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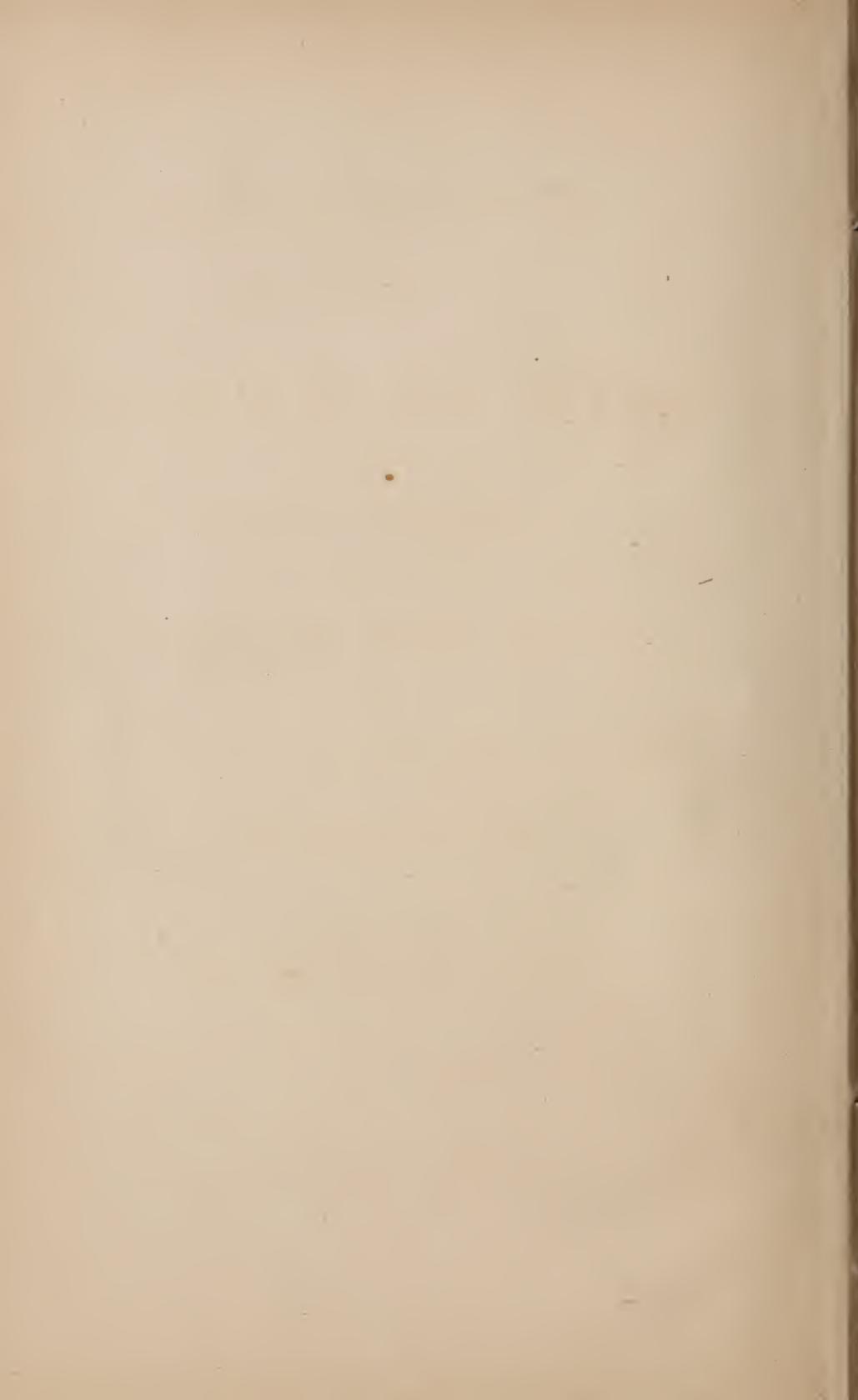












Bible, N.T. Gospels, English Harmonized

THE  
CLOSING SCENES  
OF THE  
LIFE OF CHRIST  
BEING  
A HARMONIZED COMBINATION  
OF THE  
*FOUR GOSPEL HISTORIES*

OF  
THE LAST YEAR OF OUR SAVIOUR'S LIFE.

By D. D. BUCK, D.D.

WITH AN INTRODUCTORY ESSAY  
By W. D. WILSON, D.D., LL.D.



PHILADELPHIA  
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# CONTENTS.

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	PAGE
THE AUTHOR'S PREFACE.....	9
METHOD AND DESIGN.....	13
INTRODUCTORY ESSAY. (Rev. W. D. Wilson, D. D., LL.D).....	17

## PART FIRST.

CHAP.	<i>Time:</i> About nine months.	
I.	Scenes near Cesarea-Philippi.....	25
II.	Scenes associated with the Transfiguration.....	28
III.	Cure of the young Demoniac.....	31
IV.	Scenes in Galilee.....	34
V.	Offences and Forgiveness.....	38
VI.	Commission and Triumph of the Seventy.....	41
VII.	Jesus Going to the Feast of Tabernacles.....	44
VIII.	Jesus at the Feast of Tabernacles.....	48
IX.	Discourses and Debates in the Temple.....	52
X.	Cure of a Blind Man.....	58
XI.	The Good Shepherd.....	62
XII.	Scenes beyond Jordan.....	66

## PART SECOND.

	<i>Time:</i> About three months.	
I.	The Resurrection of Lazarus.....	71
II.	Discourses and Parables.....	76
III.	Parables of the Kingdom.....	80
IV.	Parables and Applications.....	83
V.	Discourses and Parables.....	87
VI.	Discourses and Incidents.....	91

CHAP.	PAGE
VII. Instructions and Incidents.....	95
VIII. Scenes at Jericho.....	100

### PART THIRD.

*Time: Four days.*

I. The Feast at Bethany.....	108
II. Christ's Triumphant Entry into Jerusalem.....	112
III. Scenes in and about Jerusalem.....	116
IV. Disputations and Parables.....	119
V. Scenes in the Temple.....	123
VI. Christ's Enemies Confounded.....	127
VII. Admonitions and Reproofs.....	130
VIII. Scenes in the Temple.....	134

### PART FOURTH.

*Time: Tuesday evening of Passion Week.*

I. Our Lord's Great Prophecy ( <i>Part First</i> )—General Themes: Jewish and Roman War, Afflictions of the Church.....	139
II. Our Lord's Great Prophecy ( <i>Part Second</i> )—General Theme: The Coming of Christ.....	146
III. Our Lord's Great Prophecy ( <i>Part Third</i> )—General Theme: Scenes at the Coming of Christ.....	151

### PART FIFTH.

*Time: Tuesday evening to Thursday evening of Passion Week:*

March 23-25.

I. Scenes associated with the Last Passover.....	158
II. Scenes at the Last Passover.....	162
III. Scenes associated with the Lord's Supper.....	168
IV. Christ's Eucharistic Discourse ( <i>Part First</i> ).....	171
V. Christ's Eucharistic Discourse ( <i>Part Second</i> ).....	175
VI. Christ's Eucharistic Discourse ( <i>Part Third</i> ).....	178
VII. Christ's Eucharistic Prayer.....	181

## PART SIXTH.

*Time:* Late Thursday night to early Friday morning of *Passion*

CHAP.	<i>Week:</i> March 25, 26.	PAGE
I.	Scenes in Gethsemane.....	187
II.	Scenes in Gethsemane.....	190
III.	Scenes at the Palace of the High Priest.....	193
IV.	Scenes at the Palace of the High Priest.....	197
V.	Scenes at the Jewish and Roman Tribunals.....	199
VI.	Scenes at Pilate's Judgment-seat.....	205

## PART SEVENTH.

*Time:* Friday, March 26—from just before nine *in the morning*,  
to evening.

I.	Scenes at the close of the Trial.....	211
II.	Scenes associated with the Crucifixion.....	214
III.	Scenes about Calvary.....	218
IV.	Scenes associated with the Death of Christ.....	221
V.	Scenes associated with the Burial of Christ.....	225

## PART EIGHTH.

*Time:* Forty days—from the Resurrection to the Ascension.

I.	Scenes associated with Christ's Resurrection.....	230
II.	Scenes associated with Christ's Resurrection.....	235
III.	Christ's Appearance to his Disciples.....	238
IV.	Christ's Appearance to the Apostles.....	241
V.	Third Appearance to the Apostles.....	245
VI.	Last Appearance and Ascension.....	249

## APPENDIX.

NO.

I.	Observations on the Trial of Christ.....	253
	1. Special Observations.....	253
	2. General Observations.....	254
II.	Harmonized Narrative of the Appearances of Christ after his Resurrection.....	259

No.	PAGE
III. Scheme of Occurrences associated with the Resurrection of Christ and his Appearance to Mary Magdalene . . . . .	261
IV. Summary of Christ's post-resurrection Appearances, according to Closing Scenes . . . . .	262
V. Occurrences of Resurrection Week, as exhibited in Closing Scenes . . . . .	263
VI. Schedule of Days and Occurrences of Passion Week, according to Closing Scenes . . . . .	264
VII. Devices and Attempts to injure and to destroy Christ: exhibiting <i>Persons and Occasions</i> . . . . .	270
VIII. Words uttered by Christ as he hung upon the Cross: <i>The Original and the Translation</i> . . . . .	272
IX. Words referring to Christ, or addressed to him, while suspended on the Cross . . . . .	275
X. Various Sufferings of Christ . . . . .	280
1. Before the Closing Scenes . . . . .	280
2. During the Closing Scenes . . . . .	281
XI. Observations on the Sufferings and Death of Christ: showing the mental and physical sufferings, and their influence in producing his sudden death . . . . .	281
XII. Textual Index . . . . .	284
XIII. Outlines of a New System of Bible-class Instruction, intended to present Christ as the Central Object of every Lesson, and to exhibit his entire History, in connection with all the Times, Places, Persons, Scenes, Sayings, Doings, etc., with which he is scripturally associated . .	290

## THE AUTHOR'S PREFACE.

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THIS book is intended to furnish for all classes of readers a convenient aid to a better understanding of the *Personal History of our Lord Jesus Christ*; and especially that part of it which is denominated the *Closing Scenes*.

By the Closing Scenes, however, is not meant the dying hours, or the last few days : the period thus designated includes the last year of our Lord's eventful earthly history. During this period there was a wonderful increase and crowding together of such doings and sayings as had a manifest relation to his final rejection, sufferings and death, and should, therefore, be associated together in this particular history. In this volume we shall undertake to gather up, and to trace toward the cross, these innumerable threads of this divine history.

The utmost diligence, patience and perseverance have been brought into requisition in the preparation of this newly-constructed narrative ; and in not a single instance has the author trusted to any similar work, but has in all cases relied upon his own original research and individual judgment in the arrangement and position of every sentence and every word.

In some instances he has felt obliged to differ from some, and, in a few cases, from all, who have originated and compiled Harmonies of the Gospel history. Many of these standard Harmonies are truly excellent, and should be deemed indispensable in

a critical investigation of the sacred narrative ; but their plans and purposes are in some respects dissimilar to those which have guided in the production of this volume ; and hence, in some essential particulars, this work is original and unique.

Those Harmonies which merely exhibit a parallel arrangement of paragraphs and verses, and even such as present a parallel arrangement of sentences and words, however well constructed, and however well calculated for their respective purposes, accomplish but little, after all, toward supplying the common reader with a complete and *readable* exhibition of the entire history of any transaction or discourse which is variously recorded by two or more of the sacred historians.

Parallelism of arrangement is but a single step toward the vastly more difficult and yet indispensable *combination of all the distinct ideas, expressed in a continuous, convenient and readable form*. Perfection of knowledge is never attained by mere parallelism of kindred and similar truths. Combination, completeness and consecutiveness are absolutely indispensable. And this is what every reader and student is obliged to produce in his own mind, in addition to the parallelism of verses and expressions, if he would clearly comprehend all that the four original records have preserved.

Such a combined Harmony is herein attempted, adding nothing to the original records, omitting nothing that any one of these records has preserved, changing no expression that the authorized English version contains, and, excepting a few instances, repeating nothing that is clearly identical. Such is the purpose of this work. What every thorough Bible-student is obliged, with much effort, and with many disadvantages usually, to produce in his own mind is herein prepared (with many imperfections, doubtless), in a form exhaustive, simple, complete and *readable*.

At a glance the reader may discover the original source of every expression and word contained in the several Gospel his-

ories, blended in this harmonized summary into a *continuous narrative*; leaving nothing to distract the attention, to weary the searching eye, or to perplex the memory. Occasionally a few remarks, or more extended observations, may assist the reader to a more complete comprehension of the more difficult or remarkable portions of the Saviour's history.

To accomplish such an undertaking, with even general accuracy, will not be regarded as a trifling achievement by any person who has had any practical knowledge of this department of biblical literature. And if some defects and minor inconsistencies should be detected by the eagle-eye of criticism, let those sit in judgment on this honest and earnest endeavor to accomplish a good work, who, from their own experience, understand the many embarrassments and real difficulties of such an undertaking.

In the nature of the case, a work of this kind must be almost exclusively the production of a single mind. Differences of taste and method would unavoidably result in a conflict of judgment with respect to innumerable things which have divided the opinions of the wisest and best of men; and yet these disputable things must be taken into consideration and in some way disposed of in a work of this kind.

The Author has not deemed it either necessary or expedient to increase the size and expense of this volume by the addition of common exegetical notes. Commentaries on the Gospels are now happily within the reach of the multitude, and as every expression of this newly-constructed narrative can be instantly traced to its original place in the four Gospels, for ordinary exegetical information the reader is referred to the many excellent expositions which are now within the reach of all. The brief, as well as the more extended Notes, interspersed through the volume, relating principally to the Harmony, or to other matters of unusual interest, it is hoped will not be either unacceptable or unprofitable to the reader. The great purpose in this work is

to arrange and exhibit the *text itself*—the sacred, the harmonized and completed *Scripture text*. Besides this, all other matters in the volume are comparatively unimportant and subordinate.

To the candid and the charitable, with the pleasing consciousness of a supreme desire to glorify God, this volume is trustfully commended, with fervent prayer for the Divine Blessing to attend the book and to rest upon its earnest readers.

D. D. B.

## METHOD AND DESIGN.

---

1. To give the Scripture history of the Closing Scenes of the Life of Christ ; beginning about twelve months before his crucifixion, and extending the narrative until his ascension to heaven.

2. To combine into one harmonious and continuous narrative every idea expressed in the four Gospel histories of the period designated.

3. To retain in all cases the original expressions, as found in the authorized version of the New Testament. But where two or more of the Gospels record the same thing in different words or connections, a selection of expressions is made from the one which appears most full and complete, or most in harmony with the purpose and style of the newly-constructed history.

4. By the superior figures 1, 2, 3, 4, incorporated with the Scripture text, and which are used to designate the several Gospel records in their numerical order, it can be instantly discovered from which of the four original records the words, sentences, verses and paragraphs have been selected. For example, all that follows figure 1, until we come to some other figure, is selected from Matthew, and so of the other figures respectively. And at the head of every section will be indicated the book, chapter and verse, for more particular examination, if it be desired.

5. The words in *italics* in the common version, being supplied by the translators, and having no corresponding words in the Greek originals, are of course without divine authority, and some-

times without use or propriety. Sometimes these supplied words are retained, as a matter of convenience, and sometimes they are omitted.

6. In some cases it has been deemed necessary to supply a word or two in this new arrangement, in order to give appropriate connection to the composition. In all cases these words are put in [brackets].

7. The chronological order of events is maintained in the narrative, so far as that order can be ascertained. But in some cases this is impossible, and the wisest have disagreed in their decisions and conjectures. In a few instances, however, separate and incidental occurrences, not necessarily connected with the principal history, are introduced at the close of the particular scene with which they were originally in some measure associated, so that the principal narrative might not be interrupted.

8. The Eucharistic Discourses of our Lord, which he gave in connection with his last paschal feast and the first celebration of the Lord's Supper, are here preserved in the general form and relations in which it pleased Divine Wisdom to cause them to be recorded. This was deemed better than to break them up into fragments, as has been done in some Harmonies, for the purpose of interspersing them (by mere guess-work) among the various incidents which transpired at that time. They are divided into appropriate sections, however, for the convenience of the general reader, and to adapt them more perfectly for Sunday Schools and Bible Classes.

9. In the upper margin the reader will always have in view, in connection with the events recorded, the time and place of their occurrence. And toward the close of the narrative the day and the hour are usually indicated, so far as it can be determined.

10. The Summary of Time, Place, Actors and Events, given at the beginning of the principal divisions of the history, will be found very convenient for general reference, and may answer, perhaps, instead of a more particular Index.

11. The various matters treated in the Appendix will be judged to be as original as the case will admit, and, for general reference, will be deemed of considerable value. Some of the tabular exhibits are entirely new, and it is confidently hoped will interest and otherwise benefit the reader.

12. This most affecting portion of our Saviour's history ought to be universally and much better understood. As herein presented, it seems especially adapted for devotional reading, and for Sunday School and Bible Class instruction.

13. Our Divine Redeemer on one occasion uttered these remarkable words, "*And I, if I be lifted up from the earth, will draw all unto me.*" This he said, signifying what death he should die. (John xii. 32, 33.) The earnest endeavor throughout this volume is to render some assistance in drawing all unto Christ. For this purpose, therefore, Christ in his sufferings is made the central object in all these affecting scenes. To the millions of our sin-smitten, perishing race, the suffering Redeemer, gradually approaching the cross—having it always in view, always dreading it, and finally suspended upon it—is here conspicuously exhibited; and the whole intention of this volume is, to speak, as with a trumpet, and to say to the dying, "LOOK AND LIVE!" The spirit of the work is this: "*For I determined not to know anything among you, save Jesus Christ, and him crucified.*" (1 Cor. ii. 2.)



## INTRODUCTION.

BY REV. W. D. WILSON, D. D., LL. D., HOBART COLLEGE,  
GENEVA, N. Y.

---

REV. D. D. BUCK, D. D. :

*My Dear Friend*—I have looked over your MS. on the Closing Scenes of the Life of Christ with great interest. I have not been able to read the whole of it, nor to examine into all the details of the Harmony, so as to be able to express my concurrence with you in all the particulars of your arrangement. But I have seen enough to enable me to express my sense of the great value of the work you have accomplished. In a work like this, accuracy in the arrangement of details would doubtless be of great importance ; but the work, as I conceive, has an object in view to which some slight mistakes in this respect, if any there should chance to be, cannot by any means be fatal, or even very materially injurious.

For instance, it cannot be very material, in many cases, which of two events occurred first in their order ; and it would not be surprising if there were cases in which we have no means of ascertaining which did occur first in their historical order. But the skill with which you have succeeded in combining the four Gospel narratives into one, in such a way as that *no word of Holy Scripture will have been omitted*, and no words—certainly no important words—are needed to complete the harmony and continuity of the narrative, is most admirable, and goes far to

satisfy us that the order in which you have arranged the events can be none other than that in which they occurred.

No arrangement, I conceive, could be more satisfactory, as proof of your theory, than the entire and perfect success with which it has accomplished your object; making a narrative so complete, so continuous, so smooth and harmonious, *in the very words of Holy Scripture*, that one can hardly doubt as he reads it that it was written, as it now stands, by one person, and he the very man who was moved by the Holy Ghost to write for our instruction this most interesting and touching story of the dying scenes of our Blessed Lord.

I most heartily thank you for the work, and have no doubt that the thousands and tens of thousands, as I trust they may be, who will read it, will be benefited and instructed by this product of your labors, and will also thank you, and bless God that He has been pleased to put it into your heart to undertake such a work, to the praise and glory of His great Name.

As expressive of my sense of the value of such a volume as you have produced, permit me to refer to the fact that some years ago I undertook a work which, although on a different plan from yours, had the same object in view. My design was to harmonize the events, etc., of the last week of our Lord's life into a continuous narrative, using Scripture language, or a paraphrase of it, and introducing language of my own, not only for the fullness of the description, but also for the further purpose of explaining the transactions and the words of Christ, by reference to Jewish usages, antiquities, opinions, etc., as well as to the doctrinal significance and practical bearing of whatever occurred.

I had also designed not only to refer each event to its place in the order, but also to divide the whole into parts corresponding with the days of Passion Week, from the entry into Jerusalem on Palm Sunday to the walk to Emmaus on the evening of the day of the Resurrection, and thus make my book an appropriate

companion for Passion Week. This work I not only planned, but prepared also, so far as to make it the basis of a series of Lectures for each day in Passion Week ; and thus I tested the value of a work of the kind for the practical purposes of devotion and instruction in righteousness.

Your plan, though different from mine in many respects, aims at the same results ; and I am fully persuaded that in some particulars it has advantages over mine of no inconsiderable importance. But the great object is the same : *to bring the interesting scenes into unity and harmony as a whole and continuous narrative*, so that the mind may be able, as far as possible, to grasp it at once ; and as a united, consistent, complete whole, sharp in its outlines and satisfactory in its details.

And I am persuaded that no one who has not made the attempt to harmonize the four Gospels, can have any idea of the completeness and fullness of the description which can thus be made out ; nor yet of the effect which that description, when thus made out, will have upon the mind. And this is, after all, the great object in view. Of these effects, as witnessed in my own case, and in their influence upon the minds of others who have contemplated the harmonized narrative, I will mention only two : *First*, the effect in *removing objections and dispelling all skeptical doubts*. The perfect harmony in the narrations is truthful, and makes such an impression as soon as it is seen and considered. Diverse in their expression as the Gospels may appear when read one by one, the perfect harmony and agreement in all their details, when considered together, is such as to leave the impression that the authors wrote and described truthfully what they had seen and realized in the deepest emotions of their own hearts.

And this harmonious agreement points at once not only to the common basis of fact in what they all describe, but also to the *one Mind* in which the whole originated, and by which the Evangelists must have been *inspired*, in order that such an agreement

could exist in what they wrote. It is true, indeed, that the presentation need not, and most likely will not, produce any conscious struggle in the mind between these doubts and convictions; but as the heart becomes occupied with the narrative, and as the mind proceeds from point to point, doubts and unbelief quietly, silently and unobservedly pass out of the mind, and the hearer, or reader, is surprised to find how completely his whole soul is occupied with the truth, and how utterly groundless were all the doubts and misgivings he had entertained.

But, *secondly, the effect upon the heart is still greater and more manifest.* The crucifixion of our Lord is the most important and the most touching event that ever transpired on this earth. Now, in order that any object of thought may produce its full effect upon the heart, three conditions are requisite: 1. It must be presented with such precision and completeness of detail as to satisfy the imagination (so that we can, as it were, see exactly how it appeared) with that sense of reality which nothing but such an idea-image of it as an individual object or event can give. 2. A full comprehension of the importance, significance and relations of the object. 3. Time sufficient for the deeper feelings to be awakened and aroused to the utmost intensity to which the object can, when properly estimated, excite them.

Now, an undertaking like yours fulfills, in the most perfect manner which the nature of the subject will allow, all these conditions. No mortal can indeed comprehend, still less enable others to comprehend, the full meaning and significance of the astonishing scenes of Calvary and the Crucifixion. And yet, by a skillful combination of the words of the Holy Scriptures, we can present enough to employ the entire energies of human thought, and even overwhelm the mind with a sense of the incomprehensible vastness of the things which "*the angels desire to look into,*" but do not fully expect or hope fully to understand.

And herein is an advantage of your subject, in reference to

the laws of the feelings ; namely, that with each successive contemplation of the subject, and each successive perusal of the narrative, we may make some advance from the imperfection of knowledge with which we began our studies, to that full comprehension which even the highest archangel will find to be beyond his grasp.

From this fact it will result that this subject will always be new to the thoughts, and be saved from the operation of that general law of the sensibilities by which each of the emotions awakened by any object always has a tendency to become less deep and vivid with each successive recurrence, until entire indifference and deadness ensue.

But, in reference to the two other conditions, no plan can be better adapted than yours. Of the events described, we know nothing but what the Evangelists have told us in the Gospels. Therefore we have all of the details toward making up a full description that we can have from any source ; and, fortunately, we have, as we find on examination, all that we need or can reasonably desire. No one will believe that we have so many of them, until he has examined and thoroughly studied a harmonized narrative like yours.

And, by proceeding in your method, the mind is occupied with the *scenes themselves*, and their *great central object, the Lord of Glory Himself*, with no diversion occasioned by the introduction of foreign expressions or distracting thoughts. And the effect upon all readers—even upon the hearts of the oldest and most ripened Christian believers—will be a conception of the Crucifixion more nearly adequate to the great transaction than he could otherwise obtain. They will have a sense of reality attendant upon it, such as they never had before ; and a warmth of feeling, as well as a depth of gratitude, far beyond what they had previously experienced, in view of the inestimable price that has been paid for our redemption.

And again I thank you, my dear friend and brother, for this

opportunity of reading your work. And I pray God to bless you for having done a work that will redound to His glory, and to the conversion, edification and final salvation of the immortal souls for whom Christ died.

I am, very sincerely and truly,  
Yours in Christian friendship,

W. D. WILSON.

GENEVA, N. Y.

CLOSING SCENES  
OF THE  
LIFE OF CHRIST.

---

*PART FIRST.*

---

SUMMARY.

*Time:* About nine months.

*Principal Places:* Cesarea-Philippi, Mount of Transfiguration, Galilee, Capernaum, Samaria, Bethany, Jerusalem.

*Principal Persons:* Jesus, Peter, Moses and Elias, Demoniac Child and Father, Seventy Disciples, Lawyer, Martha and Mary, Jewish Officers, The Adulteress, Blind Man and Parents, Infirm Woman, The Pharisees.

*Principal Scenes and Subjects:*

CHAP. I.—SCENES NEAR CESAREA-PHILIPPI. 1. Peter's Confession of Christ. 2. Christ's Address to Peter. 3. Christ's Forebodings. 4. Loss of the Soul. 5. Christ's Glorious Coming.

CHAP. II.—SCENES ASSOCIATED WITH THE TRANSFIGURATION. 1. The Transfiguration. 2. Moses and Elias. 3. The Cloud and the Voice from Heaven. 4. Coming of Elias.

CHAP. III.—CURE OF THE YOUNG DEMONIAIC. 1. The Disciples Fail to Cure. 2. Christ Effects the Cure. 3. Unbelief of the Disciples.

CHAP. IV.—SCENES IN GALILEE. 1. Christ's Forebodings of Death. 2. Tribute-money from a Fish. 3. Ambition of the Disciples. 4. Who is Greatest in the Kingdom of Heaven. 5. Offending the Little Ones. 6. Suffering rather than Offending. 7. The Father's Care for the Little Ones.

Part First.]	Summary.	[May.
CHAP. V.—OFFENCES AND FORGIVENESS.	1. Settlement of Difficulties among Brethren. 2. The Unforgiving Creditor.	
CHAP. VI.—COMMISSION AND TRIUMPH OF THE SEVENTY.	1. Their Commission. 2. Their Triumph and Joy. 3. Jesus Rejoices in Spirit.	
CHAP. VII.—JESUS GOING TO THE FEAST OF TABERNACLES.	1. Jesus Sets Out for Jerusalem. 2. Rejected by the Samaritans. 3. Ten Lepers Cleansed. 4. The Good Samaritan. 5. Martha and Mary.	
CHAP. VIII.—JESUS AT THE FEAST OF TABERNACLES.	1. Jesus Teaching in the Temple. 2. The Jews Seek to Arrest him. 3. The Fountain of Life. 4. Conflicting Opinions about Christ. 5. Jesus Escapes Arrest.	
CHAP. IX.—DISCOURSES AND DEBATES IN THE TEMPLE.	1. The Adulteress. 2. Christ's Two Witnesses. 3. Fate of Unbelievers. 4. Jesus Subject to the Father. 5. Freedom and Bondage. 6. Pretensions of the Jews. 7. Jesus Escapes from his Enemies.	
CHAP. X.—CURE OF A BLIND MAN.	1. The Cure Effected. 2. The Man's Account of it. 3. Dispute among the Pharisees. 4. The Parents Consulted. 5. The Man Recalled and Questioned. 6. Spiritual Blindness.	
CHAP. XI.—THE GOOD SHEPHERD.	1. The Sheep know the Shepherd. 2. The Good Shepherd Dies for the Sheep. 3. Perplexity and Unbelief of the Jews. 4. Jesus Escapes from his Enemies.	
CHAP. XII.—SCENES BEYOND JORDAN.	1. Spirit of Infirmity Cured. 2. Caviling Ruler Rebuked. 3. Entering the Strait Gate. 4. Message to Herod. Apostrophe to Jerusalem.	

## CHAPTER I.

## SCENES NEAR CESAREA-PHILIPPI.

- I. Peter's Confession of Christ. 2. Christ's Address to Peter. 3. Christ's Forebodings; the Rebuker Rebuked. 4. Loss of the Soul. 5. Christ's Glorious Coming.

SEC. I.—Matt. xvi. 13-16; Mark viii. 27-29; Luke ix. 18-20.

*Peter's Confession of Christ.*

1. <sup>2</sup>AND Jesus went out, and his disciples, into the towns of Cesarea-Philippi.

2. <sup>3</sup>And it came to pass, <sup>1</sup>when Jesus came into the coasts of Cesarea-Philippi, <sup>3</sup>as he was alone praying, his disciples were with him.

3. <sup>2</sup>And by the way he asked his disciples, saying unto them, Whom do men say that I, <sup>1</sup>the Son of man, am?

4. <sup>2</sup>And they <sup>3</sup>answering, said, <sup>1</sup>Some say that thou art John the Baptist. <sup>2</sup>But some say Elias; <sup>1</sup>and others, Jeremias; <sup>3</sup>and others say that one of the old prophets is risen again.

5. <sup>2</sup>And he saith unto them, But whom say ye that I am?

6. <sup>1</sup>And Simon Peter answered and said <sup>2</sup>unto him, Thou art the Christ; <sup>1</sup>the Son of the living God.

Part First.]

Near Cesarea-Philippi.

[May.

SEC. 2.—Matt. xvi. 17-20; Mark viii. 30; Luke ix. 21.

*Christ's Address to Peter.*

7. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed *it* unto thee; but my Father which is in heaven.

8. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

9. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

10. <sup>2</sup>And <sup>1</sup>then <sup>3</sup>he straitly charged <sup>1</sup>his disciples, <sup>3</sup>and commanded them, <sup>1</sup>that they should tell no man that he was Jesus the Christ.

SEC. 3.—Matt. xvi. 21-23; Mark viii. 31-33; Luke ix. 22.

*Christ's Forebodings; the Rebuker Rebuked.\**

11. <sup>1</sup>From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem.

12. <sup>2</sup>And he began to teach them, <sup>3</sup>saying, The Son of man must suffer many things, and be rejected of the elders, <sup>2</sup>and the chief priests and scribes, and be killed, <sup>1</sup>and be raised again the third day. <sup>2</sup>And he spake that saying openly.

13. <sup>1</sup>Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord! This shall not be unto thee.

14. <sup>2</sup>But when he had turned about, and looked on his

\* Note, end of this chapter.

Part First.]

Near Cesarea-Philippi.

[May.

disciples, he rebuked Peter, saying, Get thee behind me, Satan! <sup>1</sup>Thou art an offence unto me.

15. For thou savourest not the things that be of God, <sup>2</sup>but the things that be of men.

SEC. 4.—Matt. xvi. 24-26; Mark viii. 34-37; Luke ix. 23-25.

*Loss of the Soul.*

16. <sup>2</sup>And when he had called the people, with his disciples also, he said unto them <sup>3</sup>all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

17. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, <sup>2</sup>and the gospel's, the same shall save it.

18. <sup>1</sup>For what is a man profited, if he shall gain the whole world, and lose his own soul, <sup>3</sup>or be cast away?

19. <sup>2</sup>Or what shall a man give in exchange for his soul?

SEC. 5.—Matt. xvi. 27, 28; Mark viii. 38, and ix. 1; Luke ix. 26, 27.

*Christ's Glorious Coming.*

20. <sup>2</sup>Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

21. <sup>1</sup>For the Son of man shall come <sup>3</sup>in his own glory, and <sup>1</sup>in the glory of his Father, <sup>3</sup>and of the holy angels.

22. <sup>1</sup>And then shall he reward every man according to his works.

23. <sup>2</sup>And he said unto them, Verily I say unto you <sup>3</sup>of a truth, <sup>2</sup>that there be some of them that stand here, which shall not taste of death, <sup>3</sup>till they see the kingdom of God

Part First.]

Mount of Transfiguration.

[May.

<sup>2</sup>come with power ;—<sup>1</sup>till they see the Son of man coming in his kingdom.

NOTE, Sec. 3.—Here properly our narrative of the “Closing Scenes” begins. For from this time forth he began to show unto his disciples, as he had not previously, the closing scenes of his earthly life and ministry. From this point in the general history we observe frequent references to his mortal sufferings upon the cross, which seemed to be almost continually presented to his mind. And many of the incidents which occurred after this had direct or remote connection as causes, occasions, or modifications, with his ultimate rejection, sufferings and death. “From that time forth” a shadow seemed to overspread the Saviour’s heart ; and, by sorrowful forebodings, he already began to suffer his redeeming agonies.

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## CHAPTER II.

### SCENES ASSOCIATED WITH THE TRANSFIGURATION.

- I. The Transfiguration. 2. Moses and Elias. 3. The Cloud and the Voice from Heaven. 4. The Coming of Elias.

SEC. I.—Matt xvii. 1, 2 ; Mark ix. 2, 3 ; Luke ix. 28, 29.

#### *The Transfiguration.*

1. <sup>3</sup>AND it came to pass, about an eight days after these sayings, <sup>2</sup>after six days [interval,] Jesus taketh Peter, and James, and John, <sup>1</sup>his brother, <sup>2</sup>and leadeth them up into a high mountain apart by themselves, <sup>3</sup>to pray.

