mt. 22:4-46; Mk. 12:35-37; Lk. 20:41-44.

Turning upon his interrogators Jesus now propounds a question to them. They were asked to tell what they thought of the Christ and whose Son he was. The son of David, they replied. If David's son, how could David call him his Lord? asked Jesus. This stumped them as their idea of a temporal ruler would not fit into that scripture. So they could not answer and they dared not ask any more questions.

Their answer to his first question did not fully satisfy Jesus (Mt. 22:42). By "the son of David" they meant merely a temporal ruler and expected a prince of the royal line to claim the throne on purely blood relationship, denying his divinity. The passage quoted shows the exalted place accorded the Christ by the Psalmist (43-45; Psa. 110:1). His argument may be stated thus: "David, speaking by inspiration, said, "Jehovah said to my Lord (Christ): Sit thou on my right hand," etc. If David, the head of the royal line, called the Christ his Lord, how could Christ at the same time be inferior as a son? The father in the flesh does not call his son and successor his Lord. The Psalm clearly shows that David looked upon the Christ as his superior. Was not this a recognition of his divinity." The argument silenced the Pharisees.

The world is slow in comprehending the real claims of the Christ. With all of his teachings before us how difficult to grasp the full meaning of the fact that his kingdom is a spiritual kingdom.

6. HYPOCRISY OF SCRIBES AND PHARISEES. Mt. 23:1-39; Mk. 12:38-40; Lk. 20:45-47.

(1) *The Denunciations.* Mt. 23:1-36.

Jesus now having routed the Scribes and Pharisees from the field of controversy, turned to the people with a fearless exposure of the hypocrisy of these religious leaders, pronouncing woes upon them for the sins of which they were convicted. He shows how the prophets have been persecuted in the past and calls upon them to fill up the measure of their fathers with the blood of their own prophets, but warns them that this very generation will have to render account for this innocent blood.

(2) *The Lament over Jerusalem.* 37-39.

Passionately he cries out to Jerusalem, saying, "How often would I have gathered thy children together, as a hen gathers her chickens under her wings, and ye would not. Behold your house shall become a desolation. You will not see me again until you say, Blessed is he that cometh in the name of the Lord."

The exposure of the hypocrisy of the Pharisees is merciless, and the denunciation of their corrupt practices is terrific. For the poor, Jesus had the

kindest word and the tenderest sympathy. But for the self-righteous conceit of men lording it over the trustful sheep of God he felt the greatest contempt. Men hate hypocrisy. The man of the world has a keep eye to detect sham and pretense on the part of the Christian. Leaders of the church are constantly weighed and need to be very circumspect. However, the sincere servant of God cannot afford to hold back on account of the fear of scrutiny. If he knows his own motives are sincere, let him go ahead.

7. *The Liberal Widow.* Mk. 12:41-44; Lk. 21:1-4.

Jesus observed how the people were casting money into the treasury of the temple, the rich and the poor. He observed particularly a poor widow who cast in two mites which was all her living. He said she cast in more than they all.

The treasury boxes were in the Court of Women. Offerings were taken for various purposes. The "mite" or lepton, was a very small coin, worth a little less than one-fourth of a cent. In India and China before 1914 it was possible to live on a few cents a day. Money had a greater purchasing power in ancient times.

The poor should be encouraged to give to the Lord's work (44). Even if they are objects of charity themselves they should have the privilege of expressing their gratitude to God in offerings. Jesus taught it is more blessed to give than to receive (Acts. 20:35). Often the poor are more liberal in proportion to their income than the rich. The Philippians, though poor, were commended for their liberality (Phil. 4:10-19).

Summary of the Lesson.—Give the lesson title. What three questions were asked Jesus? What was his question? Why lament over Jerusalem? State the time and place of these events and controversies. What principle did Jesus lay down in discussing the tribute money? How did the Sadducees err concerning the resurrection? What did the Jews mean by the expression "son of David"? What doctrine does Jesus draw from Psalm 110? Name some of the charges against the hypocritical Pharisees. How much money did the poor widow cast into the treasury?

JUDGEMENT ON JERUSALEM AND THE WORLD

DEVOTIONAL READING, Mt. 25:3-46.

Jesus gives a forecast of coming events, vividly portraying the dangers that threaten. Observe that as a prophet Jesus reveals the trend of events and the purposes of God.

8. DISCOURSES CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD . Mk. 13:1-37; Lk. 21:5-38.

(Jerusalem, probably Tuesday, April 4, A. D. 30).

The eschatological discourses of Jesus are extremely interesting as revealing the way he held many of the ideas of his time as to impending calamities. More of the words have reference to the happenings of his own generation than is usually supposed. Seek to separate the various portions of the addresses as far as possible and study the meaning of the picturesque expressions he uses.

- (1) *The Great Tribulation.* Mt. 24:1-14; Mk. 13:1-13; Lk. 21:5-19.

As Jesus was leaving the temple a disciple called his attention to the great stones and buildings. He replied that the time would come when not one stone would be left upon another. When asked when this would happen and the sign of these things be, he warned them not to be led astray by rumors, for there would be many wars and much tribulation. They would be delivered up to persecution before councils, and kings, and in synagogues. The gospel must first be preached unto all nations. They were not to be anxious what to say, for the Holy Spirit would speak through them. He that endureth to the end will be saved.

- (2) *The Abomination of Desolation.* Mt. 24:15-28; Mk. 13:14-23; Lk. 21:20-24.

The disciples are warned to flee to the mountains when the abomination of desolation is seen standing in the holy place. They must make haste and not return to get their goods. Little children and invalids would find flight especially serious. God will shorten the perilous days for his elect's sake. Beware of false Christ's and false prophets.

- (3) *The Coming of the Son of Man.* Mt. 24:29-36; Mk. 13:24-27; Lk. 21:25-28.

Be not deceived when they tell you the Son of Man is in the wilderness or in the inner chamber. He will come as the lightning which flashes across the heavens. There will be great disturbances in those days, the sun and moon shall be darkened and the stars shaken. Then the Son of Man shall be seen coming in clouds of glory and his angels shall gather together the elect. Learn to judge times as you can tell the seasons by the fig tree. This generation will not pass away until all these things be fulfilled. But of the exact time no one knoweth, not even the angels or the Son, but the Father only. Watch, be ready.

- (4) *The Uncertain Hour.* Mt. 24:32-51; Mk. 13:28-37; Lk. 21:29-37.

Watch and pray, for you know not the hour when the time is. As the householder who left tasks for all his servants when he went away and told the doorkeeper to watch lest he come at the unexpected hour and find them sleeping, so you should watch always. Be not careless and become worldly lest the day come suddenly as it will upon all the earth. Watch and pray to escape these things and be able to stand before the Son of Man. With some it will be a time of weeping and gnashing of teeth.

- (5) *The Ten Virgins.* Mt. 25:1-13.

The kingdom of heaven is like ten virgins, five of whom were foolish and five wise. They took their lamps and went to meet the bridal party. The foolish took no oil to replenish their lamps. While the bridegroom tarried they went to sleep. At midnight they arose to meet him but the foolish were out of oil, and could not borrow from the wise. They that were ready went in to the marriage, but the door was shut against the foolish virgins. Watch for you know not the day nor the hour.

Perhaps on Tuesday evening after the conflicts with his adversaries, were these prophetic discourses delivered. The disciples called his attention to the building stones as they left the temple on Mt. Moriah, but the discourses were given after they crossed the valley of the Kidron to the Mount of Olives.

Observe that there are three or four items to be discussed:

- (1) "When shall these things be?"—the temple destroyed.
- (2) "What shall be the sign of these things?"
- (3) "What shall be the sign of thy coming," or "presence?"
- (4) "What shall be the sign of the end of the world?"

The third and fourth may be intended to be taken as one. It depends on whether they were supposed to be simultaneous or not. Such warnings as Jesus gave were needed then and are still needed (Mk. 13:5-8), from the fact that in time of wars and calamities people are prone to speculate about the future and to follow the one who claims to understand prophesies or to be a prophet.

Probably he is answering the last question, concerning the "end of the world" that is, the end of the Jewish age, when he says "the gospel must first be preached unto all nations." It has not yet been preached unto all the world if we take the word "all" in its absolute sense. It was preached in all of the Mediterranean world before the end of the first century. "The abomination of desolation" (Mk. 13:14) means the Roman heathen army. Idolatry was an "abomination". The city was to be made a desolation by Titus. "Where it ought not," in the holy place. See Mt. 24:15; Dan. 9:27; 11:31.

He warns them not to come down from the housetop (Mk. 13:14-16). Great haste must be made to escape the encompassing armies. The Christians followed these instructions and saved their lives. In the destruction of Pompeii by the volcano Vesuvius in 79 A. D., many persons lost their lives because they turned back for treasures. They had heard mutterings for days and knew that the volcano was threatening an eruption, yet few heeded the warnings. The "woe unto them" (17) has no reference to moral delinquencies, but to the physical handicap. Children would make more difficult their flight, likewise winter. This had reference, of course, to the siege of Jerusalem.

The meaning of "no flesh would have been saved" (Mk. 13:20) is to be taken relatively. Nobody within the enclosed area. Probably one million persons perished from the siege after enduring unspeakable hardships.

In Mark 13:24-27 we have very highly figurative language. This probably refers to the great upheavels among the nations of the earth and the overthrow of great rulers as the gospel progresses toward the conquest of the world, and the gathering in of the saved for the eternal kingdom. The downfall of Rome, and many great revolutions in society have already been accomplished. Other prophecies of Jesus remain to be fulfilled.

Notice the lesson from the fig tree (32-36). Its leaves are a sign of summer. These things are a sign of the breaking up of the old order and the coming of the Son of Man. God graciously gives the sinner warnings and time to repent as he gave the Jewish nation many warnings and was long-suffering, not wishing that any should perish but that all should repent. The church must still stand on the wall and sound warnings.

Summary of the Lesson. Summarize the teachings of Jesus on the question of the destruction of Jerusalem; on the end of the world; on the coming of the Son of Man. When and where were these eschatological discourses of Jesus delivered? What were the questions he was answering? Explain the meaning of the expression "abomination of desolation." What warning does Jesus give concerning the flight from Jerusalem when besieged by the Romans? Describe the great calamity to the Jews in the year 70 A. D. What lesson do we learn from the parable of the ten virgins?

LESSON 39.

Date_____

JESUS JUDGING THE NATIONS—REVIEW

DEVOTIONAL READING, I. JHO. 4:1-11.

Jesus is to be seated in judgment to separate the wicked from the good. Notice that we serve Christ when we use our talents in ministering to the needs of our fellowmen.

(6) *The Talents.* Mt. 25:14-30.

It is as when a man going away gave to his servants his goods. To one five talents, to another two, and to another one. The man with five and the one with two talents traded and doubled their treasure, but the one who had one talent hid it. The lord commended those who made use of their talents and entrusted them with greater things, but the one who had buried his talent was condemned and his talent given to the one who had ten talents.

In the parable of the talents (Mt. 25:14-30) the favors are bestowed according to proved fitness to make use of what is given. All are given a chance. Some fail to use their goods to advantage.

(7) *The Judgement Scene.* Mt. 25:31-46.

When the Son of Man sits in glory to judge the world he will separate the good from the bad as a shepherd divides the sheep from the goats. Those on his right hand will be welcome to eternal blessing because they ministered to the hungry, the naked, the sick, the prisoners; but those on his left will be sent away into eternal punishment because they saw the needs of their fellow-men and did not help them.

The great separation is not an arbitrary matter (Mt. 25:32, 33). The sheep and goats show different natures, different tastes and habits, hence do not go well together. Christ calls out those who wish to follow him and to become like him. The basis of the reward here (34-36, 40, 41-43, 45, 46) is unselfish service; good deeds, whether consciously done for his sake or not.

9. THE COUNCIL DECIDES TO POSTPONE THE EXECUTION OF JESUS. Mt. 26:1-5; Mk. 14:1, 2; Lk. 22:1-6.

When Jesus had ended his discourse on the judgments upon the Jews and the world he reminded them that it was only two days until the passover when he would be delivered up to be crucified. At the same time the chief priests and elders were meeting at the house of Caiaphas to plan secretly how to kill him. Their decision was to wait until after the feast for fear of causing an uprising among the people.

Jesus was on the Mount of Olives when he finished these words (Mt. 26:1). The passover was two days away. Observe that the conspirators meet at

night in the court of the high priest, Caiaphas. These night meetings were informal but here they thrashed out matters and got ready for formal action. The reason for the decision to postpone the arrest (4, 5) was that too many people were in the city now and the followers of Jesus might create a tumult. It is always a questionable procedure when religious bodies do things secretly and by "subtlety."

God has distributed talents and gifts to us with the expectation that we invest them. How many are burying their gifts and thus defrauding God of the increase due from what He has invested in us?

"Secret diplomacy, secretly arrived at," has sometimes brought trouble in religious affairs as well as in international relationships.

Summary of the Lesson. State the subject of the lesson. What three topics are given? Who are the characters in the parable of the talents? On what basis are the talents given and on what basis are the rewards meted out? Describe the judgement scene. Why are some approved and others condemned? Does Christ judge institutions or only individuals?

Quarterly Review Questions.

1. What threats were made against Jesus at the Feast of Dedication?
2. What message did Jesus send to Herod and why?
3. What three parables on finding the lost?
4. What crisis was produced by the raising of Lazarus?
5. Why did Jesus withdraw to Ephraim?
6. What conditions did Jesus lay down for the rich young ruler?
7. What is Part VI called? Give the chronological setting.
8. Why is this period in the life of Jesus treated so fully by all of the Gospels?
9. What three noteworthy series of addresses.
10. Discuss the Triumphal Entry.
11. What events occurred on Monday?
12. What were the three parables of warning?
13. Give the events of Tuesday.
14. Why did the cleansing the temple cause such a storm of protest and bring on the crisis?
15. What three questions did Jesus answer?
16. Why did they not answer his question?
17. Who were denounced with "woes"?
18. What were some of the subjects treated in his discourse on the destruction of Jerusalem and the end of the world?

LESSON 40.

Date_____

JESUS SOUGHT—REJECTED—ANOINTED.

DEVOTIONAL READING, Isa. 53.

Some Greeks seek Jesus, the Jews reject him, one disciple anoints him, another agrees to betray him. Mingled feelings of deep sadness and gratitude make solemn these hours.

Chapter 4**Events of Wednesday—the Day of Tender Sentiment**

1. SOME GREEKS SEEK JESUS. Jno. 12:20-36.

A party of Greeks came to Philip wishing to see Jesus. He and Andrew arranged an interview. Jesus, aware of the plot of Judas and the Council for his capture, begins the conversation by saying that now the Son of Man is about to be glorified. He shows that it is by dying that the grain of wheat bears fruit. He says his soul is troubled, but he does not ask the Father to save him from this hour since it is for this cause that he came to this hour. He merely asks that God should glorify his name. Then a strange thing happened. A voice from heaven announced that he had glorified his name and would glorify it again. The multitude heard it as the mutterings of thunder. He now signified the manner of his death by saying if he is lifted up from the earth he will draw all men unto himself. Jesus cautiously left the temple that evening in secret.

Many harmonists give no events for Wednesday, but crowd an unreasonable number into Tuesday. We think it probable that the conversation with the Greeks and the anointing in the house of Simon the leper occurred on Wednesday rather than on Tuesday. They both have the feel of being very near in time to the great betrayal and quite appropriately lead up to the events of Thursday. Hence, instead of leaving Wednesday blank as "a day of silence," we give these as probably happenings on that day—the Day of Tender Sentiment. Jesus was busy in Jerusalem every day. (Lk. 21:37, 38).

Here we have Greeks attending a Jewish feast (Jno. 12:20). We know not whether they were proselytes to the Jewish faith or were inquirers seeking further light concerning Jehovah. They approached Philip with their request (21, 22). Both Philip and Andrew answered to Greek names. The Greeks were probably from Galilee or Decapolis and may have been acquaintances of some of the disciples. Greeks were permitted to enter the "Court of the Gentiles." The coming of the Greeks leads Jesus to serious reflection. He says in substance, "The Greeks have come, but it is not long they will have to see me alive. The Hour is come. By death there will be the multiplication of life. Hitherto I have given my strength to win my own people; but if I am lifted up on the cross I will draw all men, Greeks as well as Jews, unto myself."

The people did not respond to the idea of a Christ who would die (34). He departed and hid himself from them (36) because he realized now that he had no longer the support of any save the little band of his disciples.

These Greeks were but the first fruits of the great harvest of that race which was destined to turn to the Lord in the early Christian centuries. Paul's ministry was confined almost exclusively to the Greeks. The world is today saying to Christians, "Sirs, we would see Jesus." They ask for the evidence of him in the lives of his followers.

JESUS REJECTED BY THE JEWS, Jno. 12:37-50.

Though Jesus had done so many signs in the presence of the Jews, yet they believed not on him—a clear fulfillment of the prophecy of Isaiah. Some of the rulers believed on him, but there was such constraint exercised by the Pharisees, with the threat of excommunication, that they kept their faith secret. Jesus cried out (possibly as the lamps of the court were being lighted), "I am come, a light into the world. The words that I have spoken will judge men in the last day for they are from the Father that sent me."