2. And as he prayed, <sup>2</sup>he was transfigured before them.

3. <sup>3</sup>The fashion of his countenance was altered, <sup>1</sup>and his face did shine as the sun.

Part First.]

Mount of Transfiguration.

[May.

4. <sup>2</sup>And his raiment became shining, exceeding white as snow; <sup>1</sup>white as the light, <sup>3</sup>glistening; <sup>2</sup>so as no fuller on earth can white them.

SEC. 2.—Matt. xvii. 3, 4; Mark ix. 4-6; Luke ix. 30-33.

*Moses and Elias.*

5. <sup>3</sup>And behold, there talked with him two men, which were Moses and Elias, who appeared <sup>2</sup>unto them <sup>3</sup>in glory.

6. <sup>2</sup>And they were talking with Jesus, <sup>3</sup>and spake of his decease, which he should accomplish at Jerusalem.

7. But Peter and they that were with him, were heavy with sleep.

8. And when they were awake, they saw his glory, and the two men that stood with him.

9. And it came to pass, as they departed from him, <sup>1</sup>then <sup>2</sup>Peter answered and said unto Jesus, Master, it is good for us to be here.

10. <sup>1</sup>If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias:

11. <sup>3</sup>Not knowing what he said; <sup>2</sup>for he wist not what to say; for they were sore afraid.

SEC. 3.—Matt. xvii. 5-9; Mark ix. 7-10; Luke ix. 34-36.

*The Cloud and the Voice from Heaven.*

12. <sup>1</sup>While he yet spake, behold, a bright cloud <sup>3</sup>came, and overshadowed them. And they feared as they entered into the cloud.

13. <sup>1</sup>And behold, <sup>3</sup>there came a VOICE out of the cloud, <sup>1</sup>which said, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASSED: HEAR YE HIM.

Part First.]

Mount of Transfiguration.

[May.

14. And when the disciples heard it, they fell on their face, and were sore afraid.

15. <sup>3</sup>And when the VOICE was past, <sup>1</sup>Jesus came and touched them, and said, Arise, and be not afraid.

16. <sup>2</sup>And suddenly, <sup>1</sup>when they had lifted up their eyes, [and] <sup>2</sup>when they had looked round about, they saw no man any more, save Jesus only with themselves.

17. And as they came down from the mountain, <sup>1</sup>Jesus charged them, <sup>2</sup>that they should tell no man what things they had seen [in] <sup>1</sup>the vision, until the Son of man be risen again from the dead.

18. <sup>2</sup>And they kept that saying <sup>3</sup>close <sup>2</sup>with themselves, questioning one with another what the rising from the dead should mean.

19. <sup>3</sup>And [they] told no man in those days any of those things which they had seen.

SEC. 4.—Matt. xvii. 10-13; Mark ix. 11-13.

*The Coming of Elias.*

20. <sup>1</sup>And his disciples asked him, saying, Why then say the Scribes, that Elias must first come?

21. And Jesus answered and <sup>2</sup>told them, <sup>1</sup>Elias truly shall first come, and restore all things:

22. <sup>2</sup>And how it is written of the Son of man, that he must suffer many things, and be set at naught.

23. But I say unto you, That Elias is indeed come <sup>1</sup>already, and they knew him not, but have done unto him whatsoever they listed, <sup>2</sup>as it is written of him.

24. <sup>1</sup>Likewise shall also the Son of man suffer of them.

25. Then the disciples understood that he spake unto them of John the Baptist.

## CHAPTER III.

## CURE OF THE YOUNG DEMONIAK.

1. The Disciples Fail to Cure. 2. Christ Effects the Cure. 3. Unbelief of the Disciples.

SEC. I.—Matt. xvii. 14-16; Mark ix. 14-18; Luke ix. 37-40.

*The Disciples Fail to Cure.*

1. <sup>3</sup>AND it came to pass, that on the next day, when they were come down from the hill, much people met him.

2. <sup>2</sup>And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

3. And straightway all the people, when they beheld him, were greatly amazed; and running to *him*, saluted him.

4. And he asked the scribes, What question ye with them?

5. <sup>3</sup>And behold, <sup>1</sup>there came to him <sup>3</sup>a man of the company, <sup>1</sup>kneeling down to him, [who] <sup>3</sup>cried out, <sup>2</sup>and answered, <sup>1</sup>saying, <sup>2</sup>Master, I have brought unto thee my son, which hath a dumb spirit.

6. <sup>3</sup>Master, I beseech thee, look upon my son, for he is mine only child.

7. <sup>1</sup>Lord, have mercy on my son, for he is a lunatic, and sore vexed.

8. For oftentimes he falleth into the fire, and oft into the water; <sup>3</sup>and lo, a spirit taketh him, and he suddenly crieth out.

Part First.]

Mount of Transfiguration.

[May.

9. <sup>2</sup>And wheresoever he taketh him, he teareth him, <sup>3</sup>that he foameth again, <sup>2</sup>and gnasheth with his teeth, and pineth away; <sup>3</sup>and bruising him, hardly departeth from him.

10. <sup>1</sup>And I brought him to thy disciples, <sup>3</sup>and I besought thy disciples <sup>2</sup>that they should cast him out; and they could not <sup>1</sup>cure him.

SEC. 2.—Matt. xvii. 17, 18; Mark ix. 19-27; Luke ix. 41-43.

*Christ Effects the Cure.*

11. <sup>1</sup>Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?

12. <sup>3</sup>Bring thy son hither <sup>2</sup>unto me. And they brought him unto him.

13. <sup>3</sup>And as he was yet a coming, <sup>2</sup>when he saw him, straightway <sup>3</sup>the devil threw him down, and tare him; <sup>2</sup>and he fell to the ground, and wallowed foaming.

14. And he asked his father, How long is it ago, since this came unto him? And he said, Of a child.

15. And oftentimes it hath cast him into the fire, and into the waters, to destroy him.

16. But if thou canst do anything, have compassion on us, and help us.

17. Jesus said unto him, If thou canst believe: all things *are* possible to him that believeth.

18. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou my unbelief.

19. When Jesus saw that the people came running together, he rebuked the <sup>3</sup>unclean spirit, <sup>2</sup>saying unto him,

Part First.]

Mount of Transfiguration.

[May.

Deaf and dumb spirit! I charge thee, come out of him, and enter no more into him.

20. And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead; insomuch, that many said, He is dead.

21. But Jesus took him by the hand, and lifted him up, and he arose.

22. <sup>1</sup>And the child was cured from that very hour. <sup>3</sup>And *he* delivered him again to his father.

23. And they were all amazed at the mighty power of God.

SEC. 3.—Matt. xvii. 19-21; Mark ix. 28, 29.

*Unbelief of the Disciples.*

24. <sup>2</sup>And when he was come into the house, <sup>1</sup>the disciples came to Jesus apart, <sup>2</sup>and asked him privately, Why could not we cast him out?

25. <sup>1</sup>And Jesus said unto them, Because of your unbelief.

26. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove. And nothing shall be impossible to you.

27. Howbeit, this kind goeth not out, but by prayer and fasting.

NOTE.—On reading this harmony of the several records, all must be impressed with the great advantages of such a combination of the different narratives. Let any one read the separate accounts of this miracle, and then read the whole as here combined, and he will not need further proofs of the value of such a blending of the separate histories. And what is manifest in this particular example is not less evident in many other instances yet to be exhibited.

## CHAPTER IV.

## SCENES IN GALILEE.

1. Christ again Refers to his Betrayal, Death and Resurrection. 2. Tribute-money Obtained from a Fish. 3. Ambition among the Disciples. 4. Who is Greatest in the Kingdom of Heaven? 5. Offending one of the Little Ones. 6. Suffering rather than Offending. 7. The Father's Care for the Little Ones.

SEC. I.—Matt. xvii. 22, 23; Mark ix. 30-32; Luke ix. 43-45.

*Christ again refers to his Betrayal, Death and Resurrection.*

1. <sup>2</sup>AND they departed thence, and passed through Galilee; and he would not that any man should know *it*.

2. <sup>1</sup>And while they abode in Galilee, <sup>3</sup>while they wondered every one at all things which Jesus did, <sup>2</sup>he taught his disciples, and said unto them, Let these sayings sink down into your ears:

3. For the Son of man shall be <sup>1</sup>betrayed, [and] <sup>3</sup>delivered into the hands of men; <sup>1</sup>and they shall kill him.

4. <sup>2</sup>And after that he is killed, he shall <sup>1</sup>be raised again the third day.

5. <sup>3</sup>But they understood not this saying; and it was hid from them, that they perceived it not.

6. <sup>1</sup>And they were exceeding sorry; <sup>3</sup>and they feared to ask him of that saying.

SEC. 2.—Matt. xvii. 24-27; Mark ix. 33 (in part).

*Tribute-money obtained from a Fish.*

7. <sup>1</sup>And when they were come to Capernaum, they that

Part First.]

Capernaum.

[May.

received tribute-money, came to Peter, and said, Doth not your Master pay tribute? He saith, Yes.

8. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

9. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

10. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up.

11. And when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

SEC. 3.—Mark ix. 33-35; Luke ix. 46.

*Ambition among the Disciples.*

12. <sup>3</sup>Then there arose a reasoning among them, which of them should be greatest.

13. <sup>2</sup>And being in the house, he asked them, What was it that ye disputed among yourselves by the way?

14. But they held their peace; for by the way they had disputed among themselves, who *should be* the greatest.

15. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

SEC. 4.—Matt. xviii. 1-5; Mark ix. 36, 37; Luke ix. 47, 48.

*Who is Greatest in the Kingdom of Heaven?*

16. <sup>1</sup>At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Part First.]

Capernaum.

[May.

17. <sup>3</sup>And Jesus perceiving the thought of their heart, <sup>1</sup>called a little child unto him; <sup>2</sup>and he took [the] child, and set him <sup>3</sup>by him, <sup>1</sup>in the midst of them.

18. <sup>2</sup>And when he had taken him in his arms, he said unto them, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

19. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

20. And whoso shall receive one such little child in my name, receiveth me.

21. <sup>2</sup>And whosoever shall receive me, receiveth not me, but him that sent me.

22. <sup>3</sup>For he that is least among you all, the same shall be great.

SEC. 5.—Matt. xviii. 6; Mark ix. 38-42; Luke ix. 49, 50.

*Offending one of the Little Ones.*

23. <sup>2</sup>And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

24. But Jesus said <sup>3</sup>unto him, Forbid him not; <sup>2</sup>for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part.

25. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

26. <sup>1</sup>But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were <sup>2</sup>cast into the sea, <sup>1</sup>and drowned in the depth of the sea.

SEC. 6.—Matt. xviii. 7-9; Mark ix. 43-50.

*Suffering rather than Offending.*

27. <sup>1</sup>Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!

28. Wherefore, <sup>2</sup>if thy hand offend thee, cut it off, <sup>1</sup>and cast *it* from thee.

29. <sup>2</sup>It is better for thee to enter into life <sup>1</sup>halt or maimed, rather than having two hands, to be cast <sup>2</sup>into hell,—into the <sup>1</sup>everlasting fire <sup>2</sup>that shall never be quenched:

30. Where their worm dieth not, and the fire is not quenched.

31. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell,—into the fire that never shall be quenched:

32. Where their worm dieth not, and the fire is not quenched.

33. <sup>1</sup>And if thine eye offend thee, pluck it out, and cast it from thee.

34. It is better for thee to enter into <sup>2</sup>the kingdom of God with one eye, <sup>1</sup>rather than having two eyes to be cast into hell-fire:

35. <sup>2</sup>Where their worm dieth not, and the fire is not quenched.

36. For every one shall be salted with fire; and every sacrifice shall be salted with salt.

37. Salt is good; but if the salt have lost its saltness, wherewith will ye season it?

38. Have salt in yourselves, and have peace one with another.

SEC. 7.—Matt. xviii. 10-14.

*The Father's Care for the Little Ones.*

39. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

40. For the Son of man is come to save that which was lost.

41. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

42. And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

43. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

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CHAPTER V.

OFFENCES AND FORGIVENESS.

- I. Settlement of Difficulties among Brethren. 2. Parable of the Unforgiving Creditor.

SEC. 1.—Matt. xviii. 15-20.

*Settlement of Difficulties among Brethren.*

I. MOREOVER if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Part First.]

Capernaum.

[June.

2. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

3. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

4. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

5. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

6. For where two or three are gathered together in my name, there am I in the midst of them.

SEC. 2.—Matt. xviii. 21–35.

*Parable of the Unforgiving Creditor.*

7. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

8. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

9. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

10. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

11. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

12. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

Part First.]

Capernaum.

[June.

13. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

14. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence : and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

15. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

16. And he would not : but went and cast him into prison, till he should pay the debt.

17. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

18. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

19. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

20. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

21. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## CHAPTER VI.

## COMMISSION AND TRIUMPH OF THE SEVENTY.

1. Commission of the Seventy. 2. Their Triumph and Joy. 3. Jesus Rejoices in Spirit.

SEC. I.—Luke x. 1-16.

*Commission of the Seventy.*

1. AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly *is* great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace *be* to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Part First.]

Capernaum.

[September.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.

16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

SEC. 2.—Luke x. 17-20.

*Their Triumph and Joy.*

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

SEC. 3.—Luke x. 21-24.

*Jesus Rejoices in Spirit.*

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

## CHAPTER VII.

## JESUS GOING TO THE FEAST OF TABERNACLES.

1. Jesus sets out for Jerusalem. 2. The Samaritans reject Jesus. 3. Ten Lepers Cleansed. 4. The Good Samaritan. 5. Martha and Mary.

## SEC. I.—John vii. 1–10.

*Jesus sets out for Jerusalem.*

1. AFTER these things Jesus walked in Galilee ; for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of Tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4. For no man doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come ; but your time is alway ready.

7. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast. I go not yet up unto this feast ; for my time is not yet full come.

9. When he had said these words unto them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

SEC. 2.—Luke ix. 51-56.

*The Samaritans reject Jesus.*

11. And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

12. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

13. And they did not receive him, because his face was as though he would go to Jerusalem.

14. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?

15. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

16. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

• SEC. 3.—Luke xvii. 11-19.

*Ten Lepers Cleansed.*

17. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

18. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

19. And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

20. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

21. And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

22. And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

23. There are not found that returned to give glory to God, save this stranger.

24. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

SEC. 4.—Luke x. 25-37.

*The Good Samaritan.*

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30. And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

Part First.]

Samaria.

[September.

32. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*,

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

SEC. 5.—Luke x. 38-42.

*Martha and Mary.*

38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

## CHAPTER VIII.

## JESUS AT THE FEAST OF TABERNACLES.

1. Jesus Teaching in the Temple.    2. The Jews seek to Arrest Him.
3. The Fountain of Life.    4. Conflicting Opinions about Christ.
5. Jesus Escapes Arrest.

SEC. I.—John vii. 11-24.

*Jesus Teaching in the Temple.*

1. THEN the Jews sought him at the feast, and said, Where is he?

2. And there was much murmuring among the people concerning him; for some said, He is a good man; others said, Nay; but he deceiveth the people.

3. Howbeit, no man spake openly of him, for fear of the Jews.

4. Now about the midst of the feast Jesus went up into the temple, and taught.

5. And the Jews marveled, saying, How knoweth this man letters, having never learned?

6. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

7. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

8. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

9. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

Part First.]

Jerusalem.

[October.

10. The people answered and said, Thou hast a devil : who goeth about to kill thee ?

11. Jesus answered and said unto them, I have done one work, and ye all marvel.

12. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) ; and ye on the sabbath day circumcise a man.

13. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day ?

14. Judge not according to the appearance, but judge righteous judgment.

SEC. 2.—John vii. 25-31.

*The Jews seek to Arrest Jesus.*

15. Then said some of them of Jerusalem, Is not this he, whom they seek to kill ?

16. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ ?

17. Howbeit we know this man whence he is : but when Christ cometh, no man knoweth whence he is.

18. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not.

19. But I know him ; for I am from him, and he hath sent me.

20. Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

21. And many of the people believed on him, and said,

Part First.]

Jerusalem.

[October.

When Christ cometh, will he do more miracles than these which this *man* hath done?

SEC. 3.—John vii. 32-39.

*The Fountain of Life.*

22. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

23. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

24. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

25. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

26. What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

27. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

28. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

29. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

SEC. 4.—John vii. 40-44.

*Conflicting Opinions about Christ.*

30. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Part First.]

Jerusalem.

[October.

31. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

32. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

33. So there was a division among the people because of him.

34. And some of them would have taken him; but no man laid hands on him.

SEC. 5.—John vii. 45-53.

*Jesus Escapes Arrest.*

35. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

36. The officers answered, Never man spake like this man.

37. Then answered them the Pharisees, Are ye also deceived?

38. Have any of the rulers or of the Pharisees believed on him?

39. But this people who knoweth not the law are cursed.

40. Nicodemus saith unto them (he that came to Jesus by night, being one of them),

41. Doth our law judge *any* man, before it hear him, and know what he doeth?

42. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

43. And every man went unto his own house.

## CHAPTER IX.

## DISCOURSES AND DEBATES IN THE TEMPLE.

1. The Adulteress. 2. Christ's Two Witnesses. 3. Fate of Unbelievers. 4. Jesus Subject to the Father. 5. Freedom and Bondage. 6. Pretensions of the Jews. 7. Jesus Escapes from his Enemies.

## SEC. I.—John viii. 1-11.

*The Adulteress.*

1. JESUS went unto the mount of Olives.
2. And early in the morning he came again into the Temple, and all the people came unto him; and he sat down, and taught them.
3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4. They say unto him, Master, this woman was taken in adultery, in the very act.
5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground.
7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8. And again he stooped down, and wrote on the ground.
9. And they which heard *it*, being convicted by *their*

Part First.]

Jerusalem.

[October.

*own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

SEC. 2.—John viii. 12–20.

*Christ's Two Witnesses.*

12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Part First.]

Jerusalem.

[October.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

SEC. 3.—John viii. 21-24.

*Fate of Unbelievers.*

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

SEC. 4.—John viii. 25-30.

*Jesus Subject to the Father.*

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

Part First.]

Jerusalem.

[October.

29. And he that sent me is with me : the Father hath not left me alone ; for I do always those things that please him.

30. As he spake these words, many believed on him.

SEC. 5.—John viii. 31-36.

*Freedom and Bondage.*

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed ;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house for ever : *but* the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

SEC. 6.—John viii. 37-47.

*Pretensions of the Jews.*

37. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father : and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

Part First.]

Jerusalem.

[October.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? *even* because ye cannot hear my word.

44. Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. And because I tell *you* the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

SEC. 7.—John viii. 48-59.

*Jesus Escapes from his Enemies.*

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50. And I seek not mine own glory: there is one that seeketh and judgeth.

Part First.]

Jerusalem.

[October.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## CHAPTER X.

## CURE OF A BLIND MAN.

1. The Cure Effected. 2. The Man's Account of the Cure. 3. Dispute among the Pharisees. 4. The Parents Consulted. 5. The Man Recalled and Questioned. 6. Spiritual Blindness.

SEC. I.—John ix. 1-7.

*The Cure Effected.*

1. AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of *Siloam*, (which is by interpretation, *Sent*). He went his way therefore, and washed, and came seeing.

## SEC. 2.—John ix. 8-12.

*The Man's Account of it.*

8. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he : others *said*, He is like him : *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

## SEC. 3.—John ix. 13-17.

*Dispute among the Pharisees.*

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Part First.]

Jerusalem.

[November.

SEC. 4.—John ix. 18-23.

*The Parents Consulted.*

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind :

21. But by what means he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

22. These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age ; ask him.

SEC. 5.—John ix. 24-34.

*The Man Recalled and Questioned.*

24. Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25. He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again? will ye also be his disciples?

Part First.]

Jerusalem.

[November.

28. Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29. We know that God spake unto Moses : *as for* this *fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31. Now we know that God heareth not sinners : but if any man be a worshiper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

SEC. 6.—John ix. 35-41.

*Spiritual Blindness.*

35. Jesus heard that they had cast him out ; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, Who is he, Lord, that I might believe on him?

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshiped him.

39. And Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind.

40. And *some* of the Pharisees which were with him

Part First.]

Jerusalem.

[December.

heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

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## CHAPTER XI.

### THE GOOD SHEPHERD.

1. The Sheep know the Shepherd. 2. The Good Shepherd Dies for the Sheep. 3. Perplexity and Unbelief of the Jews. 4. Jesus Escapes from his Enemies.

SEC. I.—John x. 1-6.

#### *The Sheep Know the Shepherd.*

1. VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

Part First.]

Jerusalem.

[December.

SEC. 2.—John x. 7-18.

*The Good Shepherd Dies for the Sheep.*

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers : but the sheep did not hear them.

9. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly.

11. I am the good shepherd : the good shepherd giveth his life for the sheep.

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, *and* one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Part First.]

Jerusalem.

[December.

SEC. 3.—John x. 19–30.

*Perplexity and Unbelief of the Jews.*

19. There was a division therefore again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22. And it was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30. I and *my* Father are one.

## SEC. 4.—John x. 31-41.

*Jesus Escapes from his Enemies.*

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I showed you from my Father ; for which of those works do ye stone me ?

33. The Jews answered him, saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods ?

35. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken ;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works ; that ye may know, and believe, that the Father *is* in me, and I in him.

39. Therefore they sought again to take him ; but he escaped out of their hand,

40. And went away again beyond Jordan into the place where John at first baptized ; and there he abode.

41. And many resorted unto him, and said, John did no miracle : but all things that John spake of this man were true.

42. And many believed on him there.

## CHAPTER XII.

## SCENES BEYOND JORDAN.

1. Spirit of Infirmity Cured. 2. Caviling Ruler Rebuked. 3. Entering the Strait Gate. 4. Message to Herod, and Apostrophe to Jerusalem.

## SEC. 1.—Luke xiii. 10-13.

*Spirit of Infirmity Cured.*

1. AND he was teaching in one of the synagogues on the sabbath.

2. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

3. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

4. And he laid *his* hands on her: and immediately she was made straight, and glorified God.

## SEC. 2.—Luke xiii. 14-17.

*Caviling Ruler Rebuked.*

5. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

6. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

Part First.]

Galilee—Perea.

[January.

7. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

8. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

SEC. 3.—Luke xiii. 22-30.

*Entering the Strait Gate.*

9. And he went through the cities and villages, teaching, and journeying toward Jerusalem.

10. Then said one unto him, Lord, are there few that be saved? And he said unto them,

11. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

12. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

13. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

14. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity.

15. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

16. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Part First.]

Galilee—Perea.

[January.

17. And, behold, there are last which shall be first; and there are first which shall be last.

SEC. 4.—Luke xiii. 31-35.

*Message to Herod. Apostrophe to Jerusalem.*

18. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

19. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

20. Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

21. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

22. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

## PART SECOND.

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### SUMMARY.

*Time:* About three months.

*Principal Places:* Bethany, Perea, Jericho.

*Principal Persons:* Jesus, Lazarus, Martha, Mary, Apostles, Chief Priests, Pharisees, Scribes, Rich Ruler, Sons of Zebedee and their Mother, Bartimeus, Zaccheus.

*Principal Scenes and Subjects:*

CHAP. I.—THE RESURRECTION OF LAZARUS. 1. Sickness of Lazarus. 2. His Death Announced. 3. Jesus Visits Bethany. 4. Jesus Meets the Mourners. 5. The Resurrection. 6. Prophecy of Caiaphas.

CHAP. II.—DISCOURSES AND PARABLES. 1. Jesus Defends Himself for Healing on the Sabbath. 2. Advices about Festivals. 3. The Great Supper. 4. What is Required of True Disciples.

CHAP. III.—PARABLES OF THE KINGDOM. 1. The Lost Sheep. 2. The Lost Piece of Silver. 3. The Prodigal Son.

CHAP. IV.—PARABLES AND APPLICATIONS. 1. The Unjust Steward. 2. The Application. 3. Derision of the Pharisees, and Christ's Reply. 4. Rich Man and Lazarus.

CHAP. V.—DISCOURSES AND PARABLES. 1. Offences, Repentance and Forgiveness. 2. Increase of Faith. 3. Coming of the Son of Man. 4. Importunate Widow.

CHAP. VI.—DISCOURSES AND INCIDENTS. 1. Pharisee and Publican. 2. Jesus Blesses Little Children. 3. Rich Young Ruler. 4. Danger of Riches. 5. Reward of Forsaking all for Christ.

Part Second.]

Summary.

[January.

CHAP. VII.—INSTRUCTIONS AND INCIDENTS. 1. Laborers in the Vineyard. 2. Christ's Forebodings. 3. Ambition of James and John. 4. Ambition of the Mother. 5. Jesus Replies to the Sons. 6. Displeasure of the Rest of the Apostles.

CHAP. VIII.—SCENES AT JERICHO. 1. Cure of Two Blind Men [General Statement]. 2. Cure of Bartimeus [Particular Statement]. 3. Visit to Zaccheus. 4. Parable of the Pounds.

## CHAPTER I.

## THE RESURRECTION OF LAZARUS.

1. Sickness of Lazarus. 2. His Death Announced. 3. Jesus Visits Bethany. 4. Jesus Meets the Mourners. 5. The Resurrection. 6. Prophecy of Caiaphas.

SEC. I.—John xi. 1-10.

*Sickness of Lazarus.*

1. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7. Then after that saith he to *his* disciples, Let us go into Judea again.

8. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the

Part Second.]

Bethany.

[January.

day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

SEC. 2.—John xi. 11-16.

*His Death Announced.*

11. These things said he : and after that he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

14. Then Jesus said unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

SEC. 3.—John xi. 17-29.

*Jesus Visits Bethany.*

17. Then when Jesus came, he found that he had *lain* in the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off :

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was

Part Second.]

Bethany.

[January.

coming, went and met him : but Mary sat *still* in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live :

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard *that*, she arose quickly, and came unto him.

SEC. 4.—John xi. 30-37.

*Jesus Meets the Mourners.*

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and

Part Second.]

Bethany.

[January.

saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

SEC. 5.—John xi. 38–44.

*The Resurrection.*

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Part Second.]

Bethany.

[January.

44. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

SEC. 6.—John xi. 45-54.

*Prophecy of Caiaphas.*

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

54. Jesus therefore walked no more openly among the

Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

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## CHAPTER II.

### DISCOURSES AND PARABLES.

- I. Jesus Defends Himself for Healing on the Sabbath. 2. Advices about Festivals. 3. The Great Supper. 4. What is Required of True Disciples.

SEC. I.—Luke xiv. 1-6.

#### *Jesus Defends Himself for Healing on the Sabbath.*

1. AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took *him*, and healed him, and let him go ;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

SEC. 2.—Luke xiv. 7-14.

#### *Advices about Festivals.*

7. And he put forth a parable to those which were bid-

den, when he marked how they chose out the chief rooms ; saying unto them,

8. When thou art bidden of any *man* to a wedding, sit not down in the highest room ; lest a more honorable man than thou be bidden of him ;

9. And he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors ; lest they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind :

14. And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

SEC. 3.—Luke xiv. 15-24.

*The Great Supper.*

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper, and bade many :

17. And sent his servant at supper-time to say to them that were bidden, Come ; for all things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

SEC. 4.—Luke xiv. 25-35.

*What is Required of True Disciples.*

25. And there went great multitudes with him : and he turned, and said unto them,

26. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and

Part Second.]

Beyond Jordan.

[February.

sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost whether he have *sufficient* to finish *it*?

29. Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34. Salt *is* good: but if the salt have lost his savor, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dung-hill; *but* men cast it out. He that hath ears to hear, let him hear.

## CHAPTER III.

## PARABLES OF THE KINGDOM.

1. The Lost Sheep. 2. The Lost Piece of Silver. 3. The Prodigal Son.

SEC. 1.—Luke xv. 1-7.

*The Lost Sheep.*

1. THEN drew near unto him all the publicans and sinners for to hear him.

2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this parable unto them, saying,

4. What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6. And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

SEC. 2.—Luke xv. 8-10.

*The Lost Piece of Silver.*

8. Either what woman having ten pieces of silver, if

Part Second.]

Beyond Jordan.

[March.

she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9. And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost,

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SEC. 3.—Luke xv. 11-32.

*The Prodigal Son.*

11. And he said, A certain man had two sons:

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when

Part Second.]

Beyond Jordan.

[March.

he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said unto his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23. And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and entreated him.

29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

Part Second.]

Beyond Jordan.

[March.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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## CHAPTER IV.

### PARABLES AND APPLICATIONS.

1. The Unjust Steward. 2. The Application. 3. Derision of the Pharisees, and Christ's Reply. 4. The Rich Man and Lazarus.

SEC. I.—Luke xvi. 1-8.

#### *The Unjust Steward.*

1. AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6. And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Part Second.]

Beyond Jordan.

[March.

7. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

SEC. 2.—Luke xvi. 9-13.

*The Application.*

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

SEC. 3.—Luke xvi. 14-18.

*Derision of the Pharisees, and Christ's Reply.*

14. And the Pharisees also, who were covetous, heard all these things: and they derided him.

15. And he said unto them, Ye are they which justify

Part Second.]

Beyond Jordan.

[March.

yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God.

16. The law and the prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from *her* husband committeth adultery.

SEC. 4.—Luke xvi. 19-31.

*The Rich Man and Lazarus.*

9. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy

Part Second.]

Beyond Jordan.

[March.

lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

28. For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets ; let them hear them.

30. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## CHAPTER V.

## DISCOURSES AND PARABLES.

1. Offences, Repentance and Forgiveness. 2. Increase of Faith. 3. Coming of the Son of Man. 4. Importunate Widow.

## SEC. 1.—Luke xvii. 1-4.

*Offences, Repentance and Forgiveness.*

1. THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

## SEC. 2.—Luke xvii. 5-10.

*Increase of Faith.*

5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7. But which of you, having a servant ploughing or

Part Second.]

Beyond Jordan.

[March.

feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

SEC. 3.—Luke xvii. 20-37.

*Coming of the Son of Man.*

11. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

12. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

13. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

14. And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

15. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

16. But first must he suffer many things, and be rejected of this generation.

Part Second.]

Beyond Jordan.

[March.

17. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

18. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

19. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

20. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

21. Even thus shall it be in the day when the Son of man is revealed.

22. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

23. Remember Lot's wife.

24. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

25. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

26. Two *women* shall be grinding together; the one shall be taken, and the other left.

27. Two *men* shall be in the field; the one shall be taken, and the other left.

28. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

SEC. 4.—Luke xviii. 1-8.

*The Importunate Widow.*

29. And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint ;

30. Saying, There was in a city a judge, which feared not God, neither regarded man :

31. And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

32. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

33. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

34. And the Lord said, Hear what the unjust judge saith.

35. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

36. I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth ?

## CHAPTER VI.

## DISCOURSES AND INCIDENTS.

1. The Pharisee and the Publican. 2. Jesus Blesses Little Children.  
 3. The Rich Young Ruler. 4. The Danger of Riches. 5. The  
 Reward of Forsaking All for Christ.

## SEC. I.—Luke xviii. 9-14

*The Pharisee and the Publican.*

1. AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

2. Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

3. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

4. I fast twice in the week, I give tithes of all that I possess.

5. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

6. I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

## SEC. 2.—Matt. xix. 13-15 ; Mark x. 13-16 ; Luke xviii. 15-17.

*Jesus Blesses Little Children.*

7. 'Then there were brought unto him little children, that he should put *his* hands on them, and pray.\*

\* This is probably what was implied in his *touching* them.

Part Second.]

Beyond Jordan.

[March.

8. <sup>3</sup>But when *his* disciples saw *it*, they rebuked <sup>2</sup>those that brought *them*.

9. But when Jesus saw *it*, he was much displeased, [and] <sup>3</sup>called them, and said <sup>2</sup>unto them,

10. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

11. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall <sup>3</sup>in no wise enter therein.

12. <sup>2</sup>And he took them up in his arms, put *his* hands upon them, and blessed them, <sup>1</sup>and departed thence.

SEC. 3.—Matt. xix. 16–22; Mark x. 17–22; Luke xviii. 18–23.

### *The Rich Young Ruler.*

13. <sup>2</sup>And when he was gone forth into the way, <sup>1</sup>behold, <sup>2</sup>there came <sup>3</sup>a certain ruler <sup>2</sup>running, and kneeled to him, and asked him, <sup>3</sup>saying,

14. Good Master, what <sup>1</sup>good thing shall I do, that I may <sup>2</sup>inherit eternal life?

15. And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is* God.

16. <sup>1</sup>But if thou wilt enter into life, keep the commandments.

17. He saith unto him, Which? Jesus said, <sup>2</sup>Thou knowest the commandments:

18. <sup>1</sup>Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; <sup>2</sup>defraud not.

19. <sup>1</sup>Honor thy father and thy mother; and thou shalt love thy neighbor as thyself.

20. <sup>2</sup>And <sup>1</sup>the young man <sup>2</sup>answered and said unto him,

Part Second.]

Beyond Jordan.

[March.

Master, all these have I observed from my youth <sup>1</sup>up; what lack I yet?

21. <sup>3</sup>Now when Jesus heard these things, <sup>2</sup>beholding him, [he] loved him, and said unto him, <sup>3</sup>Yet lackest thou one thing:

22. <sup>1</sup>If thou wilt be perfect, <sup>2</sup>go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

23. <sup>1</sup>But when the young man heard that saying, <sup>3</sup>he was very sorrowful, <sup>2</sup>and went away grieved; for he had great possessions.

SEC. 4.—Matt. xix. 23-26; Mark x. 23-27; Luke xviii. 24-27.

*The Danger of Riches.*

24. <sup>3</sup>And when Jesus saw that he was very sorrowful, <sup>2</sup>he looked round about, and said unto his disciples:

25. <sup>1</sup>Verily I say unto you, <sup>2</sup>How hardly shall they that have riches enter into the kingdom of God!