The prophets had witnessed the hardness of heart of the people in their day and in their characteristic way ascribed to God the work of blinding their eyes and hardening their heart (38-41; cf. Isa. 53:1; 6:10.) We must not think of God as being the direct agent in this, but as the one who gave the word and the light which from their own particular attitude resulted in this condition of mind. "The same sun that softens the wax hardens the clay." In every land there have been those who have hardened their hearts against the evidence. Many signs of the power of God to save through Christ are given, but some individuals will not believe.

3. JESUS ANOINTED BY MARY. Mt. 26:6-13; Mk. 14:3-9; Jno. 11:55-12:11.

(Bethany, probably Wednesday, April 5, A. D. 30.)

Returning to Bethany, probably the last time before his betrayal, Jesus is entertained in the house of Simon the leper. Martha served; her brother and sister, Lazarus and Mary were also present, Lazarus being one of the guests. While they were eating Mary broke open a vase of very costly ointment and anointed the head and even the feet of Jesus. Some of the disciples joined with Judas Iscariot in objecting to this lavish use of rich nard, on the ground that it was a waste and it would have been better to have sold it and used the money to help the poor. Judas had reason for this as he was the holder of the common purse and was accustomed to steal from it. Jesus, however, said, "Let her alone. Why trouble ye her, she hath wrought a good work on me; she hath anointed my body beforehand for burying." Then he told them that this incident would be told wherever the gospel shall be preached throughout the whole world.

Many conjectures have been offered concerning "Simon the leper." He

may have been one of those healed by the Teacher and was giving this feast out of gratitude. Mary's costly gift bespoke gratitude and love to One who had raised her brother from the grave. Some suppose that Simon was living, others that he was dead. Some conjecture that Martha was the wife or widow of Simon and was serving in her own house. He may have been her father.

No nard ever sent out its fragrance so far as that poured out by Mary. Jesus accepts this as a loving expression from a grateful heart (Mr. 14:8, 9). She did the things that seemed best to her. The precious spikenard was not wasted, for we do not count as wasted the costly embalming oils and spices for our dead. She is really just a little ahead of time in anointing my body for the burial." Which one of the occupants of the seats at the supper did not have reason to be thankful to Jesus for special blessings? No service and sacrifice for Jesus is lost.

Tender ministrations for the afflicted and the little ones is our way to anoint the body of Jesus. "Inasmuch as ye have done it unto one of these least ye have done it unto me."

4. JUDAS AGREES TO BETRAY JESUS. Mt. 26:14-16; Mk. 14:10, 11; Lk. 22:3-6; Jno. 13:2.

The Sanhedrin had decided to wait until after the feast to take Jesus, but when Satan caused Judas to make a proposal to deliver him up they changed their plans and paid over to Judas thirty pieces of silver. From this time he seeks opportunity to turn Jesus over into their hands at a time when he could be caught away from the multitude.

The temptation to betray Jesus by making his whereabouts known to the Council for money was allowed now to become a fixed resolution with Judas. Satan possessed him (Lk. 22:3, 6). His love of money proved his ruin. Observe his bargaining spirit (Mt. 26:16; Jno. 11:4-6). Was he conscious of the enormity of his crime? He appears to have left the feast to hasten to the Sanhedrin and lay his diabolical plans before that body which was probably holding nightly sessions at this time.

The stage is now set for the Great Tragedy. The Sanhedrin has decreed his death. The ardor of the people has cooled and many are even hostile. The traitor has the price of betrayal in his hands and is seeking an opportunity to deliver his Victim. The body of the doomed and hunted man has been anointed for the burial. The plot is hastening toward the climax.

Summary of the Lesson. Name the events of Wednesday. Show how it was a day of tender sentiment. Review the events thus far in Passion Week. How account for Greeks at the Jewish feasts? Why does Jesus talk to them about the meaning of his death? In what sense did God blind the eyes of the unbelievers? Who was Simon the leper? Who criticized Mary for extravagance and how did Jesus justify her act? What was the besetting sin of Judas? How did he change the plans of the Council?

LESSON 41.

Date_____

THE LAST SUPPER

DEVOTIONAL READING, I Cor. 11:20-34.

Jesus was much moved as he ate his last passover with his disciples and instituted the Lord's Supper. Observe the serious tone of all that was said on this evening of the supper and betrayal.

Chapter 5.

Events of Thursday—the Day of Fellowship.

1. THE PASSOVER FEAST OBSERVED AND THE LORD'S SUPPER INSTITUTED. Mt. 26:17-30; Mk. 14:12-26; Lk. 22:7-30; John 13:1-30.

(Upper Room, Jerusalem April 6 A. D. 30).

- (1) *The Preparation and Beginning of the Paschal Feast.* Mt. 26:17-19; Lk. 22:7-13.

On the first day of the unleavened bread the disciples asked Jesus where they were to prepare for it and he gave directions to Peter and John to go to a large upper room and make it ready. Sitting down with them to eat the passover he told them how he desired to eat with them this passover before his death for before he drank with them again the Kingdom of God should come.

- (2) *Washing the Disciples' Feet.* Jno. 13:1-20.

Rising from supper he laid aside his outer garments took a towel, girded himself, poured water into a basin and began washing his disciples' feet. Peter objected, but Jesus convinced him that he must submit in order to have a part with him. He washed their feet as an example that they should render this service to one another.

Difficulties arise in reconciling the accounts of John and the Synoptics. John uses the Roman (and modern) method of reckoning, the Synoptics, the Jewish (Mt. 26:17; Jno. 13:1). The following suggestions may be helpful: The passover festival lasted a week, beginning with the 14th Nisan. Since the Jewish month corresponded to the lunar, it would always fall on the day of the full moon. In the year 30 A. D. the 14th Nisan fell on April 7. It was Thursday by our way of counting when the preparations were made for the supper and by the Jewish way also, but it was Friday by their method of counting before they sat down to eat. The betrayal and arrest occurred about midnight.

That Peter should at first refuse to let Jesus wash his feet (6-10) was but natural. He felt it not proper for the superior to do so menial a service to the inferior. When he learned how the Lord felt about it he cheerfully acquiesced.

Jesus was not instituting two ordinances that night. The washing of the disciples' feet and the command to wash each other's feet was in the nature of an example of humility and brotherly love. It was the principle of lowly service to others, illustrated by this special service that was to be applied broadly to all needed ministries.

(3) *The Betrayer Announced.* Mt. 26. 20-25; Mk. 14:17-21; Jno. 13: 21-30.

While they were eating again he announced that one of them should betray him. Each asked, "Is it I, Lord?" and they questioned among themselves which of them should do this thing. The betrayer was pointed out by giving the sop to Judas. Satan entered into Judas and at a word from Jesus he left.

Jesus was deeply moved as he made the announcement of the betrayal (Jno. 13:21). The disciples were so taken by surprise that they scarcely knew what to think. There arose a questioning among themselves (Lk. 22:23). At first each searched his own heart, asking, "Is it I?" Next they look about and wonder which one of them can be guilty. No suspicious glances were especially aimed at Judas. He occupied a prominent place as the treasurer and seems to have been seated near the Lord. Perhaps he purposely chose a seat there so he would not be suspected. Finally they were unable to decide among themselves and had to appeal to Jesus to find out. Notice the method Peter employed to have the traitor identified (Jno. 13:23-29).

(4) *Contention Among the Disciples.* Lk. 22:24-30.

A contention arose as to the pre-eminence among them and they were rebuked by Jesus. He showed them how the kings of the Gentiles exercise lordship over their subjects and they call them Benefactors. But ye shall not do so, but the greatest shall be as the youngest and least. I appoint unto you a kingdom and ye shall sit on thrones of judgment.

We are shocked to think that a contention should arise at such a time as this (Lk. 22:24). To us it is almost unthinkable. Let us bear in mind that they were but dimly conscious of what was happening and of the import of coming events. But these weak disciples were destined to become mighty kingdom builders and to "sit on thrones" (30). If the conduct of these first disciples shocks us we must remember that the Church has often been disturbed by contentions and the ambitions of men at the moments of her severest crises.

(5) *The Lord's Supper Instituted.* Mt. 26:26-30; Mk. 14:22-26; Lk. 22:14-23.

As they were eating, Jesus took the bread, broke it, blessed it and said, "Take, eat; this is my body which is given for you: do this in remembrance

of me." The cup in like manner he gave them, saying, "Drink ye all of it, this is the new covenant in my blood which is poured out for you unto the remission of sins." When they had sung a hymn they went to the Mount of Olives.

The passover was observed annually by families and groups who solemnly recited or sang the appropriate Scriptures, prayed and partook of the feast.

The passover meal consisted of roast lamb, the unleavened bread, eaten with bitter herbs and sauce. Cups of wine were passed four times during the repast (Mt. 26:26; Ex. 12:1-51). Jesus himself did not eat and drink the Lord's Supper (Mt. 26:26-29). In the passover which preceded it he participated, but as this was to be to them as his own body and blood he did not partake. He blessed it for them and gave it to them telling them all to eat and drink. Judas, it appears, had gone out during the eating of the passover and did not partake of the memorial meal.

In recent centuries there has been much controversy as to whether the bread and the wine literally or figuratively are the body and blood of Jesus. The eleven were not confused by his language. They saw a mystical meaning but no miracle in it. It is in this mystical sense that one may realize his "Real Presence" in the elements of the supper. Jesus saw the need of such a ceremonial for his disciples. The church will never outgrow the ordinance of the Lord's Supper. It gives new strength to those who thus commune with Jesus and his brethren. The disciples are to observe it till he comes.

Summary of the Lesson. On what day were the events of this lesson? Give the order of scenes in this episode. The place and persons. Why did Peter object to Jesus washing his feet? Is foot-washing an ordinance? How did Jesus point out the betrayer? What contention arose in the upper room? Describe a passover feast. Who partook of the Lord's Supper? Discuss its significance and value to the church.

LESSON 42.

Date

THE FAREWELL WORDS

DEVOTIONAL READING, Jno. 17:13-26.

Before his death Jesus delivered memorable discourses to his disciples giving warnings, precepts, and promises. Observe that the sad disciples were to have another Comforter when Jesus was gone.

2. THE FAREWELL DISCOURSES OF JESUS. Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-38; Jno. chaps 13-16.

(1) *The New Commandment; the Denial of Peter Foretold.* Jno. 13: 31-38.

Addressing his disciples as "little children" Jesus told them he would be with them but a little while. He gave them a new commandment, that they should love one another even as he had loved them. By this love men would

know that they were his disciples. Peter asked him where he was going and declared he would be willing to follow him to death. Jesus said, "The cock shall not crow twice this day till thou hast denied me thrice." He told him how Satan desired to sift him as wheat, but he had prayed that his faith fail not. When restored he was to establish his brethren. All would be offended and scattered. But they declared they would never deny him. He told them how they had a quiet mission the first time, but henceforth they would need the sword. They had two swords. He said that was enough.

The new commandment (Jno. 13:34) and the new badge of discipleship (35) emphasize the heart and core principles of Christianity. It was not so hard for them to keep this new commandment, for Jesus had taught them how. Even now they had been so won by his love that they could say, "We will lay down our lives for Thee." And surely they did. Jesus was the center of all their affectionate devotion, but in drawing them all to him he drew them together. Christianity is a Brotherhood. Simon Peter was warned of his approaching temptation to deny his Lord. All of the disciples would be offended. They could not conceive such a thing possible. What changeable creatures we are! They took his remark about the sword literally (Lk. 22:36-38).

Peter and the rest overestimated their loyalty to Christ. To the weak there is great advantage in time of temptation to know that Jesus makes "supplication" for them (Lk. 22:32).

(2) *The Many Mansions.* Jno. 14:1-17.

They were not to be troubled at his leaving them to go to the Father for he was going to return for them and take them to the place he had gone to prepare, a place of many mansions. You know the way, he said. Thomas said they did not know the way. Jesus declared to them, "I am the way; and if you had known me you would have known the Father, for I am in the Father. He that believeth on me will do greater works than I do."

(3) *The Comforter Promised.* Jno. 14:18-31; 15:18-27; (16:1-15).

"I will pray the Father and he will give you another Comforter, the Spirit of truth, who will abide in you, but whom the world cannot receive." A disciple named Judas asked why he would manifest himself only to the disciples. He explained that it was those who loved him that would come to know him.

In what way could they do greater works than Jesus (Jno. 14:12-17)? Not greater miracles, nor more important service to the race than that of his redemptive work; but they could have greater results in winning men to the truth. Why so? Because, with the full gospel story of his death, burial, resurrection and salvation through the risen Christ, and aided by the Holy Spirit, they could gather in more sheaves than he. His death would prepare the way for their success.

The Comforter was to be sent in answer to the prayer of Jesus from the Father (Jno. 14:16, 26; 16:7). Jesus left them the precious legacy of the

Holy Spirit and peace (26:27) and the prospect of seeing him and the many mansions.

(4) *The True Vine.* Jno. 15:1-17.

I am the true vine, said Jesus, and my Father is the husbandman. He takes away the unfruitful branches but prunes the fruitful ones to make them more fruitful. Branches cannot be fruitful except as they abide in the vine, nor the disciples except in Christ. The Father is glorified when the branches bear much fruit. Keep my commandments and abide in my love; and in your love one toward another. One can show no greater love than to lay down his life for another. I chose and appointed you to bear fruit. The world will hate you but it hated me also. Because of the works I have done, greater will be the sin of those who hated me. The Comforter will bear witness of me.

All of the elements of this illustration of the vine have a symbolism. The husbandman, the vine, the branches, the fruit, the pruning, the destruction of the dead branches. It is not hard to see the meaning of each, and to draw lessons from each.

Every member of the body of Christ, the saved, is a branch that is able to bear the fruits of righteousness when drawing strength from the Vine. Only by continuing in the Vine can a branch keep alive, and only by fruit-bearing does a branch glorify the Husbandman.

(5) *Persecution and Power.* Jno. 16. 1-33.

Jesus told them that he was forewarning them of the things they would be subjected to so they would not be caused to stumble. He said, "They shall put you out of their synagogues, and think they are pleasing God in killing you. It is expedient for you that I go away because thereby the Comforter will come to you and will convict the world in respect of righteousness, of sin, and of judgment. He will guide you in all the truth and glorify me." He explained that he would be away a little while and then return to bring joy. Henceforth they were to ask what they wanted from the Father in his name. "In me ye have peace. In the world ye have tribulation. But be of good cheer: I have overcome the world."

The Advocate (Comforter) was to serve as God's agent in convicting men of sin, and of the truth. He was to do this by helping the disciples to declare the gospel.

By "a little while" etc., (Jno. 16:16) Jesus means in a little while he would die, then in a little while he will be raised up. They would sorrow at his death, but rejoice at his resurrection. But further on (17, 18) it refers to the ascension to the Father followed by the mediatorial reign. When he was risen he would discard the dark sayings and speak plainly (25).

Then he gave them instructions as to how to proceed in the setting up of the kingdom of God, the great commission, etc.

It is not clear whether the farewell discourses were delivered in the upper

room or on the way to Gethsemane. Before leaving the upper room they sang a hymn, Mt. 26:30; Mk. 14:26. The discourses given by John seem more appropriate to the upper room, likewise the intercessory prayer. But the warnings to the disciples concerning the denial might well have been given as they walked along toward Olivet.

Power has often come to Christians in the hour of cruel persecution. The persecution of the early church undoubtedly worked for the furtherance of the gospel. The testimony of martyrs was peculiarly effective in winning sympathy for the sufferers and a belief in the religion that gave them such a victorious hope.

3. THE INTERCESSORY PRAYER. Jno. 17:1-26.

When Jesus had ended his farewell address he raised his eyes to heaven and prayed to the Father that he would glorify the Son that the Son might glorify him. He asked that he be given the glory he had had before the world was. I have given them the words thou gavest me and they have received them. I pray for them, not for the world. Holy Father, keep them while they are in the world. They are not of the world. Keep them from the evil one. Sanctify them in the truth. Neither for them only do I pray but for them also that believe on me through their word, that they may all be one, even as thou Father art in me, that the world may believe that thou didst send me. I desire also that they be with me where I am that they may behold my glory.

Jesus wishes his disciples to remain in the world but not to be of it. He is the most perfect commentary on his own words. Mixing and mingling with sinners he went not into their ways of evil. If his followers can keep apart from the follies and sins of the world they cannot fail to succeed in their great task.

This High-priestly Prayer of Jesus for the unity of his followers is so earnest, so convincing in its logic, and has been so shamefully forgotten by a divided church, that it needs re-emphasis today. Shorn of strength through internal dissension and consuming so much energy in factional warfare, the advance of the church upon an unsaved world had been greatly retarded and her plea for humanity to hail the Prince of Peace is muffled by the jarring noises of party shibboleths.

Summary of the Lesson. The title, place, and persons of the lesson. What are the subjects discussed by Jesus? What is peculiar about the new commandment? What warning did Jesus give to Simon? How did the disciples understand Jesus' order to buy swords? How was it possible for the followers of Jesus to do greater works than he had done? What promises did Jesus make concerning the Comforter? What lessons may be drawn from the vine and the branches? Why did Jesus tell them of the persecution they would suffer? What are the outstanding items of the intercessory prayer?