26. And the disciples were astonished at his words.

27. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God!

28. <sup>1</sup>And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

29. <sup>2</sup>And <sup>1</sup>when his disciples heard *it*, they were exceedingly amazed,—<sup>2</sup>astonished out of measure,—saying among themselves, Who then can be saved?

30. And Jesus, looking upon them, saith <sup>1</sup>unto them, With men it is impossible; but not with God.

31. <sup>3</sup>The things which are impossible with men, are

possible with God; <sup>2</sup>for with God all things are possible.

SEC. 5.—Matt. xix. 27-30; Mark x. 28-31; Luke xviii. 28-30.

*The Reward of Forsaking All for Christ.*

32. <sup>1</sup>Then answered Peter, and <sup>2</sup>began to say unto him, <sup>1</sup>Behold, we have forsaken all, and followed thee: what shall we have therefore?

33. <sup>2</sup>And Jesus answered and said <sup>1</sup>unto them, Verily I say unto you, That ye which have followed me, in the Regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

34. And <sup>2</sup>verily I say unto you, There is no man that hath <sup>1</sup>forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, <sup>2</sup>and the gospel's [and] <sup>3</sup>the kingdom of God's sake:

35. <sup>2</sup>But he shall receive a hundred fold <sup>3</sup>more <sup>2</sup>now in this <sup>3</sup>present time, <sup>2</sup>houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come <sup>1</sup>shall inherit everlasting life.

36. But many *that are* first shall be last; and the last *shall be* first.

## CHAPTER VII.

## INSTRUCTIONS AND INCIDENTS.

1. The Laborers in the Vineyard. 2. Jesus Journeying toward Jerusalem, Foretells his Death again. 3. Ambition of James and John. 4. Ambition of the Mother. 5. Jesus Replies to the Sons. 6. Displeasure of the Rest of the Apostles.

SEC. I.—Matt. xx. 1-16.

*The Laborers in the Vineyard.*

1. FOR the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire laborers into his vineyard.

2. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their* hire, beginning from the last unto the first.

9. And when they came that *were hired* about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny.

11. And when they received *it*, they murmured against the goodman of the house,

12. Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said Friend, I do thee no wrong : didst not thou agree with me for a penny ?

14. Take *that* thine *is*, and go thy way : I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?

16. So the last shall be first, and the first last : for many be called, but few chosen.

SEC. 2.—Matt. xx. 17-19 ; Mark x. 32-34 ; Luke xviii. 31-34.

*Jesus Journeying toward Jerusalem, Foretells his Death again.*

17. <sup>2</sup>And they were in the way, going up to Jerusalem, and Jesus went before them ; and they were amazed ; and as they followed, they were afraid.

18. And he took again the twelve <sup>1</sup>disciples apart in the way, <sup>2</sup>and began to tell them what things should happen unto him.

19. <sup>1</sup>And [he] said unto them, Behold, we go up to Jerusalem ; <sup>3</sup>and all things that are written by the prophets concerning the Son of man shall be accomplished.

20. <sup>1</sup>And the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death.

21. And [they] shall deliver him to the Gentiles, to mock, and to scourge, and to crucify.

22. <sup>3</sup>And he shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again.

23. And they understood none of these things; and this saying was hid from them; neither knew they the things which were spoken.

SEC. 3.—Mark x. 35-37.

*Ambition of James and John.*

[I. *The Sons Apply for Themselves.*]

24. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

25. And he said unto them, What would ye that I should do for you?

26. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

SEC. 4.—Matt. xx. 20, 21.

*Ambition of the Mother.*

[II. *The Mother Applies for the Sons.*]

27. Then came to him the mother of Zebebee's children, with her sons, worshiping, and desiring a certain thing of him.

28. And he said unto her, What wilt thou?

Part Second.]

Beyond Jordan.

[March.

29. She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

SEC. 5.—Matt. xx. 22, 23; Mark x. 38-40.

*Jesus Replies to the Sons.*

30. <sup>2</sup>But Jesus <sup>1</sup>answered and said <sup>2</sup>unto them, Ye know not what ye ask.

31. <sup>1</sup>Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

32. <sup>2</sup>And they say unto him, <sup>1</sup>We are able; <sup>2</sup>We can.

33. And Jesus said unto them, Ye shall <sup>1</sup>indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.

34. But to sit on my right hand, and on my left hand, is not mine to give, but for whom it is prepared of <sup>1</sup>my Father.

SEC. 6.—Matt. xx. 24-28; Mark x. 41-45.

*Displeasure of the Rest of the Apostles.*

35. <sup>1</sup>And when the ten heard *it*, <sup>2</sup>they began to be much displeased with James and John, [and] <sup>1</sup>they were moved with indignation against the two brethren.

36. But Jesus called them, and said <sup>2</sup>unto them, Ye know <sup>1</sup>that the princes <sup>2</sup>which are accounted to rule over the Gentiles, exercise lordship over them; and the great ones exercise authority upon them.

37. But it shall not be so among you; but whosoever will be great among you, <sup>1</sup>let him be your minister.

38. <sup>2</sup>And whosoever of you will be the chiefest <sup>1</sup>among you, <sup>2</sup>shall be servant of all.

Part Second.]

Beyond Jordan.

[March.

39. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

NOTE.—There are serious difficulties in the way of combining the two narratives of the application of James and John for position and power; and perhaps we have decided upon the most natural and easy adjustment of the case. We are not at liberty to explain away the direct application of the mother; and we cannot overlook the direct application of the sons; for the two applications are very distinctly related in the two histories. The whole appears to have been contrived and decided upon beforehand; very indiscreetly and very unwisely, as we may justly suppose. First, the two brothers come to the Lord with their united petition; and, before he has time to make his reply, the mother comes with the same request in behalf of her sons, thinking, perhaps, that as two or three thus agree in asking the same thing, the Lord will not refuse it. Then he replies to them all at the same time, directing his answer, however, to the sons; for it will be noticed that he does not reply directly to the mother; the Lord considering the petition as not being the mother's, but the petition of the sons. It was not the application of the mother that the sons supplemented and urged, but the application of the sons that the mother reiterated and pressed upon the Lord.

## CHAPTER VIII.

## SCENES AT JERICHO.

1. Cure of Two Blind Men [General Statement].
2. Cure of Bartimeus [Particular Statement].
3. Visit to Zaccheus.
4. Parable of the Pounds.

SEC. I.—Matt. xx. 29-34.\*

*Cure of Two Blind Men.*

[I. *General Statement.*]

1. AND as they departed from Jericho, a great multitude followed him.

2. And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

3. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

4. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

5. They say unto him, Lord, that our eyes may be opened.

6. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

\* Note 1, end of chapter.

SEC. 2.—Mark x. 46–52 ; Luke xviii. 35–43.

*Cure of Bartimeus.*

[II. *Particular Statement.*]

7. <sup>2</sup>And they came to Jericho. <sup>3</sup>And it came to pass, that as he was come nigh unto Jericho [lit. as he was nigh],\* <sup>2</sup>as he went out of Jericho, with his disciples, and a great number of people :

8. <sup>3</sup>A certain blind man, <sup>2</sup>Bartimeus, the son of Timeus, sat by the highway side, begging.

9. <sup>3</sup>And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by.

10. <sup>2</sup>And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

11. And many <sup>3</sup>which went before rebuked him, [and] <sup>2</sup>charged him that he should hold his peace.

12. But he cried the more a great deal, *Thou* Son of David, have mercy on me.

13. And Jesus stood still, and commanded him to be called, [and] <sup>3</sup>to be brought unto him.

14. <sup>2</sup>And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

15. And he, casting away his garment, rose and came to Jesus.

16. <sup>3</sup>And when he was come near, <sup>2</sup>Jesus answered and said unto him, What wilt thou that I should do unto thee?

17. <sup>3</sup>And <sup>2</sup>the blind man said unto him, Lord, that I might receive my sight.

\* Note 2, end of chapter.

Part Second.]

Jericho.

[March.

18. And Jesus said unto him, <sup>3</sup>Receive thy sight; <sup>2</sup>go thy way; thy faith hath made thee whole.

19. And immediately he received his sight, and followed Jesus in the way, <sup>3</sup>glorifying God.

20. And all the people, when they saw *it*, gave praise unto God.

SEC. 3.—Luke xix. 1–10.

*Visit to Zaccheus.\**

21. And *Jesus* entered and passed through Jericho.

22. And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

23. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

24. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that *way*.

25. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

26. And he made haste, and came down, and received him joyfully.

27. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

28. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold.

29. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

\* Note 3, end of chapter.

Part Second.]

Jericho.

[March.

30. For the Son of man is come to seek and to save that which was lost.

SEC. 4.—Luke xix. 11-28.

*Parable of the Pounds.*

31. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

32. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

33. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

34. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

35. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

36. Then came the first, saying, Lord, thy pound hath gained ten pounds.

37. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

38. And the second came, saying, Lord, thy pound hath gained five pounds.

39. And he said likewise to him, Be thou also over five cities.

40. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin :

Part Second.]

Jericho.

[March.

41. For I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.

42. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

43. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

44. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

45. (And they said unto him; Lord, he hath ten pounds.)

46. For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

47. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

48. And when he had thus spoken, he went before, ascending up to Jerusalem.

NOTE 1.—As it is clearly impossible to blend the narrative of the cure of Bartimeus with the account of the cure of the two men, as given by Matthew ; and as it is possible that his cure was a separate occurrence, we give the two narratives separately : First, the brief general statement by Matthew of the cure of the two, one of whom was Bartimeus ; second, the more particular account of his cure by Mark and Luke.

NOTE 2.—The expression, “as he was come nigh,” is not required by the original, and hopelessly confuses the narrative. Hence we have ventured to include in brackets the true rendering, which effectually removes the difficulty in the way of harmonizing these narratives, as they are given in the common translation. Whitby renders the original thus : “When he was near to Jericho.” Wesley translated it, “And while he

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Part Second.]

Jericho.

[March.

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was nigh unto Jericho." Edwards says, "Was near to, or in the vicinity of Jericho." This is undoubtedly the true and only method of harmonizing the otherwise conflicting narratives.

NOTE 3.—This simply resumes the narrative of his progress and route toward Jerusalem, and traces his pathway through Jericho, without having the thread of the narrative interrupted by the account of the miracle.

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## PART THIRD.

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### SUMMARY.

*Time:* Four days: Friday evening, March 19, to Tuesday, March 23.

*Principal Places:* Bethany, Mount Olivet, Jerusalem.

*Principal Persons:* Jesus, Lazarus, Martha, Mary, Judas, Apostles, Multitude, Pharisees, Priests, Sadducees, Lawyer, Scribes, Greeks, Poor Widow.

*Principal Scenes and Subjects:*

CHAP. I.—THE FEAST AT BETHANY. 1. The Jews inquire for Jesus. 2. Jesus Anointed at Bethany. 3. Murmuring of the Disciples. 4. Commendation of Mary. 5. Lazarus in Danger.

CHAP. II.—CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM. 1. The Colt Procured for Jesus. 2. The People Come Out to Meet Him. 3. The Pharisees Offended. 4. Jesus Weeping over Jerusalem. 5. Jesus Enters the Temple.

CHAP. III.—SCENES IN AND ABOUT JERUSALEM. 1. The Barren Fig Tree. 2. Clearing the Temple. 3. Custom and Effect of Christ's Teaching. 4. Discourse from the Fig Tree.

CHAP. IV.—DISPUTATIONS AND PARABLES. 1. Dispute about Christ's Authority. 2. Parable of the Two Sons. 3. Parable of the Wicked Husbandmen. 4. Christ's Custom in Teaching.

CHAP. V.—SCENES IN THE TEMPLE. 1. Parable of the Royal Marriage. 2. Snare of the Pharisees. 3. Snare of the Sadducees.

CHAP. VI.—CHRIST'S ENEMIES CONFOUNDED. 1. Snare of the Lawyer. 2. The Pharisees Confounded. 3. The Scribes and Pharisees exposed.

Part Third.]

Summary.

[March.

CHAP. VII.—ADMONITIONS AND REPROOFS. 1. Warnings against Ostentation and Pride. 2. The Scribes and Pharisees Denounced. 3. Jerusalem's Wickedness and Doom.

CHAP. VIII.—SCENES IN THE TEMPLE. 1. The Widow's Mite. 2. The Greeks Inquire for Jesus. 3. The Voice from Heaven. 4. Forebodings of Crucifixion. 5. Unbelief of the Jews. 6. Jesus Explains his Mission.

## CHAPTER I.

## THE FEAST AT BETHANY.

1. The Jews Inquire for Jesus. 2. Jesus Anointed at Bethany. 3. Murmuring of the Disciples. 4. Commendation of Mary. 5. The Life of Lazarus Threatened.

SEC. 1.—John xi. 55-57.

*The Jews Inquire for Jesus.*

1. AND the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

2. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

3. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

SEC. 2.—Matt. xxvi. 6, 7; Mark xiv. 3; John xii. 1-3.

*Jesus Anointed at Bethany.\**

4. 'Then Jesus, six days before the passover, came to

\* See note, Part V., end of Chap. I.

The Passover beginning on Thursday evening, counting backward six days, we come to Friday evening, the beginning of the Jewish Sabbath. As Jesus was a strict observer of the Sabbath, he would not unnecessarily travel on that day. We may suppose, therefore, that he

Part Third.]

Bethany.

[March 19, 20.]

Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

5. <sup>1</sup>Now when Jesus was in Bethany, <sup>2</sup>being <sup>1</sup>in the house of Simon the leper, <sup>4</sup>there they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.

6. <sup>2</sup>As he sat at meat, <sup>1</sup>there came unto him a woman [named] <sup>4</sup>Mary, <sup>1</sup>having an alabaster box [with] <sup>4</sup>a pound of <sup>1</sup>very precious ointment of spikenard, <sup>4</sup>very costly:

7. <sup>2</sup>And she brake the box, and poured it on his head, as he sat, <sup>4</sup>and [also] anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

SEC. 3.—Matt. xxvi. 8, 9; Mark xiv. 4, 5; John xii. 4-6.

*Murmuring of the Disciples.*

8. <sup>1</sup>But when his disciples saw it, <sup>2</sup>there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

came to Bethany before sunset, and that he spent the Sabbath quietly with his particular friends there.

As the Sabbath ended on Saturday, at sunset, the feast must have been on Saturday evening. It could not have been earlier, without trenching on Sabbath-time; it could not have been later, because "on the next day"—which was Palm Sunday—he set out on his triumphant entry into Jerusalem. These calculations suppose, of course, that the time of the feast, as it appears from the narrative of John, was previous to the triumph, and not according to the appearance of the records of Matthew and Mark. After giving much time to this perplexing question, and after long hesitation and several changes of opinion, we finally—but with some misgivings—fix upon the narrative of John, as settling this doubtful question of time. This conclusion is not without its embarrassments: but they appear a little less than those that beset the opposite.

Part Third.]

Bethany.

[March 20.]

9. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

10. <sup>4</sup>Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?

11. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

SEC. 4.—Matt. xxvi. 10–13; Mark xiv. 6–9; John xii. 7, 8.

*Commendation of Mary.*

12. <sup>1</sup>When Jesus understood it, he said unto them, Why trouble ye the woman? <sup>2</sup>Let her alone; <sup>1</sup>for she hath wrought a good work upon me.

13. For ye have the poor always with you; <sup>2</sup>and whensoever ye will, ye may do them good; <sup>1</sup>but me ye have not always.

14. <sup>2</sup>She hath done what she could: <sup>4</sup>against the day of my burial hath she kept this.

15. <sup>1</sup>For in that she hath poured this ointment on my body, she did it for my burial,

16. <sup>2</sup>She is come aforehand to anoint my body to the burying.

17. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, <sup>1</sup>there shall also this that this woman hath done be <sup>2</sup>spoken of for a memorial of her.\*

\* This is perhaps as perfect a harmony of the several narratives of the anointing as the case admits. It differs slightly from all that we

Part Third.]

Bethany.

[March 20.

SEC. 5.—John 12. 9-11.

*The Life of Lazarus Threatened.*

18. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

19. But the chief priests consulted that they might put Lazarus also to death;

20. Because that by reason of him many of the Jews went away, and believed on Jesus.

have examined; and perhaps the *careful* reader will award to it some little superiority in respect to completeness and smoothness of composition.

NOTE.—Following the chronology of *Jarvis* at this point (and hereafter, until the ascension), Jesus came to Bethany on *Friday evening, March 19*. The feast and the anointing occurred *Saturday evening, March 20*. The next day, usually called "PALM SUNDAY," was the *21st of March, the 10th of Nisan*, and therefore [Exodus xii. 2] the very day on which the Paschal lambs were taken into Jerusalem. The coincidence was remarkable; and yet it was just what might have been expected, when the subject of Christ's fulfillment of the Levitical types was duly considered. Jesus was the "Lamb of God," not simply to be offered in sacrifice, but also to be "Our Passover." Hence it was necessary that he should be conducted into the temple on the 10th of Nisan.

Part Third.]

Mount Olivet. [Palm Sunday, March 21.

## CHAPTER II.

## CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM.

1. The Colt Procured for Jesus to Ride. 2. The People come out to Meet Him with Acclamations. 3. The Pharisees Offended and Alarmed. 4. Jesus Weeping over Jerusalem. 5. Jesus Enters the Temple.

SEC. I.—Matt. xxi. 1-7; Mark xi. 1-7; Luke xix. 29-35; John xii. 12-16.

*The Colt Procured for Jesus to Ride.*

1. <sup>3</sup>AND it came to pass, <sup>4</sup>on the next day, <sup>1</sup>when they drew nigh unto Jerusalem, and were come to Bethphage <sup>2</sup>and Bethany, at the mount of Olives :

2. <sup>1</sup>Then sent Jesus <sup>2</sup>forth two of his disciples, and saith unto them, Go your way into the village over against you ; <sup>1</sup>and straightway, <sup>2</sup>as soon as ye be entered into it, ye shall find <sup>1</sup>an ass tied, and a colt <sup>2</sup>tied <sup>1</sup>with her, <sup>3</sup>whereon yet never man sat. Loose him, and bring *him* <sup>1</sup>unto me.

3. And if any man say aught unto you, [or] <sup>3</sup>if any man ask you, Why do ye loose *him* ? thus shall ye say unto him, Because the Lord hath need of him ; <sup>2</sup>and straightway he will send him hither.

4. <sup>1</sup>And the disciples <sup>3</sup>that were sent went their way, and found <sup>2</sup>the colt tied by the door without, in a place where two ways met, <sup>3</sup>even as he had said unto them ; <sup>2</sup>and they loosed him, <sup>1</sup>as Jesus commanded them.

5. <sup>3</sup>And as they were loosing the colt, <sup>2</sup>certain of them that stood there, [being] <sup>3</sup>the owners thereof, said unto them, <sup>2</sup>What do ye ? <sup>3</sup>Why loose ye the colt ?

6. <sup>2</sup>And they said unto them, even as Jesus had com-

Part Third.]

Mount Olivet. [Palm Sunday, March 21.

manded, <sup>3</sup>The Lord hath need of him. <sup>2</sup>And they let them go.

7. <sup>2</sup>And they brought <sup>1</sup>the ass and the colt <sup>2</sup>to Jesus, <sup>1</sup>and put on them their clothes. <sup>3</sup>And [having] cast their garments upon the colt, they sat Jesus thereon.\*

8. <sup>1</sup>All this was done, that it might be fulfilled which was spoken by the Prophet, <sup>4</sup>as it is written, <sup>1</sup>Tell ye the daughter of Zion, <sup>4</sup>Fear not, daughter of Zion: behold, thy king cometh <sup>1</sup>unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

9. <sup>4</sup>These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

SEC. 2.—Matt. xxi. 8, 9; Mark xi. 8-10; Luke xix. 36-38; John xii. 12, 13, 17, 18.

*The People come out to Meet Him with Acclamations.*

10. <sup>4</sup>Much people [therefore], that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.

11. And cried, Hosanna! Blessed *is* the King of Israel, that cometh in the name of the Lord!

12. <sup>3</sup>And as they went, <sup>1</sup>a very great multitude spread their garments in the way; and others cut down branches from the trees, and strewed in the way.

13. <sup>3</sup>And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; Saying:

\* Note 1, end of chapter.

Part Third.]

Mount Olivet. [Palm Sunday, March 21.

14. Blessed *be* the king that cometh in the name of the Lord! Peace in heaven, and glory in the highest!

15. <sup>1</sup>And the multitudes that went before, and <sup>2</sup>they that followed, cried, saying, <sup>1</sup>Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord! Hosanna in the highest!

16. <sup>2</sup>Blessed *be* the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!

17. <sup>4</sup>The people therefore that were with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18. For this cause the people met him; for they had heard that he had done this miracle.\*

SEC. 3.—Luke xix. 39, 40; John xii. 19.

*The Pharisees Offended and Alarmed.*

19. <sup>3</sup>And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

20. And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.

21. <sup>4</sup>The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

SEC. 4.—Luke xix. 41-44.

*Jesus Weeping over Jerusalem.*

22. And when he was come near, he beheld the city, and wept over it,

23. Saying, If thou hadst known, even thou, at least

\* Note 2, end of chapter.

Part Third.]

Jerusalem.

[Palm Sunday, March 21.]

in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes.

24. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

25. And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

SEC. 5.—Matt. xxi. 10-17 ; Mark xi. 11.

*Jesus Enters the Temple.*

26. <sup>1</sup>And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

27. And the multitude said, This is Jesus the Prophet, of Nazareth of Galilee.

28. <sup>2</sup>And Jesus entered into Jerusalem, and into the Temple. <sup>1</sup>And the blind and the lame came to him in the Temple, and he healed them.

29. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say ?

30. And Jesus saith unto them, Yea : have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise ?

31. <sup>2</sup>And when he had looked round about upon all things, and now the eventide was come, <sup>1</sup>he left them, and went out of the city into Bethany, <sup>2</sup>with the twelve, <sup>1</sup>and he lodged there.

NOTE 1.—Not knowing, perhaps, which one Christ preferred. And the

Part Third.]

Bethany—Jerusalem.

[Monday, March 22.

excited multitude, seeing both the animals brought to him, cast their garments on both. But when he indicated his preference for the colt, they cast their garments on the colt, and thus prepared him for the Master to use in his triumph.

NOTE 2.—All these expressions were used, and probably were many times repeated, by different portions of the enraptured multitude during the progress of the triumphal march. One evangelist more particularly noticed or remembered one form of acclamation—another, another form. It is only by combining the whole together, as herein presented, that we can bring before us, in proper order, all that the Lord has caused to be written for our information. It belongs not to the mere harmonist, but to the expositor, to give the proper import of these various expressions, and the probable impressions of the enthusiastic disciples when they beheld their Master thus, according to ancient prophecy, approaching Jerusalem in triumph, after performing such stupendous miracles as he had wrought in that vicinity and in other places.

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## CHAPTER III.

### SCENES IN AND ABOUT JERUSALEM.

1. The Barren Fig Tree. 2. Clearing the Temple. 3. Custom and Effect of Christ's Teaching. 4. Discourse from the Fig Tree.

SEC. I.—Matt xxi. 18, 19; Mark xi. 12-14.

#### *The Barren Fig Tree.*

1. <sup>1</sup>Now <sup>2</sup>on the morrow, <sup>1</sup>in the morning, <sup>2</sup>when they were come from Bethany, <sup>1</sup>as he returned into the city, <sup>2</sup>he was hungry.

2. <sup>1</sup>And when he saw a fig tree <sup>2</sup>afar off <sup>1</sup>in the way, <sup>2</sup>having leaves, <sup>1</sup>he came to it, <sup>2</sup>if haply he might find anything thereon.

Part Third.]

Bethany—Jerusalem.

[Monday, March 22.]

3. And when he came to it, he found nothing <sup>1</sup>thereon but leaves only; <sup>2</sup>for the time of figs was not *yet*.

4. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever! <sup>1</sup>Let no fruit grow on thee henceforward for ever!

5. <sup>2</sup>And his disciples heard it. <sup>1</sup>And presently the fig tree withered away.

SEC. 2.—Matt. xxi. 12, 13; Mark xi. 15-17; Luke xix. 45, 46.

*Clearing the Temple.\**

6. <sup>2</sup>And they come to Jerusalem; <sup>1</sup>and Jesus went into the Temple of God, and <sup>3</sup>began to cast out <sup>1</sup>all them that sold and bought in the Temple.

7. And [he] <sup>1</sup>overthrew the tables of the money-changers, and the seats of them that sold doves, <sup>2</sup>and would not suffer that any man should carry *any* vessel through the Temple.

8. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves.

SEC. 3.—Mark xi. 18, 19; Luke xix. 47, 48.

*Custom and Effect of Christ's Teaching.*

9. <sup>3</sup>And he taught daily in the Temple. But the chief priests and scribes, and the chief of the people, <sup>2</sup>heard *it*, and sought how they might destroy him, <sup>3</sup>and could not find what they might do.

10. <sup>2</sup>For they feared him, because all the people were astonished at his doctrine; <sup>3</sup>for all the people were very attentive to hear him.

\* Note 1, end of chapter.

Part Third.]

Bethany—Jerusalem.

[Tuesday, March 23.]

11. <sup>2</sup>And when even was come, he went out of the city.\*

SEC. 4.—Matt. xxi. 20-22; Mark xi. 20-26.

*Discourse from the Fig Tree.* [Tuesday.]

12. <sup>2</sup>And in the morning, as they passed by, they saw the fig tree dried up from the roots.

13. And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

14. <sup>1</sup>And when the disciples saw *it*, they marveled, saying, How soon is the fig tree withered away!

15. <sup>2</sup>And Jesus answering, saith unto them, Have faith in God.

16. For verily I say unto you, <sup>1</sup>If ye have faith, and doubt not, ye shall not only do this to the fig tree, but <sup>2</sup>whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea:

17. And shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, <sup>1</sup>it shall be done; <sup>2</sup>he shall have whatsoever he saith.

18. Therefore I say unto you, Whatsoever things ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

19. <sup>1</sup>And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

20. <sup>2</sup>And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

21. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

NOTE I.—This cleansing of the Temple must not be confounded with

\* Note 2, end of chapter.

Part Third.]

Jerusalem.

[Tuesday, March 23.

the similar occurrence recorded in John ii. 13. Both at the beginning and at the conclusion of our Lord's public ministry, he found the same occasion for manifesting his zeal for the honor and purity of his Father's house of prayer.

NOTE 2.—This statement, perhaps, was not intended to be applied to the transactions of that day exclusively, or to any other day in particular; but was designed to state the general fact, that during those days of our Lord's daily visitations to the Temple, his custom was not to remain in the city during the night, but to retire to more private lodgings in the vicinity. Bethany appears to have been his usual resort.

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## CHAPTER IV.

### DISPUTATIONS AND PARABLES.

1. Dispute about Christ's Authority. 2. Parable of the Two Sons.
3. Parable of the Wicked Husbandmen. 4. Christ's Custom in Teaching.

SEC. I.—Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8.

#### *Dispute about Christ's Authority.*

1. <sup>2</sup>AND they came again to Jerusalem. <sup>3</sup>And it came to pass, on one of those days, <sup>1</sup>when he was come into the Temple, <sup>3</sup>as he taught the people in the Temple, and preached the gospel:

2. The chief priests and the scribes, <sup>1</sup>and the elders of the people came unto him, <sup>2</sup>as he was walking in the Temple, <sup>3</sup>and spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority?

3. And Jesus answered and said unto them, I will also

Part Third.]

Jerusalem.

[Tuesday, March 23.

ask of you one question, <sup>1</sup>which if ye <sup>2</sup>answer <sup>1</sup>and tell me, I in likewise will tell you by what authority I do these things.

4. The baptism of John—whence was it? <sup>3</sup>Was it from heaven, or of men? <sup>2</sup>Answer me.

5. And they reasoned with themselves, saying, If we shall say, From heaven, he will say <sup>1</sup>unto us, Why did ye not then believe him?

6. But if we say, Of men, we fear the people: <sup>3</sup>all the people will stone us; for they be <sup>1</sup>all <sup>3</sup>persuaded that John was a prophet <sup>2</sup>indeed.

7. And they answered and said unto Jesus, We cannot tell <sup>3</sup>whence.

8. <sup>2</sup>And Jesus answering, said unto them, Neither do I tell you by what authority I do these things.

SEC. 2—Matt. xxi. 28–32; Mark xii. 1 (in part).

*Parable of the Two Sons.*

9. <sup>2</sup>And he began to speak unto them by parables: <sup>1</sup>But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

10. He answered and said, I will not; but afterward he repented, and went.

11. And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

12. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

13. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the

Part Third.]

Jerusalem.

[Tuesday, March 23.

harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

SEC. 3.—Matt. xxi. 33-46; Mark xii. 1-12; Luke xx. 9-19.

*Parable of the Wicked Husbandmen.*

14. <sup>3</sup>Then began he to speak to the people this parable [saying], <sup>1</sup>Hear another parable:

15. There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country <sup>3</sup>for a long time.

16. <sup>2</sup>And at the season, <sup>1</sup>when the time of the fruit drew near, <sup>2</sup>he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

17. <sup>3</sup>But the husbandmen <sup>2</sup>caught and beat him, and sent *him* away empty.

18. And again he sent unto them another servant, <sup>3</sup>and they beat him also; <sup>2</sup>and at him they cast stones, and wounded *him* in the head, <sup>3</sup>and entreated *him* shamefully, and sent *him* away empty.

19. <sup>2</sup>And again he sent another—<sup>3</sup>a third; and they wounded *him* also, <sup>2</sup>and killed him, <sup>3</sup>and cast him out.

20. <sup>1</sup>Again he sent other servants, more than the first; and they did unto them likewise; <sup>2</sup>beating some, and killing some.

21. <sup>3</sup>Then said the lord of the vineyard, What shall I do? I will send my beloved son. It may be they will reverence *him* when they see him.

22. <sup>2</sup>Having yet therefore one son—his well-beloved—<sup>1</sup>he sent unto them his son, last of all, saying, They will reverence my son.

23. But when the husbandmen saw the son, <sup>3</sup>they rea-

Part Third.]

Jerusalem.

[Tuesday, March 23.

soned among themselves, saying, This is the heir : come, let us kill him, <sup>1</sup>and let us seize on his inheritance, <sup>2</sup>and the inheritance shall be ours.

24. <sup>3</sup>So they <sup>1</sup>caught him, <sup>3</sup>and cast him out of the vineyard, and killed him.

25. <sup>1</sup>When the lord therefore of the vineyard cometh, what will he do unto these husbandmen ?

26. They say unto him, <sup>2</sup>He will come, and <sup>1</sup>he will miserably destroy those wicked husbandmen ; and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season.

27. <sup>3</sup>And when they heard it, they said, God forbid.

28. And Jesus beheld them, and said <sup>1</sup>unto them, <sup>3</sup>What is this then that is written ?

29. <sup>1</sup>Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner ; this is the Lord's doing, and it is marvelous in our eyes ?

30. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

31. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

32. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

33. <sup>1</sup>But when <sup>3</sup>the chief priests and scribes the same hour sought to lay hands on him, they feared the people ; because they took him for a prophet. <sup>2</sup>And they left him, and went their way.

Part Third.]

Jerusalem.

[Tuesday, March 23.

SEC. 4.—Luke xxi. 37, 38.

*Christ's Custom in Teaching.*

34. And in the day-time he was teaching in the Temple ; and at night he went out, and abode in the mount that is called *the mount* of Olives.

35. And all the people came early in the morning to him in the Temple, for to hear him.

NOTE.—These last verses from Luke merely state the custom of our Lord during his labors at Jerusalem. They do not indicate the close of any particular day, or the commencement of any one in particular ; but what occurred from day to day. He did not choose to remain in the city during the night, but retired, probably to Bethany, or to some other village, or residence of his friends, on the slopes of Mount Olivet.

## CHAPTER V.

## SCENES IN THE TEMPLE.

- I. Parable of the Royal Marriage. 2. Snare of the Pharisees. 3. Snare of the Sadducees.

SEC. I.—Matt. xxii. 1-14.

*Parable of the Royal Marriage.*

1. AND Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding : and they would not come.

Part Third.]

Jerusalem.

[Tuesday, March 23.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few *are* chosen.

SEC. 2.—Matt xxii. 15-22; Mark xii. 13-17; Luke xx. 20-26.

*Snare of the Pharisees.*

15. 'Then went the Pharisees, and took counsel how they might entangle him in his talk.

Part Third.]

Jerusalem.

[Tuesday, March 23.]

16. <sup>3</sup>And they watched *him*, <sup>2</sup>and sent out unto him certain of the Pharisees—<sup>1</sup>their disciples—with the Herodians [as] <sup>3</sup>spies, which should feign themselves just men, that they might take hold of his words ; that so they might deliver him unto the power and authority of the governor.

17. <sup>2</sup>And when they were come, <sup>3</sup>they asked him, saying, Master, <sup>1</sup>we know that thou art true ; <sup>3</sup>that thou sayest and teachest rightly, <sup>2</sup>and carest for no man ; for thou regardest not the person of men, but teachest the way of God in truth.

18. <sup>1</sup>Tell us, therefore, what thinkest thou : Is it lawful <sup>3</sup>for us to give tribute to Cæsar or not ? <sup>2</sup>Shall we give, or shall we not give ?

19. <sup>1</sup>But Jesus perceived their wickedness, [and] <sup>2</sup>knowing their hypocrisy [and] <sup>3</sup>craftiness, said unto them, Why tempt ye me, *ye hypocrites* ?

20. <sup>1</sup>Show me the tribute-money : <sup>2</sup>bring me a penny, that I may see it. <sup>1</sup>And they brought unto him a penny.

21. And he saith unto them, Whose *is* this image and superscription ? <sup>2</sup>And they said unto him, Cæsar's.

22. And Jesus answering, said unto them, Render <sup>1</sup>therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

23. <sup>3</sup>And they could not take hold of his words before the people ; and <sup>1</sup>when they had heard, they marveled <sup>3</sup>at his answer, and held their peace, <sup>1</sup>and left him, and went their way.

SEC. 3.—Matt. xxii. 23-33 ; Mark xii. 18-27 ; Luke xx. 27-40.

*Snare of the Sadducees.*

24. <sup>1</sup>The same day came to him <sup>3</sup>certain of the Sadducees, which deny that there is any resurrection.

Part Third.]

Jerusalem.

[Tuesday, March 23.]

25. And they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, <sup>2</sup>and leave *his* wife, and leave no children, that his brother should <sup>1</sup>marry his wife, and raise up seed unto his brother.

26. Now there were with us seven brethren: and the first, when he had married a wife, deceased; <sup>3</sup>and died without children, [and] <sup>1</sup>left his wife unto his brother.

27. <sup>3</sup>And the second <sup>1</sup>likewise <sup>3</sup>took her to wife, and he died childless. And the third <sup>2</sup>likewise <sup>3</sup>took her; and in like manner the seven also <sup>2</sup>had her.

28. <sup>3</sup>And they left no children, and died. <sup>1</sup>And last of all the woman died also.

29. <sup>2</sup>In the resurrection, therefore, when they shall rise, whose wife shall she be of <sup>1</sup>the seven? <sup>2</sup>for the seven had her to wife.

30. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

31. <sup>3</sup>The children of this world marry, and are given in marriage. But they which be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

32. <sup>2</sup>For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels of God in heaven.

33. <sup>3</sup>Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.

34. <sup>1</sup>But as touching the resurrection of the dead, <sup>2</sup>that they <sup>3</sup>are raised, even Moses showed at the bush, when he

Part Third.]

Jerusalem.

[Tuesday, March 23.

calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

35. <sup>2</sup>Have ye not read in the book of Moses <sup>1</sup>that which was spoken unto you by God—<sup>2</sup>how in the bush God spake unto him, saying, <sup>1</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob?

36. <sup>3</sup>For <sup>1</sup>God is not the God of the dead, <sup>2</sup>but the God of the living; <sup>3</sup>for all live unto him. <sup>2</sup>Ye therefore do greatly err.

37. <sup>1</sup>And when the multitude heard, they were astonished at his doctrine.

38. <sup>3</sup>Then certain of scribes answering, said, Master, thou hast well said. And after that they durst not ask him any.

## CHAPTER VI.

### CHRIST'S ENEMIES CONFOUNDED.

I. Snare of the Lawyer. 2. The Pharisees Confounded. 3. The Scribes and Pharisees Exposed.

SEC. I.—Matt. xxii. 34-40; Mark xii. 28-34.

#### *Snare of the Lawyer.*

1. <sup>1</sup>BUT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

2. <sup>2</sup>And one of the scribes, [<sup>1</sup>being] a lawyer, came, and having heard them reasoning together, and perceiving that [Jesus] had answered them well, asked him, <sup>1</sup>tempting him, and saying:

Part Third.]

Jerusalem.

[Tuesday, March 23.

3. Master, which is the <sup>2</sup>first <sup>1</sup>great commandment <sup>2</sup>of all <sup>1</sup>in the law?

4. <sup>2</sup>And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; the Lord our God is one Lord.

5. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

6. <sup>1</sup>This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. <sup>2</sup>There is no other commandment greater than these.

7. <sup>1</sup>On these two commandments hang all the law and the prophets.

8. <sup>2</sup>And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he.

9. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.

10. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him.

SEC. 2.—Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44.

*The Pharisees Confounded.*

11. <sup>1</sup>While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Son is he?

12. They say unto him, *The Son of David.*

Part Third.]

Jerusalem.

[Tuesday, March 23.

13. <sup>2</sup>And Jesus answered and said unto them, while he taught in the Temple, How say the scribes that Christ is the Son of David?

14. For David himself saith by the Holy Ghost, <sup>3</sup>in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

15. David therefore <sup>2</sup>himself calleth him Lord. <sup>1</sup>If David then call him Lord, <sup>3</sup>how is he then his son?

16. And no man was able to answer him a word. Neither durst any from that day forth ask him any more.

17. <sup>2</sup>And the common people heard him gladly.

SEC. 3.—Mark xii. 38-40; Luke xx. 45-47.

*The Scribes and Pharisees Exposed.*

18. <sup>3</sup>Then in the audience of all the people, he said unto his disciples <sup>2</sup>in his doctrine :

19. <sup>3</sup>Beware of the scribes, which desire to walk in long robes, and love greetings in the market-places, and the highest seats in the synagogues, and the chief rooms at feasts :

20. Which devour widows' houses, and for a show make long prayers. The same shall receive greater damnation.

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## CHAPTER VII.

## ADMONITIONS AND REPROOFS.

1. The People Warned against Ostentation and Pride. 2. The Scribes and Pharisees Denounced. 3. Jerusalem's Wickedness and Doom.

## SEC. I.—Matt. xxiii. 1-12.

*The People Warned against Ostentation and Pride.*

1. THEN spake Jesus to the multitude, and to his disciples,

2. Saying, The scribes and the Pharisees sit in Moses' seat :

3. All therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers.

5. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be ye not called Rabbi : for one is your Master, *even* Christ ; and all ye are brethren.

9. And call no *man* your father upon the earth : for one is your Father, which is in heaven.

Part Third.]

Jerusalem.

[Tuesday, March 23.

10. Neither be ye called masters : for one is your Master, *even* Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

SEC. 2.—Matt. xxiii. 13-33.

*The Scribes and Pharisees Denounced.*

13. But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation.

15. Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the Temple, it is nothing ; but whosoever shall swear by the gold of the Temple, he is a debtor !

17. *Ye* fools and blind : for whether is greater, the gold, or the Temple that sanctifieth the gold ?

18. And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty.

19. *Ye* fools and blind : for whether *is* greater, the gift, or the altar that sanctifieth the gift ?

Part Third.]

Jerusalem.

[Tuesday, March 23.

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. *Ye* blind guides, which strain at a gnat, and swallow a camel.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Part Third.]

Jerusalem.

[Tuesday, March 23.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32. Fill ye up then the measure of your fathers.

33. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

SEC. 3.—Matt. xxiii. 34—39.

*Jerusalem's Wickedness and Doom.*

34. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

## CHAPTER VIII.

## SCENES IN THE TEMPLE.

1. The Widow's Mite. 2. The Greeks Inquire for Jesus. 3. The Voice from Heaven. 4. Forebodings of Crucifixion. 5. Unbelief of the Jews. 6. Jesus Explains his Mission.

SEC. 1.—Mark xii. 41-44; Luke xxi. 1-4.

*The Widow's Mite.*

1. <sup>2</sup>AND Jesus sat over against the treasury; <sup>3</sup>and he looked up, <sup>2</sup>and beheld how the <sup>3</sup>rich <sup>2</sup>people cast <sup>3</sup>their gifts [of] <sup>2</sup>money into the treasury. And many that were rich cast in much.

2. And there came <sup>3</sup>also a certain poor widow; and he saw [her] casting in two mites, <sup>2</sup>which make a farthing.

3. And he called his disciples, and saith unto them, Verily I say unto you, <sup>3</sup>of a truth, that this poor widow hath cast in more than they all <sup>2</sup>which have cast into the treasury.

4. <sup>3</sup>For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in <sup>2</sup>all that she had, *even* all her living.

SEC. 2.—John xii. 20-26.

*The Greeks Inquire for Jesus.*

5. And there were certain Greeks among them that came up to worship at the feast:

6. The same came therefore to Philip, which was of Berthsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Part Third.]

Jerusalem.

[Tuesday, March 23.

7. Philip cometh and telleth Andrew : and again Andrew and Philip tell Jesus.

8. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

9. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

10. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal.

11. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will *my* Father honor.

SEC. 3.—John xii. 27-30.

*The Voice from Heaven.*

12. Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.

13. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

14. The people therefore that stood by, and heard *it*, said that it thundered : others said, An angel spake to him.

15. Jesus answered and said, This voice came not because of me, but for your sakes.

SEC. 4.—John xii. 31-36.

*Forebodings of Crucifixion.*

16. Now is the judgment of this world : now shall the prince of this world be cast out.

Part Third.]

Jerusalem.

[Tuesday, March 23.]

17. And I, if I be lifted up from the earth, will draw all *men* unto me.

18. This he said, signifying what death he should die.

19. The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up? who is this Son of man?

20. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.

21. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

SEC. 5.—John xii. 37-43.

*Unbelief of the Jews.*

22. But though he had done so many miracles before them, yet they believed not on him :

23. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

24. Therefore they could not believe, because that Esaias said again,

25. He hath blinded their eyes, and hardened their heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

26. These things said Esaias, when he saw his glory, and spake of him.

27. Nevertheless among the chief rulers also many be-

Part Third.]

Jerusalem.

[Tuesday, March 23.

lied on him ; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue :

28. For they loved the praise of men more than the praise of God.

SEC. 6.—John xii. 44-50.

*Jesus Explains his Mission.*

29. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

30. And he that seeth me seeth him that sent me.

31. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

32. And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world.

33. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.

34. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

35. And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak.

NOTE.—Just where and when our Lord uttered the words of this last section, we are not able to ascertain. To take the passage out of its connections in the Gospel of John, to place it in other connections, is merely conjectural. It seems best, therefore, to retain it in the same connections in which we find it. Our Lord was seldom alone, and seldom without others besides the Twelve. To the Twelve, or to some of the many groups who thronged about him, he thus explained his mission.

## PART FOURTH.

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### SUMMARY.

*Time:* Tuesday evening of Passion Week, March 23.

*Principal Places:* Jerusalem, Mount Olivet.

*Principal Persons:* Jesus, Peter, James, John, Andrew.

*Principal Scenes and Subjects:*

CHAP. I.—OUR LORD'S GREAT PROPHECY (*Part First*).—GENERAL THEMES: *Jewish and Roman War; Afflictions of the Church.* 1. Destruction of the Temple. 2. Questions to which our Lord Replied. 3. Beginning of Sorrows. 4. Persecution of the Church. 5. Divine Assistance. 6. Domestic Treachery and Distress. 7. General Spread of the Gospel. 8. Siege of Jerusalem, and Directions how to Escape. 9. Unparalleled Distress. 10. Contrast Between False Christs and the True: Captivity and Downtreading of Jerusalem.

CHAP. II.—OUR LORD'S GREAT PROPHECY (*Part Second*).—GENERAL THEME: *The Coming of Christ.* 1. Signs that Precede the Advent. 2. The Advent and Gathering of the Elect. 3. Illustration of the Fig Tree. 4. Illustration of the Flood. 5. Illustration of the Returning Master. 6. Illustration of the Thief. 7. Illustration of the Servant. 8. Illustration of the Snare.

CHAP. III.—OUR LORD'S GREAT PROPHECY (*Part Third*).—GENERAL THEME: *Scenes at the Coming of Christ.* 1. The Virgins and their Lamps. 2. The Servants and their Talents. 3. The Judgment at the Coming of Christ.

## CHAPTER I.

## OUR LORD'S GREAT PROPHECY.

*(Part First.)*

GENERAL THEMES: *Jewish and Roman War; Afflictions of the Church.*—

1. Destruction of the Temple. 2. Questions to which our Lord Replied. 3. The Beginning of Sorrows. 4. Persecution of the Church. 5. Divine Assistance. 6. Domestic Treachery and Distress. 7. General Spread of the Gospel. 8. Siege of Jerusalem, and Directions how to Escape. 9. Unparalleled Distress. 10. Contrast between False Christs and the True; Captivity and Downtreading of Jerusalem.

SEC. I.—Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.

*Destruction of the Temple.\**

1. <sup>1</sup>AND Jesus went out, and departed from the Temple.

2. <sup>2</sup>And as he went out from the Temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings!

3. And Jesus answering, said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

4. <sup>1</sup>And his disciples came to him, for to show him the buildings of the Temple.

5. <sup>3</sup>And as some spake of the Temple, how it was adorned with goodly stones and gifts, he said <sup>1</sup>unto them, See ye not all these things?

6. Verily I say unto you, <sup>3</sup>*As for* these things which ye behold, the days will come in which there shall not be left <sup>1</sup>here one stone upon another, that shall not be thrown down.

\* Note 1, at end of chapter.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

SEC. 2.—Matt. xxiv. 3-5 ; Mark xiii. 3-6 ; Luke xxi. 7, 8.

*Questions to which our Lord Replied.*

7. <sup>1</sup>And as he sat upon the mount of Olives, <sup>2</sup>over against the Temple, <sup>1</sup>the disciples, <sup>2</sup>Peter, and James, and John, and Andrew, <sup>1</sup>came unto him privately, saying :

8. <sup>3</sup>Master, <sup>2</sup>tell us, when shall these things be? <sup>1</sup>and what the sign of thy coming, and of the end of the world, <sup>2</sup>when all these things shall be fulfilled?

9. <sup>1</sup>And Jesus answered and said unto them, Take heed that no man deceive you :

10. For many shall come in my name, saying, I am Christ, and shall deceive many : <sup>3</sup>and the time draweth near. Go ye not therefore after them.

SEC. 3.—Matt. xxiv. 6-8 ; Mark xiii. 7-8 ; Luke xxi. 9-11.

*The Beginning of Sorrows.*

11. <sup>2</sup>And when ye shall hear of wars, and rumors of wars, <sup>3</sup>and commotions, <sup>1</sup>see that ye be not troubled ; for all <sup>3</sup>these things must first come to pass, but the end is not yet.

12. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom ; <sup>2</sup>and there shall be <sup>3</sup>great earthquakes in divers places.

13. <sup>1</sup>And there shall be famines, and pestilences, <sup>2</sup>and troubles, <sup>3</sup>and fearful sights, and great signs shall there be from heaven.

14. <sup>1</sup>All these are the <sup>2</sup>beginnings of sorrows.

SEC. 4.—Matt. xxiv. 9 ; Mark xiii. 9 ; Luke xxi. 12, 13.

*Persecution of the Church.*

15. <sup>3</sup>But before all these, they shall lay their hands on you, and persecute you.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

16. <sup>2</sup>But take heed to yourselves; <sup>1</sup>for then shall they deliver you up <sup>2</sup>to councils, <sup>3</sup>to the synagogues, and into prison, to be afflicted.

17. <sup>2</sup>And in the synagogues shall ye be beaten; <sup>1</sup>and [they] shall kill you.

18. <sup>2</sup>And ye shall be brought before rulers and kings, <sup>3</sup>for my name's sake; and it shall turn to you for a testimony <sup>2</sup>against them.

SEC. 5.—Mark xiii. 11; Luke xxi. 14, 15.

*Divine Assistance.*

19. <sup>2</sup>But when they shall lead and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate.

20. <sup>3</sup>Settle it therefore in your hearts not to meditate before what ye shall answer.

21. <sup>2</sup>But whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.

22. <sup>3</sup>For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

SEC. 6.—Matt. xxiv. 9, 10; Mark xiii. 12, 13; Luke xxi. 16-19.

*Domestic Treachery and Distress.*

23. <sup>1</sup>And then shall many be offended, and shall betray one another, and shall hate one another.

24. <sup>3</sup>And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

25. <sup>2</sup>Now the brother shall betray the brother to death,

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

and the father the son; and children shall rise up against parents, and shall cause them to be put to death.

26. <sup>1</sup>And ye shall be hated of all nations for my name's sake.

27. <sup>3</sup>But there shall not a hair of your head perish.

28. In your patience possess ye your souls.

SEC. 7.—Matt. xxiv. 11-14; Mark xiii. 10-13.

*General Spread of the Gospel.*

29. <sup>1</sup>And many false prophets shall rise, and shall deceive many.

30. And because iniquity shall abound, the love of many shall wax cold.

31. But he that shall endure unto the end, the same shall be saved.

32. And this gospel of the kingdom shall <sup>2</sup>first be published <sup>1</sup>in all the world, for a witness unto all nations, and then shall the end come.

SEC. 8.—Matt. xxiv. 15-18; Mark xiii. 14-16; Luke xxi. 20, 21.

*Siege of Jerusalem, and Directions how to Escape.*

33. <sup>1</sup>When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, <sup>2</sup>standing <sup>1</sup>in the holy place, <sup>2</sup>where it ought not (whoso readeth, let him understand):

34. <sup>3</sup>And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

35. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.

36. <sup>2</sup>And let him that is on the housetop not go down into the house, neither enter to take anything out of his house.

37. -And let him that is in the field not turn back again for to take up his garment.

SEC. 9.—Matt. xxiv. 19-22; Mark xiii. 17-20; Luke xxi. 22, 23.

*Unparalleled Distress.*

38. <sup>3</sup>For these be the days of vengeance, that all things which are written may be fulfilled.

39. But woe unto them that are with child, and to them that give suck in those days!

40. <sup>2</sup>And pray ye that your flight be not in the winter, <sup>1</sup>neither on the Sabbath day.

41. <sup>2</sup>For in those days <sup>3</sup>there shall be great distress in the land, and wrath upon this people:

42. <sup>1</sup>Such as was not since the beginning of the <sup>2</sup>creation which God created unto this time; <sup>1</sup>no, nor ever shall be.

43. <sup>2</sup>And except that the Lord had shortened those days, no flesh should be saved.

44. But for the elect's sake, whom he hath chosen, he hath shortened <sup>1</sup>those days.

SEC. 10.—Matt. xxiv. 23-28; Mark xiii. 21-23; Luke xxi. 24.

*Contrast between False Christs and the True: Captivity and Downtreading of Jerusalem.*

45. <sup>2</sup>And then if any man shall say unto you, Lo, here *is* Christ, or lo, there, believe him not.

46. For false Christs and false prophets shall rise, and

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

shall show <sup>1</sup>great signs and wonders; insomuch that, if possible, they shall deceive <sup>2</sup>even the <sup>1</sup>very elect.

47. <sup>2</sup>But take ye heed: behold, I have foretold you all things.

48. <sup>1</sup>Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth. Behold, in the secret chambers; believe not.

49. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

50. For wheresoever the carcass is, there will the eagles be gathered together.

51. <sup>3</sup>And they shall fall by the edge of the sword, and shall be led away captive into all nations.

52. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (See note 2.)

NOTE 1.—From Mark we learn that the subject was introduced by “one of his disciples,” and that our Lord replied directly to him, and to him addressed the remark about the utter demolition of the buildings. Afterward, as we learn from Matthew, “the disciples came to him for to show him the buildings of the Temple:” and from Luke we learn that it was while “some spake of the Temple,” that our Lord again referred to the destruction of the edifice, and repeated to them, what he had already uttered to the “one,” the prediction of the utter overthrow of the Temple buildings. The several narratives being thus explicit, to avoid contradiction, we are obliged to arrange the combined harmony in the manner here presented.

The scene, as thus described, will appear manifestly natural. As they retired from the Temple, they did not go in a single group, thronging about the Lord; but some were for a little time at some distance from him, scattered about, perhaps, in several little groups; mingling perhaps with other friends and acquaintances, as the multitudes, at the close of the day, retired from the place; while “one of his disciples”—was it the beloved John?—continued near him, and introduced the conversation

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.

by calling his attention to the magnificent buildings. At a convenient moment, soon afterward, the other disciples, noticing our Lord's delay, and his conversation with the "one" who had kept in his immediate presence, gathered about him, as was their usual custom, and had the same reason for calling his attention to the sacred edifice that the first one had; and this afforded him the same occasion and reason for announcing to them collectively the approaching ruin of the edifice that moved him to speak of it to the "one" who had introduced the subject.

NOTE 2.—The true position of this supplemental passage from Luke is indispensable to the true exegesis of our Lord's great prophecy. This passage, out of place, tends greatly to confuse, if not fatally to prevent, the natural and harmonious exposition of this most important portion of the word of God. In the appropriate place, no passage in the whole prophecy is more easily explained, and none is more important in the interpretation of what are usually regarded as the most difficult portions of this great discourse. Of the propriety of the position of this passage from Luke, as it is arranged in this harmony, there can be no doubt, when we consider these two evident things: First, it manifestly refers to events which did not occur until *after the siege of Jerusalem*. Its place, then, chronologically arranged, must be, not *before*, as it is usually placed, but *after*, the verses that relate to the earlier stages of the war. Secondly, St. Luke places it *before* the verses relating to the signs in the heavens that precede the advent. Its place, then, chronologically, is between the verses relating to the siege and those referring to the signs in heaven. And here precisely is it placed in this harmony. If it be placed *before* the verses which refer to the siege, it will be too early in the progressive narrative. If it be placed *after* the reference to the signs in the heavens, it will be too late. Here, then, just where it appears in this chronological arrangement, must be its appropriate and only true position. And it seems not a little surprising that this important supplemental verse from Luke should ever have been placed in any other relations, in any Harmony that was intended to preserve the manifest chronological relations of the several portions of this great prophetic discourse.

## CHAPTER II.

## OUR LORD'S GREAT PROPHECY.

*(Part Second.)*

GENERAL THEME: *The Coming of Christ.* 1. Signs that Precede the Advent. 2. The Advent and Gathering of the Elect. 3. Illustration of the Fig Tree. 4. Illustration of the Flood. 5. Illustration of the Returning Master. 6. Illustration of the Thief. 7. Illustration of the Servant. 8. Illustration of the Snare.

SEC. 1.—Matt. xxiv. 29; Mark xiii. 24, 25; Luke xxi. 25, 26.

*Signs that Precede the Advent.*

2. <sup>3</sup>But <sup>1</sup>immediately after the tribulation of those days, <sup>3</sup>there shall be signs in the sun, and in the moon, and in the stars.

2. And upon the earth distress of nations, with perplexity; the sea and the waves roaring.

3. Men's hearts failing them for fear, and for looking after those things which are coming on the earth.

4. [For] <sup>1</sup>the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

SEC. 2.—Matt. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27, 28.

*The Advent and Gathering of the Elect.*

5. <sup>1</sup>And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn.

6. <sup>2</sup>And then shall they see the Son of man coming in the clouds <sup>1</sup>of heaven, <sup>2</sup>with great power, <sup>1</sup>and great glory.

7. <sup>2</sup>And then shall he send his angels, <sup>1</sup>with a great

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

sound of a trumpet, and they shall gather together his elect from the four winds ; from one end of heaven to the other ; <sup>2</sup>from the uttermost part of the earth to the uttermost part of heaven.

8. <sup>3</sup>And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.

SEC. 3.—Matt. xxiv. 32-35 ; Mark xiii. 28-31 ; Luke xxi. 29-33.

*Illustration of the Fig Tree.*

9. <sup>3</sup>And he spake to them a parable [saying], <sup>1</sup>Now learn a parable of the fig tree :

10. <sup>3</sup>Behold the fig tree (and all the trees) : <sup>1</sup>when the branch is yet tender, and putteth forth leaves, <sup>3</sup>ye see and know of your own selves that summer is now nigh at hand.

11. So likewise ye, when ye <sup>1</sup>shall see all these things <sup>3</sup>come to pass, know ye that the kingdom of God is nigh at hand, <sup>1</sup>*even* at the doors.\*

12. Verily I say unto you, This generation shall not pass <sup>3</sup>away, <sup>1</sup>till all these things be fulfilled.

13. Heaven and earth shall pass away ; but my words shall not pass away.

SEC. 4.—Matt. xxiv. 36-41 ; Mark xiii. 32.

*Illustration of the Flood.*

14. <sup>1</sup>But of that day and hour knoweth no man ; no, not the angels <sup>2</sup>which are in heaven ; neither the Son ; <sup>1</sup>but my Father only.

15. But as the days of Noe *were*, so shall also the coming of the Son of man be.

\* Note 1, end of chapter.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.

16. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark,

17. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

18. Then shall two be in the field; the one shall be taken, and the other left.

19. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

SEC. 5.—Mark xiii. 33, 37.

*Illustration of the Returning Master.*

20. *For the Son of man\** is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

21. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

22. Lest coming suddenly he find you sleeping.

23. And what I say unto you I say unto all, Watch.

SEC. 6.—Matt. xxiv. 42-44.

*Illustration of the Thief.*

24. Watch therefore; for ye know not what hour your Lord doth come.

25. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

\* Note 2, end of chapter.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

26. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh.

SEC. 7.—Matt. xxiv. 45-51.

*Illustration of the Servant.*

27. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

28. Blessed *is* that servant, whom his lord when he cometh shall find so doing.

29. Verily I say unto you, That he shall make him ruler over all his goods.

30. But and if that evil servant shall say in his heart, My lord delayeth his coming ;

31. And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken ;

32. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

33. And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

SEC. 8.—Luke xxi. 34-36.

*Illustration of the Snare.*

34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

NOTE 1.—How surprising that any one should fail to perceive the meaning of our Lord, as his words are recorded in Matt. xxiv. 33! “So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” Yet, in a very excellent commentary, we meet with this comment on this verse: “*It is near.* There is no supplied antecedent to this *it.* The meaning, however, is plain. When ye see the train of calamitous events passing successively before your eyes, know that the ruin which is included in the train is *near.*” How easily this unfortunate blunder might have been avoided if the comment had allowed the Scripture to interpret itself! The use of a Scripture harmony, as the basis of Scripture exegesis, may be seen at a glance, by putting the verse from Matthew by the side of its parallel in Luke:

## MATT. XXIV.

33. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors,

## LUKE XXI.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

NOTE 2.—The supplied words in *italics*, “*For the Son of man,*” are not really necessary for the verbal elucidation of the text. And in many places the words supplied by the translators, which are seen in our common English version, are omitted in this Harmony. Even if the literal translation of the elliptical forms of expression in the original should be correspondingly elliptical, and thereby show us the peculiar idioms of the Bible speakers and writers, it would be no disadvantage to the Scriptures. It would be the legitimate work of the expositor, however, to give the true interpretation of those idiomatical expressions.

NOTE 3.—This arrangement of the closing portions of this wonderful prophetic discourse greatly increases the naturalness and effect of these solemn admonitions. But we should not forget that the whole of the following chapter in Matthew’s record belongs to this great prophecy, and was undoubtedly delivered at the same time. Why the other evangelists did not preserve the record of this part of the discourse, or at least refer to it, we may not ascertain with certainty. It is evident, however, that Matthew wrote his gospel before the others; and Mark and

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

Luke probably had access to his record. Finding this part of the discourse preserved with remarkable fullness and particularity, Mark and Luke may have concluded, firstly, not to copy verbatim from the complete narrative of Matthew; and, secondly, not to mar the perfect record by giving an imperfect sketch.

Of course, it cannot be certain that the arrangement of the closing portions of the threefold record is precisely as they came from the lips of the Lord; but after much examination, and several different arrangements, this form is adopted as being, as we judge, most natural and most impressive.

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### CHAPTER III.

#### OUR LORD'S GREAT PROPHECY.

(Part Third.)

GENERAL THEME: *Scenes at the Coming of Christ.*—1. The Virgins and their Lamps. 2. The Servants and the Talents. 3. The Judgment at the Coming of Christ.

SEC. I.—Matt. xxv. 1-13.

#### *The Virgins and their Lamps.*

1. THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise and five *were* foolish.

3. They that *were* foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

6. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9. But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore : for ye know neither the day nor the hour wherein the Son of man cometh.

SEC. 2.—Matt. xxv. 14-30.

*The Servants and the Talents.\**

14. For *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made *them* other five talents.

\* Note, end of chapter.

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.

17. And likewise he that *had received* two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27. Thou oughtest therefore to have put my money to

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

the exchangers, and *then* at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give *it* unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

SEC. 3.—Matt. xxv. 31-46.

*The Judgment at the Coming of Christ.*

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink?

Part Fourth.]

Mount Olivet.

[Tues. ev'g, March 23.]

38. When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

NOTE.—The attempt of some to harmonize and blend the parable of the talents in this discourse with the somewhat similar parable of the pounds in Luke xix. 12, which formed no part of this discourse, as this formed no part of that, is, indeed, a matter of disappointment and surprise. The two parables differ essentially; they were uttered at different times; they were spoken at different places, to different auditors, and for different purposes. And yet, by some, these two entirely separate and distinct parables are confounded together in their endeavors to construct a Scripture harmony! Does it not virtually separate what God has joined together, and unite together what God has separated?

## PART FIFTH.

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### SUMMARY.

*Time:* Wednesday morning to Thursday evening, March 24, 25.

*Principal Place:* Upper room—Guest Chamber—in Jerusalem,

*Principal Persons:* Jewish Priests and Officers, Judas, Peter, John, Jesus, other Apostles.

*Principal Scenes and Subjects:*

CHAP. I.—SCENES ASSOCIATED WITH THE LAST PASSOVER. 1. Conspiracy against Jesus. 2. The Treason of Judas. 3. Preparation for the Passover. 4. Jesus and the Twelve at the Feast. 5. Strife among the Twelve.

CHAP. II.—SCENES AT THE LAST PASSOVER. 1. Christ's Lesson of Humility. 2. Peter's Misapprehension. 3. Christ's Explanation. 4. He Foretells his Betrayal. 5. The Traitor at the Table. 6. The Traitor Denounced. 7. The Traitor Exposed. 8. The New Commandment.

CHAP. III.—SCENES ASSOCIATED WITH THE LORD'S SUPPER. 1. Peter's Threefold Profession of Constancy. 2. Peter's Threefold Denial Foreshown. 3. Preparations for Peril and Want. 4. Institution of the Lord's Supper.

CHAP. IV.—CHRIST'S EUCHARISTIC DISCOURSE (*Part First*).—1. The Heavenly Mansions. 2. Reply to Thomas. 3. Reply to Philip. 4. The Comforter. 5. Jesus will Return. 6. Reply to Judas. 7. The Christian's Legacy. 8. Jesus Returns to the Father.

CHAP. V.—CHRIST'S EUCHARISTIC DISCOURSE (*Part Second*).—1. The Vine and its Branches. 2. Love the Test of Discipleship. 3. The

Part Fifth.]

Summary.

[March 24, 25.

World's Dislike to Christians. 4. The World's Dislike to Christ.  
5. The True Witnesses.

CHAP. VI.—CHRIST'S EUCHARISTIC DISCOURSE (*Part Third*).—I.  
Persecutions to be Expected. 2. Promise and Work of the Spirit.  
3. Mystery of Christ's Departure. 4. The Explanation. 5. Warn-  
ings and Consolations.

CHAP. VII.—CHRIST'S EUCHARISTIC PRAYER. I. *For Himself*: for  
the Restoration of his Heavenly Glory with the Father. II. *For  
the Apostles*: for their Unity, Peace and Purity. III. *For their  
Spiritual Successors*: for their Unity with Themselves and God.  
IV. *For all Believers*: that they might be with him in Glory.

## CHAPTER I.

## SCENES ASSOCIATED WITH THE LAST PASSOVER.

1. Conspiracy against Jesus. 2. The Treason of Judas. 3. Preparation for the Passover. 4. Jesus and the Twelve at the Feast. 5. Strife among the Twelve.

SEC. 1.—Matt. xxvi. 1-5; Mark xiv. 1, 2; Luke xxii. 1, 2.

*Conspiracy against Jesus.*

1. <sup>3</sup>Now the feast of unleavened bread drew nigh, which is called the Passover.

2. <sup>1</sup>And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of* the Passover, <sup>2</sup>and of unleavened bread; <sup>1</sup>and the Son of man is betrayed to be crucified.

3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

4. <sup>2</sup>And the chief priests, and the scribes [and the elders], <sup>1</sup>consulted <sup>2</sup>how they might take <sup>1</sup>Jesus by subtlety, and <sup>2</sup>put him to death; <sup>3</sup>for they feared the people.

5. <sup>1</sup>But they said, Not on the *feast* day, lest there be an uproar among the people.

SEC. 2.—Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 3-6.\*

*The Treason of Judas.*

6. <sup>3</sup>Then entered Satan into Judas, surnamed Iscariot,

\* For the anointing at Bethany, see Part Third, Chap. I. See also note at the close of the chapter.

Part Fifth.]

Mount Olivet.

[Thurs., March 25.]

being of the number of the twelve ; and he went his way<sup>2</sup> unto the chief priests, to betray [Jesus] unto them.

7. <sup>3</sup>And [he] communed with the chief priests and captains, how he might betray him unto them ; <sup>1</sup>and said, What will ye give me, and I will deliver him unto you ?

8. <sup>2</sup>And when they heard *it* they were glad, and promised to give him money ; <sup>1</sup>and they covenanted with him for thirty pieces of silver.

9. <sup>3</sup>And he promised, <sup>1</sup>and from that time sought opportunity <sup>2</sup>how he might conveniently betray him <sup>3</sup>unto them, in the absence of the multitude.

SEC. 3.—Matt. xxvi. 17-29 ; Mark xiv. 12-16 ; Luke xxii. 7-13.

*Preparation for the Passover.*

10. <sup>3</sup>Then came the day of unleavened bread, when the passover must be killed.

11. <sup>2</sup>And the first day of unleavened bread, when they killed the passover, <sup>1</sup>the disciples came to Jesus, saying unto him, Where wilt thou that we go, and prepare <sup>1</sup>for thee, <sup>2</sup>that thou mayest eat the passover ?

12. And he sendeth forth two of his disciples, <sup>3</sup>Peter and John, saying, Go and prepare us the passover, that we may eat.

13. And he said unto them, <sup>2</sup>Go ye into the city, and <sup>3</sup>behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house.

14. <sup>2</sup>And wheresoever he shall go in, <sup>3</sup>ye shall say unto the good man of the house, The Master saith unto thee, <sup>1</sup>My time is at hand ; I will keep the passover at thy house, with my disciples :

Part Fifth.]