JESUS IN GETHSEMANE

DEVOTIONAL READING, Heb. 5:1-10.

The Man of Sorrows awaits his betrayal and arrest in Gethsemane in agony and prayer. Observe how calmly Jesus meets the officers and submits to arrest after his prayer.

Chapter 6 Events of Friday—the Day of Suffering.

1. THE AGONY IN GETHSEMANE. Mt. 26:36-46; Mk. 14:26, 32-42; Lk. 22:39-46; Jno. 18:1, 2.

(About midnight, Thursday-Friday, April 6-7, A. D. 30).

When the prayer for his disciples was ended that night, Jesus and his disciples went forth across the brook Kidron and entered into the garden of Gethsemane. Asking his companions to sit down, except three—Peter, James, and John—he went further into the garden and telling them that he was deeply troubled ordered them to stay there and watch. Going deeper into the garden he fell on the ground, and in great agony prayed: "Father let this cup pass from me if it be thy will; howbeit, not what I will, but what thou wilt." An angel appeared, giving him strength. When he returned to the three he found them asleep and asked if they could not watch with him an hour. A second time he went away and prayed the same prayer and a second time found the disciples asleep. Then the third time he left them to offer the prayer and returned, saying "Sleep on now, the time has come for me to be betrayed; arise, let us go, the traitor is at hand."

The writers find difficulty in finding words that may adequately express the heaviness of his heart—"greatly amazed," "sore troubled," "exceedingly sorrowful even unto death," "in an agony," "his sweat became as great drops of blood falling down upon the ground." With these we may take the words of Hebrews 5:7, "Who in the days of his flesh offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death."

"Night, with ebon pinion, brooded o'er the vale;
All round was silent, save the night-wind's wail,
When Christ, the Man of Sorrows, in tears and sweat and blood,
Prostrate in the garden, raised his voice to God.

Smitten for offenses which were not his own,
He, for our transgressions, had to weep alone;

No friend with words to comfort, nor hand to help was there,
When the Meek and Lowly humbly bowed in prayer.

Abba, Father, Father, if indeed it may,
Let this cup of anguish pass from me, I pray,
Yet, if it must be suffered, by me, Thine only Son,
Abba, Father, Father, let thy will be done."

Gethsemane (Mk. 14:32) was situated on the western slope of Olivet, across the Kidron from the city. The garden, with its ancient olive trees, gnarled and rugged, is now enclosed and carefully preserved. The modern Gethsemane must be quite close to the place of agony, if indeed it is not the actual spot.

Once more we see how important a place prayer holds in the experiences of Jesus. He flees to the Father when troubles overwhelm him. The "garden of prayer" is often the "garden of resignation." It is easier to submit to suffering when we find it is necessary and that good will result from it.

" 'Tis midnight, and from ether-plains
Is borne the song that angels know
Unheard by mortals are the strains,
That sweetly soothe the Savior's woe."

The Cup that Jesus Prayed Might Pass. What was this "cup"? Not simply the cup of physical suffering on the cross. He had come, one might say, almost eagerly to his crucifixion. Was it mental anguish, the realization that as an innocent Lamb he was carrying the sins of the world? Was it that he must be misunderstood and appear as a criminal in the eyes of the world? Was it the thought that he must be betrayed by one of his own disciples? The last suggestion seems to be one of peculiar force. Jesus was willing to die, but to think that he had to die forsaken by his dearest friends, denied by his staunchest supporters and sold by one of the twelve, a man whose hand had been with him in the dish; yea, betrayed with a kiss--this hurt him most of all, and he desired that he might die in some other way. Jesus needed strength to undergo such an ordeal. But when he emerges from the inner depths of the garden he calmly says, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us be going; behold, he is at hand that betrayeth me." That was the bitterness of gall and wormwood in his cup of sorrow. Judas was held in execration by the early church because he caused his Master so much suffering and gave him over to sinners.

2. BETRAYAL AND ARREST. Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jno. 18:1-11.

While Jesus was telling his disciples that the hour had come for the Son of man to be betrayed into the hands of sinners, the traitor, Judas Iscariot, was leading a band of soldiers from the Jewish authorities, equipped with lanterns and torches and weapons to arrest him. Coming up to Jesus, Judas greeted him as Rabbi, and kissed him. Jesus asked him if he would betray the Son of man with a kiss. Peter drew a sword and struck off the right ear of a servant of the high priest, but Jesus healed the ear and commanded Peter to put up his sword. Jesus surrendered to the band but re-

proved them for the manner of arrest. The disciples then all fled, and a certain young man who followed was stripped of the cloth that was wrapped around his body and fled naked.

The body of men who arrested him (Jno. 18:12) consisted of a Roman cohort of 600 men, headed by a military tribune, together with the Jewish temple guard, followed, doubtless, by a number of rabid haters of Jesus such as Malchus, the servant of the high priest. This "multitude with swords and staves" accompanied Judas to Gethsemane. The full cohort may not have been present, but fear that the disciples of Jesus might muster a considerable force to oppose his arrest had caused the priests to call on the Roman military post to furnish them with troops. The tower of Antonia, where many soldiers were quartered, was just north of the temple and overlooking the courts. The Romans were fully armed. The temple police with swords and staves, probably constituted the larger portion of the force. Torches and lanterns were brought along to be used in case the caverns and deep wooded gardens had to be searched.

The soldiers fell back (4-9) overawed by the majesty of his presence as he stood so serenely before them. The shock of surprise at his willingness to surrender is not sufficient to account for this.

The name of the young man who fled naked (Mk. 14:51-52) is not given. Some have conjectured that it was Mark, inasmuch as he is the only writer to record the incident. He lived at Jerusalem (Acts 12:12). Perhaps he was awakened by the noise of marching soldiers and followed them from the city to see what they were going to do.

The Kiss of Judas. We cannot conceive the suffering that this hypocritical act caused the Man of Sorrows. If base ingratitude is "sharper than a serpent's tooth," if Caesar was disarmed of his power to resist when he saw his trusted friend, Brutus, among the conspirators, and could only mutter, "And thou, too, Brutus," how much deeper must have been the emotion of Jesus as Judas embraced him and touched his cheek with those foul lips. Yet, in spite of the unutterable anguish in his heart he only said gently, "Judas, betrayest thou the Son of man with a kiss?"

Summary of the Lesson. On what day was Jesus in Gethsemane? Describe the scene. Name the leading characters and the part each one played. What was the "cup" Jesus prayed might pass? Who arrested Jesus? Why did the soldiers fall back when Jesus appeared? Why did Jesus rebuke Peter? What did the disciples do when Jesus was taken? Why do some think John Mark was the young man who fled naked?

LESSON 44.

Date _____

JESUS AT THE COURT OF ISRAEL

DEVOTIONAL READING, Mal. 2:5-9.

The Messiah is hailed before a court of his own people and is adjudged worthy of death. Observe how a prejudiced court with perjured witnesses finds the innocent Son of man guilty.

3. THE TRIAL BEFORE THE JEWISH AUTHORITIES.

Mt. 26:57-27; Mk. 14:53-72; Lk. 22:54-71; Jno. 18:12-27.

(Jerusalem, Court of Annas, Court of Caiaphas, April 7).

(1) *Hearing before Annas—Conduct of Peter and John.*

The band of officers and soldiers that had seized Jesus led him bound before Annas. Annas questioned Jesus about his followers and his teaching. The Teacher replied that he had done his teaching openly in the temple and in synagogues. He suggested: Why not ask those who had heard him. One of the officers considering this an insult to Annas, struck Jesus with the hand. Jesus said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" In the meantime a disciple known to the high priest (probably John) had entered the court and got permission for Peter to enter. The maid who opened the door asked Peter if he were not one of Jesus' disciples and he denied that he was.

Annas was a former high priest (6-15 A. D.) and although Caiaphas, his son-in-law, was now the official holder of the title the older man was looked upon by many as the rightful high priest. Annas was a shrewd, astute old plotter, more politician than priest, and it was largely due to his influence and that of Caiaphas that Jesus was crucified (Jno. 11:49-53). These questions of Annas were to draw Jesus out and get evidence for the regular trial to follow. The questioners knew much more than they pretended to know.

(2) *Trial Before Caiaphas.*

Annas sent Jesus now to be tried before Caiaphas and the Council. Witnesses were gathered and many charges were made, but the testimony was contradictory. One testified that he said he would destroy the temple and build another in three days. Caiaphas stood up and said, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." Jesus said, "I am," and told how he would come on the clouds of heaven. At this the high priest rent his clothes and pronounced Jesus guilty of blasphemy. They condemned him to death and began to spit on him, strike him, and mock him.

Much of the testimony (56-59) was false. It is evident that they had misrepresented and misquoted him. Jesus did not answer the charges (57-61).

He saw that they were false and it would be useless for him to explain or refute their testimony. But he answered when the high priest asked if he were the Christ (Mt. 14:61, 62). He could not keep silent when an opportunity to make that confession was offered. His disciples are likewise ever ready to confess him (I Tim. 6:12, 13). The part of the confession that offended Caiaphas most (62-64; Mt. 26:65) was not the claim to Messiahship. That was not considered so blasphemous as his claim to Diety, implied in "sitting at the right hand of power" etc.

(3) *The Denials of Peter.*

Peter, having followed Jesus afar off when he was arrested and having gone into the court of the high priest, was three times accused of being a disciple of Jesus and thrice denied. The maid of the high priest, as we have seen, accused him and he denied, and when he went out to the porch the cock crew. Then a maid saw him and told him that he was one of them, and again he denied. Some of those warming about the fire said to Peter, "Of a truth thou art one of them, for thou art a Galilean for thy speech maketh thee known." But he swore with an oath that he was not. Then the Lord looked at Peter and Peter remembered what he had said about his denials and went out and wept bitterly.

Jesus turned and looked upon Peter (Lk. 22:61). If the doorway was open between the assembly chamber and the open court below where Peter was, it is possible that Jesus looked out and saw him there. The custom of the Sanhedrin was to sit in a horse-shoe circle with the open end toward the door, and the one on trial near the center. It is also possible that Jesus was passing from the apartments of Annas across the court to those of Caiaphas at the time this happened.

To explain the cowardness of the usually bold Peter at this time we must remember that he is "warming himself at the devil's fire" and under the influence of his environment. It was a dangerous place for a disciple of Jesus to be (Mk. 14:54, 66).

(4) *Morning Trial before the Sanhedrin.*

When it was day they brought Jesus before the whole council and demanded again that he tell them if he were the Christ. He confessed that he was the Christ and that he was the Son of God. They said, "What further need have we of witnesses, for we have heard him out of his own mouth."

They "led him away into their council", that is, the place of the regular council meetings at the temple. The unofficial night meetings they had been holding had prepared the way for the regular convocation of the Sanhedrin. The law specified that its official meetings be held by day. The same two questions are asked as at the preliminary hearings, namely, if he were the Christ and if he were the Son of God (Lk. 22:66-71).

4. JUDAS RETURNS THE MONEY AND HANGS HIMSELF.

Mt. 27:3-10; Ac. 1:18-20.

(Temple and Potter's Field, Friday April 7, or later).

Judas, full of remorse, realizing that Jesus was condemned, goes to the chief priests and returns the money, then goes out and hangs himself. But the scruples of the Council would not allow them to put back this blood money into the treasury, so it was used later to buy the potter's field where Judas suicided, and that became a place for the burial of strangers.

The Sanhedrists were quite scrupulous about taking back the money (Mt. 27:6). Hypocrites are always inconsistent, always very scrupulous about little things, and always void of conscience on weighty matters. The money was used to buy a potter's field, but not immediately (7-10; Ac. 1:18-20). They had not time for that now, but later, when the body had fallen in the old pottery yard, after hanging until it rotted and fell to pieces or the rope broke, the potter's field was made thereby a very cheap piece of property and was bought for thirty pieces of silver. Then it became a burying ground for strangers.

The Character of Judas. The fact that Judas could regret his wicked deed and feel so conscience-stricken shows that he was not altogether bad. Judas must have been a man of many good traits or he could not have won a place among the twelve, nor have kept up their confidence to the last. It does not take many bad characteristics to ruin a life. His case shows that one deadly sin, like avarice, can eat away the moral fiber until the breaking point is reached. One may possess many graces and yet fail miserably because of one dominant weakness. When the right hand offended he did not cut it off.

Summary of the Lesson. Give the subject of Lesson 44. What topics are treated? Follow the order of events. What day of the week? Who was Annas? Why did they have so many trials? Why did Jesus refuse to answer the charges made at the court of Caiaphas? What part of the confession especially offended the Jews? Explain the weakness of Peter in denying Jesus. What questions were asked at the morning trial? What was the weakness of Judas' character?

AT PILATE'S JUDGEMENT SEAT

DEVOTIONAL READING, Psa. 2:1-12.

Accused by the Jews, Jesus is sentenced to death by the procurator, Pilate. Observe how Jesus, though pronounced innocent by Pilate, is given over to be crucified.

5. THE TRIAL BEFORE THE ROMAN RULERS. Mt. 27:2, 11-26; Mk. 15:1-20; Lk. 23:1-25; Jno. 18:28-19:16.

(Praetorium and Herod's House, Friday morning April 7, A. D. 30).

(1) First Appearance Before Pilate.

It was early in the day when the Jews led Jesus before Pilate to ask for his condemnation. They did not enter the Praetorium lest they should be rendered unclean for the ceremonial of the feast. Pilate came out to ask about the charges. They had a three-fold charge to make. Jesus had been found guilty by them of perverting the nation of the Jews, of forbidding to pay tribute to Caesar, and of claiming that he was Christ a King. Pilate took Jesus in and questioned him. Jesus told him his kingdom was not of this world. Then he took Jesus out to the accusers and told them he found no crime against him. They renewed their charges, but Jesus made no reply. When he was asked to do so he kept silent, to the astonishment of the governor. They continued to accuse Jesus and affirmed that he had stirred up the people in Galilee as well as Judea. When Pilate heard that he had been in Galilee, in Herod's jurisdiction, he decided to send him to Herod for trial, Herod being at that time in Jerusalem.

The Praetorium (Jno. 18:28) was the house of a praetor, or governor of a province. Caesar's palace was called the Caesarium. The magnificent royal palace built by Herod was probably the official residence of Pilate when in Jerusalem.

The three charges they made (30; Lk. 23:2) were such as they thought a Roman procurator would consider serious: (1) "perverting our nation," (2) "forbidding tribute," (3) "saying that he is a King." But Pilate soon discovered how unfounded were their charges. Jesus took pains to make known to Pilate the nature of his kingdom (33-37). It was a kingdom of truth, a kingdom not of this world. Its bearing upon the Roman government was yet too indistinct for Pilate to see any danger to the throne of the Caesars. Yet it was destined to prove stronger than the Roman Empire and to contribute to its decay and fall. A remark casually dropped by them struck Pilate (Lk. 23:5-7). Hearing that Jesus was from Galilee in Herod's jurisdiction, the happy thought struck Pilate of shifting this troublesome case onto Herod Antipas.

(2) *Trial Before Herod.*

Herod was delighted with the prospect of having Jesus appear before him as he had heard much of him and wanted to see him do some miracle. He plied him with many questions, but Jesus made no answer. The chief priests and scribes were there making their accusations. Vexed with the silence of Jesus, Herod turns the Christ over to his soldiers to be mocked and buffeted. This incident caused Pilate and Herod to be reconciled to each other and they became friends after this.

Jesus refused to answer Herod (Lk. 23:9). He held the slayer of John the Baptist in great contempt, knowing his character, and did not deign to satisfy his worldly curiosity in the least. Which shows greater wisdom, to know when to speak and what to say, or to know when to keep silent?

(3) *The Second Appearance Before Pilate.*

When Jesus was returned to Pilate the Jews were told that nothing worthy of death had been found either by himself or by Herod. "I will therefore chastise him and release him," he said. It was the custom to release a prisoner to the people at the feast. He gave them the choice between Jesus and Barabbas, the notorious outlaw. The priests and elders persuaded the people to ask for the release of Barabbas and let Jesus be crucified. Pilate's wife sent him word to have nothing to do with that righteous man as she had suffered many things of him in a dream. Pilate scourged Jesus and arrayed him with a crown of thorns and a scarlet robe to be mocked by the soldiers. He led him out to them saying, "Behold the man." They still cried "Crucify him!" "Take him yourselves and crucify him," cried Pilate. "By our law he should die," they said. After another interview with Jesus, when he asked, "Whence art thou?" Pilate sought to release him again but they replied, "If thou release this man thou art not Cæsar's friend." Pilate brought Jesus out and sat on his judgement seat on the Pavement, and said, "Behold your King." They still urged crucifixion and as Pilate saw a tumult was arising he washed his hands before them, exclaiming, "I am innocent of the blood of this righteous man; see ye to it." "His blood be upon us," they cried. Then Pilate gave sentence for Jesus to be crucified.