Mount Olivet.

[Thurs. March 25.]

15. <sup>3</sup>Where is the guest-chamber, where I shall eat the passover with my disciples?

16. And he shall show you a large upper room, furnished <sup>2</sup>and prepared: there make ready for us.

17. And his disciples went forth, and came into the city, and found as he had said unto them, <sup>1</sup>and did as Jesus had appointed them; and they made ready the passover.

SEC. 4.—Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14-18.

*Jesus and the Twelve at the Feast.* [Thursday evening.]

18. <sup>2</sup>And in the evening he cometh with the Twelve; <sup>3</sup>and when the hour was come he sat down, and the twelve apostles with him.

19. And he said unto them, With desire I have desired to eat this passover with you, before I suffer.

20. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

21. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves.

22. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

SEC. 5.—Luke xxii. 24-30.

*Strife among the Twelve.*

23. And there was also a strife among them, which of them should be accounted the greatest.

24. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

25. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

26. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

27. Ye are they which have continued with me in my temptations.

28. And I appoint unto you a kingdom, as my Father hath appointed unto me ;

29. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

NOTE.—*On the Anointing at Bethany.* The narrative of John has led some to doubt whether he alludes to the same anointing that is recorded by Matthew and Mark. But harmonists generally agree that the three narratives refer to the same transaction. Matthew and Mark omit the name of the person, and simply say, “a woman.” This, however, seems in accordance with their usual custom ; for they do not anywhere mention by name either this Mary, or her sister Martha. But John, according to his usual custom, supplies the name.

As to the time of the feast, and the anointing, the language of Matthew and Mark does not prove that it was two days before the passover ; though the connections of the reference to the anointing seem to indicate it. They say, “When Jesus was in Bethany ;” “and being in Bethany ;” leaving it undetermined whether it was only two days before the passover, or a still longer period. But the language of John seems much more definite and decisive : it was “six days before the passover ;” and the connections of the reference to the anointing seem to make it almost, if not quite, certain that the anointing occurred while Jesus was at Bethany at that time, and before his public entry into the city.

On this question the best minds have been differently impressed, and positiveness must be quite out of place.

## CHAPTER II.

## SCENES AT THE LAST PASSOVER.

1. Christ's Lesson of Humility. 2. Peter's Misapprehension. 3. Christ's Explanation. 4. He Foretells his Betrayal. 5. The Traitor at the Table. 6. The Traitor Denounced. 7. The Traitor made Known. 8. The New Commandment.

SEC. I.—John xiii. 1-5.

*Christ's Lesson of Humility.*

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him ;

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ;

4. He riseth from supper, and laid aside his garments ; and took a towel, and girded himself.

5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

SEC. 2.—John xiii. 6-11.

*Peter's Misapprehension.*

6. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ?

Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

7. Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit : and ye are clean, but not all.

11. For he knew who should betray him ; therefore said he, Ye are not all clean.

SEC. 3.—John xiii. 12-17.

*Christ's Explanation.*

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13. Ye call me Master and Lord : and ye say well ; for *so* I am.

14. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

SEC. 4.—John xiii. 18-20.

*Jesus Foretells his Betrayal.*

18. I speak not of you all : I know whom I have

Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

SEC. 5.—Matt. xxvi. 21, 22; Mark xiv. 18, 19; Luke xxii. 21, 23; John xiii. 21, 22.

### *The Traitor at the Table.*

21. <sup>4</sup>When Jesus had thus said, he was troubled in spirit.

22. <sup>2</sup>And as they sat, and did eat, Jesus <sup>4</sup>testified and said, Verily, verily I say unto you, that one of you <sup>2</sup>which eateth with me, shall betray me.

23. <sup>3</sup>But behold, the hand of him that betrayeth me, *is* with me on the table.

24. <sup>4</sup>Then the disciples looked one on another, doubting of whom he spake.

25. <sup>1</sup>And they were exceeding sorrowful; <sup>3</sup>and they began to inquire among themselves, which of them it was that should do this thing.

26. <sup>1</sup>And [they] began every one of them to say unto him, <sup>2</sup>one by one, <sup>1</sup>Lord, is it I? <sup>2</sup>And another, *Is it I?*

SEC. 6.—Matt. xxvi. 23, 24; Mark xiv. 20, 21; Luke xxii. 22.

### *The Traitor Denounced.*

27. <sup>2</sup>And he answered and said unto them, It is one of the twelve.

28. <sup>1</sup>He that dippeth *his* hand with me in the dish, the same shall betray me.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

29. <sup>3</sup>And truly the Son of man goeth <sup>1</sup>as it is written of him, <sup>3</sup>as it was determined.

30. <sup>1</sup>But woe unto that man by whom the Son of man is betrayed! It had been good for that man, if he had not been born.

SEC. 7.—Matt. xxvi. 25; John xiii. 23-30.

*The Traitor Made Known.*

31. <sup>4</sup>Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

32. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

33. He then lying on Jesus' breast saith unto him, Lord, who is it?

34. Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*.

35. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

36. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

37. Now no man at the table knew for what intent he spake this unto him.

38. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

39. <sup>1</sup>Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

40. <sup>4</sup>He then, having received the sop, went immediately out; and it was night.

## SEC. 8.—John xiii. 31-35.

*The New Commandment.*

41. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

42. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

43. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

44. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

45. By this shall all *men* know that ye are my disciples, if ye have love one to another.

NOTE.—Was Judas Iscariot present at the institution of the Lord's Supper? The harmonized narrative shows that Judas retired at the close of the Paschal Supper, and before the institution of the holy eucharist, which appears to have been celebrated with the bread and the wine that remained of the passover feast. Ever since the traitor had agreed to betray and deliver Jesus into the hands of the Jewish authorities, he had been watching for a favorable opportunity to do it in the absence of the multitude. Perhaps he had not been fully apprised that his Master understood his character and intentions, and continued therefore to associate with Jesus and the Twelve, as if nothing improper on his part had been done. But discovering now that the Lord not only understood his diabolical purpose, but was fully apprised of the fact that the betrayal had been consummated, so far as it related to the preliminaries; and being also plainly exposed as a traitor before all the rest at the table, he thought it best for the accomplishment of his purpose to retire instantly from the table, and go, as he undoubtedly did, to inform the authorities of the favorable opportunity for making the arrest.

So, as the harmonized narrative shows, Judas was not present at the institution of the Lord's Supper. Neither was he present to hear the

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

affecting eucharistic discourses of our Saviour. From the moment the traitor was exposed at the paschal-table, he discontinued his association with our Lord and his apostles.

But there is a demonstration that Judas was not present at the holy eucharist, which we do not recollect of noticing in any observations on this subject. The demonstration appears as follows: 1. The holy eucharist was instituted *after* the paschal supper. 2. "The sop" which Jesus dipped, and gave to Judas, was not anything appertaining to the Lord's Supper, but was distinctly a part of the paschal supper that preceded it. 3. Judas, "having received the sop, went immediately out." This seems decisively definite.

The order of occurrences, as given by Luke, would seem to indicate that Judas was present at the Lord's Supper. But Luke's narrative manifestly does not preserve the true chronological order of the occurrences. The strife among the apostles is out of place in the narrative of Luke, and has to be brought in before the institution of the holy eucharist, in order to harmonize with the other narratives of the associated events. It is always prudent to explain the indefinite by the definite; the general by the particulars. In this case the particular statement of John must decide the true order of the events. And, if so, Judas "went immediately out" just before the end, or at the end of the paschal supper, and was not present, therefore, at the feast that was instituted afterward.

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Part Fifth.]                      Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.

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### CHAPTER III.

#### SCENES ASSOCIATED WITH THE LORD'S SUPPER.

- I. Peter's Threefold Profession of Constancy.    2. Peter's Threefold Denial Foreshown.    3. Preparations for Peril and Want.    4. Institution of the Lord's Supper.

SEC. I.—Matt. xxvi. 31-33; Mark xiv. 27-29; Luke xxii. 31-33; John xiii. 36, 37.

#### *Peter's Threefold Profession of Constancy.*

[I. *First Profession.*]

1. 'THEN saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

2. But after I am risen again, I will go before you into Galilee.

3. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

[II. *Second Profession.*]

4. 'Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

5. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

[III. *Third Profession.*]

6. 'And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

7. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

8. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

SEC. 2.—Matt. xxvi. 34, 35; Mark xiv. 30, 31; Luke xxii. 34; John xiii. 38.

*Peter's Threefold Denial Foreshown.\**

9. <sup>4</sup>Jesus answered <sup>2</sup>and said unto him, <sup>4</sup>Wilt thou lay down thy life for my sake?

10. Verily, verily I say unto thee, <sup>3</sup>Peter, <sup>2</sup>that this day, *even* in this night, before the cock crow twice, thou shalt <sup>3</sup>thrice deny that thou knowest me.

11. <sup>2</sup>But <sup>1</sup>Peter <sup>2</sup>spake the more vehemently, [and] <sup>1</sup>said unto him, Though I should die with thee, yet will I not deny thee <sup>2</sup>in any wise. Likewise also said <sup>1</sup>all the disciples.

SEC. 3.—Luke xxii. 35–38.

*Preparations for Peril and Want.*

12. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

13. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

14. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

15. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

\* Note I, end of chapter.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

SEC. 4.—Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19, 20.

*Institution of the Lord's Supper.*

16. <sup>1</sup>And as they were eating, Jesus took bread, <sup>3</sup>and gave thanks, <sup>2</sup>and blessed and brake *it*, and gave *it* <sup>1</sup>to the disciples, and said :

17. Take, eat : this is my body <sup>3</sup>which is given for you : this do in remembrance of me.

18. <sup>2</sup>And he took the cup <sup>3</sup>likewise also, after supper, <sup>2</sup>and when he had given thanks, he gave *it* to them, saying :

19. <sup>1</sup>Drink ye all of it ; for this <sup>3</sup>cup <sup>1</sup>is my blood of the New Testament, which is shed <sup>3</sup>for you, [and] <sup>1</sup>for many, for the remission of sins. <sup>2</sup>And they all drank of it.

20. <sup>1</sup>But <sup>2</sup>verily I say unto you, I will drink no more <sup>1</sup>henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.\*

NOTE 1.—Peter's triple denial of his Lord, as predicted, and even his denial that he *knew* the Lord, will appear distinctly in the accompanying plan :

MATT. XXVI. 34.	MARK XIV. 30.	LUKE XXII. 34.	JOHN XIII. 38.
Jesus said unto him,	And Jesus saith unto him,	And he said,	Jesus answered him, Wilt thou lay down thy life for my sake?
Verily,	Verily,		Verily, verily,
I say unto thee, that	I say unto thee, that	I tell thee, Peter,	I say unto thee,
this night	this day,	this day	
before the cock crow	in this night,		
	before the cock crow	the cock shall not	the cock shall not
	twice,	crow	crow
		before that	till
thou shalt deny me	thou shalt deny me	thou shalt	thou hast denied me
thrice.	thrice.	thrice	thrice.
		deny that thou	
		knowest me.	

How remarkable this prediction ! Three times, and finally with much vehemence, Peter expressed unchangeable constancy to his Master. But,

\* Note 2, end of chapter.

Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.

as he was solemnly warned, during that very night he as many times, and finally with as much vehemence, not only three times denied his Lord, in the sense of being his disciple, but even denied that he knew him. See the minute fulfillment in Part VI., Chap. IV.

NOTE 2.—Concerning the formula of the institution of the Lord's Supper, we may suppose, with *Krummacher*, that "the Lord uttered all the words which are recorded, and that the four witnesses only enlarge each other's description of what occurred; and it is my conviction that on distributing the bread and presenting the cup he several times uttered the words of institution, and repeated them, first in one form, and then in another." Among the *four* witnesses he includes *Paul*. (1 Cor. xi. 23-25.)

## CHAPTER IV.

### CHRIST'S EUCHARISTIC DISCOURSE.

#### (*Part First.*)

1. The Heavenly Mansions. 2. Reply to Thomas. 3. Reply to Philip.
4. The Comforter. 5. Jesus will Return. 6. Reply to Judas. 7. The Christian's Legacy. 8. Jesus Returns to the Father.

SEC. I.—John xiv. 1-4.

#### *The Heavenly Mansions.*

1. LET not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go ye know, and the way ye know.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

SEC. 2.—John xiv. 5-7.

*Reply to Thomas.*

5. Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ?

6. Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

SEC. 3.—John xiv. 8-14.

*Reply to Philip.*

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father ; and how sayest thou *then*, Show us the Father ?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works.

11. Believe me that I *am* in the Father, and the Father in me : or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater *works* than these shall he do ; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, I will do *it*.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

SEC. 4.—John xiv. 15-17.

*The Comforter.*

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ;

17. *Even* the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.

SEC. 5.—John xiv. 18-21.

*Jesus will Return Again.*

18. I will not leave you comfortless : I will come to you.

19. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

SEC. 6.—John xiv. 22-24.

*Reply to Judas.*

22. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?

23. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love

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Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.

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him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

SEC. 7.—John xiv. 25-27.

*The Christian's Legacy.*

25. These things have I spoken unto you, being *yet* present with you.

26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

SEC. 8.—John xiv. 28-31.

*Jesus Returns to the Father.*

28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## CHAPTER V.

## CHRIST'S EUCHARISTIC DISCOURSE.

*(Part Second.)*

1. The Vine and its Branches. 2. Love the Test of Discipleship. 3. The World's Dislike to Christians. 4. The World's Dislike to Christ. 5. The True Witnesses for Christ.

SEC. I.—John xv. 1-8.

*The Vine and its Branches.*

1. I AM the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

SEC. 2.—John xv. 9–17.

*Love the Test of Discipleship.*

9. As the Father hath loved me, so have I loved you : continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain ; that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

SEC. 3.—John xv. 18–21.

*The World's Dislike to Christians.*

18. If the world hate you, ye know that it hated me before *it hated* you.

19. If ye were of the world, the world would love his

Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

SEC. 4.—John xv. 22-25.

*The World's Dislike to Christ.*

22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

SEC. 5.—John xv. 26, 27.

*The True Witnesses for Christ.*

26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

## CHAPTER VI.

## CHRIST'S EUCHARISTIC DISCOURSE.

*(Part Third.)*

1. Persecutions to be Expected. 2. Promise and Work of the Spirit.  
3. Mystery of Christ's Departure. 4. The Explanation. 5. Warn-  
ings and Consolations.

## SEC. 1.—John xvi. 1-4.

*Persecutions to be Expected.*

1. THESE things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

## SEC. 2.—John xvi. 5-15.

*Promise and Work of the Spirit.*

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; It is expedient for

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

9. Of sin, because they believe not on me ;

10. Of righteousness, because I go to my Father, and ye see me no more ;

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, *that* shall he speak : and he will show you things to come.

14. He shall glorify me : for he shall receive of mine, and shall show *it* unto you.

15. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall show *it* unto you.

SEC. 3.—John xvi. 16-18.

*Mystery of Christ's Departure.*

16. A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

17. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father ?

18. They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

SEC. 4.—John xvi. 19–28.

*The Explanation.*

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

26. At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you :

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

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Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.

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SEC. 5.—John xvi. 29–33.

*Warnings and Consolations.*

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe ?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

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## CHAPTER VII.

### CHRIST'S EUCHARISTIC PRAYER.

1. For Himself. 2. For the Apostles. 3. For their Spiritual Successors.  
4. For all Believers.

SEC. I.—John xvii. 1–5.

I. *For Himself: For the Restoration of His Heavenly Glory with the Father.*

1. THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

SEC. 2.—John xvii. 6-19.

II. *For the Apostles: For their Unity, Peace and Purity.*

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me are of thee.

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12. While I was with them in the world, I kept them

Part Fifth.] Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled.

13. And now I come to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth : thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

SEC. 3.—John xvii. 20—23.

III. *For their Spiritual Successors: For their Unity with Themselves and God.*

20. Neither pray I for these alone, but for them also which shall believe on me through their word.

21. That they all may be one ; as thou, Father, *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

23. I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Part Fifth.]

Jerusalem—Guest Chamber. [Thurs. ev'g, March 25.]

SEC. 4.—John xvii. 24–26.

IV. *For all Believers: That they might be with Him in Glory.*

24. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them, and I in them.

NOTE.—The attempt to break up into fragments the eucharistic discourse of our Saviour, so as to intersperse them at real or imaginary intervals during the celebration of the paschal supper and the holy eucharist, is without Scripture authority, and entirely conjectural. It is doubtless better to leave this affecting discourse in unbroken connection, as inspiration has given it to us ; for in such form and relation it is more convenient for reading, and more impressive and affecting. All that is attempted in this somewhat new presentation is simply to indicate the several topics or paragraphs in both the discourse and the prayer.

It appertains more to the exegesis than the harmony to settle the real or supposed difficulties as to time, place, occasion, etc. Hence, in a work of this kind, which is not intended as a commentary, the disputations and disagreements about various matters, more or less connected with the time of celebrating the passover by our Lord, and the place and time of delivering the eucharistic discourse, and of uttering the prayer, cannot be fully discussed. The paschal supper, the Lord's Supper, the washing of the disciples' feet, the solemn discourses, the affecting prayer, the admonition to Peter, etc., were all very intimately associated, and seem to have occurred at about the same time, to wit, on Thursday evening, at the commencement of the passover festival, and at the same place, namely, the upper room or guest-chamber in Jerusalem. Here we find these various associated sayings and incidents ; here we leave them.

## PART SIXTH.

## SUMMARY.

*Time:* Late Thursday night to early Friday morning, March 25, 26.

*Principal Places:* Gethsemane, Palace of the High Priest, Jewish Council room, Pilate's Judgment hall (the Pretorium), Palace of Herod.

*Principal Persons:* Jesus, Peter, James, John, Judas, Roman Officers and Soldiers, Jewish Officers and People, Annas, Caiaphas, Servants, Priests, Herod, Barabbas, Pilate.

*Principal Scenes and Subjects:*

CHAP. I.—SCENES IN GETHSEMANE. 1. Christ's Last Visit. 2. Beginning of Mortal Anguish. 3. The Watchers Asleep. 4. Second Paroxysm of Anguish. 5. Third Paroxysm.

CHAP. II.—SCENES IN GETHSEMANE. 1. Approach of the Traitor. 2. Jesus Reasons with his Captors. 3. The Traitor's Kiss. 4. A Wound Inflicted and Healed. 5. Jesus Submits to his Captors. 6. Jesus Expostulates with the People.

CHAP. III.—SCENES AT THE PALACE OF THE HIGH PRIEST. 1. Jesus Bound and Taken to the High Priest. 2. Peter Follows Afar Off. 3. Jesus Questioned by the High Priest. 4. Jesus Maltreated by an Officer. 5. Testimony of False Witnesses. 6. Jesus Condemned for Blasphemy. 7. Jesus Abused by his Keepers.

CHAP. IV.—SCENES AT THE PALACE OF THE HIGH PRIEST. 1. Peter's First Denial of Christ. 2. Peter's Second Denial. 3. Peter's Third Denial.

CHAP. V.—SCENES AT THE JEWISH AND ROMAN TRIBUNALS. 1. Jesus Formally Condemned by the Sanhedrim. 2. Jesus Delivered

Part Sixth.]

Summary.

[March 25, 26.

to Pilate. 3. The Accusation Demanded. 4. The Accusation Rendered. 5. Jesus Acquitted by Pilate. 6. Jesus Silent before his Accusers. 7. Jesus Sent to Herod. 8. Jesus Silent before Herod. 9. Mocked, and Sent back to Pilate. 10. Remorse and Death of Judas. 11. Purchase of the Potter's Field.

CHAP. VI.—SCENES AT PILATE'S JUDGMENT SEAT. 1. Proposal to Release Jesus. 2. Barabbas or Jesus. 3. The Governor Admonished by his Wife. 4. Barabbas Preferred to Jesus. 5. The Crucifixion of Jesus Demanded. 6. Pilate's Vain Expostulation. 7. Jesus Delivered to his Enemies.

## CHAPTER I.

## SCENES IN GETHSEMANE.

- I. Christ's Last Visit to the Garden. 2. Beginning of Mortal Anguish.  
 3. The Watchers Asleep. 4. Second Paroxysm of Anguish. 5.  
 Third Paroxysm of Anguish.

SEC. I.—Matt. xxvi. 30, 36; Mark xiv. 26, 32; Luke xxii. 39, 40; John  
 xviii. 1.

*Christ's Last Visit to the Garden.*

1. <sup>4</sup>WHEN Jesus had spoken these words, <sup>2</sup>and when they had sung a hymn, <sup>3</sup>he came out, and went <sup>4</sup>forth, <sup>3</sup>as he was wont, <sup>4</sup>over the brook Cedron, <sup>1</sup>into the mount of Olives; <sup>3</sup>and his disciples also followed him.

2. <sup>1</sup>Then cometh Jesus with them unto a place <sup>4</sup>where was a garden, <sup>2</sup>which was named Gethsemane, <sup>4</sup>into which he entered, and his disciples.

3. <sup>3</sup>And when he was at the place, he said <sup>2</sup>to his disciples, Pray that ye enter not into temptation. <sup>1</sup>Sit ye here, while I go and pray yonder.

SEC. 2.—Matt. xxvi. 37-39; Mark xiv. 33-36; Luke xxii. 41-44.

*Beginning of Mortal Anguish.*

4. <sup>2</sup>And he taketh with him Peter, and James and John, <sup>1</sup>the two sons of Zebedee, and began to be sorrowful, <sup>2</sup>sore amazed, <sup>1</sup>and very heavy.

5. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me.

Part Sixth.]

Gethsemane.

[Thurs. night, March 25.]

6. And he went <sup>2</sup>forward a little <sup>1</sup>further, <sup>3</sup>and was withdrawn from them about a stone's cast.

7. And [he] kneeled down, <sup>1</sup>and fell on his face <sup>2</sup>on the ground, and prayed that, if it were possible, the hour might pass from him.

8. And he said, Abba, Father, all things *are* possible unto thee: <sup>1</sup>O my Father, if it be possible, let this cup pass from me.

9. <sup>3</sup>Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

10. And there appeared an angel unto him from heaven, strengthening him.

11. And being in an agony, he prayed more earnestly.

12. And his sweat was as it were great drops of blood falling down to the ground.

SEC. 3.—Matt. xxvi. 40, 41; Mark xiv. 37, 38; Luke xxii. 45, 46.

*The Watchers Asleep.*

13. <sup>3</sup>And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

14. And [he] said unto them, Rise, and pray, lest ye enter into temptation.

15. <sup>2</sup>And [he] saith unto Peter, Simon, sleepest thou? <sup>1</sup>What! <sup>2</sup>couldst not thou watch <sup>1</sup>with me one hour?

16. <sup>2</sup>Watch ye, and pray, <sup>1</sup>that ye enter not into temptation.

17. The spirit indeed *is* willing, but the flesh *is* weak.

SEC. 4.—Matt. xxvi. 42, 43; Mark xiv. 39, 40.

*Second Paroxysm of Anguish.*

18. <sup>2</sup>And again he went away, <sup>1</sup>the second time, and

Part Sixth.]

Gethsemane.

[Thurs. night. March 25.]

prayed, <sup>2</sup>and spake the same words, <sup>1</sup>saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

19. <sup>2</sup>And when he returned, he found them asleep again; for their eyes were heavy; neither wist they what to answer him.

SEC. 5.—Matt. xxvi. 44-46; Mark xiv. 41, 42.

*Third Paroxysm of Anguish.*

20. <sup>1</sup>And he left them, and went away again, and prayed the third time, saying the same words.

21. Then cometh he to his disciples <sup>2</sup>the third time, and saith unto them, Sleep on now, and take *your* rest; it is enough:

22. <sup>1</sup>Behold, the hour is at hand: <sup>2</sup>behold, the Son of man is betrayed into the hands of sinners.

23. Rise up; let us <sup>1</sup>be going: behold, he is at hand that doth betray me.

NOTE.—“I confess that whenever I am called upon to treat of the sacred mysteries of Gethsemane, I cannot divest myself of a certain degree of awe. I feel as if there stood at the gate of that garden a cherub, who, if not with a flaming sword, yet with a repelling gesture, refused admittance, and emphatically repeated our Lord’s injunction to tarry outside while he retires to pray.”

KRUMMACHER.

## CHAPTER II.

## SCENES IN GETHSEMANE.

- I. Approach of the Traitor. 2. Jesus Reasons with his Captors. 3. The Traitor's Kiss. 4. A Wound Inflicted and Healed. 5. Jesus Submits to his Captors. 6. Jesus Expostulates with the People.

SEC. 1.—Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; John xviii. 2, 3.

*Approach of the Traitor.*

1. <sup>4</sup>AND Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples.

2. <sup>2</sup>And immediately, while [Jesus] yet spake, <sup>1</sup>lo, Judas, one of the twelve, <sup>4</sup>having received a band and officers from the chief priests and Pharisees, cometh thither, with lanterns, and torches, and weapons.

3. <sup>1</sup>And with him [came] a great multitude, with swords, and staves, from the chief priests, <sup>2</sup>and the scribes, and the elders <sup>1</sup>of the people.

SEC. 2.—John xviii. 4-9.

*Jesus Reasons with his Captors.*

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

Part Sixth.]

Gethsemane.

[Thurs. night, March 25.]

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

SEC. 3.—Matt. xxvi. 48–50; Mark xiv. 44, 45; Luke xxii. 47, 48.

*The Traitor's Kiss.*

10. <sup>1</sup>Now he that betrayed him <sup>2</sup>had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, <sup>1</sup>hold him fast, <sup>2</sup>and lead *him* away safely.

11. <sup>3</sup>And he that was called Judas, one of the twelve, went before them; <sup>2</sup>and as soon as he was come, he goeth straightway <sup>1</sup>to Jesus, <sup>3</sup>and drew near unto Jesus to kiss him.

12. And [he] saith, Master, Master, <sup>1</sup>Hail, Master, and kissed him.

13. And Jesus said unto him, Friend, wherefore art thou come? <sup>3</sup>Judas! betrayest thou the Son of man with a kiss?

14. <sup>1</sup>Then came they and laid <sup>2</sup>their hands on Jesus, and took him.

SEC. 4.—Matt. xxvi. 51; Mark xiv. 46, 47; Luke xxii. 49–51; John xviii. 10.

*A Wound Inflicted and Healed.*

15. <sup>3</sup>When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

16. <sup>1</sup>And behold, <sup>4</sup>Simon Peter, <sup>2</sup>one of them which

Part Sixth.]

Gethsemane.

[Thurs. night, March 25.]

stood by <sup>1</sup>with Jesus, <sup>4</sup>having a sword, <sup>1</sup>stretched out *his* hand, and drew it, <sup>4</sup>and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

17. <sup>3</sup>And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

SEC. 5.—Matt. xxvi. 52-54; John xviii. 11.

*Jesus Submits to his Captors.*

18. <sup>4</sup>Then said Jesus unto Peter, Put up <sup>1</sup>again thy sword into the sheath; for all they that take the sword shall perish with the sword.

19. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

20. But how then shall the scriptures be fulfilled, that thus it must be?

21. <sup>4</sup>The cup which my Father hath given me, shall I not drink it?

SEC. 6.—Matt. xxvi. 55, 56; Mark xiv. 48-52; Luke xxii. 52, 53.

*Jesus Expostulates with the People.*

22. <sup>1</sup>In that same hour <sup>2</sup>Jesus answered and said to <sup>1</sup>the multitudes, <sup>3</sup>the chief priests, and captains of the Temple, and the elders, which were come to him, <sup>1</sup>Are ye come out as against a thief, with swords and staves, for to take me?

23. <sup>3</sup>When I <sup>1</sup>sat daily with you teaching in the Temple, <sup>3</sup>ye stretched forth no hands against me, <sup>2</sup>and ye took me not.

24. <sup>3</sup>But this is your hour, and the power of darkness.

Part Sixth.]

Palace of the High Priest. [Thurs. night, March 25.

25. <sup>1</sup>But all this was done, that the scriptures of the prophets might be fulfilled.

26. Then all the disciples forsook him, and fled.

27. <sup>2</sup>And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him; and he left the linen cloth, and fled from them naked.

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### CHAPTER III.

#### SCENES AT THE PALACE OF THE HIGH PRIEST.

- I. Jesus Bound and Taken to the High Priest. 2. Peter Follows Afar Off. 3. Jesus Questioned by the High Priest. 4. Jesus Maltreated by an Officer. 5. Testimony of False Witnesses. 6. Jesus Condemned for Blasphemy. 7. Jesus Abused by his Keepers.

SEC. I.—Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 12-14, 24.

#### *Jesus Bound and Taken to the High Priest.*

I. <sup>4</sup>THEN the band, and the captain, and officers of the Jews, took Jesus, and bound him; and led him away to Annas first.

2. For he was father-in-law to Caiaphas, which was the high priest that same year.

3. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that <sup>6</sup>one man should die for the people.

4. <sup>1</sup>And they that had laid hold on Jesus, <sup>3</sup>then took him, and led *him* <sup>1</sup>away to Caiaphas, the high priest, <sup>3</sup>and brought him into the high priest's house.

Part Sixth.]

Palace of the High Priest. [Thurs. night, March 25.]

5. <sup>2</sup>And with him were assembled all the chief priests, and the elders, and the scribes.

6. <sup>4</sup>Now Annas had sent him bound unto Caiaphas, the high priest.

SEC. 2.—Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54, 55; John xviii. 15, 16, 18.

*Peter Follows Afar Off.*

7. <sup>4</sup>And Simon Peter followed Jesus <sup>3</sup>afar off, <sup>2</sup>even <sup>1</sup>unto the high priest's palace; <sup>4</sup>and *so did* another disciple.

8. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

9. But Peter stood at the door without. Then went out the other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

10. <sup>4</sup>And the servants and officers stood there, who had made a fire of coals, <sup>3</sup>in the midst of the hall; <sup>4</sup>for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself.

11. <sup>3</sup>And when they were set down together, Peter sat down among <sup>2</sup>the servants, <sup>1</sup>to see the end, <sup>2</sup>and warmed himself at the fire.

SEC. 3.—John xviii. 19-21.

*Jesus Questioned by the High Priest.*

12. The high priest then asked Jesus of his disciples, and of his doctrine.

13. Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the Temple, whither the Jews always resort; and in secret have I said nothing.

Part Sixth.]

Palace of the High Priest. [Thurs. night, March 25.]

14. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

SEC. 4.—John xviii. 22, 23.

*Jesus Abused by an Officer.*

15. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

16. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

SEC. 5.—Matt. xxvi. 59-61; Mark xiv. 55-59.

*Testimony of False Witnesses.*

17. <sup>1</sup>Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none.

18. Yea, though many false witnesses came, *yet* found they none; <sup>2</sup>for many bare false witness against him; but their witness agreed not together.

19. <sup>1</sup>At the last came two false witnesses, and <sup>2</sup>arose, and bare false witness against him; [one] saying,

20. We heard him say, I will destroy this Temple that is made with hands; and within three days I will build another, made without hands.

21. <sup>1</sup>And [the other] said, This *fellow* said, I am able to destroy the Temple of God, and to build it in three days.

22. <sup>2</sup>But neither so did their witness agree together.

Part Sixth.]

Palace of the High Priest. [Thurs. night, March 25.]

SEC. 6.—Matt. xxvi. 62–66; Mark xiv. 60–64.

*Jesus Condemned for Blasphemy.*

23. <sup>1</sup>And the high priest arose, <sup>2</sup>and stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee?

24. <sup>1</sup>But Jesus held his peace, <sup>2</sup>and answered nothing.

25. <sup>1</sup>And <sup>2</sup>again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

26. <sup>1</sup>I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

27. <sup>2</sup>And Jesus said <sup>1</sup>unto him, Thou hast said; <sup>2</sup>I am.

28. <sup>1</sup>Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.

29. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses?

30. Behold, now ye have heard his blasphemy; what think ye?

31. They answered and said, He is guilty of death <sup>2</sup>And they all condemned him to be guilty of death.

SEC. 7.—Matt. xxvi. 67, 68; Mark xiv. 65; Luke xxii. 63, 65.

*Jesus Abused by his Keepers.*

32. <sup>3</sup>And the men that held Jesus mocked him, and smote *him*; <sup>2</sup>and some began to spit <sup>1</sup>in his face, <sup>2</sup>and to cover his face, and to buffet him.

33. <sup>3</sup>And when they had blindfolded him, <sup>2</sup>the servants did strike him <sup>3</sup>on the face <sup>2</sup>with the palms of their hands, <sup>1</sup>saying <sup>2</sup>unto him, Prophecy, <sup>1</sup>prophecy unto us, thou Christ, who is he that smote thee?

Part Sixth.]

Palace of the High Priest. [Thurs. night, March 25.

34. <sup>3</sup>And many other things blasphemously spake they against him.

## CHAPTER IV.

## SCENES AT THE PALACE OF THE HIGH PRIEST.

I. Peter's First Denial of Christ. 2. Peter's Second Denial. 3. Peter's Third Denial.

SEC. 1.—Matt. xxvi. 69, 70; Mark xiv. 66–68; Luke xxii. 56, 57; John xviii. 17.

I. *Peter's First Denial of Christ.*

1. <sup>1</sup>Now Peter sat without in the palace. <sup>2</sup>And as Peter was beneath in the palace, there cometh unto him one of the maids of the high priest;

2. And when she saw Peter warming himself, <sup>3</sup>as he sat by the fire, <sup>2</sup>she looked upon him <sup>3</sup>earnestly, and said, And thou also wast with Jesus of Nazareth, <sup>1</sup>of Galilee. <sup>3</sup>This man was also with him.

3. <sup>1</sup>But he denied <sup>3</sup>him <sup>1</sup>before all, saying, <sup>3</sup>Woman, I know him not; <sup>2</sup>neither understand I what thou sayest.

4. <sup>4</sup>Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples?

5. He saith, I am not. <sup>2</sup>And he went out into the porch; and the cock crew.

SEC. 2.—Matt. xxvi. 71, 72; Mark xiv. 69, 70; Luke xxii. 58.

II. *Peter's Second Denial.*

6. <sup>1</sup>And when he was gone out into the porch, another

Part Sixth.]

Palace of the High Priest. [Thurs. night, March 25.]

<sup>2</sup>maid saw him again, and began to say to them that stood by, This is *one* of them ; <sup>1</sup>this *fellow* was also with Jesus of Nazareth.

7. <sup>3</sup>And after a little while, another [person] saw him, and said, Thou art also *one* of them.

8. <sup>1</sup>And again he denied it with an oath, <sup>3</sup>and said, Man, I am not ; <sup>1</sup>I do not know the man.

SEC. 3.—Matt. xxvi. 73-75 ; Mark xiv. 70-72 ; Luke xxii. 59-62 ; John xviii. 25, 27.

### III. *Peter's Third Denial.*

9. <sup>3</sup>And about the space of one hour after, [as] <sup>4</sup>Simon Peter stood and warmed himself, <sup>3</sup>another confidently affirmed, saying, Of a truth this *fellow* was also with him ; for he is a Galilean.

10. <sup>1</sup>And after a <sup>2</sup>little <sup>1</sup>while, came unto *him* they that stood by, and said <sup>2</sup>again to Peter, Surely, thou also <sup>1</sup>art *one* of them ; <sup>2</sup>for thou art a Galilean, and thy speech agreeth *thereto*.

11. <sup>4</sup>One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him ?

12. Peter then denied again ; <sup>3</sup>and <sup>2</sup>he began to curse, and to swear, *saying*, <sup>3</sup>Man, I know not what thou sayest ; <sup>2</sup>I know not this man of whom ye speak.

13. <sup>3</sup>And immediately, while he yet spake, the cock crew <sup>2</sup>the second time.

14. <sup>3</sup>And the Lord turned, and looked upon Peter.

15. <sup>2</sup>And Peter called to mind the word that Jesus said unto him ; <sup>3</sup>and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow <sup>2</sup>twice, thou shalt deny me thrice.

Part Sixth.]

Council Room. [Daybreak, Friday, March 26.]

16. And when he thought thereon, <sup>1</sup>he went out, and wept bitterly.

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## CHAPTER V.

### SCENES AT THE JEWISH AND ROMAN TRIBUNALS.

1. Jesus Formally Condemned by the Sanhedrim. 2. Jesus Delivered to Pilate. 3. The Accusation Demanded. 4. The Accusation Rendered. 5. Jesus Acquitted by Pilate. 6. Jesus Silent before his Accusers. 7. Jesus Sent to Herod. 8. Jesus Silent before Herod. 9. Mocked, and Sent back to Pilate. 10. Remorse and Death of Judas. 11. Purchase of the Potter's Field.

SEC. I.—Matt. xxvii. 1; Mark xv. 1; Luke xxii. 66–71.

#### *Jesus formally Condemned by the Sanhedrim.*

1. <sup>2</sup>AND straightway in the morning, <sup>3</sup>as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us.

2. And he said unto them, If I tell you, ye will not believe; and if I also ask *you*, ye will not answer me, nor let me go.

3. Hereafter shall the Son of man sit on the right hand of the power of God.

4. Then said they all, Art thou then the Son of God?

5. And he said unto them, Ye say that I am.

6. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Part Sixth.]

Judgment Hall. [Friday morn., March 26.

SEC. 2.—Matt. xxvii. 1, 2 ; Mark xv. 1 ; Luke xxiii. 1 ; John xviii. 28.

*Jesus Delivered to Pilate.*

7. <sup>2</sup>And <sup>1</sup>all the chief priests, <sup>2</sup>held a consultation with the elders and scribes, and the whole council, [and] <sup>1</sup>took counsel against Jesus, to put him to death.

8. <sup>3</sup>And the whole multitude of them arose, <sup>1</sup>and when they had bound <sup>2</sup>Jesus, <sup>1</sup>they led him away <sup>4</sup>from Caiaphas unto the hall of judgment, <sup>1</sup>and delivered him to Pontius Pilate the governor ; <sup>4</sup>and it was early.

9. And they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover.

SEC. 3.—John xviii. 29–32.

*The Accusation Demanded.*

10. Pilate then went out unto them, and said, What accusation bring ye against this man ?

11. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

12. Then said Pilate unto them, Take ye him, and judge him according to your law.

13. The Jews therefore said unto him, It is not lawful for us to put any man to death :

14. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

SEC. 4.—Matt. xxvii. 11 ; Mark xv. 2 ; Luke xxiii. 2, 3 ; John xviii. 33–36.

*The Accusation Rendered.*

15. <sup>2</sup>And they began to accuse him, saying, We found

Part Sixth.]

Pilate's Judgment Hall. [Friday morn., March 26.

this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.

16. <sup>4</sup>Then Pilate entered into the judgment hall again, and called Jesus.

17. <sup>1</sup>And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews?

18. <sup>4</sup>Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

19. Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me. What hast thou done?

20. Jesus answered, My kingdom is not of this world.

21. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence.

SEC. 5.—Matt. xxvii. 11; Mark xv. 2; John xviii. 37, 38.

*Jesus Acquitted by Pilate.*

22. <sup>4</sup>Pilate therefore said unto him, Art thou a king, then?

23. <sup>1</sup>And Jesus <sup>2</sup>answering, said unto him, <sup>4</sup>Thou sayest that I am a king.

24. To this end was I born; and for this cause came I into the world, that I should bear witness unto the truth.

25. Every one that is of the truth heareth my voice.

26. Pilate saith unto him, What is truth?

27. And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault.

Part Sixth.]

Pilate's Judgment Hall. [Friday morn., March 26.]

SEC. 6.—Matt. xxvii. 12-14; Mark xv. 3-5.

*Jesus Silent Before his Accusers.*

28. <sup>1</sup>And when he was accused of the chief priests and elders, he answered nothing.

29. Then said Pilate unto him, Hearest thou not how many things they witness against thee?

30. And he answered him to never a word; insomuch that the governor marveled greatly.

31. <sup>2</sup>And the chief priests accused him of many things; but he answered nothing.

32. And Pilate asked him again, saying, Answerest thou nothing? Behold, how many things they witness against thee.

33. But Jesus yet answered nothing; so that Pilate marveled.

SEC. 7.—Luke xxiii. 4-7.

*Jesus Sent to Herod.*

34. Then said Pilate to the chief priests and to the people, I find no fault in this man.

35. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

36. When Pilate heard of Galilee, he asked whether the man were a Galilean.

37. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

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Part Sixth.] Pilate's Judgment Hall. [Friday morn., March 26.

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SEC. 8.—Luke xxiii. 8-10.

*Jesus Silent Before Herod.*

38. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

39. Then he questioned with him in many words; but he answered him nothing.

40. And the chief priests and scribes stood and vehemently accused him.

SEC. 9.—Luke xxiii. 11, 12.

*Jesus Mocked, and sent back to Pilate.*

41. And Herod with his men of war set him at naught, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

42. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

SEC. 10.—Matt. xxvii. 3-5.

*Remorse and Death of Judas.*

43. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

44. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

Part Sixth.]

The Council Room. [Friday morn., March 26.]

45. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

SEC. II.—Matt. xxvii. 6–10.

*Purchase of the Potter's Field.*

46. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

47. And they took counsel, and bought with them the potter's field, to bury strangers in.

48. Wherefore that field was called, The field of blood, unto this day.

49. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

50. And gave them for the potter's field, as the Lord appointed me.

## CHAPTER VI.

## SCENES AT PILATE'S JUDGMENT-SEAT.

1. Proposal to Release Jesus. 2. Barabbas or Jesus. 3. The Governor Admonished by his Wife. 4. Barabbas Preferred to Jesus. 5. The Crucifixion of Jesus Demanded. 6. Pilate's Vain Expostulation. 7. Jesus Delivered to his Enemies.

SEC. 1.—Luke xxiii. 13-17.

*Proposal to Release Jesus.*

1. AND Pilate, when he had called together the chief priests and the rulers and the people,

2. Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

3. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

4. I will therefore chastise him, and release *him*.

5. (For of necessity he must release one unto them at the feast.)

SEC. 2.—Matt. xxvii. 15-18; Mark xv. 6-10; Luke xxiii. 19; John xviii. 39.

*Barabbas or Jesus.*

6. <sup>1</sup>Now at that feast the governor was wont to release unto the people <sup>2</sup>one prisoner, whomsoever they desired.

7. <sup>1</sup>And they had then a notable prisoner, called Barabbas, <sup>2</sup>who, for a certain sedition made in the city, and for murder, <sup>2</sup>committed in the insurrection, <sup>3</sup>was cast into

Part Sixth.]

The Pretorium. [Friday morn., March 26.

prison, <sup>2</sup>bound with them that had made insurrection with him.

8. And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9. <sup>1</sup>Therefore, when they were gathered together, <sup>2</sup>Pilate answered them, saying, <sup>1</sup>Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ, <sup>2</sup>the King of the Jews?

10. <sup>4</sup>Ye have a custom, that I should release unto you one at the passover: Will ye therefore that I release unto you the King of the Jews?

11. <sup>2</sup>For he knew that the chief priests had delivered him for envy.

SEC. 3.—Matt. xxvii. 19.

*The Governor Admonished by his Wife.*

12. When he was set down on the judgment-seat, his wife sent unto him, saying:

13. Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him.

SEC. 4.—Matt. xxvii. 20, 21; Mark xv. 11; Luke xxiii. 18; John xviii. 40.

*Barabbas Preferred to Jesus.*

14. <sup>1</sup>But the chief priests and elders persuaded the multitude that they should ask <sup>2</sup>that he should rather release Barabbas unto them, <sup>1</sup>and destroy Jesus.

15. <sup>3</sup>And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas.

16. <sup>1</sup>The governor answered and said unto them, Whether of the twain will ye that I release unto you?

Part Sixth.]

The Pretorium. [Friday morn., March 26.

17. <sup>4</sup>Then cried they all again, saying, <sup>1</sup>Barabbas ; <sup>4</sup>not this man, but Barabbas. Now Barabbas was a robber.

SEC. 5.—Matt. xxvii. 22 ; Mark xv. 12, 13 ; Luke xxiii. 20, 21.

*Christ's Crucifixion Required.*

18. <sup>3</sup>Pilate therefore, willing to release Jesus, <sup>2</sup>answered and said again unto them, What will ye then that I shall do <sup>1</sup>with Jesus, which is called Christ, <sup>2</sup>whom ye call the King of the Jews?

19. And they <sup>1</sup>all <sup>2</sup>cried out again, <sup>3</sup>saying <sup>1</sup>unto him, <sup>3</sup>Crucify him ; crucify him ; <sup>1</sup>let him be crucified.

SEC. 6.—Matt. xxvii. 23 ; Mark xv. 14 ; Luke xxiii. 22, 23.

*Pilate's Vain Expostulation.*

20. <sup>2</sup>Then Pilate <sup>1</sup>the governor said <sup>3</sup>unto them the third time, Why, what evil hath he done? I have found no cause of death in him ; I will therefore chastise him, and let *him* go.

21. And they were instant with loud voices, requiring that he might be crucified.

22. <sup>2</sup>And they cried out the more exceedingly, Crucify him ; <sup>1</sup>Let him be crucified.

23. <sup>3</sup>And the voices of them, and of the chief priests, prevailed.

SEC. 7.—Matt. xxvii. 24-26 ; Mark xv. 15 ; Luke xxiii. 24, 25.

*Pilate Delivers Jesus to his Enemies.*

24. <sup>1</sup>When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person : see ye *to it*.

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Part Sixth.]The Pretorium. [Friday morn., March 26.

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25. Then answered all the people, and said, His blood *be* on us, and on our children!

26. <sup>2</sup>And Pilate, willing to content the people, <sup>3</sup>gave sentence that it should be as they required.

27. And <sup>1</sup>then released he Barabbas unto them; <sup>3</sup>him that for sedition and murder was cast into prison, whom they desired.

28. But he delivered Jesus to their will, <sup>2</sup>to be crucified.

## PART SEVENTH.

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### SUMMARY.

*Time:* Friday, March 26 ; from just before 9 A. M. to evening.

*Principal Places:* The Pretorium, Way to Calvary, Calvary.

*Principal Persons:* Jesus, Pilate, Simon of Cyrene, Women of Jerusalem, Roman Executioners, Chief Priests and Rulers, Jewish populace, Roman Soldiers, Two Thieves, Three Maries and John, The Centurion, Women of Galilee, Joseph of Arimathea, Nicodemus, Roman Guard.

*Principal Events:*

CHAP. I.—SCENES AT THE CLOSE OF THE TRIAL. 1. Jesus Scourged and Mocked. 2. Jesus Exhibited in Mock Royalty. 3. Final Effort to Release him. 4. Final Sentence of Crucifixion.

CHAP. II.—SCENES ASSOCIATED WITH THE CRUCIFIXION. 1. The Cross Borne for Jesus. 2. Daughters of Jerusalem Admonished. 3. The Stupefying Drink Refused. 4. Jesus Crucified, Prays for his Executioners. 5. Distribution of his Raiment. 6. Superscription on the Cross.

CHAP. III.—SCENES ABOUT CALVARY. 1. Jesus Insulted on the Cross. 2. The Penitent Thief. 3. Jesus Provides for his Mother.

CHAP. IV.—SCENES ASSOCIATED WITH THE DEATH OF CHRIST. 1. Darkness and Despair. 2. The Cry of Thirst. 3. Dying Utterances. 4. The Veil Rent and the Graves Opened. 5. Centurion Convinced. 6. Friendly Spectators. 7. Hastening Death. 8. The Water and Blood.

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Part Seventh.]

Summary.

[Friday, March 26.

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CHAP. V.—SCENES ASSOCIATED WITH THE BURIAL OF CHRIST.

1. The Body Sought for Burial.
2. The Body Obtained for Burial.
3. The Body Embalmed.
4. The Body Buried.
5. Witnesses of the Burial.
6. The Sepulchre Secured.

Part Seventh.]

The Pretorium. [Friday morn., March 26.]

## CHAPTER I.

## SCENES AT THE CLOSE OF THE TRIAL.

1. Jesus Scourged and Mocked.
2. Jesus Exhibited in Mock Royalty.
3. Final Effort to Release him.
4. The Final Sentence of Crucifixion.

SEC. 1.—Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-3.

*Jesus Scourged and Mocked.*

1. <sup>4</sup>THEN Pilate therefore took Jesus, and scourged *him*.  
<sup>1</sup>And when he had scourged Jesus, he delivered him to be crucified.

2. Then the soldiers of the governor took Jesus, <sup>2</sup>and led him away into the common hall, called Pretorium, <sup>1</sup>and gathered <sup>2</sup>together <sup>1</sup>unto him the whole band; and they stripped him, and put on him a scarlet robe.

3. And when <sup>4</sup>the soldiers <sup>1</sup>had platted a crown of thorns, they put it upon his head, and a reed in his right hand.

4. And they bowed the knee before him, <sup>2</sup>and worshiped, <sup>1</sup>and mocked him, <sup>2</sup>and began to salute him, <sup>1</sup>saying, Hail, King of the Jews!

5. <sup>4</sup>And they smote him with their hands; <sup>1</sup>and they spit upon him; and took the reed and smote him on the head.

SEC. 2.—John xix. 4-7.

*Jesus Exhibited in Mock Royalty.*

6. Pilate therefore went forth again, and saith unto

Part Seventh.]

The Pretorium. [Friday morn., March 26.]

them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

7. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

8. When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. *Pilate* saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

9. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

SEC. 3.—John xix. 8-12.

*Final Effort to Release Jesus.*

10. When *Pilate* therefore heard that saying, he was the more afraid;

11. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

12. Then saith *Pilate* unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

13. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

14. And from thenceforth *Pilate* sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

Part Seventh.]

The Pretorium. [Friday morn., March 26.

SEC. 4.—John xix. 13-16.

*Final Sentence of Crucifixion.*

15. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gab-batha.

16. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!

17. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king?

18. The chief priests answered, We have no king but Cæsar.

19. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

## CHAPTER II.

## SCENES ASSOCIATED WITH THE CRUCIFIXION.

1. The Cross Borne for Jesus. 2. The Daughters of Jerusalem Admonished. 3. The Stupefying Drink Refused. 4. Jesus Crucified, Prays for his Executioners. 5. Distribution of his Raiment. 6. The Superscription on the Cross.

SEC. 1.—Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26; John xix. 17.

*The Cross Borne for Jesus.*

1. <sup>1</sup>AND after they had mocked [Jesus], they took the <sup>2</sup>purple <sup>1</sup>robe off from him, and put his own raiment on him, and led him <sup>2</sup>out to crucify him.

2. <sup>1</sup>And as they came out, <sup>3</sup>as they led him away, <sup>4</sup>he bearing his cross, <sup>1</sup>they found a man of Cyrene, Simon by name—<sup>2</sup>the father of Alexander and Rufus—who passed by, coming out of the country.

3. <sup>3</sup>And they laid hold upon Simon, and on him they laid the cross; <sup>2</sup>and compelled him to bear his cross <sup>3</sup>after Jesus.

SEC. 2.—Luke xxiii. 27-32.

*The Daughters of Jerusalem Admonished.*

4. And there followed him a great company of people, and of women, which also bewailed and lamented him.

5. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

6. For, behold, the days are coming, in the which they

Part Seventh.]

Way to Calvary. [Friday, 9 A. M., March 26.

shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

7. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

8. For if they do these things in a green tree, what shall be done in the dry?

9. And there were also two others, malefactors, led with him to be put to death.

10. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

SEC. 3.—Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17.

*The Stupefying Drink Refused.*

11. <sup>3</sup>And when they were come to the place which is called Calvary, <sup>4</sup>which is called in the Hebrew, Golgotha, <sup>2</sup>which is, being interpreted, the place of a skull:

12. <sup>1</sup>They gave him vinegar to drink, mingled with gall; [which was] wine mingled with myrrh.\*

13. <sup>1</sup>And when he had tasted *it*, <sup>2</sup>he received *it* not; <sup>1</sup>he would not drink.

SEC. 4.—Matt. xxvii. 38; Mark xv. 25, 27, 28; Luke xxiii. 33, 34; John xix. 18.

*Jesus Crucified, Prays for his Executioners.*

14. <sup>2</sup>And it was the third hour; and they crucified him.

15. And <sup>1</sup>then were <sup>3</sup>the <sup>1</sup>two <sup>3</sup>malefactors, [who were] <sup>1</sup>two thieves, crucified with him; <sup>2</sup>the one on his right hand, and the other on his left, <sup>4</sup>and Jesus in the midst.

\* Note 1, end of chapter.

Part Seventh.]

Calvary.

[Friday forenoon, March 26.

16. <sup>2</sup>And the scripture was fulfilled which saith, And he was numbered with the transgressors.

17. <sup>3</sup>Then said Jesus, Father, forgive them; for they know not what they do.

SEC. 5.—Matt. xxvii. 35, 36; Mark xv. 24; Luke xxiii. 34; John xix. 23, 24.

*Distribution of His Raiment.*

18. <sup>4</sup>Then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier a part; and also *his* coat.

19. <sup>1</sup>And they parted his garments, <sup>2</sup>casting lots upon them, what every man should take.

20. <sup>4</sup>Now the coat was without seam, woven from the top throughout.

21. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be.

22. That the scripture might be fulfilled, <sup>1</sup>which was spoken by the prophet, <sup>4</sup>which saith, They parted my raiment among them, and for my vesture did they cast lots.

23. These things therefore the soldiers did; <sup>1</sup>and sitting down they watched him there.

SEC. 6.—Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19-22.

*The Superscription upon the Cross.*

24. <sup>4</sup>And Pilate wrote <sup>2</sup>the superscription of his accusation, <sup>1</sup>and set *it* up <sup>4</sup>on the cross, <sup>1</sup>over his head.

25. <sup>4</sup>And the writing <sup>3</sup>written over him <sup>4</sup>was, <sup>1</sup>THIS IS JESUS <sup>4</sup>OF NAZARETH, THE KING OF THE JEWS.

26. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city.

Part Seventh.]

Calvary.

[Friday forenoon, March 26.

27. And it was written <sup>3</sup>in letters of Greek, and Latin, and Hebrew. [See Note 2.]

28. <sup>4</sup>Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

29. Pilate answered, What I have written, I have written.

NOTE 1.—In Matthew, the original words, rendered, “Vinegar mingled with gall,” might just as well have been translated, “acid mingled with bitter;” for vinegar is sour, and gall is bitter. Matthew, then, describes the narcotic mixture according to its nature and taste. But in Mark we have the proper names of the two principal ingredients—“wine” and “myrrh.” The *myrrh* was intensely bitter—bitter as *gall*; the *wine* was *sour*, and hence, describing it according to its properties, it is called *vinegar*; from *vin*, wine, and *aigre*, sour. Literally, it was *sour wine*, with a bitter, narcotic ingredient, stupefying in its effects, from some species of myrrh, perhaps not very dissimilar to the gum myrrh in use in this country. Thus, in the two narratives, instead of a contradiction, we have the proper names of the two substances, with the description of their qualities.

NOTE 2.—“In *Hebrew*, that is, the Palestinian dialect, which went vaguely by that name, as being the language of the populace; *Greek*, as a prevalent language in Judea, and among the foreign Jews who were present at the passover at Jerusalem; and *Latin*, as the language of the conquerors of the country. The inscription which excluded Gentiles from the inner court of the temple was written in those three languages. The evangelists give the sense of the inscription, rather than the exact words, and hence the variation which appears in their account.”—*R. Watson*.

And, besides, it is by no means certain that the superscription was precisely the same in the three languages. One evangelist may have copied from one form of it, and the others may have copied from others. The substance is essentially the same in all.

## CHAPTER III.

## SCENES ABOUT CALVARY.

1. Jesus Insulted on the Cross. 2. The Penitent Thief. 3. Jesus Provides for his Mother.

SEC. I.—Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37.

*Jesus Insulted on the Cross.*

[I. *By the Jewish Populace.*]

1. <sup>3</sup>AND the people stood beholding; <sup>2</sup>and they that passed by railed on him, [and] <sup>1</sup>reviled him, wagging their heads, and saying:

2. <sup>2</sup>Ah, thou that destroyest the Temple, and buildest *it* in three days, save thyself. <sup>1</sup>If thou be the Son of God, come down from the cross.

[II. *By the Chief Priests, Scribes and Rulers.*]

3. <sup>3</sup>And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

4. <sup>1</sup>Likewise also the chief priests, mocking, <sup>2</sup>said among themselves, with the scribes, <sup>1</sup>and elders, He saved others; himself he cannot save.

5. If he be the King of Israel, let him now come down from the cross, and we will believe on him.

6. <sup>2</sup>Let Christ, the King of Israel, descend now from the cross, that we may see, and believe.

7. <sup>1</sup>He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.

Part Seventh.]

Calvary. [Friday forenoon, March 26.

[III. *By the Roman Soldiers.*]

8. <sup>3</sup>And the soldiers also mocked him, coming to him, and offering him vinegar,\* and saying, If thou be the King of the Jews, save thyself.

[IV. *By the Two Thieves.*]

9. <sup>1</sup>The thieves also, which were crucified with him, cast the same in his teeth, [and] <sup>2</sup>reviled him.

SEC. 2.—Luke xxiii. 39-43.

*The Penitent Thief.*

10. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

11. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

12. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

13. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

14. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.†

SEC. 3.—John xix. 25-27.

*Jesus Provides for his Mother.*

15. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

\* Note 1, end of chapter.

† Note 2, end of chapter.

Part Seventh.]

Calvary. [Friday forenoon, March 26.

16. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son !

17. Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

NOTE 1.—This was not probably the narcotic drink which had been offered to him in compassion, at the beginning of his crucifixion, to alleviate his sufferings, but the common sour wine or vinegar which was the usual drink of the Roman soldiers, and which was afterward given to him by means of a sponge put on hyssop. It was now offered to him, as the narrative indicates, to tantalize and insult him. For, with his arms extended and fastened back, and his head against the upper part of the cross, he had no power to take the cup when it was offered to him. It was probably repeatedly put up near his lips, and then snatched away. This seems to have been the nature of the sport.

NOTE 2.—From Matthew and Mark we are obliged to suppose that both the thieves began to revile him ; while from Luke we learn that one of them immediately repented. It is admitted by all that the conversion of the dying thief was a miracle of grace. What is gained then to the glory of this grace, by assuming that this sinner was not quite so bad as the other, and was, therefore, more easily inclined to repent ? Or what is lost from the glory of this grace, by supposing that he was miraculously arrested in the very midst of his daring impiety ? Have not other instances occurred where sinners, as in the case of Saul of Tarsus, have been made astonishing trophies of saving grace ? Luke does not disagree with Matthew and Mark : he only adds what they both omitted ; to wit, that one of the thieves added this prayer to his insulting railery : “ If thou be the Christ, *save thyself and us.*” This was rebuked by the other, who was, it would seem, already beginning to feel the influence of the saving grace, and was shocked to hear his fellow-culprit blasphemously associate himself with one whom he regarded as entirely innocent, and who was being revealed to him as his Lord and Saviour. The one who became penitent may have been shocked at first by his own impiety, as other sinners have been ; and then he was additionally shocked at the wickedness of his companion in guilt and death, as would be quite natural.

Part Seventh.]

Calvary.

[Friday noon, March 26.

So, proceeding step by step—first, as we may suppose, reproved by the Holy Spirit for his own sins ; then, as the narrative seems to indicate, discountenancing and rebuking the sin of his associate ; then confessing his own sins and the justness of his punishment ; next, taking the part of Christ, from a conviction of his innocence and goodness ; thus proving the illumination of the Divine Spirit, who has thus revealed unto him the true character and relation of the Lord Jesus Christ. Finally, faith springs up in his heart, and he turns to the Saviour with unfeigned penitence and trust, and meekly prays for the salvation of his own guilty, perishing soul ; “ a brand plucked from the burning.”

## CHAPTER IV.

### SCENES ASSOCIATED WITH THE DEATH OF CHRIST.

- I. Darkness and Despair. 2. The Cry of Thirst. 3. Dying Utterances. 4. The Veil Rent ; The Graves Opened. 5. The Centurion Convinced. 6. Friendly Spectators. 7. Hastening Death. 8. The Water and Blood.

SEC. I.—Matt. xxvii. 45-47 ; Mark xv. 33-35 ; Luke xxiii. 44.

#### *Darkness and Despair.*

1. <sup>3</sup>AND it was about the sixth hour. <sup>2</sup>And when the sixth hour was come, there was darkness over the whole land, <sup>4</sup>from the sixth hour unto the ninth hour.

2. And about the ninth hour, Jesus cried with a loud voice, saying, ELI ! ELI ! LAMA SABACHTHANI ?

3. <sup>2</sup>Which is, being interpreted, MY GOD ! MY GOD ! WHY HAST THOU FORSAKEN ME ?

4. And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

Part Seventh.]

Calvary.

[Friday, 3 P. M. March 26.]

SEC. 2.—Matt. xxvii. 48, 49; Mark xv. 36; John xix. 28, 29.

*The Cry of Thirst.*

5. <sup>4</sup>After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I THIRST!

6. Now there was set a vessel full of vinegar. <sup>1</sup>And straightway one of them ran, and took a sponge, and filled *it* <sup>2</sup>full of vinegar, <sup>4</sup>and put *it* upon hyssop, <sup>1</sup>on a reed, <sup>4</sup>and put *it* to his mouth, <sup>1</sup>and gave him to drink.

7. The rest said, Let be; let us see whether Elias will come <sup>2</sup>to take him down, <sup>1</sup>to save him.

SEC. 3.—Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30.

*Dying Utterances.*

8. <sup>4</sup>When Jesus therefore had received the vinegar, he said, IT IS FINISHED!

9. <sup>3</sup>And when Jesus had [so] cried <sup>1</sup>again, with a loud voice, <sup>3</sup>he said, FATHER, INTO THY HANDS I COMMEND MY SPIRIT.

10. And having said thus, <sup>4</sup>he bowed his head, and gave up the ghost.

SEC. 4.—Matt. xxvii. 51-53; Mark xv. 38; Luke xxiii. 45.

*The Veil Rent; The Graves Opened.*

11. <sup>3</sup>And the sun was darkened. <sup>1</sup>And behold, the veil of the Temple was rent in twain, <sup>3</sup>in the midst, <sup>1</sup>from the top to the bottom.

12. And the earth did quake, and the rocks rent, and the graves were opened.

Part Seventh.]

Calvary.

[Friday, 3 P. M., March 26.

13. And many bodies of the saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.

SEC. 5.—Matt. xxvii. 54; Mark xv. 39; Luke xxiii. 47, 48.

*The Centurion Convinced.*

14. <sup>1</sup>Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done; they feared greatly, saying, Truly this was the Son of God.

15. <sup>2</sup>And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, <sup>3</sup>he glorified God, saying, Certainly this was a righteous man; <sup>2</sup>truly this man was the Son of God.

16. <sup>3</sup>And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

SEC. 6.—Matt. xxvii. 55, 56; Mark xv. 40, 41; Luke xxiii. 49.

*Friendly Spectators.*

17. <sup>3</sup>And all his acquaintance, <sup>1</sup>and many women <sup>2</sup>also <sup>1</sup>were there, <sup>2</sup>looking on, [who] <sup>3</sup>stood afar off, beholding these things:

18. <sup>2</sup>Among whom was Mary Magdalene, and Mary the mother of James the Less, and of Joses, and Salome, <sup>1</sup>the mother of Zebedee's children:

19. <sup>2</sup>Who also, when he was in Galilee, followed him, and ministered unto him; <sup>1</sup>which followed Jesus [also] from Galilee, ministering unto him; <sup>2</sup>and many other women which came up with him unto Jerusalem.

Part Seventh.]

Calvary. [Friday afternoon, March 26.

SEC. 7.—John xix. 31-33.

*Hastening Death.*

20. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and *that* they might be taken away.

21. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

22. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

SEC. 8.—John xix. 34-37.

*The Water and Blood.*

23. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

24. And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

25. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

26. And again another Scripture saith, They shall look on him whom they pierced.

## CHAPTER V.

## SCENES ASSOCIATED WITH THE BURIAL OF CHRIST.

- I. The Body Sought for Burial. 2. The Body Obtained for Burial.  
3. The Body Embalmed. 4. The Body Buried. 5. Witnesses of  
the Burial. 6. The Sepulchre Secured.

SEC. I.—Matt. xxvii. 57, 58; Mark xv. 42, 43; Luke xxiii. 50-52, 54;  
John xix. 38.

*The Body Sought for Burial.*

I. <sup>4</sup>AND after this, <sup>2</sup>when the even was come, because it was the preparation, that is, the day before the Sabbath, <sup>3</sup>and the Sabbath drew on :

2. Behold, <sup>1</sup>there came a rich man, named Joseph, of Arimathea, <sup>3</sup>a city of the Jews; <sup>2</sup>an honorable counselor; <sup>3</sup>a good man, and a just :

3. Who also himself waited for the kingdom of God; <sup>4</sup>being a disciple of Jesus, but secretly, for fear of the Jews.

4. (<sup>3</sup>The same had not consented to the counsel and deed of them.)

5. <sup>1</sup>He <sup>2</sup>came, and went in boldly unto Pilate, and craved the body of Jesus, <sup>4</sup>and besought Pilate that he might take away the body of Jesus.

SEC. 2.—Matt. xxvii. 58, 59; Mark xv. 44-46; Luke xxiii. 53; John xix. 38.

*The Body Obtained for Burial.*

6. <sup>2</sup>And Pilate marveled if he were already dead, and calling the centurion, he asked him whether he had been any while dead.

Part Seventh.]

Calvary.

[Friday ev'g, March 26.]

7. And when he knew it of the centurion, he gave <sup>4</sup>leave. <sup>1</sup>Then Pilate commanded the body to be delivered <sup>2</sup>to Joseph.

8. And he brought fine linen; [and] <sup>4</sup>he came therefore, and took the body of Jesus <sup>2</sup>down.

9. <sup>1</sup>And when Joseph had taken the body <sup>3</sup>down, <sup>1</sup>he wrapped it in a clean linen cloth.

SEC. 3.—John xix. 39, 40.

*The Body Embalmed.*

10. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

11. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

SEC. 4.—Matt. xxvii. 60; Mark xv. 46; Luke xxiii. 53; John xix. 41, 42.

*The Body Buried.*

12. <sup>4</sup>Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

13. There laid they Jesus therefore, because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

14. [It was Joseph's] <sup>1</sup>own new tomb, which he had hewn out in the rock.

15. And he rolled a great stone to the door of the sepulchre, and departed.

Part Seventh.]

The Sepulchre.

[Friday ev'g, March 26.]

SEC. 5.—Matt. xxvii. 61 ; Mark xv. 47 ; Luke xxiii. 55, 56.

*Witnesses of the Burial.*

16. <sup>1</sup>And there was Mary Magdalene, and the other Mary (<sup>2</sup>*the mother of Joses*), <sup>1</sup>sitting over against the sepulchre ; [and they] <sup>2</sup>beheld where he was laid.

17. <sup>3</sup>And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

18. And they returned, and prepared spices and ointments ; and rested the Sabbath day, according to the commandment.

SEC. 6.—Matt. xxvii. 62-66.

*The Sepulchre Secured.*

19. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

20. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

21. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

22. Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.

23. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## PART EIGHTH.

### SUMMARY.

*Time*: Forty days—from the Resurrection to the Ascension.

*Principal Places*: The Sepulchre, Emmaus, Jerusalem, Sea of Galilee, Mountain in Galilee, Mount of Olives.