In putting up the names of Barabbas and Jesus as two from which they might select one to be released (Mt. 27:17, 18; Mk. 15:6, 7), it was intended to favor the selection of Jesus for release as they must choose between freeing him and turning loose on society a very desperate and dangerous character. This expedient of Pilate's did not have the desired result (Mt. 27:20, 21). On the contrary the leaders persuaded the people to clamor for the release of Barabbas.

Pilate's wife, as society people are accustomed to do, slept late that morning and saw in her dream, perhaps, the sufferings of the innocent Savior. People are often stirred more by what they see in dreams or in dramas than by situations in real life.

Pilate had him scourged and arrayed as a king (Jno. 19:1-5). This was done, one would think, to create sympathy for Jesus by showing that he had been humiliated and that it would be foolish to take seriously his claims of royalty. But nothing wrung sympathy from the mob. They were blood-thirsty now.

The Jews remind Pilate that they have a right by law to stone him as a blasphemer. He can be put to death for claiming to be the Son of God, so you might just as well let him die on the cross (Jno. 19:7). Pilate then sought another private interview with Jesus (8-11). This charge of blasphemy gave a new angle to the case. It caused a superstitious fear to arise in Pilate for he already stood in awe of his prisoner. However, the refusal of Jesus to answer further questions provoked a threat from him. The hour of the day of the trial was six in the morning (14). John used the Roman method. The sixth hour was six o'clock. Events followed each other rapidly that morning. Mobs make quick work.

The last offer of Pilate was at the place called the Pavement (13-15; Mt. 27:24,25.) The uproar now frightened Pilate. Openly accused of being an enemy to Caesar if he did not yield to them, he began to think of his own position. He must sacrifice an innocent man or perhaps lose his job.

Judges and officers of the law who are influenced by the thought of currying favor to hold their jobs are capable of perverting justice and outraging honor and decency. We see how public sentiment may be on the wrong side, though it is usually for sobriety and justice in Christian lands.

Summary of the Lesson. Picture the scene of the trial. Why so many acts in this episode? Name the persons taking part. What charges preferred? What did Jesus explain to Pilate? Why was Jesus sent to Herod? Why did he remain silent at Herod's court? What proposition did Pilate submit according to custom that day? What did Pilate's wife have to say? Why was Jesus mocked and scourged? Where did the last effort of Pilate to save Jesus take place? At what hour did the trial begin? Why should we be careful in the selection of judges and officers of the law?

LESSON 46.

Date_____

CHRIST CRUCIFIED

DEVOTIONAL READING, I Cor. 2:1-10.

On a Roman cross the innocent King of the Jews suffers as a martyr to the truth. Observe the unselfishness of Jesus as he thinks of others in the hours of his agony.

6. THE CRUCIFIXION OF JESUS. Mt. 27:27-56; Mk. 15:16-41; Lk. 23:26-49; Jno. 19:16-37.

(Roadside, probably north of the City, Friday April 7, A. D. 30).

(1) *Prepared and Led Away.* Mt. 27:27-31.

Jesus, condemned to be crucified, was turned over to the soldiers of the praetorium, charged with claiming to be the King of the Jews. The whole band gathered about him, stripped off his garments and put on him a scarlet robe. To carry out the jest they plaited a crown of thorns to put on his head and gave him a reed for a scepter, kneeling before him they did mock homage and hailed him as King. But they also spat on him, struck him with the reed and otherwise insulted him. Then exchanging the robe for his own garments they led him away to be crucified.

The soldiers had no good reason to doubt that Jesus was a criminal. They knew little of the case and perhaps heard only the charges and accusations of the Jews and the sentence of Pilate. Most of them, to say the least, must have been ignorant of the innocence of the Condemned. Perhaps only a few were where they could hear Pilate's controversy with the priests and elders. Soldiers who were naturally tenderhearted soon became "hard-boiled" under the Roman military system.

Those who mock Jesus are ignorant of his real nature and worth. Scoffers are puffed up with the conceit of their superiority but in reality are deluded and blind.

(2) *From the Judgment Hall to Golgotha—the Via Dolorosa.*

Jesus went out from the Praetorium carrying his cross, but its weight was too great for him in his weakened condition and Simon of Cyrene, who was coming into the city, was impressed into service to carry it for him. A vast multitude followed and the women bewailed him, but Jesus told them not to weep for him but for themselves and their children on account of the distressful times that were to come. Two malefactors were also led out for crucifixion.

Jesus had become so weakened from the suffering he had endured and the loss of blood from the scourgings that he began to give way under the load

of the cross. Scourging was an exceedingly painful ordeal. The loss of blood from the deep cuts of the lashes often caused swooning and sometimes death (Mk. 15:21). Some believe that Jesus was twice scourged (Jno. 19:1; Mt. 27:28). Nothing further is said of Simon of Cyrene, but from the fact that he is introduced as the father of Alexander and Rufus it may be inferred that these men were well known Christians at the time Mark wrote. Simon probably carried the main weight of the cross, though the upper part of it may have remained strapped to the Victim.

It was a blessing not to have children then (29; Lk. 23:27-31), on account of the distress and sorrow when the city should be destroyed. The rocks and mountains (30) would be needed as a place to hide and find security.

(3) *Crucifixion and Mockery—Three of the "Words from the Cross."*

On reaching Golgotha, the place of the skull, they offered him a drink of wine and gall, but he only tasted it. The robbers were crucified on either side of him. Jesus said of those crucifying him, "Father forgive them, for they know not what they do." Pilate placed a title over his head, "JESUS OF NAZARETH, THE KING OF THE JEWS"; nor would he modify the wording at the request of the chief priest. His garments were divided among the soldiers. About nine o'clock he was nailed to the cross. The people looked on, the passers-by railed on him, and the soldiers mocked. The chief priests joined in the raillery, and at first even the two companions in suffering, but one of them soon came to his defence and reproved the other. He called on Jesus to remember him when he came to his kingdom and Jesus assured the robber he would be with him in paradise. Some of Jesus' disciples and the women stood by. He spoke to his mother, as he saw the disciple whom he loved there, telling her to behold her son, and to the disciple he said, "Son, behold thy mother." From that time he took her to his own home.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ, My Lord;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The place of the crucifixion is often called Calvary (Mt. 27:33) which is the Latin equivalent for Golgotha, "the place of the skull."

John says it was the sixth hour when he was being tried (19:14), but Mark says it was the third hour when he was crucified. (Mk. 15:25). Clearly they do not employ the same method of reckoning time. Mark uses the Jewish method, John the Roman. The third hour by Jewish time would be 9 A. M. This tallies nicely with John's statement. It allows three hours for the trial to end and the procession to get to Calvary.

One may study the attitude of the various classes of onlookers (Mt. 27: 36-44; Lk. 23:35-41; Jno. 19:25). Notice that of the rulers, the robbers, the soldiers, the disciples, the passers-by, the people in general. In the conversation with the penitent malefactor (Lk. 23:42, 43) Jesus meant by Paradise (43) the abode of the happy dead. Jesus and the robber were to be together in the spirit world before the close of the day. We do not know of any previous preparation the robber had made for salvation. Nothing is known of his past life except that he had been a robber, was convicted and now was suffering execution as a just punishment for his deeds. How long he had been in prison, what he had learned about Jesus there or before his imprisonment, we do not know. It is possible that he had heard John or Jesus, during their ministry, for robbers go with the crowds in order to select victims.

Notice the unselfish way Jesus turns from his own agony to think of his mother when he commits her to the care of the beloved disciple. He showed the same spirit in his remarks to the women (Lk. 23:28) and to the penitent robber (Lk. 23:43).

Summary of the Lesson. Give the geographical setting. Give the date of this memorable occurrence. Who are the participants? Did the soldiers who mocked and crucified Jesus know he was the innocent Son of God? What was the effect of the scourging on Jesus? Who helped him carry the cross? Give instances of the unselfishness of Jesus in this lesson. What are the three sayings or "words" from the cross in this lesson? Give the attitude of the onlookers. Does the case of the penitent robber give us grounds for postponing obedience to Christ?

THE TRIUMPHANT DEATH

DEVOTIONAL READING, Psa. 22:1-8, 18-20.

Having suffered in the flesh for several hours Jesus dies between two robbers. Observe the manner in which Jesus dies and how he wins many to believe on him in this hour.

(4) *Hours of Darkness and Death; Four of the "Words from the Cross."*

At noonday a darkness enveloped the scene, lasting for three hours. At the ninth hour Jesus cried out, "My God, My God, why hast thou forsake me?" Some of the bystanders thought he was calling on Elijah as the words in Hebrew sounded much like "Elijah." Later he said, "I thirst." They offered him vinegar, but after receiving it to his lips he said, "It is finished." Then crying out he said, "Father, into thy hands I commend my spirit," and yielded up his life.

Some think Jesus believed that the Father had forsaken him (Mk. 15:34). This cry of Jesus in his loneliness is the nearest approach we have to a feeling of abandonment by the Father. Did the Father for a moment really turn away his face from the Son in this dark hour? Or is the Son finding comfort in the great Psalm of Trust, the twenty-second Psalm, from which he quotes? If the words were used in the spirit of the whole Psalm they are an expression of trust, not of distrust. The cry, "I thirst" (Jno. 19:28, 29), expresses deep bodily pain. Wounded sufferers commonly experience an intense thirst. The seven "words" from the cross are worth a careful study.

First: "Father, forgive them—" The prayer for his persecutors. Lk. 23:34.

Second: "Verily I say unto thee, Today—in Paradise"—peace and pardon to the penitent. Lk. 23:43.

Third: "Woman, behold thy son. Behold thy mother."—The foresight of filial love. Jno. 19:26.

Fourth: "My God—forsaken me?"—A trustful cry in the dark hour. Mk. 16:34.

Fifth: "I thirst"—The cry of the body in physical anguish. Jno. 19:28.

Sixth: "It is finished"—The shout of triumph. Jno. 19:30.

Seventh: "Father, into thy hands I commend my spirit."—The committment of all to the trusted Father. Lk. 23:46.

(5) *The Effect upon the Witnesses—the Pierced Side.*

As Jesus was dying there was an earthquake, the veil of the temple was torn from top to bottom, rocks were rent asunder, tombs opened, bodies of saints heaved up, and they entered into the city. The centurion was convinced that Jesus was the Son of God, and a righteous man. The Jews requested Pilate to have the bodies removed and buried before the Sabbath. Soldiers were sent to break their legs, but one pierced the side of Jesus with a spear and there flower out blood and water. His bones were not broken.

The body of Jesus was pierced with a spear (32-37; Mk. 15:44), to be sure he was dead. Thus unconsciously the soldiers did the thing which fulfilled the scriptures. (See Ex. 12:46; Psa. 34:20; Zech. 12:10).

The Place of Crucifixion. The Via Dolorosa and the Church of the Holy Sepulchre lay claim to a long list of incidents connected with the day of the Crucifixion. The scripture language, rather than local tradition, should guide us in locating sacred places. Certain facts must here be considered. It was outside the walls of the city (Heb. 13:12). A public highway ran by (Mt. 27:36). A garden with a tomb in it was near at hand (Jno. 19:41-42).

Modern investigators are divided as to the claim of three localities. One is on the road out from the Jaffa Gate, one north of the city on the road leading from the Damascus Gate, and the third is north of the St. Stephen's Gate. The latter spot, it is said, resembles a skull in the contour of the hill, has a sepulchre with a stone at the mouth, and is on a main road. The whole country has been so changed by nineteen centuries of weathering and warfare that it would be remarkable if any spot maintained the appearance it had at that time. One thing is clear and that is that the Church of the Holy Sepulchre is not located on the true site of the execution and tomb, for the present wall and the ancient wall leave it inside the city.

7. THE BURIAL. Mt. 27:57-61; Lk. 23:50-56; Mk. 15:42-47; Jno. 19:38-42.

(A garden, near the City, Friday evening, April 7, A. D. 30).

Joseph of Arimathaea obtained leave of Pilate to bury the body of Jesus. Nicodemus assisted him, wrapping the body in linen cloth, using embalming spices and laying it away in Joseph's new rock-hewn tomb in a garden near by. Having done this a stone was rolled across the entrance of the sepulchre. The women from Galilee had witnessed this and marked the place of the tomb.

The approach of the Sabbath which began about sunset caused them to hasten about the burial (Mk. 15:42; Jno. 19:31). The Synoptists did not mention Nicodemus. Perhaps he was still living when they wrote and they did not wish to subject him to persecution. Pilate was surprised to learn that Jesus was dead already (Mk. 16:44). Usually men crucified lingered three or four days. Anguish had probably ruptured blood-vesels about his heart. See Jno. 19:34.

The last tender rites by a few of the disciples were attended to in haste. It was a day of confusion and sorrow and fear. Some of those who had not been conspicuous now came forward—Joseph and Nicodemus—while the closer followers, excepting the women, seem to have had no part in the entombment.

Chapter 7.

Events of Saturday—The Sabbath of Sorrow

1. THE TOMB GUARDED AND SEALED. Mt. 27:62-66; Lk. 23:55, 56.

(Jerusalem, Saturday, April 8, A. D. 30).

On the morrow, after the Preparation, the day of the burial, the dis-

ciples keep the Sabbath by resting, but the chief priests and Pharisees, remembering that Jesus had said he would rise on the third day, and fearing his disciples might steal away his body and circulate reports that he arose, went to Pilate asking that a guard make sure the sepulchre until after the third day. He gave them permission to use the guard they had, so they had the watch stationed and the mouth of the tomb sealed to prevent the disciples from removing the body of Jesus.

The hierarchs pretended to fear that the disciples would steal the body of Jesus away and publish the report that he had risen, so that "the last error be worse than the first" (Mt. 27:64). What they meant was that if the disciples could successfully steal the body of Jesus away it would be a greater error to permit it to be done than to have left Jesus alive (Cf. Mt. 28:11-15). The Roman guard which Pilate allowed them consisted of a detachment of troops under a centurion, probably not less than 64 men, thus allowing 16 to be on duty for each watch. No large force was thought to be needed now.

What was there now to disturb the minds of these chief priests and Pharisees? Had they not won a complete triumph, so they could rest happy on the great Passover Sabbath? Ah, how hard it is to commit the "perfect crime!" As they review the bloody deed there comes to mind a saying of Jesus to haunt them. They remember now that "that deceiver" said while he was yet alive, "After three days I will rise again." So there is something more to be done. The tomb must be sealed. His words must fail their fulfillment, else it is a bunglesome job after all. The uneasy accusers must see Pilate and have the tomb sealed and guarded.

Summary of the Lesson. Trace the order of events in the last lesson and in this. Give the seven sayings from the cross. Describe the behavior of the witnesses. Did Jesus think the Father had forsaken him when he quoted from the 22nd Psalm? Why was the body of Jesus pierced with the spear? Locate the place of crucifixion. Why was Pilate surprised to learn that Jesus was dead before sunset? Who buried Jesus? Why was the tomb sealed and guarded?

LESSON 48.

Date _____

EASTER MORNING

DEVOTIONAL READING, ACTS 2:22-32.

The doors of the prison-house of death were opened to liberate the Lord of life. Observe how difficult it was for the disciples to realize that the Christ was risen indeed.

PART VII. THE RISEN LORD**Section 1. The Forty Days.**

From the Entombment to the Ascension. Appearances of Jesus to Disciples after his Death. All of the four Gospels, the Acts and First Corinthians are sources for these records.

Chapter 1.**Events of the First Day of the Week.****1. THE EARTHQUAKE. Mt. 28:2-4.**

The seal did not remain intact nor were the watchers able to keep Jesus in the sepulchre, for there was an earthquake, and a shining angel appeared to roll back the stone, at the sight of which the guard became as dead men.

God has a way of removing obstacles that seem insurmountable to men. He can cause the unseen forces to operate. He can strike terror into the hearts of the bravest and bring to naught the machinations of the wicked.

2. THE WOMEN AT THE EMPTY TOMB. Mt. 28:1-8; Mk. 16:1-8; Lk. 24:1-11; Jno. 20:1, 2.

With the spices which they had prepared after the burial, having rested on the Sabbath, the Marys and other women started at early dawn for the sepulchre. They were wonderings who would roll away the stone, when, on arriving at the grave about sunrise, they found it open. Mary Magdaline without staying long enough to see the angels, ran to Peter and John telling them the body of Jesus was gone. The other women, entering the tomb, saw two angels. The one at the right addressed them, telling them that Jesus was risen and to take the word to the disciples. With mingled joy and fear they ran to tell the disciples, but spoke to no one about it on the way.

Because of the Sabbath the women had waited until the first day of the week to complete the embalming of the body (Mk. 16:1. Cf. Lk. 24:10). The body had been laid away in haste Friday evening in order to complete the

task before the Sabbath began at sunset. Little time had been given for preparing the spices, so, after resting on the Sabbath, they purchased additional supplies and start for the tomb. The spices may have been purchased Saturday after sunset, while the shops were open, and made ready, in order that they might get an early start next morning for the tomb.