*Principal Persons*: Jesus, Mary Magdalene, Salome, Peter, John, Angels, Roman Guard, Apostles, Cleopas, Thomas.

*Principal Scenes and Subjects*:

CHAP. I.—SCENES ASSOCIATED WITH CHRIST'S RESURRECTION.

1. The Sepulchre Opened by an Angel.
2. The Sepulchre Visited, and found Empty.
3. The Tidings Carried to the Apostles.
4. The Resurrection Announced by an Angel.
5. The Tidings Confirmed by two Angels.
6. Flight from the Sepulchre.
7. Jesus Appears to the Women.
8. Report of the Guard.
9. Report of the Women.

CHAP. II.—SCENES ASSOCIATED WITH CHRIST'S RESURRECTION.

1. Peter and John Visit the Sepulchre.
2. Jesus Appears to Mary Magdalene.
3. Mary's Report to the Apostles.

CHAP. III.—CHRIST'S APPEARANCES TO HIS DISCIPLES.

1. To Cleopas and his Friend.
2. Conversation by the Way.
3. Jesus Reveals Himself and Vanishes.
4. The Two Report to the Apostles.

CHAP. IV.—CHRIST'S APPEARANCES TO THE APOSTLES.

1. First Appearance.
2. Their Understanding Opened.
3. Promise and Gift of the Spirit.
4. Apostolic Commission and Endowment.
5. Incredulity of Thomas.
6. Conviction of Thomas.
7. Jesus Appears on a Mountain.

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Part Eighth.]      Summary. [From the Resurrection to the Ascension.

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CHAP. V.—THIRD APPEARANCE TO THE APOSTLES. 1. The Apostles Fishing without Success. 2. Jesus Appears, and gives Success. 3. The Loaded Net. 4. Dining with the Lord. 5. Peter Admonished of Duty and Death. 6. Mistake Concerning the Destiny of John. 7. Later Appearances of Christ.

CHAP. VI.—LAST APPEARANCE AND ASCENSION. 1. Jesus Meets the Apostles at Jerusalem. 2. Promise of Apostolic Endowment. 3. The Final Apostolic Commission. 4. The Ascension. 5. The Promise of his Return. 6. Joy and Success of the Apostles. 7. John's Concluding Testimony.

## CHAPTER I.

## SCENES ASSOCIATED WITH CHRIST'S RESURRECTION.

1. The Sepulchre Opened by an Angel. 2. The Sepulchre Visited, and found Empty. 3. The Tidings Carried to Peter and John. 4. The Resurrection Announced by an Angel. 5. The Tidings Confirmed by two Angels. 6. Flight from the Sepulchre. 7. Jesus Appears to the Women. 8. Report of the Guard. 9. Report of the Women.

SEC. 1.—Matt. xxviii. 2-4; Mark xvi. 1.

*The Sepulchre Opened by an Angel.*

1. <sup>2</sup>AND when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint [Jesus].

2. <sup>1</sup>And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door [of the sepulchre,] and sat upon it.

3. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead *men*.

SEC. 2.—Matt. xxviii. 1; Mark xvi. 2-4; Luke xxiv. 1-3; John xx. 1, 2.

*The Sepulchre Visited, and found Empty.*

4. <sup>3</sup>Now, <sup>1</sup>in the end of the Sabbath, <sup>3</sup>very early in the morning, <sup>1</sup>as it began to dawn toward the first *day* of the week, <sup>4</sup>when it was yet dark, <sup>1</sup>came Mary Magdalene, and the other Mary, to see the sepulchre:

5. <sup>3</sup>Bringing the spices which they had prepared, and

Part Eighth.]

The Sepulchre. [Sunday morn., March 28.

certain *others* with them ; <sup>2</sup>and they came unto the sepulchre at the rising of the sun.\*

6. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great.

7. And when they looked, they saw that the stone was rolled away <sup>3</sup>from the sepulchre.

8. And they entered in, and found not the body of the Lord Jesus.

SEC. 3.—John xx. 2.

*The Tidings Carried to Peter and John.*

9. Then [Mary Magdalene] runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them :

10. They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

SEC. 4.—Matt. xxviii. 5-7; Mark xvi. 5-7.

*The Resurrection Announced by an Angel.*

11. <sup>2</sup>And [the women] entering into the sepulchre, saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

\* “Accordingly, when the Sabbath was past, Mary Magdalene getting the other women together, she and they set out very early in the morning, to visit the holy sepulchre, and about sun-rising they got to it.”—*Burkitt*. This, in few words, appears to be both a scriptural and rational statement of the facts in the case. Notwithstanding the apparent perplexity of many of the attempted explanations of this part of the narrative, there is no occasion for anything labored or far-fetched. The arrangement here exhibited is doubtless sufficient for all practical purposes.

Part Eighth.]

The Sepulchre. [Sunday morn., March 28.

12. <sup>1</sup>And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus <sup>2</sup>of Nazareth, which was crucified.

13. <sup>1</sup>He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

14. And go <sup>2</sup>your way <sup>1</sup>quickly, and tell his disciples, <sup>2</sup>and Peter, <sup>1</sup>that he is risen from the dead.

15. And behold, he goeth before you into Galilee: there shall ye see him, <sup>2</sup>as he said unto you. <sup>1</sup>Lo, I have told you.

SEC. 5.—(Luke's account). Luke xxiv. 4-7.

*The Tidings Confirmed by two Angels.*

16. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

17. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

18. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

19. Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

SEC. 6.—Matt. xxviii. 8; Mark xvi. 8; Luke xxiv. 8.

*Flight from the Sepulchre.*

20. <sup>3</sup>And they remembered his words; <sup>2</sup>and they went out quickly, and fled from the sepulchre; for they trembled, and were amazed.

21. Neither said they anything to any *man*; for they were afraid.

Part Eighth.]

The Sepulchre. [Sunday morn., March 28.

22. <sup>1</sup>And they departed quickly from the sepulchre, with fear, and great joy; and did run to bring his disciples word.

SEC. 7.—Mark xxviii. 9, 10.

*Jesus Appears to the Women.*

23. And as they went to tell his disciples, behold, Jesus met them, saying, All hail!

24. And they came, and held him by the feet, and worshiped him.

25. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me.

SEC. 8.—Matt. xxviii. 11-15.

*Report of the Guard.*

26. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

27. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

28. Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

29. And if this come to the governor's ears, we will persuade him, and secure you.

30. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Part Eighth.]

Near the Sepulchre. [Sunday morn., March 28.

SEC. 9.—Luke xxiv. 9-11.

*Report of the Women.*

31. And [they] returned from the sepulchre, and told all these things unto the Eleven, and to the rest.

32. It was Mary Magdalene, and Mary *the mother* of James, and others with them, which told these things unto the apostles.

33. And their words seemed to them as idle tales ; and they believed them not.

NOTE.—Luke does not relate the particulars of Christ's appearing either to Mary Magdalene or to the other women ; but, without giving the particulars, he supplies a general statement of the fact, that it was Mary Magdalene and the other women who were usually associated with her, who reported these things to the Apostles.

But John, writing subsequently, relates the particulars of the appearance to Mary, as Matthew gives the particulars of the appearance to the other women. Such facts as these show the use and importance of such a harmony as is here attempted, where we may conveniently read and remember, in their appropriate order, all that Inspiration has caused to be put upon record.

## CHAPTER II.

## SCENES ASSOCIATED WITH CHRIST'S RESURRECTION.

1. Peter and John Visit the Sepulchre. 2. Jesus Appears to Mary Magdalene. 3. Mary's Report to the Apostles.

SEC. I.—Luke xxiv. 12; John xx. 3-10.

*Peter and John Visit the Sepulchre.*

1. THEN arose Peter, <sup>4</sup>therefore, and went forth, and that other disciple, <sup>3</sup>and ran, <sup>4</sup>and came to the sepulchre.

2. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

3. And he, stooping down, saw the linen clothes lying; yet went he not in.

4. Then cometh Simon Peter, following him <sup>3</sup>unto the sepulchre, and stooping down, <sup>4</sup>went into the sepulchre, and <sup>3</sup>beheld the linen clothes laid by themselves:

5. <sup>4</sup>And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

6. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

7. For as yet they knew not the Scripture, that he must rise again from the dead.

8. Then the disciples went away again unto their own home.

9. <sup>3</sup>And [Peter] departed, wondering in himself at that which was come to pass.

Part Eighth.]

The Sepulchre. [Sunday morn., March 28.

SEC. 2.—John xx. 11-17.

*Jesus Appears to Mary Magdalene.*

10. But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, and looked into the sepulchre,

11. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

12. And they say unto her, Woman, why weepest thou ?

13. She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ?

16. She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

17. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master.

18. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father :

19. But go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

SEC. 3.—Mark xvi. 9-11 ; John xx. 18.

*Mary's Report to the Apostles.*

20. Now when Jesus was risen early, the first day of the week, he [thus] appeared first to Mary Magdalene, out of whom he had cast seven devils.\*

\* Note, end of chapter.

Part Eighth.]

The Sepulchre. [Sunday morn., March 28.

21. And she went and told <sup>4</sup>the disciples <sup>2</sup>that had been with him, as they mourned and wept, <sup>4</sup>that she had seen the Lord, and that he had spoken these things unto her.

22. And they, when they had heard that he was alive, and had been seen of her, believed not.

NOTE.—The statement of Mark, that Jesus appeared *first to Mary Magdalene*, has occasioned much embarrassment in the harmony of this portion of the history. Various methods have been adopted to harmonize this statement with the narrative of Matthew, which seems to make it certain that the first appearance was to the other women, as they were returning in haste from the sepulchre. But, after all, it may not be necessary to understand Mark as affirming that the first of all the appearances was to Mary Magdalene; for Mark does not refer at all to the appearance to the other women, and mentions only three of the nine successive appearances. Omitting six of the nine, of the three which he does mention the *first was to Mary Magdalene*. Perhaps this is all that his words were intended to affirm; and, if so, the whole occasion of the embarrassment is removed. Or it may be that he intended to include both of the first manifestations in one; for they must have occurred almost simultaneously; and as Mary Magdalene was the most prominent and the foremost person of the company, her name alone is given, not to the exclusion of the other persons of the company, who were at first and at last associated with her, but rather to identify the occurrence by giving the name of the representative person.

## CHAPTER III.

## CHRIST'S APPEARANCES TO HIS DISCIPLES.

1. Jesus Appears to Cleopas and his Friend. 2. Conversation by the Way. 3. Jesus Reveals Himself and Vanishes. 4. The Appearance Reported to the Apostles.

SEC. 1.—Mark xvi. 12; Luke xxiv. 13-16.

*Jesus Appears to Cleopas\* and his Friend.*

1. <sup>2</sup>AFTER that, he appeared in another form unto two of them, as they walked, and went into the country [on this wise]:

2. <sup>3</sup>And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem three-score furlongs.

3. And they talked together of all these things which had happened.

4. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

5. But their eyes were holden that they should not know him.

SEC. 2.—Luke xxiv. 17-27.

*Conversation by the Way.*

6. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

7. And one of them, whose name was Cleopas, answer-

\* Note 1, end of chapter.

Part Eighth.]

Way to Emmaus. [Sunday afternoon. March 28.

ing said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

8. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

9. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

10. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

11. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

12. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

13. And certain of them which were with us went to the sepulchre, and found *it* even so as the woman had said: but him they saw not.

14. Then he said unto them, O fools, and slow of heart, to believe all that the prophets have spoken:

15. Ought not Christ to have suffered these things, and to enter into his glory?

16. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

SEC. 3.—Luke xxiv. 28–32.

*Jesus Reveals himself and Vanishes.*

17. And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

Part Eighth.]

Jerusalem.

[Sunday ev'g, March 28.]

18. But they constrained him, saying, Abide with us ; for it is toward evening, and the day is far spent. And he went in to tarry with them.

19. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

20. And their eyes were opened, and they knew him ; and he vanished out of their sight.

21. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

SEC. 4.—Mark xvi. 13 ; Luke xxiv. 33-35.

*The Appearance Reported to the Apostles.*

22. <sup>3</sup>And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

23. Saying, The Lord is risen indeed, and hath appeared to Simon. [See Note 2.]

24. And they told what things *were done* in the way, and how he was known of them in breaking of bread. <sup>2</sup>Neither believed they them.

NOTE 1.—Dr. Robinson supposes that the “*Cleopas*” here mentioned is not the same person that is mentioned in John xix. 25. He says of the latter, “The marginal reading of the English version is the proper one, viz., Clopas, instead of Cleophas. It is strictly a Greek form of a Hebrew name, which is elsewhere represented by *Alpheus*. The *Cleopas* of Luke xxiv. 18 is a different name, of regular Greek derivation, and belongs to another person.”—*Eng. Har.*

NOTE 2.—Precisely when our Lord appeared to Simon Peter, and in what circumstances, the Holy Spirit has not seen it proper to reveal. It was, of course, sometime during the Sunday on which he rose, and was, without doubt, after the two disciples had left Jerusalem to go to

Part Eighth.]

Jerusalem.

[Sunday ev'g, March 28.

Emmaus. If it had been before, they would undoubtedly have heard of it. The Shepherd had been smitten, and the sheep had been scattered. "Tell his disciples and *Peter*," would seem to imply that he was not with the rest. Indeed, the company appears to have been broken up, and scattered about among their friends, wherever they could find a place to mourn and weep. The startling news of the resurrection, whether believed or not, would naturally induce them to come together. So, now, for the first time since their dispersion, they are represented as having generally met in the evening. Perhaps the report of the appearance to Peter had just been made known, and the Eleven were just conversing about it for the first time when the two disciples from Emmaus entered, and found them thus engaged.

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## CHAPTER IV.

### CHRIST'S APPEARANCES TO THE APOSTLES.

1. First Appearance. 2. Their Understanding Opened. 3. Promise and Gift of the Spirit. 4. Apostolic Commission and Endowment. 5. Incredulity of Thomas. 6. Conviction of Thomas. 7. Jesus Appears on a Mountain.

SEC. I.—Mark xvi. 14; Luke xxiv. 36-40; John xx. 19, 20.

#### *First Appearance.*

1. <sup>2</sup>AFTERWARD, <sup>4</sup>the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews :

2. <sup>3</sup>As they thus spake,\* Jesus himself stood in the midst of them, <sup>2</sup>and appeared unto the Eleven, as they sat at meat, <sup>3</sup>and saith unto them, Peace *be* unto you.

\* As they are represented in the closing section of the preceding chapter.

Part Eighth.]

Jerusalem.

[Sunday ev'g, March 28.]

3. But they were terrified and affrighted, and supposed that they had seen a spirit.

4. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

5. Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones, as ye see me have.

6. And when he had thus spoken, he showed them *his* hands, and *his* feet, and his side.

7. Then were the disciples glad when they saw the Lord.

8. And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

SEC. 2.—Luke xxiv. 41-48.

*Their Understanding Opened.*

9. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

10. And they gave him a piece of a broiled fish, and of a honeycomb.

11. And he took *it*, and did eat before them.

12. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

13. Then opened he their understanding, that they might understand the Scriptures,

14. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

Part Eighth.]

Jerusalem.

[Sunday ev'g, March 28.

15. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

16. And ye are witnesses of these things.

SEC. 3.—Luke xxiv. 49; John xx. 21-23.

*Promise and Gift of the Spirit.*

17. <sup>3</sup>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

18. <sup>4</sup>Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

19. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

20. Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained.

SEC. 4.—Mark xvi. 15-18.

*Apostolic Commission and Endowment.*

21. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

22. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

23. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

24. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Part Eighth.]

Jerusalem.

[Sunday ev'g, March 28.]

SEC. 5.—John xx. 24, 25.

*Incredulity of Thomas.*

25. But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came.

26. The other disciples therefore said unto him, We have seen the Lord.

27. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

SEC. 6.—John xx. 26–29.

*Conviction of Thomas.* [Sunday, April 4.]

28. And after eight days again his disciples were within, and Thomas with them :

29. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

30. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; reach hither thy hand, and thrust *it* into my side ; and be not faithless, but believing.

31. And Thomas answered and said unto him, My Lord and my God !\*

32. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

SEC. 7.—Matt. xxviii. 16, 17.

*Jesus Appears on a Mountain.*

33. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

\* Note, end of chapter.

Part Eighth.]

Sea of Galilee.

[Early in April.

34. And when they saw him, they worshiped him : but some doubted.

NOTE.—“ What a strange declaration Thomas makes of his obstinate unbelief!—‘ Except I see the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.’ Where note, How strangely rooted unbelief is in the hearts of holy men ; insomuch, that they desire that the objects of faith should fall under the view of their senses. Thomas carries his faith at his finger’s end ; he will believe no more than he can see or feel ; whereas *faith is the evidence of things not seen.* O Thomas, how deplorable had been thy case, if Christ had never given thee that proof, which was very unreasonable for thee to expect! . . . How mercifully Christ overruled Thomas’ unbelief for the confirmation of our faith! Therefore saith Gregory well, ‘ Had not Thomas doubted, we had not been so well assured that it was the same Christ that was crucified who rose again.’ ”—*Burkitt.*

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## CHAPTER V.

### THIRD APPEARANCE TO THE APOSTLES.

1. The Apostles Fishing without Success. 2. Jesus Appears and gives Success. 3. The Loaded Net. 4. Dining with the Lord. 5. Peter Admonished of Duty and Death. 6. Mistake Concerning the Destiny of John. 7. Later Appearances of Christ.

SEC. I.—John xxi. 1-3.

#### *The Apostles Fish without Success.*

1. AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias ; and on this wise showed he *himself*.

2. There were together Simon Peter, and Thomas

Part Eighth.]

Sea of Galilee.

[Early in April.

called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee.

4. They went forth, and entered into a ship immediately; and that night they caught nothing.

SEC. 2.—John xxi. 4-6.

*Jesus Appears and gives Success.*

5. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

6. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

7. And he said unto them, Cast the net on the right side of the ship, and ye shall find.

8. They cast therefore, and now they were not able to draw it for the multitude of fishes.

SEC. 3.—John xxi. 7-11.

*The Loaded Net.*

9. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

10. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked), and did cast himself into the sea.

11. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

12. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Part Eighth.]

Sea of Galilee.

[Early in April.

13. Jesus saith unto them, Bring of the fish which ye have now caught.

14. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

SEC. 4.—John xxi. 12, 14.

*Dining with the Lord.*

15. Jesus saith unto them, Come *and* dine.

16. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

17. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

18. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

SEC. 5.—John xxi. 15-19.

*Peter Admonished of Duty and Death.*

19. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these?

20. He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

21. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me?

22. He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

23. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me?

24. Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him,

Part Eighth.]

Sea of Galilee.

[Early in April.

Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

25. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest:

26. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

27. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

SEC. 6.—John xxi. 20-24.

*Mistake Concerning the Destiny of John.*

28. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

29. Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

30. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

31. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

32. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Part Eighth.]

Jerusalem.

[Thursday, May 6.

SEC. 7.—1 Cor. xv. 6, 7; Acts i. 3

*Later Appearances.* [Late in April.]

33. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles: [1 Cor.]

34. To whom also he showed himself alive, after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God. [Acts.]

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## CHAPTER VI.

### LAST APPEARANCE AND ASCENSION.

1. Jesus meets the Apostles at Jerusalem.
2. Promise of Apostolic Endowment.
3. The Final Apostolic Commission.
4. The Ascension.
5. The Promise of his Return.
6. Joy and Success of the Apostles.
7. John's Concluding Testimony.

SEC. 1.—Acts i. 4, 5.

*Jesus Meets the Apostles at Jerusalem.*

1. AND being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

2. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Part Eighth.]

Jerusalem.

[Thursday, May 6.

SEC. 2.—Acts i. 6–8.

*Promise of Apostolic Endowment.*

3. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

4. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

5. But ye shall receive power after that the Holy Ghost is come upon you :

6. And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

SEC. 3.—Matt. xxviii. 18–20.

*The Final Apostolic Commission.*

7. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

8. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

9. Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, *even* unto the end of the world. Amen.

SEC. 4.—Mark xvi. 19 ; Luke xxiv. 50, 51 ; Acts i. 9.\*

*The Ascension.*

10. <sup>2</sup>So then, after the Lord had spoken unto them

\* Acts is No. 5.

Part Eighth.]

Mount Olivet.

[Thursday, May 6.

<sup>5</sup>these things, <sup>3</sup>he led them out as far as to Bethany ; and he lifted up his hands, and blessed them.

11. And it came to pass, while he blessed them, he was parted from them.

12. <sup>5</sup>And while they beheld, he was taken up ; and a cloud received him out of their sight.

13. <sup>3</sup>And <sup>2</sup>he was <sup>3</sup>carried up, <sup>2</sup>[and] received up into heaven ; and sat on the right hand of God.

SEC. 5.—Acts i. 10, 11.

*Promise of his Return.*

14. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ;

15. Which also said, Ye men of Galilee, why stand ye gazing up into heaven ?

16. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

SEC. 6.—Mark xvi. 20 ; Luke xxiv. 52, 53 ; Acts i. 12.

*Joy and Success of the Apostles.*

17. <sup>3</sup>And they worshiped him, and <sup>5</sup>then returned they unto Jerusalem, <sup>3</sup>with great joy, <sup>5</sup>from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey :

18. <sup>3</sup>And were continually in the Temple, praising and blessing God.

19. <sup>2</sup>And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

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Part Eighth.]

Mount Olivet.

[Thursday, May 6.

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SEC. 7.—John xx. 30, 31 ; and xxi. 25.

*John's Concluding Testimony.*

20. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

21. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

22. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

# A P P E N D I X .

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## I.

### OBSERVATIONS ON THE TRIAL OF CHRIST.

#### 1. *Special Observations on the Trial of Christ :*

In which the apparent discrepancies of the four Gospel narratives are harmonized ; and showing that Christ was *twice* arraigned before the Jewish council.

Some of the Harmonies of this portion of the Gospels exhibit much confusion and inconsistency, in respect to the order of the successive events in the judicial proceedings against Christ. Some arrange the events as follows :

1. A trial before the ex-high priest Annas ; thus applying John xviii. 19-24 ; and, in connection with this trial, they bring in Peter's denial of his Lord, which of course is assumed to have been at the house of Annas.

2. A trial before Caiaphas ; thus applying Matt. xxvi. 59-68, Mark xiv. 55-65, Luke xxii. 63-71. And, succeeding this, the personal abuse which Christ suffered from his keepers.

3. A consultation of the whole Sanhedrim about putting Christ to death, followed by his being delivered to Pilate.

Now this arrangement of the several events is objectionable, for the following reasons : 1. It is neither in harmony with itself, nor with the sacred history : for the supposition that a trial was had before Annas, as above noticed, is not only without Scripture proof, but palpably at variance with the Scripture narrative. For Matt. xxvi. 57-66 states distinctly, that the trial associated with Peter's apostasy was at the palace of *Caiaphas* the high priest (v. 57, 58). Now, inasmuch as there is no Scripture account in conflict with this, those who assume that it was *not*

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 General Observations on the Trial of Christ.
 

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before Caiaphas, but before Annas, have manifestly fallen into a grave mistake, amounting to nothing less than a palpable contradiction of the inspired history.

2. Such an arrangement of these events is evidently inconsistent with itself: for it maintains that the trial before *Caiaphas*, instead of being in the night, was after daylight in the morning, being subsequent to the time of Luke xxii. 66, which says, "And as soon as it was day," etc.; thus making the whole of the proceedings recorded in Matt. xxvi 59-68, Mark xiv. 55-65, Luke xxii. 67-71, to have been in the council, which did not assemble until "it was day." And then, still subsequent to this, the proceedings narrated in Matt. xxvii. 1, Mark xv. 1; notwithstanding the manner in which Matthew introduces this part of the proceedings: "When the morning was come," etc.

And finally, this arrangement of the events makes it necessary to suppose that Annas was the person called "the high priest" by John, chap. xviii. 19, which is not only without Scripture authority, but plainly at variance with Matthew, who says it was Caiaphas, chap. xxvi. 57; and also at variance with John himself, who says, in the same connection, "Now Annas had sent him bound unto *Caiaphas the high priest.*" Chap. xviii. 24.

Now it is perfectly plain from Matt. xxvi. 57 that the high priest was Caiaphas. And it is just as plain that the trial before the high priest, with which Peter's denial was associated, was this same high priest, Caiaphas. And it is not the less certain that this occurred in the *night*, "before the cock crew" for morning. Hence there was ANOTHER council called by *Caiaphas*, which assembled as soon "as it was day."

### 2. *General Observations on the Trial of Christ:*

In which a consecutive narration of the different proceedings is given; showing why he was *twice* examined before the Jewish council; and why the case was then carried before the Roman governor; and why the original complaint was dropped, on which he had been convicted and condemned to die, and a new complaint instituted.

Among harmonists and expositors generally, considerable embarrassment has been occasioned by the apparent discrepancies which the four Gospels exhibit in the several accounts of the judicial proceedings against our Lord before Caiaphas and the Sanhedrim. Without assuming the office of the expositor, it may be expedient, nevertheless, to sug-

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General Observations on the Trial of Christ.

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gest an easy and harmonious method of reconciling the several Gospel narratives.

The Jewish rulers desired to apprehend Jesus, but "not on the feast-day, lest there should be an uproar among the people." Matt. xxvi. 5.

This they doubtless communicated to Judas when the bargain was made with him to betray his Master unto them; for "he sought opportunity how he might conveniently betray him unto them, in the absence of the multitude." Mark xiv. 11, Luke xxii. 6.

But, after all, Judas came to apprehend Jesus, not only with the band of soldiers and officers from the chief priests and Pharisees, with lanterns and torches and weapons, but also with "a great multitude." John xviii. 3, Matt. xxvi. 47.

All this indicates an anticipation of resistance and tumult. Besides, it was done only the night previous to the passover, when we may reasonably suppose Jerusalem and the vicinity were thronged with people, many of whom would be friendly to Jesus. John xii. 19.

The consummation of the treason of Judas, in arresting Jesus under these circumstances, appears to have been precipitate, and perhaps contrary to the wishes of the more prudent of the Jewish rulers. And it is not unlikely that they were somewhat unprepared for the complete success of their unholy conspiracy.

But Judas was doubtless eager to obtain the money which "they covenanted to give him," and which, as it seems, they did give him the very night of the arrest. Matt. xxvii. 3. And, furthermore, Judas, and the rulers likewise, might have feared that Jesus would leave Jerusalem as soon as the feast was over, and deprive them of the opportunity of arresting him for a long time.

So, after waiting for several days, watching for a chance when he might "conveniently betray him" "in the absence of the multitude," and fearing that no better opportunity would offer, the traitor leads out his army, who were undoubtedly instructed to be in readiness at a moment's notice, and conducts them to the sacred retreat where "Jesus often resorted," and, with unexpected good-fortune, perhaps, finds Jesus comparatively alone; and thus he makes the arrest, and puts the prisoner in bonds. His cruel work is now completed, according to his contract with his employers, and he now receives and pockets his coveted reward, and is for a little, as we may suppose, happy in having finished his labor, and in having obtained his wages. Most miserable man! we shall hear from thee again in the morning. Matt. xxvii. 1-5.

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 General Observations on the Trial of Christ.
 

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The prisoner is now in custody ; but what shall be done with him ? This is the thing to be decided. It is the midnight hour : it is not usual, perhaps not even legal, for the great council to assemble at that unseasonable hour. Many of the members would be at their homes in the city, widely separated, and some at their residences in the villages about. They are not expecting to be called together then, and it must have been impracticable at such an hour to assemble the entire Sanhedrim.

So the captors of Jesus, after securing him with bonds, "led him away to Annas first ;" not because he was the high priest, but because "he was father-in-law to Caiaphas, which was the high priest that same year." John xviii. 13. Annas perhaps lived near at hand, and the prisoner might be safely secured there ; and, at all events, the aged ex-high priest was a man of influence and authority in the nation, and might direct how to proceed in the case, and what disposition might be made of the prisoner.

Those who suppose that Jesus was conducted to Annas first, in order to have a judicial examination, or that any part of the recorded judicial proceedings took place before Annas, have never been able to show any satisfactory proofs from the Scripture history. The language of the record is manifestly unfavorable to such a conclusion. Perhaps nothing more was sought to be accomplished, by conducting the prisoner first to the ex-high priest, than to give to the high priest Caiaphas a little time to collect together as many as practicable of the great council, in order to have an informal, perhaps a merely preparatory, court, and thus provide for a more regular and legal investigation at a more appropriate time, and in the proper place in the Temple, and in this way to conduct the proceedings more in accordance with the law and common usage.

So, as we may suppose, as soon as this unusual and hastily summoned, informal court was ready to receive the prisoner, he was sent by Annas bound to Caiaphas the high priest. John xviii. 24. For the high priest was the president of the Sanhedrim, and was of course the proper person to preside over the judicial proceedings.

This brings us to the *first* trial before the high priest, which was in his own house and at the dead hour of the night. Of this preliminary, and, as we have suggested, rather informal, procedure, we have the combined records in Part VI., Chap. III.

From the record we learn the following particulars :

1. That the high priest sought, by questioning Jesus about his dis-

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 General Observations on the Trial of Christ.
 

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ciples and his doctrines, to find something, as we may suppose, that might be used as a matter of complaint.\*

2. Having failed to lead Jesus to criminate himself, or to say anything of which advantage might be taken, they then sought for false witnesses to prove something against him ; and in this also they failed to succeed.

3. Then the high priest stood up in his place, and strenuously sought to provoke Jesus to make some reply to the false witnesses. But Jesus refused to answer, and so this effort also failed.

4. Then the high priest solemnly adjured Jesus to declare whether he was indeed the Christ. To this direct adjuration Jesus gave an affirmative answer.

5. This confession of his Messiahship was judged by the court to be blasphemy, punishable by death. And so, for confessing the truth, they judged him to be "guilty of death." Matt. xxvi. 66.

This issue of the proceedings was not perhaps anticipated by them, and they were probably quite unprepared to meet it. They had, as it appears, found the prisoner liable to capital punishment by the decision of an informal, and perhaps strictly illegal, court. To put a man upon trial for his life, to find him guilty, and pass the sentence of death upon him at a court thus convened, would have appeared too unprecedented, and too manifestly irregular and severe, to satisfy the convictions of the multitudes, who excited more or less the fears of the chief priests and rulers, and before whom the priests and rulers wished to have at least the appearance of proceeding legally and justly.

So the court adjourned to meet "as soon as it was day" the next morning, at the usual place of judicial proceedings in such cases, *in the Temple*, leaving the prisoner during the interval in the custody of his military guard, who took that opportunity to inflict upon him the outrageous personal abuse which is described in Matt. xxvi. 67, 68, Mark xiv. 65.

In the morning, "as soon as it was day," the council assembled at their usual place in the Temple, where Judas found them at the close of the session, as we learn from Matt. xxvii. 3-6. There they had Jesus brought into the council by his keepers, and proceeded to procure from him the same confession that they had obtained from him at the previous session. This may have been done to satisfy those who were not present to hear it before ; or it may have been deemed necessary to have it repeated before a full and regular court, in order to make the condemna-

\* As we may suppose, a kind of Grand Jury investigation.

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 General Observations, on the Trial of Christ.
 

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tion appear more strictly legal and regular. So Jesus again bore witness to the truth, for which purpose he had come into the world (John xviii. 37), and the council agreed to confirm the sentence of death.

But this brings them into a strange dilemma : they had convicted their prisoner of a capital offence, and had passed upon him the sentence of death, according to Jewish law. But their Roman masters had taken from them the power to inflict capital punishment (John xviii. 31). And, what was quite as embarrassing, the Roman magistrate could take cognizance only of crimes against Roman law ; and the crime alleged against Jesus did not come within Pilate's jurisdiction as a Roman magistrate. For to claim to be a prophet, or to be the Jewish Messiah, could not be deemed a crime according to the Roman laws.

And that early-morning consultation among the members of the great Sanhedrim, in regular council, was to devise how to put Jesus to death. Matt. xxvii. 1. As the result of their deliberations, they appear to have agreed together to drop the charge of blasphemy, on which they had already convicted and condemned their prisoner, and frame an accusation that would bring the case within the jurisdiction of the Roman governor. Matt. xxvii. 2, Mark xv. 1.

The accusation they fixed upon was substantially a charge of *treason* against the Roman government, consisting of three counts : 1, Perverting the nation ; 2, Forbidding to give tribute to Cæsar ; 3, Claiming to be a king himself. John xviii. 28, Luke xxiii. 1.

This brings the history of this remarkable case down to the time of carrying it before Pilate, and shows a sufficient reason for all the apparently discrepant statements ; and it exhibits the true method of harmonizing all the Gospel narratives together, until Christ was arraigned before Pilate on an entirely new complaint. And until some more rational and consistent explanation can be given of these otherwise conflicting Gospel narratives, why may not this solution of the matter be deemed worthy of acceptance ?

## Harmonized Narrative, etc.

## II.

HARMONIZED NARRATIVE OF THE APPEARANCES OF CHRIST  
AFTER HIS RESURRECTION.

1. Early in the morning of the first day of the week, commonly called Sunday, Jesus rises from the dead. In connection with this event, an earthquake occurs, an angel descends from heaven, rolls away the stone from the door of the sepulchre, and takes his seat upon it, and overwhelms the guard with surprise and terror. Matt. xxviii. 2-4.

2. The neighboring tombs having been opened by the earthquake at the death of Christ, now the bodies of many saints are restored to life, and come out of their graves, after his resurrection, and appear unto many in Jerusalem. Matt. xxvii. 52, 53.

3. Mary Magdalene and several other women, having prepared spices to embalm the body of Jesus, come very early in the morning to the sepulchre. Mark xvi. 1, Luke xxiv. 1, John xx. 1.