The intelligence imparted by the angels was so wonderful and of such special interest to them that they kept silent about what they had seen and heard until they saw the disciples. They wished to reveal the news to them first and consider its meaning before making it known to the outside world. It has often been remarked that women were "last at the cross and first at the tomb" of the Man of Galilee. They have had a large share ever since in bearing the glad tidings.

3. PETER AND JOHN AT THE TOMB. Lk. 24:11, 12; Jno. 20:2-10.

Mary ran to Peter and the disciple whom Jesus loved and cried, "They have taken away the Lord and we know not where they have laid him." The men then ran to the tomb, entered and found the clothes lying rolled up, but saw no body. Then they went home.

Mary Magdalene evidently had not remained with the other women long enough to see the angels. Being of an impetuous nature she did not stay longer than to discover that the body was missing before hastening to Peter and John with the matter. The fact that she said, "we know not where they have laid him," shows that she was not alone at the sepulchre.

The tomb was left in order (6, 7), not in confusion as would have been the case if the body had been stolen away.

4. REPORT OF THE WOMEN. Lk. 24:8-11; Mt. 28:8; Mk. 16:8.

The group of women who had visited the tomb, now went quickly to the disciples with the message of the angels, but their words appeared to them as idle talk and they discredited their report.

Mary Magdalene is mentioned with this group of women although she had become separated from them when she ran to see Peter and John. She had gone with them at first and may have joined them again after she talked with Peter and John. But Luke is telling the story in a condensed form and does not stop to explain all of the particulars. Up to this time the disciples had only the word of angels as brought by the women to prove the resurrection of Jesus and they did not believe it.

Summary of the Lesson. Give the title of Part VII. What books are the sources for the resurrection stories? Why do we need such a sequel after the story of the crucifixion? Why had the women waited so long to complete the embalming of the body? Why did they not publish to the world the story of the angels? Who were the first men at the empty tomb and what did they learn there? Why does Luke mention Mary Magdalene in connection with the group that brought to the eleven the message of the angels? Why were not the eleven convinced that Jesus had risen?

LESSON 49.

Date

FIRST APPEARANCES OF THE RISEN ONE

DEVOTIONAL READING, I Cor. 15:12-28.

Jesus appears to some of his disciples and their hearts are thrilled with his words. Observe the surprise caused by these visits to his followers and how he convinces them that it is he, risen from the dead.

5. JESUS APPEARS TO MARY MAGDALENE. Mk. 16:9-11; Jno. 20:11-18.

Mary (after reporting to Peter and John; having returned to the garden) was standing by the tomb weeping when angels appeared to her. They say "Woman, why weepest thou?" She said, "Because they have taken away the Lord." Then she turned and saw Jesus, but thought he was the gardener and said, "Sir, if you have removed him, tell me where and I will take him away." But when Jesus called her name she recognized him and would have clung to his feet, but he restrained her. She then went back to tell the disciples that she had seen the Lord.

Impelled by her love and curiosity to learn more about this startling situation it is but natural that she returned to the garden when she had delivered her message to Peter and John. They ran on ahead, made an examination of the tomb, and left before she arrived. Blinded by her tears Mary did not recognize Jesus instantly (Jno. 20: 14, 15).

6. JESUS APPEARS TO THE OTHER WOMEN—AND TO SIMON.

(In or near Jerusalem, Sunday, April 9, A. D. 30).

(1) *He Meets the Women.* Mt. 28. 9, 10.

As the other women were returning from the tomb Jesus met them and said, "All hail." As they worshipped at his feet he told them to tell his brethren that he would meet them in Galilee.

Jesus permitted these women to take hold of his feet but forbade Mary Magdalene (9; Jno. 20. 17). We cannot tell why, unless it was that he perceived, while Mary was about to lay hold upon him with the thought of the human relationship, the other women grasped his feet with a sense of the higher spiritual relationship.

(2) *He Appears to Simon Peter.* I Cor. 15. 5; Lk. 24. 34.

Paul says, "And he appeared to Cephas." Later in the day the disciples say, "The Lord is risen indeed, and hath appeared to Simon."

The appearance to Peter, called Cephas in Hebrew, probably took place

after that to the women and before the appearance to the two on the way to Emmaus. Jesus remained with the latter until evening (Lk. 24.29).

7. SOME OF THE GUARD REPORT AND ARE BRIBED.

Mt. 28. 11-15.

While the women were going to report what they had learned the guard went to the city and reported to the priests. The Council was assembled and it was decided to bribe the soldiers to say that while they were asleep the disciples came and stole away the body. They agreed to make the matter right with Pilate if he should hear about it. Thus originated the current report that the body of Jesus was stolen from the tomb by his disciples.

The reason the report was made to the chief priests instead of to Pilate was that Pilate had placed the guard under their charge (Mt. 28. 11; cf. 27. 65). This story was current when Matthew wrote and has survived as one of the explanations offered by unbelievers.

8. TWO DISCIPLES ARE JOINED BY JESUS ON A WALK TO EMMAUS. Mk. 16. 12, 13; Lk. 24. 13-35.

On the same day two disciples were going out to Emmaus when Jesus appeared as a stranger to them and questioned them about the conversation in which they were engaged. Cleopas, surprised, asked if he had not heard of the things that had been taking place at Jerusalem. "What things?" asked Jesus. Then they told of the crucifixion and death and said they had hoped that it was he who should redeem Israel. They told of the report of the women concerning the angels and of the visit of the men to the tomb, but him they saw not. Jesus reproved them for their slowness of heart in understanding the prophets. He caused their hearts to burn within them as he open to them the scriptures concerning himself, but made not himself known until invited to abide. As he sat at meat and was blessing the bread, their eyes were opened and they knew him, but he vanished out of their sight. They hurried back to the city to tell what they had seen and found that he had been seen by Simon Peter.

Emmaus was a small town about 60 furlongs, or 7 miles northwest of Jerusalem.

Cleopas and his companion were looking sad because they had seen only the dark side. The truth about the Lord who had risen, "bringing life and immortality to light", would have set them free from their melancholy mood had they known it. Jesus knew their perplexity and appeared in their midst to dispel their doubts. Both their physical and mental eyes were "holden" that they should not know him nor understand the scriptures. They needed the film removed from their eyes that the mysteries of grace might be manifest.

Summary of the Lesson. What is the subject of this Lesson? Give the topics in order. What persons and places are mentioned? Who first saw Jesus alive from the dead? Why did Mary not recognize her Lord? Why not

permit her to take hold of his feet as he did the other women? Who was the first male disciple to see the risen One? What report did the guard circulate, and why? Relate the account of the appearance to the two on the road to Emmaus. Where was Emmaus? What information did Cleopas and his companion have before they left the city. What had happened while they were away?

LESSON 50.

Date_____

OTHER APPEARANCES OF JESUS

By many appearances to them and proofs of his identity Jesus removed all doubts from their mind. Observe the means he used to lay a firm foundation for their faith in his resurrection.

9. APPEARANCE TO THE DISCIPLES AT JERUSALEM. ¹Mk. 16. 14; Lk. 24. 33-43; Jno. 20. 19-23.

(Probably in the upper room, Sunday evening)

On the evening of the first day of the week, when the two who had seen Jesus at Emmaus returned they found the eleven and others gathered together behind closed doors telling how Jesus had appeared to Simon. Then they told what they had seen and heard. While they were talking Jesus appeared in their midst, saying, "Peace be unto you." At first they thought it must be a spirit, but when he talked with them and showed them his feet and hands, asking them to see that it was he, that he had flesh and bones as a spirit does not have, and when he even ate before them, they were convinced. He said, "As the Father sent me, so send I you." Then he breathed on them saying, "Receive ye the Holy Spirit. Whose soever sins ye forgive, they are forgiven them."

Jesus has now appeared for the fifth time on the day of his rising from the dead. This evening visit was to a considerable number. He took special pains this time to establish his identity. Notice also he thought of their future needs in telling them that he was sending them forth and that they would have power to forgive or retain sins, and that he breathed on them to signify that they were to receive the Holy Spirit.

Some understand that they were given authority to absolve from sins at their discretion; others interpret it to mean that through their teaching and the preaching of the gospel they would make known the conditions of pardon, so that those who accept the way of life would be forgiven and those who reject it would remain in their sins. The latter view seems to be consistent with the general teachings of the New Testament.

Chapter 2.

Appearances of Jesus After Resurrection Day

1. JESUS CONVINCES THOMAS. Jno. 20. 24-29.

(Jerusalem, one week after the Resurrection, April 16, A. D. 30).

Thomas, the Twin, had heard the disciples tell of seeing Jesus but he affirmed that he would not believe until he had himself thrust his finger into the wounds in the Lord's hands and side. On the eighth day after the appearance to the eleven (except himself) they were all in a room with the doors shut for fear of the Jews when Jesus stood in the midst and called to Thomas to approach and make the investigation. Convinced, Thomas exclaimed, "My Lord and My God!" Jesus told him he had believed because he had seen, and added, "blessed are they that have not seen but believe."

There may have been a special reason why Thomas was skeptical. He was a twin and we know that twins are often mistaken for each other. He thought they had not made a scientific examination of the body of Jesus and he wished to try the sense of touch on the wounded side. He knew that the eyes and the ears are often deceived. It is to the credit of his fellow disciples that Thomas was treated with sympathy and patience while he was a doubter (25-29). Not always have unbelievers, even honest seekers after truth, been so kindly treated.

2. APPEARANCE TO THE SEVEN AT THE SEA OF TIBERIAS.

Jno. 21. 1-23.

(On the shore of Lake Galilee, probably May, A. D. 30)

(1) *He Appears to the Seven Hungry Fishermen.* 1-14.

The next mentioned appearance was at the sea of Tiberias. There were together Peter, Thomas, Nathaniel, the sons of Zebedee, and two other disciples. Simon proposed that they go a fishing. They said they would go with him. They toiled all night but took nothing. At dawn Jesus stood on the beach and called to them, "Children, have you any meat?" They said they had none. "Cast your net on the right side of the boat," he told them. They did so and caught 153 great fishes. John thought it was Jesus. Peter plunged in and swam ashore. Jesus had breakfast ready on the coals. The disciples knew it was the Lord. It was the third time he had appeared to the group.

(2) *He Tests Simon's Love and Loyalty.* 15-23.

After breakfast he said to Simon, "Lovest thou me more than these?" Simon answered that he did. Three times Jesus had him to make that confession of love and each time laid on him the charge to shepherd his flock. He indicated to Peter that he would be caused to stretch forth his hands and be crucified. Peter asked what was to happen to the other disciple, but Jesus

replied, "If I will that he tarry till I come what is that to thee? follow thou me." This caused some to think that John was to live till Jesus came, but he had not said that. This is the disciple that wrote these things; and we know that his witness is true.

The "sea of Tiberias" is another name for the lake of Galilee. The city of Tiberias was on the west shore of the lake. Herod Antipas gave his capital that name in honor of the Emperor Tiberius.

The scene here described must have been impressive. Think of daybreak and sunrise on a May morning on beautiful lake Galilee. Tired, hungry and sleepy fishermen are in a boat. The silhouetted figure of a man is seen on the shore through the mists of the morning. He gives directions and they follow the stranger's suggestion (5, 6). They had had no luck and were ready for and method that would succeed.

This three-fold confession and the three-fold charge doubtless reminded Peter of his three-fold denial on the night of the trial. Three explanations have been offered on the expression, "lovest thou me more than these?" (1) Lovest thou me more than thou lovest these things—the fishing occupation, etc., thou hast gone back to. (2) Lovest thou me more than thou lovest these fellow-disciples of thine? Am I thy supreme love? (3) Lovest thou me more than these other disciples love me? Do you still claim to be superior to the rest in your loyalty? (Mk. 14:29). If so, prove it by service and sacrifice. As "these" is in the masculine it seems to rule out the first interpretation given above.

Tradition states that Peter was crucified at Rome with his head downward, thus fulfilling the prediction of Jesus (18, 19). In two ways he was to show his love, in shepherding the Lord's flock and in his martyrdom.

How readily we follow suggestions, good or bad! Peter said, "I go a fishing", and they were all ready to go with him. We know not whether they should be blamed or not for returning to the old haunts and habits. They soon found that the old life was not the same as it once was. It never is. When we have seen a great vision and heard a wonderful voice we cannot slip quietly back and be satisfied with common things. These men were to be thrust into the midst of the world's greatest movement.

Summary of the Lesson. Recall the list of the appearances we have studied. Locate the places named in this lesson. What was the time of the year? In what sense were the disciples given authority to forgive sins? Were only apostles present on that occasion? Why was Thomas hard to convince? How was this doubter treated? Describe the scene on lake Tiberias. In what sense was it the third appearance to the disciples? What charge was given to Peter? What is the meaning of "lovest thou me more than these?" How did Peter come to his death?

COMMISSIONING THE DISCIPLES

DEVOTIONAL READING, Isa. 6:1-13.

Jesus commissions his disciples to go into all the world and disciple all nations. Observe the promise of his presence with those who execute the will of Christ.

3. THE MEETING ON THE MOUNTAIN IN GALILEE—THE APPEARANCE TO JAMES. Mt. 28:16-20; I Cor. 15:7.

(Probably near Capernaum, May A. D. 30).

(1) *The Meeting on the Mountain—the Great Commission.*

The eleven apostles, and probably the company of 500 disciples went to a mountain in Galilee where Jesus had told them he would meet them. When they saw him they worshipped him, but some there were in the company who (at first) doubted that it was Jesus. Then he came near to them and announced that all heavenly and earthly authority had been committed to him, therefore he commanded them to go forth and disciple all the nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them all things they had been commanded to teach, promising them he would be with them to the end of the ages.

(2) *Jesus Appears to James, His Brother.* I Cor. 15:7.

Probably about this time it was that he appeared to his brother James who lived in Galilee.

The place where the apostles assemble (Mt. 28:16) is perhaps some well known mountain where Jesus had often taken them for prayer, as the mount of the Beatitudes; probably near the sea of Tiberias where he had met the seven (Jno. 21:1, 2). He had previously appointed this meeting place (10, 16: Mt. 26:32). The other disciples probably met him there (I Cor 15:6). Every disciple that could possibly be there came from all Galilee to this solemn convocation. It was the one opportunity for the greater number of them to see their risen Savior and to hear what message he had to impart. It was a remarkable occasion when the apostles and 500 brethren assembled at this secluded spot and awaited the coming of the Lord Jesus.

Some doubted (Mt. 28:17). This could hardly have been the case with the eleven as they had all seen him at least twice before. But of the 500 it is very reasonable to suppose that some were yet skeptical. If the reference does apply to the eleven it would indicate that when they caught the first sight of him some doubted.

Observe what authority Jesus now claims as he issues the "Great Commission" (18-20). It is a royal decree. Its wording denotes the universality

of its application. In the commission the ordinance of baptism is enjoined, and in the name of the Father, the Son, and the Holy Spirit.

The appearance to James (I Cor. 15:7) the Lord's brother was seemingly in Galilee where the brothers of Jesus lived. Coming after the other two appearances in Galilee it was not deemed needful to specify the place.

The Commission given to that representative group on the mountain, like the principles taught on the mount of Beatitudes, was to be passed on to the Church of all generations. Many nations have been partially evangelized, but the work will not be finished until the last man is reached. The promise of his presence to the end of the ages was made by Jesus to encourage the workers in their hard labor for souls. That promise has strengthened many a heart and put new life and hope into the weary and faint.

4. THE LAST APPEARANCE IN JERUSALEM—THE GREAT COMMISSION REPEATED. Mt. 16:15-18; Lk. 24:44-49; Acts 1:4-8.

(Probably Upper Room, Ascension Day, May 21, A. D. 30)

When the disciples were gathered together in Jerusalem and Jesus was with them they asked him if he would at that time restore the kingdom. He told them it was not for them to know at what time but they would receive power when the Holy Spirit should come upon them and they were to be his witnesses in all that region and to the uttermost parts of the earth. He commanded them to go into all the world and preach to the whole creation, promising that those who believe and are baptized shall be saved. He promised them gifts to heal, to cast out demons, to speak with tongues, and that deadly poison would not harm them. They were however to wait in the city until the promise of the Father came. Then he led them out to Olivet.

When they are come together this time they are back in Jerusalem, having returned from Galilee. They wish to know about the kingdom (Acts 1:6) but the Lord gives this reason for not telling them (7, 8). It is through them that the Gospel is to reach the nations, but it is through the agency of the Holy Spirit that they are to receive power (Acts 1:4-8; Mk. 16:17, 18; Lk. 24:49). Again and again he charged his disciples with the task of witnessing for him. This was the thought uppermost in his heart during the forty days. He commanded, exhorted, promised things concerning the kingdom. He was leaving it to them.

These last words before his departure for the heavenly kingdom must have carried great weight. The disciples were anxiously asking about the future for they realized he was soon to leave them. Jesus left much to be taught them by the Spirit. They would have to learn as they proceeded with the work and they would be filled and guided and emboldened by the Holy Spirit. He assured them of this help from above and left them to carry on in his name. They were to wait for the power, then to proceed according to his directions and the impulsion of the Spirit.

"Beginning from Jerusalem." This is as the prophets had foretold. The new law was to go forth from Zion and the word of the Lord from Jerusalem,

(Micah 4.1-5; Isa. 60. 1-9; 62.1-5). Not from Babylon, nor Memphis, nor Tyre; not from Delhi nor Mecca, nor Benares, but from Jerusalem. This glory did not fall to Athens, the city of Pericles and Demosthenes, "mother of the arts and eloquence." It did not fall to Rome, city of the Caesars, mistress of the world in Jesus' day—but to Jerusalem, the city of David and Solomon, the city which contained Moriah and the Temple and the ark of the covenant of Jehovah, the city where prophets had denounced the sins of princes and people and had been stoned and killed. Poor Jerusalem had been stubborn and rebellious. She had had her vicissitudes, this beautiful virgin daughter of Jerusalem. Exiles bemoaned her fate and refused to sing the songs of Zion in a strange land (Psalm 137, Isa. 52.1-10). Today she has her "wailing place." Jesus wept over her because she did not repent and save herself from destruction. It was God's will that the city that resisted and condemned the living Christ should be the first to yield to the dead and risen One. In his death he conquered. The martyr to racial pride and prejudice was to make the city of his martyrdom the religious capital of the world, the pilgrimage city of the future.

Jerusalem and the Day of Pentecost were to stand out henceforth as the place and the time of the "beginning" of the reign of the gospel (Acts chs. 2-8). The ascended Jesus, now reigning as Lord and Christ fulfills his promise by baptizing his witnesses in the Holy Spirit, clothing them with power from on high, as he inaugurates the era of universal favor. Henceforth walls of partition between Jew and Gentile will be broken down, barriers between races and peoples shall be brushed aside and the gospel of brotherhood and peace, of power and redemption shall advance from city to city, from continent to continent until every capital and mart and metropolis shall hear the glad tidings. The pentecostal message must go from Jerusalem to Jubblepore, from the Golden Horn to the Golden Gate.

5. THE ASCENSION. Mk. 16:19, 20; Lk. 24:50-53; Acts 1:9-11.
(Mount of Olives, probably Sunday May 21, A. D. 30).

Walking out from Jerusalem they came to the Mount of Olives, over near Bethany, and he lifted up his hands and blessed them and as they were looking he was taken up to heaven, entering into a cloud. Two angels appeared and told them he would come again as he had gone away. They returned to Jerusalem with great joy and met from day to day in the temple to bless God. The Lord Jesus was received into heaven and sat down at the right hand of God, and his disciples went every where preaching in his name, their word being confirmed with signs.

The last conversation with Jesus began in the upper room in Jerusalem, continued during the walk out to Bethany, a walk of two or three miles, and ended at the Mount of Olives where the ascension took place (Lk. 24:44-50). The words of the angels (Acts 1:10, 11) imply that the disciples were looking in vain if they were watching, expecting an immediate return. He will, however, return in like manner as they see him going. "Look not longingly into the heavens for your Leader to return and direct you. He has given you work to do." In the meantime they could remember his promises and think of him

as their Christ enthroned in heaven, the Mediator between God and man. (Heb. 9:24). The Christian can now feel that he serves the Lord who sits at the right hand of God, a Lord able to help in time of trouble and armed with power to overthrow all his foes. This gives him boldness to declare a positive message and boldness to approach the throne of grace.

Summary of the Lesson. Give subject, persons, places of this lesson. Why did Jesus appear on a mountain in Galilee? Explain how some doubted when they saw him. Show the reason for calling his command "The Great Commission." Who was James? Where did the final appearance take place? What did the angels assure them? What advantage to the Christian to think of Christ as being in heaven?

LESSON 52.

Date-----

SAUL OF TARSUS SEES JESUS—REVIEW.

DEVOTIONAL READING, Rev. 1:9-20.

Jesus appears to Saul on the Damascus Road and commissions him the apostle to the Gentiles. Observe how Saul after his conversation is not disobedient to his heavenly vision.

Section II.

The Special Appearance after the Ascension.

1. JESUS APPEARS TO SAUL OF TARSUS. Acts 9:3-6; 22:6-10; 26:13-18; I Cor. 15:8.

(Damascus Road, near Damascus, about 34 or 35 A. D.)

While Saul of Tarsus was on his way to Damascus to persecute the Christians, about noon he saw a great light round about him and heard a voice in Hebrew calling to him by name and asking him why he was persecuting Him. He inquired who it was speaking. Jesus made himself known to Saul, commissioned him to go for hence unto the Gentiles, and told him he was a chosen vessel unto him and was to lead the people from darkness to light and from Satan to God. He was directed to go to Damascus where it would be told him what to do. Ananias of that city was directed to go to see him. He found him fasting and penitent, restored his sight, baptized him and gave him further instructions concerning his duties of apostleship.

Such visions as were granted to Stephen when he was dying, (Acts 7: 55, 56) and those to John on the Isle of Patmos (Rev. 1:10-18) are not included in the appearances. Paul could not have received an apostleship except

at the hands of Jesus himself (Gal. 1:11). The references given contain most that is known of the early life of Saul of Tarsus. The years of his activity as a jealous advocate of the cause of Jesus in many lands, especially among the Gentiles, is to be found in the Acts and in the Epistles of Paul.

Saul was "not disobedient to the heavenly vision" but began straightway to preach the Christ he had persecuted and to build up where he had torn down. When new light comes to us we should gladly accept it and adjust ourselves to the new truth. Paul did not sin against his ideals. He set for his goal no less a life of perfection than that of Jesus himself.

Summary of the Lesson. What is known of the early life of Saul of Tarsus? (See below the article entitled, "Paul's Conception of Christ"). Why did he not know Jesus "after the flesh?" To what sect of the Jewish faith did he belong? What did that sect stand for? Describe his activities before and after his conversion. Show how he was qualified for his apostolic commission to the Gentiles. How did Ananias help him? Discuss Paul's character.

QUARTERLY REVIEW QUESTIONS:

1. What is the title of Part VI and what events are assigned to Wednesday of Passion Week?
2. Discuss the anointing in the house of Simon the leper.
3. What induced Judas to betray Jesus?
4. Name the events of Thursday.
5. Describe the institution of the Lord's Supper.
6. In the farewell discourses what were some of the matters treated?
7. When was the Intercessory Prayer offered? What the petitions?
8. Give the events of Friday.
9. Tell the story of the betrayal and arrest.
10. Where was Jesus tried and before whom? What charges preferred?
11. Outline the crucifixion scene. What sayings from the cross?
12. Discuss the burial of Jesus.
13. What events occurred on Saturday?
14. How is Part VII entitled in this work? During what period of time did all of the appearances occur, save that to Saul?
15. What events took place on the first day of the week?
16. Why was the resurrection accounted so important?
17. Who were the first to visit the tomb? Who first saw the risen Jesus?
18. Why was the guard bribed?
19. Discuss the appearance to the men on the way to Emmaus.
20. Describe the scene that night in Jerusalem.
21. How was Thomas convinced?
22. Relate the story of the appearance at the Sea of Tiberias.
23. What was noteworthy about the meeting on the mountain in Galilee?
24. Describe the last appearance in Jerusalem and the Olivet ascension.
25. Why did Jesus appear to Saul of Tarsus?

PAUL'S CONCEPTION OF CHRIST

Saul of Tarsus was not a companion of Jesus and did not share with the other apostles the special privileges of the Master's personal teaching. The two men, Jesus and Paul, were contemporaries and to a marked degree their lives in youth ran parallel, but their paths never crossed while Jesus was still in the flesh. These remarkable men were doubtless in Jerusalem at the passover and other feasts at the same time, but that was before Jesus became a public character or Saul had attained a position of leadership among the Pharisees. In the great crowds that gathered from all regions there was little chance that the Youth of Galilee and the youth of Cilicia should meet and become acquainted. Saul spent several years in Jerusalem, probably at his sister's house (Acts 23.16) studying under the learned Gamaliel, (Acts 22.3). Neither Jesus nor Paul was then conscious of the existence of the other.

But when Saul, on the road to Damaseus, saw the face and heard the voice of Jesus, speaking to him in the Hebrew tongue, revealing to him his will that the persecutor become an apostle to witness before the Gentiles the grace of the gospel; then the zealous Rabbi from Tarsus was completely taken captive by Christ, and after receiving further instruction from Ananias and his baptism at Damascus, was ready to preach the faith he once sought to destroy. He received his apostolic commission and his first-hand knowledge of the gospel by revelation (Gal. 1. 16, 17; 2.2; II Cor. 4.6; 9.1; 15. 5-8). By travels and labors more abundant than any of the twelve, and by writings more abundant, he did more than any other to give expression and form to the Christian system and to establish the church of Christ firmly in the Mediterranean world (2 Cor. 11:23). Since Paul must be regarded as the greatest spokesman for Christ and the most zealous of the Lord's ambassadors, it is well that we inquire, even if briefly, into the content of his conception of Christ as we may glean it from his Epistles.

1. *Paul Taught that Jesus was a Real Historical Character.* He entertained no doubt as to the historicity of Jesus. He was born of woman (Gal. 4:4); of the seed of David according to the flesh (Rom. 1.3); was tried before Pontius Pilate and condemned to crucifixion (I Tim. 6.13; 2.8; I Cor. 1.23); but arose from the dead and appeared to many witnesses (I Cor. 15.3-8). Jesus had lived a sinless life (II Cor. 5.21) being meek and gentle (II Cor. 10.1) and living not to please himself (Rom. 15.3) but suffered and died for all (II Cor. 1.5; Rom. 5. 6-18). Paul loved Jesus because he saw in him that perfection of life, that goal of manhood, which so lured him that he counted all things but loss for the excellency of Christ and the righteousness to be found in him (Phil. 3. 3-21).

2. *The Pre-existence of Christ and His Equality with the Father was*

another cardinal conception he entertained. To Paul Christ was the very image of the invisible God, through him all things were created (Col. 1.15-17), and though he had existed in the form of God, he counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man (Phil. 2, 6, 7).

3. *The Mystery of Divine Grace is Revealed in Christ.* Paul felt that Christ had by revelation made known unto him the mystery and had given him an understanding of the mystery of Christ, a thing long hidden from men in the secret counsel of God. The purpose to save the world, Gentiles equally with Jews, was not a new purpose of God, but an eternal purpose (Eph. 3. 3-11; Titus 3.4-7), for all of the fullness of the Godhead dwelt bodily or embodied in Christ and in him are all of the treasures of wisdom and knowledge hidden (Col. 2. 2-10). Paul would persuade the Gentiles that all the blessings offered by the mystery religions and salvation cults of his day, all that they sought after in the Eleusinian and Orphic mysteries, all that they hoped for in Demeter, in Isis and Osiris, in the Magna Mater, or in Mithras—that and much more they would find in Jesus Christ. In him was the true hope of a future life and glory and the mystical union with the Deity.

4. *There is Oneness for Humanity in Christ.* He was the one sent to reconcile Jew and Gentile, to break down the middle wall of partition, to destroy the enmity, racial hatred and make of the two one new man thus making peace, so that both might have access through one Spirit unto the Father (Eph. 2. 11-22). The emancipated Paul, having given up the narrowness of his Jewish creed, felt joy in proclaiming a gospel of universal salvation—one that was not only for every man, high or low, male or female, bond or free; but a gospel that made one all these diverse members. It was a religion by which ail of humanity could be brought into one great Brotherhood, one family; yea, one body, animated by one Spirit (Eph. chaps. 2-4).

5. *The Founder and Head of the Church.* "He loved the church," writes Paul, "and give himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious bride, not having spot or wrinkle or any such thing (Eph. 5. 22-32); and from that the Apostle argues that the church should be subject to the will of Christ, seeking to please him. Paul dwelt much upon the Lordship of Jesus, declaring that he is the head of the church, the One whom God intended should have the preminence in all things, for he is to sum up all things in him (Col. 1. 18-20).

6. *Christ is the Mediator between God and Man.* Christ Jesus, having ascended to the right hand of God, sits as the one mediator between God and men, himself man, for he gave himself a ransom for all (I Tim. 2.3). He was the Son of God and the Son of Man, bridging the gulf between the Deity and humanity.

7. *Christ is to Return to Judge the World and to Claim His Saints.* The expectation of a speedy return seems to have been strong in the early church. They felt that evil could not long prevail and Christ would soon return and overthrow the powers of darkness. When Paul wrote First Thessalonians he gave expression to the hope concerning those who had died in Christ, since the Christians were wondering if those who died before the coming of Christ would have any share in the kingdom. He comforted them by assuring them that the living would have no advantage over the dead, for Christ would bring the dead with him and the living would be caught up with them in the air to be forever with the Lord. (I Thess. 4. 13-18). They did not fully understand him and some were troubled thinking that the coming of the Lord was just at hand, so he wrote in the Second Epistle to correct that impression (II Thess. 2.1-16). He told the Corinthians that the Lord's Supper was a memorial to be observed till the Lord comes (I Cor. 11.23-26). He reminded the Philippians that "our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3.20, 21). Those who endure will reign with Jesus (II Tim. 2. 12). He would have the faithful entertain the hope that "when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3. 4).

With such a conception of the character, office, power and glory of Christ the Lord, we need not wonder that he made him the very center of all his thinking and all his activities. Those saved by Christ were regarded as a new creation. Christ in them was the hope of glory. Christ was the secret of his contentment, and for the sake of Jesus he could take pleasure in infirmities, in tribulations and distress, bear persecution without complaint and suffering with complete resignation (II Cor. 12.9-10). "I have been crucified with Christ"; he exclaimed, "and it is no longer I that live, but Christ liveth in me: and the life that I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2. 20). As he was about to die he felt confident that the Lord, his righteous judge, had a crown laid up for him, ready to give him at that day (II. Tim. 4. 6-8).

JESUS CHRIST THE WORLD'S HOPE

The Man of Galilee is the Hope of the World. He is the touchstone of the race. Before he was born into the world the race had been waiting for him. The coming of a Redeemer had long been foretold by Jewish prophets and there was a widespread expectation among the nations of the East that a deliverer would arise to lead humanity to higher things. Some would say that Jesus sensed this feeling of expectancy and capitalized it by announcing that he was the looked-for One, the Messiah, the Prince of Peace, the King of Righteousness. If such had been the case he would have tried to assume a role more in keeping with the popular conception of the King of the Jews. The Jewish hope was shared by other races. It not only was the burden of Jewish prophesy, giving significance to all its types and symbols; but it existed among heathen peoples as well. Roman writers such as Suetonius and Tacitus declare that there was a singular feeling that from Palestine would come forth a great world king: The deification of kings and emperors in the East shows that a peculiar veneration of rulers was in the minds of the people and that they looked for one who would be the Divine One indeed.

In the little downtrodden Hebrew race this messianic hope was the dominant force of their religion; the mainspring in their social, industrial and political life. Many a Jewish mother, as she looked down into the face of her babe, prayed that he might be the Messiah, the Hope of Israel. But it was to Mary, a virgin of Nazareth, that the angel Gabriel brought the profound message that she should be the mother of the world's Redeemer.

As silently and as unobserved as the falling seed grows into the cedar of Lebanon did the gentle Jesus of Nazareth grow up into giant manhood. He the tallest of the race, the supreme perfection of character, all unperceived ripened into maturity until the day that he came to John at the Jordan. Even after he began his public career he seemed to seek to suppress rather than display his powers. He was never ostentatious, never spectacular. Yet his life was constantly a marvelous display of divine power. It is only because we have been made familiar with the stories of his deeds from the cradle of infancy that they do not produce in us more wonder and awe.

The study of the character and teachings of Jesus is the greatest and most vital study in which the human mind can find exercise. Christ is the center of the world's thought, the perfection of the world's ideals, the bow of promise spanning heaven's arch and challenging the attention, admiration and veneration of all the ends of the earth. Who is like unto Jesus of Nazareth? What name is so freighted with mighty import to the human race! About that name cluster all our aspirations after holier things; all our hopes of future grace and glory. He is the ruler of rulers, the teacher of teachers,

the priest of priests. How thought has been redirected, art ennobled, literature elevated, society regenerated, religion revolutionized, by his coming! Prophet and priest, poet and painter, sage and statesman, musician and martyr pay homage to him as alone worthy the gifts of all, the service of all, the adoration of all. Jean Paul Richter says, "The life of Christ concerns him, who, being the mightiest among the holy, the holiest among the mighty, lifted with his pierced hands empires off their hinges, turned the tide of centuries out of its channel, and still governs the ages."

It is difficult for us, at this period, with our broader outlook on world affairs, to form any adequate conception of the tremendous obstacles that opposed the way of the Master. The Jewish conception of the Messiah, prevalent in his time, had become so gross and perverted; their prejudice and bigotry so deep-rooted; their spirit of intolerance of other religious and other peoples so confirmed; their selfishness and narrowness so colossal; that when the Galilean Carpenter came to teach the doctrine of a universal brotherhood of man and fatherhood of God; when he came to build up a spiritual kingdom that was to embrace the whole world and know no race nor party lines, they discovered at once that his principles ran counter to all their cherished conceits and their desire for a King taking vengeance on the enemies of Israel and sitting in splendor on Solomon's glittering throne, that they were ready to block his path. Jesus disappointed, vexed, enraged them.

The Gentile world likewise had its confirmed convictions. Entrenched behind milleniums of custom-hardened institutions and ceremonies; the speculations of philosophers and the songs of poets—the ornament of an imperishable literature; the glorious creations of art and architecture that had made the objects of their adoration forms of immortal beauty; and moreover behind religions supported by the strong arm of the state—was it not a task for one of herculean strength to uproot and supplant these hoary systems by one radically different from them all?

The world today, confused and perplexed, finds less comfort and sympathy from the church than it should—a church too much interested in its creeds and formularies and stressing too much its ceremonies; but when it turns to Jesus, the pomp and pageantry, the official dignity, the machinery of vested interests and institutions disappear, and the meek and humble Servant of God stands forth, ready to stretch out tender, helping hands to touch and heal the sick and cool the feverish brow. Jesus seems always accessible, always approachable, always satisfying. The poor sinner need not be afraid of him, the care-burdened in him can find rest, the downtrodden, the prisoner, the sorrowing, the exhausted will find in him the Friend who will minister to them.

The character of our Lord Jesus Christ was inimitable. His was the

only perfect life this world has known. "His was an ideal perfection!" exclaims the philosopher Kant. In the face of Jesus Christ we see shining forth the attributes of the divine Father. "In him dwelt all of the fullness of the Godhead bodily." Though he was compassed about with our infirmities and tempted in all points as we are, yet his soul was never tarnished by sin. As he taught God's truth, so he lived it. He was not an ascetic. He did not seek to escape the evils of the world by fleeing from them. He stayed in the thick of the fight, eating with sinners, rescuing the fallen, binding up the wounds of the unfortunate victims of the ruffians of society. It would carry us too far to more than mention the prominent attributes he displayed in heart and character. It will not be difficult for the reader who has gone through this little book to recall instances which will illustrate the various traits of character. Jesus was the very embodiment of unselfishness, always considering the needs of others and asking the least for himself. He was likewise merciful and tender, and even when he must warn or reprove or rebuke, it was with the view of recalling the one in error from the way of folly. He was magnanimous and tolerant, sincere and earnest in what he said and did, for he despised sham and hypocrisy. He was humble and meek, trustful and obedient to parents, to the constituted authorities and to God the Father. With the greatest abandon he devoted himself to duty and worked with diligence while it was called day. Friendliness was another beautiful attribute of the Son of man. He was a brother, counselor, helper, companion, trusted confidant of his fellows. The little child could crawl into his arms and find a welcome, the sinful woman could weep as she prayed at his feet without being disturbed by Jesus. The love of the Lord Jesus was his crowning glory. Never man so loved his fellow beings as he. It enabled him to pray forgiveness upon his persecutors and to have compassion for all that are in travail and distress. The outlook of the Man of Galilee upon life was that of optimism. He saw the best that was in man and believed in man and the possibility of his redemption. His faith in God and faith in man made him trust the Father for all things he needed and repose in his disciples the interests of his kingdom. He believed that they would do greater work than he had done. His stewards dare not fail him for he has no other way of saving the world beside the gospel he committed to them.

Jesus was preeminently a man of prayer. He felt the need of keeping in close touch with the Heavenly Father. Sometimes he spent the whole night in prayer. At other times he would arise a great while before day and retire to a secluded place for communion with the Almighty. How he must have been praying when he was transfigured on the mountain, and again when he was in Gethsemane! This strong Son of God was as submissive as a child to the will of his Father. He found strength, counsel, comfort, rest and the

expression of his filial affection in prayer. And what intercession he made for his disciples in these periods of prayer! He prayed that their faith fail not, that they might be kept from the evil of the world, that they might be one in him so that the world might believe. He is still our Intercessor and Mediator.

Jesus Christ is the Hope of the individual Christian and of society in general. To the man who seeks a pattern to go by, a leader to follow we would say with Pilate, "Behold the Man!" No man can follow him and go astray. He is at once the mightiest and the gentlest, the highest and the humblest, the most exacting and the most long suffering, the most worthy to rule and the most willing to obey. He demands of his followers more than any man ever asked, but his burdens and his cross become light when carried in the spirit that he inspires in his devoted disciples. When he becomes the Ideal of one's dreams, the Goal of one's efforts, there comes into that life a transforming power that makes possible the hitherto impossible things. "I can do all things through him that strengtheneth me."

The principles and ideals of Jesus furnish the true basis for the hope of the regeneration and perfection of the Social Order. The "new heaven and the new earth" await the adoption of his program as outlined in the Sermon on the Mount and elsewhere in his teachings. God has not left the world without witness in any age, but now he calls upon all men everywhere to repent and to walk in the light of the noonday glory revealed in his Son. Many great teachers have arisen to give some light to their confused fellows;—Zoroaster, Confucius, Buddha, Plato, Mohammed—but in Jesus are combined all the wisdom and all the virtues of those who went before and after, and infinitely more. He is the Alpha and the Omega. As Edwin Markham has shown, he is "*The Desire of All Nations.*"

"And when he comes into the world gone wrong,
 He will rebuild her beauty with a song,
 To every heart he will its own dream be;
 One moon has many phantoms in the sea.
 Out of the North the horns will cry to men,
 "Balder the Beautiful has come again!"
 The flutes of Greece will whisper from the dead:
 "Apollo has unveiled his sunbright head!"
 The stones of Thebes and Memphis will find voice:
 "Osiris comes! O tribes of Time rejoice!"
 And social architects who build the State

THE MAN OF GALILEE

Serving the dream at citadel and gate,
Will hail him through the labor hum.
And glad, quick cries will go from man to man :
"Lo, He has come, our Christ the Artisan—
The King who loved the lilies, He has come!"

The age is asking for the Christ of Galilee. Our youth, with the modern eagerness for the truth, want to see Jesus just as he was. The working-man, the business man, the man of science, all join together in calling for the pure, simple Christianity of Christ. "Back to Jesus!" is the slogan. Our brothers beyond the seas cry out, "Give us the true Christ of the Gospels." China, Japan, India, and the rest prefer this Christ to the Christ of our Western speculations. Our interpretations becloud the picture they find on the sacred pages. We must re-study Jesus. They do not beg for our modern interpretation nor for the speculations of the schoolmen of the Middle Ages, nor the accretions of the Nicene fathers, but back of this they do plead for the Jesus that his first disciples knew. They would see Jesus in his pristine beauty.

JESUS THE TEACHER

Jesus Christ was the mouthpiece of God. He regarded himself as having the peculiar mission of declaring the Father to humanity. He was the supreme Prophet of all time, speaking a message final and authoritative. He was the supreme Rabbi teaching his disciples the true meaning of the Scriptures and interpreting to them the ways of God. He was likewise the spokesman of our race, voicing for us our deepest yearnings and interpreting ourselves to us as no one else had even been able to do, discovering to us the ways of life and the meaning of our experiences. He was the Light of the World, the Sun of Righteousness, shining down into the hidden recesses of the heart, bearing healing in his beams.

It is not surprising that *the people heard him gladly*, for his method was not that of the stern schoolmaster, strict and exacting in his requirements of the mastery of the principles laid down, but his was the sympathetic attitude, patiently waiting until the truth could take root and grow. How dull and slow of understanding his disciples must have often seemed to him. Though they could grasp but a portion of his meaning, the people were eager to grasp what they could. Wherever he went throngs hung about him to catch the words that fell from his lips. He loved the people and the people loved him. He looked down into their hearts and sensed their needs, read their thoughts, knew the throb of their hopes and aspirations, felt the pangs of their sorrows and sins, and suited his instruction to them. How his soul must have expanded with serious reflection and tender emotions as he viewed the multitudes about him! There were the idle and curious onlookers, the mockers and jesters and jokers; there were the young, the strong and the ambitious; there were the careworn and heavy-laden; there were the anxious listeners, eager to catch every golden word, some feeble and aged and nearing the grave—all there with their present wants and their eternal needs to be satisfied at his spiritual fountain of truth. Lives were to be shaped, destinies to be decided by the impressions that should be made upon their lives. What an opportunity and what a task he realized was his. And so he gave them his matchless parables and his beautiful beatitudes, his inimitable maxims, his illuminating interpretations, his tender admonitions and his kindly warnings that they might be guided in the paths of righteousness, the sure ways of salvation.

If we should attempt to analyze the elements entering into his effectiveness as a teacher we should be able to discover some of the reasons for his success. Of course we must remember at the outset that he had a profound grasp of his subject. *His one field of teaching was religion and moral conduct.* Coming into the world with divine endowments and as the Son of God, he did not at the same time neglect to store up in memory the rich heritage

of his race in the sacred Scriptures, but by study and meditation, by research and by experience he grew in knowledge and wisdom, so that he immeasurably outstripped all others in his comprehension of the truth.

His Objective as a Teacher was to Reveal to Man the Nature and Will of the Father. His conception of the Father's disposition toward the wayward is shown in the story of the prodigal son (Lk. 15:11-32) where the true father wistfully awaits his son, ready at the first sign of repentance to restore him to his place in the family. God is merciful (Lk. 6:36) and knows how to bestow good gifts upon his children (Mt. 7:11). He taught that the offspring is like the parent (Jno. 8:38) and that the Father loves the one who loves his fellows to such an extent that he is willing to lay down his life for them (Jno. 10:17). So fully was he in accord with the Father in all things that he thought of himself and the Father as one (Jno. 17), and when Philip asked him to show them the Father he showed astonishment that they had not discerned in him the Father (Jno. 14:9-11). The God who so loved the world that he gave his only begotten Son, that whosoever believeth might not perish, but have eternal life (Jno. 3:16); who had been working in the ages past (Jno. 5:17), sending his servants again and again to Israel (Lk. 20:10-14) was longsuffering and patient with men, but expected a just rendering of their stewardship to him. Men must not rob God nor deny him if they expect his blessing and approval.

Knowing the Father as he did, *his purpose was to make Men love God and wish to serve him.* He would willingly go to any length, even the suffering on the cross, to break down the opposition and hatred of men and reconcile them to God, (Jno. 3:16-21). His love and sympathy for the ignorant (Mt. 6:34; Lk. 19:41-44; 7:36-50) led him to enter into their most perplexing problems and find for them the solution, or to turn away with weeping where he saw that his warnings were not heeded (Lk. 19:41-44).

Furthermore, *He Taught His Disciples so they could Teach the World.* He had in view the kingdom of truth, the kingdom of God. During his days in the flesh he could reach but a few men with his direct message, but the world beyond was not to be neglected. His program was to disciple, or teach, all nations (Mt. 28:19, 20). He prayed that they might be sanctified in the truth that he had given them (Jno. 17:14-19) and he promised that the Holy Spirit which he was to send from the Father should guide them into all the truth and enable them to be faithful witnesses to his life and teachings (Jno. 16:7-15). They were to tarry at Jerusalem until clothed with power from on high and beginning from the city that crucified him to bear witness of his resurrection to the ends of the earth (Lk. 24:49; Acts 1:8).

Let us consider also *Jesus' Method as a Teacher.* The careful reader has observed that he usually sat as he taught, the people grouped about him,

as was the custom with teachers in the Orient. When he delivered the sermon on the mount (Mt. 5.1) he was seated. Sometimes he sat in a boat and often in the synagogue he sat as he taught the people. As he walked along he talked and always as a teacher, imparting a meaning from the common occurrences and objects that happened to present themselves. From the known he could lead them to an understanding of the unknown. *Natural objects were used to illustrate spiritual truths.* He talked of fields and vineyards, of soils and weather, of birds and beasts, of sheepfolds and market-places, of kings and governors, prophets and priests, of master and slave, of laborers and employers, of war and finance, of doors and gates, of cities and governments. *Both nature and the affairs of men*—business, strife, troubles, marriage, journeys, taxes, disease, death—all these things were of interest to him.

He was fond of maxims and aphorisms, because thus the truth could be stated in compact form, easily remembered. Such expressions as, "Every one that exalteth himself shall be abased"; "Many are called, but few are chosen"; "Seek ye first the kingdom of God," etc.; "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"; "Whosoever would save his life shall lose it"; "Let not your left hand know what your right hand doeth", illustrate how apt and forcible were such sentences.

Jesus made large use of figurative language. Figures of speech satisfy and please the Oriental mind. So he used the pictorial method. We misinterpret the language of the East when we subject it to the cold, critical method of logical sequence, and exact expression of the West. Jesus sought to get the meaning across by the use of parables and bold figures of speech, not stopping to mention all of the exceptions and provisos that might be brought up to qualify the statement. His teaching was given part by part, rather than in a systematic elaboration of the whole range of the subject.

His statements were positive, authoritative, final. He taught not as the scribes, fortifying his statements by numerous quotations from trusted sources and citing precedents, but as one having authority (Mt. 7.29). He revered the law and the prophets, but he was free to reverse or amend the ancient sayings with a "but I say unto you" (Mt. ch. 5) whenever he had a more spiritual law to supplant it (Mt. 19. 3-12). Since he is to sit in judgment upon the deeds of men he claimed the right to dictate the terms of his approval (Mt. 25. 31-46; 28. 18-20). No man has ever spoken with such unqualified authority as did the Man of Galilee.

Channing says, "There is a native tone of grandeur and authority in his teachings. He speaks as a being related to the whole human race. His mind never shinks within the ordinary limits of human agency. A narrower sphere than the world never enters his thoughts. He speaks in a natural,

spontaneous style of accomplishing the most arduous and important change in human affairs. You never hear from Jesus that swelling, pompous ostentatious language which almost necessarily springs from an attempt to sustain a character above one's powers. He talks of his glories as one to whom they are familiar, and of his intimacy and oneness with God, as simply as a child speaks of his connection with his parents. He speaks of saving and judging the world, of drawing all men to himself and of giving everlasting life, as we speak of the ordinary power which we exert."

The ethical and the spiritual interpretations of life lay at the foundation of all of his teaching. He was interested in saving life, the whole of life for God and the kingdom. He came to seek and to save the straying sheep and to bring all of the Father's sheep into one fold. He saw that the world had no power and could find no means by which it could purify itself apart from divine assistance. His life and his gospel were not to be given in vain. He felt that if he could be lifted up he would draw all men unto himself. He was the "way, and the truth, and the life" that humanity must discover and use to get to God.

Will Jesus' system of truth and salvation fully meet the world's needs? *Will he as a teacher ever be supplanted?* Even Ernest Renan conceded that such could never be. We may make progress in many lines and as Christians improve our methods and our knowledge, but the basic principles of the religion of Jesus of Nazareth are final and irrevocable. If Christianity were to be destroyed tomorrow, another system, substantially the same would have to spring up before there would be a basis for the hope that society could be redeemed. We need not doubt the divine origin of our holy religion nor have fears for its final conquest of the world. It is so uniquely suited to the needs of the race, so potent to work miracles of grace and blessing when rightly applied, that a waiting world is appealing to an ill-trained church for a knowledge of Jesus. "Sirs, we would see Jesus!"

THE ARTIST'S PORTRAYAL OF CHRIST

The genius of the world has rendered tribute to Jesus. Artists have vied with each other in paying homage to the Supreme Artist. They show in their work the influence they have felt from his life and teachings. Many of the masterpieces in every realm of art are the direct result of this inspiration, and countless others the indirect offspring of the Christ ideal. Each has caught from Jesus some great conception to which he has sought to give embodiment in lasting form. Many of them are immortal forms which will endure for centuries to bring happiness and inspiration to countless multitudes because of their beauty and their didactic value. Christianity has found worthy expression in the imperishable creations of sculptors and painters, in her architecture and literature, and in the noble contribution of musicians. If the New Testament were destroyed today, Christianity would survive; for the image of the Christ of Galilee is indelibly stamped upon the face of the world and written into the records of the achievements of a flowering civilization. Christ could not be expunged from the records without their complete destruction.

The architecture of the Occident,—and to a less degree, parts of the Orient,—has long been dominated by the Christian motive. One has but to take a moment's reflection to realize how conspicuous are the religious edifices in our cities today,—churches, colleges, cloisters, hospitals and other institutions supported by the church. As monuments they stand to declare the faith in a risen Christ. Some of these architectural forms were borrowed from the past, others have been created to give more adequate expression to the Christian sentiment. The early churches usually followed the Roman basilica style, or the Greek temple style of architecture. St. Paul's Outside the Walls, Rome, is the most beautiful example of the basilica type and La Madeleine, Paris, of the Greek type.

The Byzantine style of architecture has a splendid example in the church of St. Sophia, Constantinople. The Byzantine-Tartar style,—distinguished by its peculiar blubous domes,—has several good representatives in Russia, the most characteristic being the Wasili Blagennoi church. The Cathedrals of Florence and Pisa may serve to represent the Romanesque. Typical of the Renaissance style are St. Peter's, Rome, and St. Paul's, London. In the great cathedral building period, however, the Gothic style was the favorite both on the Continent and in England. The cathedrals of Milan, Cologne, Canterbury, York, Amiens, Rheims and Paris are all fine examples.

If the architecture of the West is dominated by the Christian motive, the same may be said of the literature. The greatest writers have paid homage to Jesus Christ. Our libraries are crowded with volumes treating the many

phases of the Christian religion. The poets have sung of Christ and have sought to give expression to the ideals he inculcated. From Piers Plowman and Chaucer to Milton; from Milton to Longfellow, Tenryson and Browning, the users of our English tongue have glorified in verse the Man of Galilee.

In the study of the Life of Christ the student will find much help from the works of the great sculptors and painters. The facades and the interiors of many of the great cathedrals, abbeys and other sacred edifices are adorned with statues of Christ and the apostles. Especial reference might be made to the Thorwaldsen statue of Christ, "The Christ of the Andes," and to the Madonna and Child by Michel Angelo. There are some fine terra cotta figures by Luca Della Robbia and marbles by Andrea Della Robbia. St. Peter's at Rome perhaps has the finest collection of mosaics to be found, most of them reproducing the masterpiece of some painter, whose work will thus be preserved longer than it could be on canvas. The bronze gates of the Baptistry, Florence, depicting Bible scenes, are so beautiful that Michel Angelo said they were worthy of being the gates of Paradise.

To give anything like an exhaustive list of the pictures depicting scenes in the life of Christ or interpreting his parables, would require many pages, but we would suggest some of the best known products in this field of art. Collections have been made, such as the Wilde Bible Pictures, the Perry Pictures, the Brown Pictures, etc., which may be had at small expense per sheet. They are reproductions of the original canvases which hang in the great art galleries, churches, or, in a few instances, in private collections. We shall undertake to give a limited list of the names of the artists who have given us their conception of the more striking episodes in the life of Jesus. The subject will be given—not always the exact title of the picture—then the list of artists selected following it. Artists like J. J. Tissot, Heinrich Hofmann, A. Bida, Raphael and Dore, who have illustrated the sacred story so fully, will not be mentioned each time separately, but the reader can bear in mind that they have examples in nearly every study. This is especially true of Tissot.

The Annunciation to Mary—Baroccio, Titian, Muller, Seifert, Deger, Rosetti.

The Salutation—(Elizabeth saluting the Virgin)—Albertinalli, Jalabert.

The Naming of John—Ghirlandajo.

The Arrival at Bethlehem—Merson.

The Angel to the Shepherds—Plockhorst, White.

Arrival of the Shepherds—Le Rolle, Velasquez, Hofmann, Feuerstein.

The Nativity—Correggio, Botticelli, Murillo, Durer, Bouguereau.

Visit of the Magi—Durer, Veronese, Portaels, Pfannsmidt, Gentile.

Presentation in the Temple—Fra Bartelommeo, Champaigne, Gaddi, Tintoretto.

Holy Family—Ittenbach, Van Dyck, Dobson, Muller, Angelo, Rubens, Raphael.

Flight into Egypt—Knaus, Furst, Van Dyck, Liezen-Myer, Bouguereau.

The First Step—Morris.**Rest in Egypt—Merson, Baroccio, Bordino, Benz, Plockhorst, Correggio.****Mother and Child—Raphael, Murillo, Sichel, Veith, Giorgione, Bellini, Leonardo da Vinci, Botticelli, Del Sarto, Gabriel Max. (A favorite subject with artists, Hundreds might be named. Fifty are credited to Raphael, among them "The Sistine Madonna," "Madonna of the Chair," "Granduca," "Le Belle Jardiniere.")****The Boy Jesus—Dobson, Morris, Hofman, Deger, Del Sarto, Guido Reni.****Jesus with the Doctors—Holman Hunt, Luini, Hofmann, Bonifazio, Ribout. (Mengelberg gives First View of Jerusalem).****John the Baptist—Titian.****The Preaching of John—Schopin.****Baptism of Jesus—Murillo, Veronese, Wood, Byzantine miniature of the 11th century.****Sermon on the Mount—Noack, Murillo, Hofmann.****Marriage at Cana—Tintoretto, Veronese, Dore.****Jesus with Nicodemus—Rembrandt, John La Farge, Tissot.****The Conversation with the Woman of Samaria—Herbert, Botticelli, Burne-Jones, Hofmann.****The Calling of Peter and John—Ghirlandajo, Zimmermann.****Miraculous Draught of Fishes—Rubens.****Healing the Sick—Oberbeck, Zimmerman, Schonherr.****Christ the Consoler—Ary Scheffer, Plockhorst.****Feast at the House of Levi—Veronese.****Healing the Impotent Man—Peter Van Lint.****Sermon on the Mount—Noack, Murillo, Hofman.****Raising the Daughter of Jairus—A. Keller, Richter.****The Leper Healed—A. Bida.****Feast at the House of Simon—Veronese.****The Head of John the Baptist—Guido Reni, Stuck.****Feeding the Five Thousand—Murillo, Hofmann.****Christ the Door—Parker.****Curing the Demoniac—Dore, Tissot.****Raising the Widow's Son—Palma.****Christ and the Little Children—Eastlake, Von Uhde, Hofman, Noort.****The Widow's Mite—A. Bida.****The Transfiguration—Raphael, Titian, Perugino.****Christ and the Adulteress—Cranach, Marconi, Pousin.****Mary Magdalene—Timoteo Viti, Guercino.****Mary and Martha—Allori, Siemardski.****The Good Shepherd—Dobson, Plockhorst.****The Light of the World—Holman Hunt, R. Heck (our Frontispiece).****The Richman and Lazarus—Dore.****The Good Samaritan—Siemenroth.****The Lost Piece of Money—Millais.****The Prodigal Son—W. H. Hunt, Dubufe, Moliter.****Jesus Wept—Tissot.****The Raising of Lazarus—Piombo, Giotto, Rembrandt, West.****Lamenting over Jerusalem—Eastlake.**

- Jerusalem in Her Grandeur**—Selous.
Triumphal Entry—Fra Angelico, Deger, Hofman, Dore, Tissot.
"Master, See What Manner of Stones"—Tissot.
Scouraging the Money-changers—Kirchbuck, Hofmann.
The Ten Virgins—Piloty.
The Judgment of the World—Cousin, M. Angelo.
Tribute Money—Titian, Bida.
Washing Peter's Feet—F. M. Brown.
The Last Supper—Da Vinci, Von Gebhardt, Hofmann, Zimmermann, Bida.
Gethsemane—Hofmann, Liska, Noack.
Peters Denial Foretold—Tissot.
The Chief Priests Take Counsel Together—Tissot.
The Kiss of Judas—Geiger, Leyden.
The Denial of Peter—Harrach.
Christ Before Pilate—Munkascy, Ciseri, Dore, Hofmann, Guido Reni.
Jesus Led to Judgment—Hofmann.
The Dream of Pilate's Wife—Dore.
Leaving the Praetorium—Dore.
Bearing the Cross—Thiersch, Raphael, Crespi.
Bound to the Cross (Ecce Lignum Crusis)—Furst.
The Crucifixion—Munkascy, Rubens, Van Dyck, Tissot.
Remorse of Judas—Francia.
The Descent from the Cross—Rubens, Volterra, Filippo Lippi.
The Entombment—Titian, Francia.
The Resurrection—Fra Bartolommeo, Schonherr, Noack.
The Three Marys at the Tomb—Spurgenburg, Bouguereau, Ender.
Touch Me Not (Noli Me Tangere)—Correggio.
On the Way to Emmaus—M. Furst, Plockhurst, Hofmann (At Supper—Titian).
Peter and John—Bernard.
Incredulity of Thomas—Guercino.
Christ's Charge to Peter—Raphael.
The Ascension—Paccheorotto, Mantegna, Hofman, Correggio.
Christ Takes Leave of His Mother.—Plockhorst.
The Redeemer—Titian.
The Savior—Baroccio.
Matthew Writing His Gospel—Rembrandt.
Come Unto Me—Carl Bloch, Hofmann.

There is no completely satisfying likeness of Jesus, the Christ. No artist has felt equal to the task of putting into his work all that the theme deserves, nor can he bring out on canvas all that he sees in his dream. Who could put into a face the manifold powers and graces which we attribute to Jesus? Who could show in a human countenance such intelligence and such spirituality, such graces of humility and tenderness, of majesty and glory, as were possessed by the divine Lord? And yet, truly, the efforts of these sons of genius have not been in vain. They help us to see and understand the character of Jesus. True, the man Jesus may have been very different in bodily appearance from the conventional pictures of him. Recently

there has been a tendency to give him a more rugged aspect than that of the smooth-featured Jesus of the old Italian masters. This is true of Munkacsy and of Tissot.

Moreover, we must make allowance for the weakness of artists. They have their hobbies and their biases like the rest of us. Their opinions and their environment will be reflected in their work. Our modern painters are more careful to preserve the historical and geographical setting as a background for their compositions. It was not uncommon for artists, especially of the period of the Renaissance, to put into their canvases faces of living men and women of their day. They were handsomely paid, of course, for this flattery of their patrons. Even today, some scenes in the life of Christ are highly idealized, a few even reveal fantastic conceptions. But they are not intended to be historical. They are intended to promote devotion or to emphasize some truth as the artist sees it. Such, for instance, is Merson's Madonna and Child in the lap of the statue of Isis. Here the ancient Egyptian Mother Goddess holds in her lap the Mother of the Christ.

For our purposes, of course, the work of men having the historical approach is to be preferred. J. James Tissot spent years in Palestine, studying the customs of the people, (for the East has not so greatly changed), the topography of the country and the faces of the people he met, that he might be accurate in his portrayal of the scenes of nineteen hundred years ago. We owe a debt of gratitude to painstaking artists, both the painters and the photographers who have given to us in picture form the stories and the places of interest in the understanding of Jesus.

In this day of mechanical miracles we may have brought to our community in lantern pictures, for moving or stereopticon projection, dramas and pageants which set forth the sacred story. The Passion Play of Oberammergau may be seen in moving pictures, and in America are being produced by the cinema interests, films on the life of Christ. Slides have been made of most of the famous pictures that represent episodes in the Gospels. We should welcome any dignified and trustworthy means by which Jesus of Nazareth may become better known to our generation.

In the realm of music, genius has likewise offered homage to the name Jesus. Hymn and anthem, chorus, cantata and oratorio have joined in the volume of praise. Some of the greatest musical compositions have found their inspiration in the Christ of Bethlehem. To mention only a few we might name Handel's oratorio, "The Messiah"; Meyerbeer's "Les Huguenots"; Wagner's "Parsifal"; Verdi's "The Accursed"; Gounod's, "The Redemption" and Bizet's "Agnus Dei" (Lamb of God). Many others might be considered equally worthy, such as Schultz's "The Seven Words from the Cross"; Gluck's great chorus, "Lift Up Your Heads, O Ye Gates"; or that of von Weber, "My Jesus, As Thou Wilt"; or Mendelssohn's, "St. Paul."

There is nothing that contributes more to worship and to the spiritual appreciation of seekers after truth than music. Voices and instruments unite in producing melodies that vibrate the chords of the heart and stir the soul to its depths. There is a great lifting, binding, uniting, soothing, comforting and steadying power in the hymns of the church. Equally the sentiment of the song and the music to which it is set are important. A great sentiment needs a worthy tune to carry it home to the heart. Christ has been made more real to many a Christian life by the aid of such song writers as Luther and Milton, Addison and Newman, Wesley and Watts, Fanny Crosby and Ray Palmer. How could we spare such hymns as "Jesus, Lover of My Soul," "O Love That Will Not Let Me Go," "Alas! And Did My Savior Bleed," "Safe in the Arms of Jesus," "Near the Cross," "Lead, Kindly Light," "Jesus Shall Reign," "My Faith Looks Up to Thee," "Abide with Me," "Majestic Sweetness Sits Enthroned," "Rock of Ages," "Holy Night," "Joy to the World," "All Hail the Power of Jesus' Name," "What a Friend We Have in Jesus?" and "Come, Thou Almighty King", and others equally precious?

Thus we see how architect and builder have lifted up the Christ in their creations of wood and bronze, brick and stone; how sculptors have found his figure in blocks of marble; how painters have blended their colors into beautiful images; how writers have portrayed him in song and story, in sermon and pageant and Passion Play; and how the masters of music have caught the seraph's strain and have given it voice in praising Him that sitteth on the Throne.

"He, who from the Father forth was sent,
 Came the true Light, light to our hearts to bring;
 The Word of God,—telling of His thought;
 The Light of God,—the making visible;
 The far-transcending glory brought
 In human form with man to dwell;
 The dazzling gone—the power not less
 To show, irradiate and bless;
 The gathering of the primal rays divine,
 Informing Chaos to a pure sunshine!"

GEORGE MACDONALD.

JESUS AND HIS FRIENDS

Jesus cannot be studied nor understood apart from his friends. Their lives are interwoven with his. He was "despised and rejected" by some, but others were bound to him as with hoops of steel. There was a magnetism in his personality, a divine aroma about his presence that attracted to him people of all walks of life. The sinner and the outcast found in him a sympathetic friend, the toilers of the middle class loved him, and to a large degree, constituted the band of disciples that followed him; but of the upper classes, there were not wanting some who became attached to him and showed their friendship. Men who had little knowledge of what their associations with him might lead to, left all,—families, houses, lands, occupations,—that they might be with Jesus. What is the explanation of this popularity?

Jesus was sought by those who needed a friend. The friendless, the neglected, the cripple, the blind, the discouraged, the sad, the weary and heavy-laden turned to him because he had something to offer that they needed. "A man's gift maketh room for him." Jesus had a precious boon for the body that was afflicted, for the mind that was out of balance, the demoniac, the lunatic, the psychopathic, the neurotic, the mentally confused (Mk. 1.21-28; Lk. 8.2, 3). He calmed their fears, quieted their anxious hearts, sobered and soothed their perturbed emotion.

His friendliness won people to him. Anyone who really loves folk can win them. His love and interest in them begat love. The love that burned on the altar of his heart kindled the fire on theirs.

His intimate association with his disciples promoted friendship. They spent much time together in the great out-of-doors, the best place to come to know people intimately. You get closer to your friends in a fortnight's outing; camping, fishing, mountain climbing, than in a whole year under the artificial surroundings of the conventional life. (See p. 47).

Jesus won friends through the recommendation of friends. John the Prophet, pointed him out to Andrew and John (Jno. 1.46-42). Andrew led his brother Simon to Jesus. The woman of Samaria introduced her friends and neighbors to Jesus as the Christ (Jno. 4.29, 39).

Jesus sought out people and invited them to follow him. "I choose you out of the world," he said (Jno. 15.19). Men at work on their nets or at the collector's desk, or working in the field were invited to join his party. Some cheerfully accepted and cast their lot with him; others found the challenge too great for them (Lk. 9:57-62; 18:18-23).

Jesus took his friends into a partnership with himself. They were offered the privilege of sharing in his hardships, his successes, his kingdom (Mk. 10.39, 40). He did not wish to keep back anything from them (Jno.

15.15; 17.22-24). As joint heirs with him they should sit on the thrones; and the responsibility of the kingdom of heaven would rest on them (Lk. 22.29).

Such a friendship as existed between Jesus and his companions meant much to him and to them. He needed his friends. Their sympathy and support gave him strength and encouragement. It was his joy to serve them. But his friends, as with all of us, were liabilities as well as assets. They needed much support, correction, patient forbearance. They sometimes caused him great pain. His staunchest supporter denied him (Mk. 14.66-72). One of the twelve betrayed him and all of them sometimes followed "afar off" (Mk. 14.43, 50). But usually they stood by him and helped him fight and win his battles against the enemies of his gospel. To them, companionship with Jesus was an inestimable privilege. Under his teaching their horizon of sympathy was expanded. From a selfish interest in a worldly kingdom they came to have a passion for the universal reign of righteousness, and the bringing in of a brotherhood of all the nations.

We are not informed concerning the boyhood friends of Jesus. The apocryphal stories are not trustworthy. John the Baptist, his cousin, was the first friend associated with him in his gospel career. John had a high regard for Jesus and soon recognized his messianic office (Jno. 1.19-36). His was an unselfish friendship. He wished to be counted a "friend of the bridegroom" at the great marriage feast of the Lord (Jno. 3.22-30).

We have the names of at least fourteen men who were associated with Jesus practically the whole time of his ministry (Acts 1.13, 21-23), and several women who early joined the group (Lk. 8.1-3). The twelve apostles were Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, Judas the son of James and Judas Iscariot. In Mark's list the name of Thaddaeus takes the place of Judas the son of James (Mk. 3:18). Matthias and Joseph Barsabbas are the other two who had been with Jesus from the beginning. Matthias was chosen by lot to take the place of Judas Iscariot (Acts 1.26). Several women were in the company and were devoted friends. Mary Magdalene, Joanna the wife of Chuzas, Herod's steward, Susanna, Mary the mother of James and Joses (Lk. 8. 2, 3; Mt. 27.56) and Salome (Mk. 16.1) are mentioned by name. His good friends at or near Jerusalem were Lazarus, Martha and Mary of Bethany (Jno. 11.1-3, 11), Cleopas of Emmaus (Lk. 24 18, 29), Nicodemus, and Joseph of Arimathaea (Jno. 19. 36, 39).

The betrayer seems to have come from Kerioth, a town south of Hebron. The rest of the twelve were probably all Galileans.