4. As the women are coming to the sepulchre (not yet informed of the descent of the angel, and the resurrection of Christ), they inquire among themselves who should remove the stone from the door of the sepulchre. As they arrive, however, much to their surprise, they find the sepulchre open, and the body removed from it. Mark xvi. 3-5, Luke xxiv. 2, 3, John xx. 1.

5. Mary Magdalene instantly hurries back to the city, and reports to Peter and John that the body of Jesus has been taken away from the sepulchre. John xx. 2.

6. The other women remain a little while at the sepulchre, and have a vision of two angels; one of them bids them to return and inform the disciples, especially Peter, that Jesus had risen from the dead, and they immediately hastened back from the sepulchre, to carry the tidings to the disciples. Matt. 28. 5-7, Mark xvi. 4-7, Luke xxiv. 4-8.

7. Hurrying back to the city in great excitement, Jesus meets them, and they fall at his feet to worship him. He bids them go and tell his disciples to go into Galilee, and that they should see him there. Matt. xxviii. 9, 10.

8. Peter and John, having heard the report of Mary, set out and run to the sepulchre, and find the body missing, as Mary had reported. After looking about a little, wondering at what had come to pass, they

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 Harmonized Narrative, etc.
 

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return to the city, leaving Mary, who had followed them to the sepulchre, still lingering there. Luke xxiv. 12, John xx. 3-10.

9. Mary, while there alone, has a vision of two angels, who speak to her. She, not yet having heard of the Lord's resurrection, and having her attention attracted in some way to something behind her, turned about and saw Jesus; but for some reason she did not recognize him, until he had spoken to her and pronounced her name. John xx. 14-16.

10. She then immediately returns to the city, and informs the apostles that she had seen the Lord Jesus, and that he had spoken with her. But still they remain incredulous respecting the reported resurrection. Mark xvi. 9-11, John xx. 11-18.

11. About this time, or not long after, probably, the Lord appears to Peter alone. But the particulars of the time and place are not related. Luke xxiv. 34, 1 Cor. xv. 5.

12. In the afternoon of the same day he appears unto two disciples on their way to Emmaus. But he is not made known to them until evening, as they were preparing to partake their evening meal. Luke xxiv. 13-16, Mark xvi. 12, 13.

13. That same evening Jesus appears unto ten of the apostles as they were eating. Mark xvi. 14-18, Luke xxiv. 36-49, John xx. 19-23.

14. Eight days after—that is, on the following Sunday—Jesus appears unto all the apostles. John xx. 24-29.

15. Some time afterward he appears unto seven of the apostles, by the Sea of Tiberias. John xxi. 1-24.

16. Next he appears to all the apostles on a mountain in Galilee. Matt. xxviii. 16.

17. Then he is seen by more than five hundred disciples at one time; but where is not known. 1 Cor. xv. 6.

18. After this he is seen by the apostle James; but where and when are not recorded. 1 Cor. xv. 7.

19. Finally, at the time of his ascension to heaven, he is seen by all the apostles, and gives them his parting instructions and blessing. Mark xvi. 19, 20, Luke xxiv. 50-53, Acts i. 3-12, 1 Cor. xv. 7.

20. After his ascension to heaven, he was manifested visibly to Stephen, Acts vii. 56; to Saul of Tarsus, Acts ix. 3, 7, 17, 27, etc., 1 Cor. xv. 8; and to Saul, after he became Paul the Apostle, Acts xviii. 9, 10 and 23; xi., and 1 Cor. ix. 1 and 2; Cor. xii. 1; to John in Patmos, Rev. i. 10-18.

## Harmonized Narrative, etc.

## III.

SCHEME OF THE OCCURRENCES CONNECTED WITH THE RESURRECTION OF CHRIST, AND HIS APPEARANCE TO MARY MAGDALENE AND THE OTHER WOMEN. SUBSTANTIALLY ACCORDING TO DR. STIER, AND PREFERRED BY SOME COMMENTATORS.

SUNDAY TO SUNDAY. <i>Order of Events.</i>	Matt. xxviii.	Mark xvi.	Luke xxiv.	John xx.
1. Earthquake and resurrection.....	2-4			
2. Magdalene comes and returns.....	1			1, 2
3. The other women at the sepulchre.....	5-8	2-8	1-9	
4. Peter and John at the sepulchre.....			12	3-10
5. Magdalene at the sepulchre.....			9	11-17
I. <i>Appearance to Magdalene.</i> .....			9	11-17
6. The other Women returning to the city.....	9, 10			
II. <i>Appearance to the women.</i> .....	9, 10			
7. Magdalene and the other women report.....		10, 11	10, 11	18
8. Report of the watch.....	11-15			
III. <i>Appearance to Peter alone.</i> .....			34	
9. Cleopas and his friend going to Emmaus.....		12, 13	13-35	
IV. <i>Appearance to Cleopas.</i> .....		12, 13	13-35	
10. The apostles assembled privately.....		14	36-40	19, 20
V. <i>Appearance to the apostles.</i> .....		14	36-40	19, 20
11. The second meeting of the apostles.....				26-29
VI. <i>Appearance to them, eight days from the first.</i> ...				26-29
12. The subsequent appearances were at intervals during the thirty-two days that elapsed between the sixth appearance and the ascension.				

NOTE 1.—To maintain this order of the first two appearances, it is necessary to suppose that Salome and her associates returned from the sepulchre, and made their report to the apostles, and then immediately *revisited* the sepulchre, and met with Christ on their second return to the city. But as there is no authority for this assumption, it should be deemed an insuperable objection to this theory.

NOTE 2.—In the following "Summary," relating to the same events, instead of Christ appearing "first to Mary Magdalene," according to Mark, he is made to appear first to the other women. For the explanation of this apparent discrepancy, let the reader examine the Note, VIII. ii., Sec. 3.

## Summary of Christ's Post-Resurrection Appearances.

## IV.

SUMMARY OF CHRIST'S POST-RESURRECTION APPEARANCES,  
ACCORDING TO CLOSING SCENES, PART EIGHTH.

	PERSONS.	PLACES.	TIME.
1	Salome and others. Matt. xxviii. 9, 10.	Jerusalem.	Resurrection morning. ch. i., sec. 7.
2	Mary Magdalene alone. John xx. 11-17.	The Sepulchre.	Resurrection morning. ch. ii., sec. 2.
3	Cleopas and his Friend. Luke xxiv. 13-32.	Way to Emmaus.	Resurrection afternoon. ch. iii., secs. 1, 2, 3.
4	Simon Peter alone. Luke xxiv. 34; 1 Cor. xv. 5.	Jerusalem?	Resurrection day. ch. iii., sec. 4.
5	Ten Apostles. Mark xvi. 14, etc.	Jerusalem.	Resurrection evening. ch. iv., sec. 1.
6	All the Apostles. John xx. 24-29.	Jerusalem.	Eight days after. ch. iv., sec. 6.
7	All the Apostles. Matt. xxviii. 16, 17.	Galilee.	Unknown. ch. iv., sec. 7.
8	Seven Apostles. John xxi. 1-24.	Sea of Galilee.	Unknown. ch. v., secs. 1, 2, 3, 4.
9	Five hundred Disciples. 1 Cor. xv. 6.	Galilee.	Unknown. ch. v., sec. 7.
10	James alone. 1 Cor. xv. 7.	Unknown.	Unknown. ch. v., sec. 7.
11	All the Apostles. 1 Cor. xv. 7; Luke xxiv. 50, 51.	Olivet.	Ascension day. chap. vi., secs. 1, 2, 3.

*After the Ascension.*

	PERSONS.	PLACES.	TIME.
1	Stephen in the Council. Acts vii. 56.	Jerusalem.	Three weeks after. Appendix.
2	Saul at his Conversion. 1 Cor. xv. 8; Acts ix. 3, 7, 17, etc.	Damascus.	A. D. 35. Appendix.
3	Saul, or Paul the Apostle. Acts xviii. 9, etc.; 1 Cor. ix. 1, etc.; 2 Cor. xii. 1.	Various.	Various.
4	John in exile. Rev. i. 10-18.	Patmos.	Appendix. A. D. 96. Appendix.

## Occurrences of Resurrection Week.

## V.

OCCURRENCES OF RESURRECTION WEEK, AS EXHIBITED IN  
CLOSING SCENES, PART EIGHTH.

	CHAP.	SEC.
1. Spices prepared to embalm the Body of Jesus.....	I.	I
2. Descent of the Angel—The Earthquake—Sepulchre opened.....	“	I
3. Resurrection of Jesus—not described, but implied....	“	I
4. Women visit the Sepulchre, bringing the spices.....	“	2
5. Inquiring about the Sepulchre, they find it open.....	“	2
6. Magdalene returns to inform Peter and John*.....	“	3
7. The other Women remain and enter the Sepulchre....	“	4
8. Vision of an Angel, who announces the Resurrection..	“	4
9. The tidings confirmed by two Angels.....	“	5
10. Flight of the Women from the Sepulchre.....	“	6
11. Jesus meets them on their return to the City.....	“	7
12. Report of the Guards to the Chief Priests.....	“	8
13. Report of the Women to the Apostles.....	“	9
14. Peter and John run to the Sepulchre.....	II.	I
15. After examining the Sepulchre, they return.....	“	I
16. Magdalene remaining at the Sepulchre, sees two Angels	“	2
17. Jesus appears to her, but is not recognized.....	“	2
18. Jesus makes himself known to her, and bids her return	“	2
19. Magdalene's Report to the Apostles.....	“	3
20. Jesus appears to Cleopas on the way to Emmaus.....	III.	I
21. Jesus makes himself known to them at Emmaus.....	“	3
22. Cleopas returns to Jerusalem, and reports to the Apostles	“	4
23. Jesus first appears to the Apostles at evening†.....	IV.	I
24. Jesus opens their Understanding, and teaches them....	“	2
25. Jesus promises and imparts the Holy Spirit.....	“	3
26. Jesus gives the Apostolic Commission.....	“	4
27. Second Appearance to the Apostles—Thomas convinced	“	6

\* And then, as the narrative implies, she returned to the Sepulchre again.

† He had already appeared to Peter on that day, but the circumstances are not recorded.

## Days and Occurrences of Passion Week.

## VI.

SCHEDULE OF DAYS AND OCCURRENCES OF PASSION WEEK,  
AS EXHIBITED IN CLOSING SCENES.\*

NOTE.—Jesus came to Bethany on Friday, toward evening, “six days before the Passover,” and spent the Jewish Sabbath (Saturday), beginning, as they computed time, at sunset. [See Note I, Part III.]

On Saturday evening (the Sabbath ending at sundown) they made him the Feast, and he then and there received the Anointing.

“On the next day”—Sunday—he prepared for his public entry into Jerusalem, and entered the city in kingly triumph. [See note above referred to.]

## DAYS AND OCCURRENCES.

	PART.	CHAP.	SEC.
I. SUNDAY— <i>Beginning of Passion Week, March 21.</i>	III.	II.	
1. Arrival at Olivet; Disciples sent to procure a Colt for Jesus to ride into the city.....	....	....	I
2. The Lord's approach being expected, the multitude go out to meet him, with palm branches, and with acclamations of joy and welcome....	....	....	2
3. The Colt being brought to Jesus, they cast their garments on the Colt, and set Jesus thereon, and then they begin the triumphal march toward the city.....	....	....	I
4. The multitude from the city, meeting the company with, and that followed Jesus, began the exulting acclamations, and the shouts were re-echoed by the multitude that they met with Jesus....	....	....	2
5. They carpeted the way before Jesus with garments, and with small branches cut from the trees.....	....	....	2
6. The Pharisees, disturbed by the exultation of the disciples, desire Jesus to rebuke them.....	....	....	3
7. Coming near the city, as they ascended Mount Olivet, where Jesus could see it, he wept over it, and lamented its coming desolations.....	....	....	4
8. The procession enters the city; the city in commotion; Jesus goes to the Temple; works miracles in the Temple.....	....	....	5
9. The Chief Priests and others still more alarmed and displeased at the exultation of the people.	....	....	5
10. After looking about and observing all things, the evening being near, Jesus retired with his twelve Disciples to spend the night at Bethany.	....	....	5

\* Days according to our mode of reckoning.

## Days and Occurrences of Passion Week.

	PART.	CHAP.	SEC.
<b>II. MONDAY—Second Day of Passion Week, March 22.</b>			
1. Jesus, returning to the city, sees and approaches the barren Fig Tree, and curses it for its unfruitfulness.....	III.	III.	I
2. Jesus goes to the Temple; finds it profaned by the Buyers and Sellers; drives them from the Temple.....	.....	.....	2
3. Teaches in the Temple, and justifies his conduct.....	.....	.....	2
4. The Rulers and Chief Priests conspire to destroy Jesus, but are restrained by fear of the people.....	.....	.....	3
5. Jesus retires to Mount Olivet to spend the night.....	.....	.....	3
<b>III. TUESDAY—Third Day of Passion Week, March 23.</b>			
1. In the morning, returning to the city, they discover the Fig Tree withered and dead.....	.....	.....	4
2. Jesus discourses about the miracle and Faith... ..	.....	.....	4
3. Comes to the City, and proceeds to the Temple.....	.....	IV.	I
4. Teaching in the Temple, the Jews demand his authority.....	.....	.....	I
5. Jesus replies by the dilemma about John the Baptist.....	.....	.....	I
6. Parable of the Two Sons.....	.....	.....	2
7. Parable of the Wicked Husbandmen.....	.....	.....	3
8. The Parable applied; Rejected Corner-stone... ..	.....	.....	3
9. Displeasure and Enmity of the Chief Priests and others.....	.....	.....	3
10. Parable of the Royal Marriage.....	.....	V.	I
11. Snare of the Pharisees to entrap and destroy Jesus.....	.....	.....	2
12. Jesus escapes by referring to the Tribute-money.....	.....	.....	2
13. Snare of the Sadducees.....	.....	.....	3
14. Jesus escapes by proving the Resurrection.....	.....	.....	3
15. Snare of the Lawyer.....	.....	VI.	I
16. Jesus escapes by expounding the Law.....	.....	.....	I
17. Jesus confounds the Pharisees by asking them to explain how Christ could be David's Son and Lord.....	.....	.....	2
18. The Scribes and Pharisees exposed.....	.....	.....	3
19. Warnings against Ostentation and Ambition... ..	.....	VII.	I
20. Denunciations against the Scribes and Pharisees.....	.....	.....	2
21. Jerusalem's Wickedness and Doom announced.. ..	.....	.....	3
22. Discourse about the Widow's Mite.....	.....	VIII.	I
23. The Greeks seek an interview with Jesus.....	.....	.....	2
24. The Voice from Heaven.....	.....	.....	3
25. Jesus hides himself from the people.....	.....	.....	4
26. Jesus explains himself to his Disciples.....	.....	.....	5
27. Takes his final departure from the Temple.....	IV.	I.	I
28. The Disciples call his attention to the Temple... ..	.....	.....	I
29. Jesus briefly announces its utter destruction.... ..	.....	.....	I

## Days and Occurrences of Passion Week.

	PART.	CHAP.	SEC.
30. Pausing on Mount Olivet, four of the Disciples come to him privately, and inquire about his Coming, etc.....	IV.	I.	2
31. Seated upon the mountain, where he had recently wept over the city, Jesus uttered his Great Prophecy. [Occupying chaps. I., II., III.]....			
IV. WEDNESDAY— <i>Fourth Day of Passion Week, March 24.</i>			
1. Official Conspiracy against Jesus.....	V.	I.	1
2. Jesus announces the nearness of the Passover..	....	....	1
3. The Treason of Judas..... [See note, at the end of this exhibit.]	....	....	2
V. THURSDAY— <i>Fifth Day of Passion Week, March 25.</i>			
1. The day of Unleavened Bread arrives.....	....	....	3
2. Two Disciples sent to the City to make ready for the Feast.....	....	....	3
3. Jesus and the Twelve in the evening at the Feast	....	....	4
4. Strife among the Twelve about who should be greatest.....	....	....	5
5. Jesus Washes the Disciples' Feet.....	....	II.	1
6. Corrects Peter's Misapprehension.....	....	....	3
7. The Betrayer at the Table; made known; denounced.....	....	....	5
8. The Betrayer being exposed retires.....	....	....	7
9. Jesus, in his absence, gives a New Commandment.....	....	....	8
10. Peter's threefold Profession of Constancy.....	....	III.	1
11. His threefold Denial foreshown.....	....	....	2
12. Institution of the Lord's Supper.....	....	....	4
13. Jesus Discourses about the Heavenly Mansions, etc.....	....	IV.	
14. Jesus Discourses about the Vine and its Branches, etc.....	....	V.	
15. Jesus Discourses about his Departure, etc.....	....	VI.	
16. Jesus utters his Eucharistic Prayer.....	....	VII.	
17. Closing Services of the Paschal and the Lord's Suppers.....	VI.	I.	1
18. The last Visit to Gethsemane. <i>Thursday night.</i>	....	....	1
19. Jesus begins his Mortal Anguish.....	....	....	2
20. Retires further into the Garden for Prayer.....	....	....	2
21. Praying in agony, he is strengthened by an Angel.....	....	....	2
22. After Prayer, returns to the Disciples; finds them asleep.....	....	....	3
23. Second season of Agony and Prayer.....	....	....	4
24. Third season of Agony and Prayer.....	....	....	5

## Days and Occurrences of Passion Week.

	PART.	CHAP.	SEC.
25. Approach of Judas and the Multitude.....	VI.	II.	1
26. Jesus goes to meet his Captors.....	.....	.....	2
27. Judas betrays his Master with a kiss.....	.....	.....	3
28. Malchus maimed by Peter; healed by Christ... ..	.....	.....	4
29. Jesus Submits to his Enemies.....	.....	.....	5
30. Expostulates with the People.....	.....	.....	6
31. Jesus bound, and led away to Annas.....	.....	III.	1
32. Peter follows afar off.....	.....	.....	1
33. Jesus sent by Annas to Caiaphas.....	.....	.....	1
34. Peter admitted to the Palace, and stands by the fire.....	.....	.....	2
35. Jesus questioned by the High Priest; his Reply 36. Abused by an Officer; his Expostulation.....	.....	.....	3
37. False Witnesses testify against him.....	.....	.....	4
38. Jesus adjured by the High Priest.....	.....	.....	5
39. Jesus condemned on his own Confession.....	.....	.....	6
40. Blindfolded and maltreated by his keepers.....	.....	.....	6
41. Peter's first Denial of his Master.....	.....	IV.	1
42. Peter's second Denial.....	.....	.....	2
43. Peter's third Denial.....	.....	.....	3
44. Peter's Repentance and Weeping.....	.....	.....	3
VI. FRIDAY— <i>Sixth Day of Passion Week, March 26.</i>			
1. Meeting of the Council at Daybreak.....	.....	V.	1
2. Jesus arraigned before the Council the second time.....	.....	.....	1
3. Condemned formally the second time.....	.....	.....	1
4. Jesus led away and delivered to Pilate.....	.....	.....	2
5. Pilate demands the Accusation.....	.....	.....	3
6. The Accusation duly rendered.....	.....	.....	4
7. Jesus examined and acquitted by Pilate.....	.....	.....	5
8. Jesus silent before his Accusers.....	.....	.....	6
9. Pilate sends him to Herod.....	.....	.....	7
10. Jesus silent before Herod.....	.....	.....	8
11. Jesus mocked, and sent back to Pilate.....	.....	.....	9
12. Remorse and Suicide of Judas.....	.....	.....	10
13. Purchase of the Potter's Field.....	.....	.....	11
14. Jesus arraigned before Pilate the second time... ..	.....	VI.	1
15. The Accusers summoned to appear again.....	.....	.....	1
16. Pilate proposes to chastise and release Jesus... ..	.....	.....	1
17. The Accusers asked to decide which of the two they preferred to be released—Jesus, or Bar- abbas.....	.....	.....	2
18. Pilate admonished by his Wife.....	.....	.....	3
19. The Jews prefer the release of Barabbas.....	.....	.....	4
20. They demand the Crucifixion of Jesus.....	.....	.....	5
21. Pilate vainly expostulates with the Jews.....	.....	.....	6
22. Pilate sentences Jesus to death, as the Jews re- quired.....	.....	.....	7

## Days and Occurrences of Passion Week.

	PART.	CHAP.	SEC.
23. The release of Barabbas.....	VI.	VI.	7
24. Jesus Scourged, delivered to the Guard, and Mocked.....	VII.	I.	I
25. Jesus exhibited in mock royalty.....	.....	.....	2
26. Pilate makes a final effort to save Jesus.....	.....	.....	3
27. The final Sentence of Crucifixion.....	.....	.....	4
28. Jesus led through the City, bearing his Cross...	.....	II.	I
29. The Cross laid upon Simon of Cyrene.....	.....	.....	I
30. The Women of Jerusalem follow weeping and wailing.....	.....	.....	2
31. Having come to Calvary, a stupefying Drink was offered to Jesus, and refused by him.....	.....	.....	3
32. Jesus and two Malefactors crucified together....	.....	.....	4
33. Jesus offers a Prayer for his Enemies.....	.....	.....	4
34. Casting lots and distributing Jesus' raiment....	.....	.....	5
35. The Superscription put on the Cross.....	.....	.....	6
36. Jesus derided and insulted on the Cross.....	.....	III.	I
37. The Penitent Thief rebukes the other, and prays to Jesus.....	.....	.....	2
38. The Adoption of John.....	.....	.....	3
39. The Supernatural Darkness.....	.....	IV.	I
40. The Cry of Agony and Despair.....	.....	.....	I
41. The Cry of Thirst; the Drink offered to Jesus.	.....	.....	2
42. Jesus Commends his Spirit to the Father.....	.....	.....	3
43. Jesus dies on the Cross, at the Ninth Hour.....	.....	.....	3
44. The Veil of the Temple rent.....	.....	.....	4
45. The Graves opened by an Earthquake.....	.....	.....	4
46. The Centurion Convinced.....	.....	.....	5
47. The Death-Scene Witnessed by the Friends of Jesus.....	.....	.....	6
48. The Legs of the Malefactors broken.....	.....	.....	7
49. The Side of Jesus pierced with a Spear.....	.....	.....	8
50. Joseph goes to Pilate to obtain the body of Jesus	.....	V.	I
51. Pilate inquires of the Centurion about his Death	.....	.....	2
52. Joseph obtains the Body and wraps it in fine linen.....	.....	.....	2
53. Nicodemus assists in embalming the Body.....	.....	.....	3
54. The Body buried in Joseph's Tomb.....	.....	.....	4
55. The Burial Witnessed by the Friends of Jesus..	.....	.....	5
56. The Jews apply to Pilate to secure the Sepulchre	.....	.....	6
57. The Sepulchre sealed and guarded.....	.....	.....	6
VII. SATURDAY— <i>The Jewish Sabbath, March 27.</i>			
Jesus remains in the Tomb during the Jewish Sabbath, beginning on Friday evening at Sunset....	VIII.	I.	I
VIII. SUNDAY— <i>The Christian Sabbath, March 28.</i>			
Jesus rises from the dead, and appears from time to time to different persons during the day.....	VIII.	I-IV.	

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 Observations on Passion Week.
 

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NOTE.—The other days of Passion Week being crowded so full of the doings and sayings of our Lord, it may be inquired, Why is there nothing on record of his proceedings on Wednesday? The explanation is very easily given :

1. He purposely closed his public teachings and doings, and retired finally from the Temple, on Tuesday, at the close of the day.

2. We learn from John xii. 36, that Jesus then “departed, and did hide himself from them.” On the following days he was necessarily brought into notice again.

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 OBSERVATIONS ON PASSION WEEK.

In the introduction of this volume, prepared by DR. WILSON, a man of great learning and research, the utility of directing the mind at stated periods to particular portions of our Saviour’s affecting history is very forcibly and beautifully set forth. And the last few days of his earthly life (more strictly the “Closing Scenes”) are crowded with such intrinsically interesting and such relatively important events that there is manifest wisdom in the attempt to group and present them all together, as has been done in this exhibit of the “Days and Occurrences of Passion Week.”

The Christian Church from the earliest times has signified her interest in this part of our Lord’s history by directing attention to these most affecting occurrences at that season of the year when they originally transpired. And if Passion Week were more generally observed—if this remarkable portion of the Scripture history were more thoroughly studied and understood—if the mind and heart could be systematically brought under the direct influence of these affecting scenes, there would undoubtedly be witnessed much greater and much more permanent effects in the conviction, conversion, upbuilding and sanctification of the people. And these results would be legitimate and healthful, and would never occasion reaction in any intelligent mind.

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 Devices and Attempts to Injure and to Destroy Christ.
 

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## VII.

## DEVICES AND ATTEMPTS TO INJURE AND TO DESTROY CHRIST.

PERSONS AND OCCASIONS.	PLACES.
1. <i>King Herod</i> , when he heard of the Birth of Jesus, and slew all the Children about Bethlehem. Matt. ii. 16.	Bethlehem.
2. <i>The Devil</i> , when he tried to induce Christ to cast himself down from the pinnacle. Matt. iv. 5; Mark iv. 9.....	Jerusalem.
3. <i>The Nazarenes</i> , when they tried to hurl him down from a precipice. Luke iv. 28.....	Nazareth.
4. <i>The Jews</i> , when they sought to kill him for healing the impotent man on the Sabbath. John v. 16.....	Jerusalem.
5. <i>The Jews</i> , because Jesus called God his Father, in connection with healing on the Sabbath. John v. 18	“
6. <i>The Pharisees and Herodians</i> , because Jesus healed on the Sabbath. Matt. xii. 14; Mark iii. 6; Luke vi. 11.	Capernaum.
7. <i>The Scribes and Pharisees</i> , when they tried to provoke him to speak unadvisedly. Luke xi. 53.....	“
8. <i>The Jews</i> , when they sought to kill him because he healed on the Sabbath. John vii. 11.....	Jerusalem.
9. <i>The Chief Priests and Pharisees</i> , being angry at Jesus because he taught the people. John vii. 30.....	“
10. <i>The Jews</i> , when they tried to stone him for saying he was before Abraham. John viii. 59.....	“
11. <i>The Jews</i> , when they tried to stone him for claiming to be one with the Father. John x. 30.....	“
12. <i>The Jews</i> , when they accused him of blasphemy, for claiming to be the Son of God. John x. 39.....	“
13. <i>The Jews</i> , when the High Priest prophesied that one should die for the nation. John xi. 47-53.....	“
14. <i>The Jews</i> , on the same occasion, after holding a consultation together. John xi. 56.....	“
15. <i>Herod the Tetrarch</i> , supposing Jesus to be John the Baptist, whom he had killed. Matt. xiv. 1; Luke xiii. 31.....	Perea.
16. <i>The Jews</i> , because Jesus drove the profane traffickers out of the Temple. Mark xi. 15; Luke xix. 45....	Jerusalem.
17. <i>The Jews</i> , enraged at Jesus because he exposed their wicked conduct by his parables. Matt. xxi. 45; Mark xii. 12; Luke xx. 19.....	“
18. <i>The Pharisees and Herodians</i> , when they sent spies to entangle him in his talk. Matt. xxii. 15; Mark xii. 13; Luke xx. 20.....	“
19. <i>The Jewish Rulers</i> , consulting about apprehending Jesus, to put him to death. Matt. xxvi. 3; Mark xiv. 1; Luke xxii. 2.....	“

## Devices and Attempts to Injure and to Destroy Christ.

PERSONS AND OCCASIONS.	PLACES.
20. <i>The Jewish Rulers</i> , when they bribed Judas to betray Jesus unto them. Matt xxvi. 14; Mark xiv. 10; Luke xxii. 3.....	Jerusalem.
21. <i>Judas the Traitor</i> , when he covenanted for money to deliver Jesus to them. Matt. xxvi. 16; Luke xxii. 6.....	“
22. <i>Judas the Traitor</i> , in guiding those who were sent to apprehend Jesus. Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47.....	Gethsemane.
23. <i>Judas the Traitor</i> , in betraying Jesus to his enemies by a deceitful kiss. Matt. xxvi. 49; Mark xiv. 44; Luke xxii. 48.....	“
24. <i>The Jewish Rulers and People</i> , when they arrested Jesus and bound him. Matt. xxvi. 50; Mark xiv. 46; John xviii. 12.....	“
25. <i>Annas the ex-High Priest</i> , when he sent Jesus bound to the High Priest Caiaphas. John xviii. 24.....	Jerusalem.
26. <i>The Jewish Council</i> , when they employed false witnesses to testify against Jesus. Matt. xxvi. 59; Mark xiv. 55.....	“
27. <i>The High Priest and Council</i> , when they condemned Jesus for blasphemy. Matt. xxvi. 65; Mark xiv. 63.....	“
28. <i>The Jewish Council</i> , at a special meeting to consult how to put Jesus to death. Matt. xxvii. 1; Mark xv. 1.....	Temple.
29. <i>Herod the Tetrarch</i> , in returning Jesus to Pilate, after finding nothing against him. Luke xxiii. 6.....	Jerusalem.
30. <i>The Priests and Rulers</i> , in demanding his death, without legal condemnation. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18; John xviii. 40.....	Pretorium.
31. <i>The Rulers and People</i> , when they hindered Pilate from releasing Jesus. Matt. xxvii. 24; John xix. 14.....	“
32. <i>Pilate the Roman Governor</i> , in sentencing Jesus to die, after acquitting him. Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 24; John xix. 10.....	“
33. <i>The Rulers and People</i> , in requiring the Crucifixion of Jesus. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 33; John xix. 15.....	Calvary.

NOTE.—What an appalling exhibition of human blindness and depravity! And who was this person against whom the heathen raged, and the people imagined a vain thing? Who was he against whom the kings of the earth set themselves, and the rulers took counsel together? He was the “Only begotten Son of God.” He was the “Lamb of God, that taketh away the sin of the world.” Of him it may be said, “Who did no sin, neither was guile found in his mouth.” He was “holy, harmless, undefiled, separate from sinners.” He made the greatest sacrifices for man; endured the greatest sufferings for man; procured the greatest blessings for man; secured for man (provisionally) deliverance from the greatest evils; loved man; labored for him; prayed for him; wept for him; died for him. Truly might he say, then, “They hated me without a cause.”

## Words Uttered by Christ on the Cross.

## VIII.

## WORDS UTTERED BY CHRIST ON THE CROSS.

*The Original and the Translation.*

		PART VII.	
		chap.	sec.
I.	Luke xxiii. 34..... Πάτερ, ἄφες αὐτοῖς· ὃν γὰρ οὐκ οἶδας τί ποιούσι.....	II.	4
	In English Letters ... <i>Pater, apheres autois; ou gar oidasi ti poiouisi.</i> .....	"	4
	Translation..... Father, forgive them; for they know not what they do....	"	4
II.	Luke xxiii. 43..... Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ...	III.	2
	In English Letters ... <i>Amēn lego soi, sēmeron met' emou esē en tō paradeiso</i> ...	"	2
	Translation..... Verily, I say unto thee, To-day shalt thou be with me in paradise.....	"	2
III.	John xix. 26..... Γύναι, ἰδοὺ ὁ υἱός σου.....	III.	3
	In English Letters ... <i>Gynai, idou ho uhiōs sou</i> .....	"	3
	Translation..... Woman, behold thy son....	"	3
IV.	John xix. 27..... Ἴδοὺ ἡ μήτηρ σου.....	III.	3
	In English Letters ... <i>Idou he mētēr sou</i> .....	"	3
	Translation..... Behold thy mother.....	"	3
V.	Matt. xxvii. 46..... Ἥλι! Ἥλι! λαμὰ σαβαχθανί;*	IV.	I
	In English Letters ... <i>Eli! Eli! lama sabachthani?</i>	"	I
	Greek Original..... Θεέ μου! Θεέ μου! ἵνατί με ἐγκατέλιπες; .....	"	I
	In English Letters ... <i>Theō mou! Theō mou! hinati me enkatelipes?</i> .....	"	I
	Mark xv. 34..... Ἐλωὶ! Ἐλωὶ! λαμμὰ σαβαχθανί; .....	"	I
	In English Letters ... <i>Elōi! Elōi! lamma sabachthani?</i> .....	"	I
	Greek Original..... Ὁ Θεός μου! Ὁ Θεός μου! εἰς τί με ἐγκατέλιπες; .....	"	I
	In English Letters ... <i>Ho Theos mou! ho Theos mou! eis ti me enkatelipes?</i>	"	I
	Translation..... My God! my God! why hast thou forsaken me?.....	"	I

\* See note at the end.

## Words Uttered by Christ on the Cross.

		PART VII.	
		chap.	sec.
VI.	John xix. 28. . . . . <i>Διψῶ!</i> (Exclamation.) . . . . .	IV.	2
	In English Letters . . . <i>Dipso!</i> . . . . .	"	2
	Translation . . . . . I thirst! . . . . .	"	2
VII.	John xix. 30. . . . . <i>Τετέλεσται!</i> (Exclamation.) . . . . .	IV.	3
	In English Letters . . . <i>Tetelestai!</i> . . . . .	"	3
	Translation . . . . . It is finished! . . . . .	"	3
VIII.	Luke xxiii. 46. . . . . <i>Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου</i> . . . . .	IV.	3
	In English Letters . . . <i>Pater, eis cheiras sou parathēsomai to pneuma mou</i> . . . . .	"	3
	Translation . . . . . Father, into thy hands I commend my spirit . . . . .	"	3

\* Matthew, though writing in *Greek*, gives the exact words that our Saviour uttered in *Syro-Chaldaic*, in order to explain, as we conclude, why he was understood to call for *Elias*. Then the Evangelist gives the meaning in Greek. Mark varies a little from Matthew, in order, probably, to adapt his language to the dialect in use where his Gospel was written.

### *Analysis and Classification.*

#### I. COMPOSITION.

1. *One Prayer*: blended with a *Reason for Mercy*. i.
2. *One Answer to Prayer*: with a *comforting Assurance*. ii.
3. *One Address*: commending *John to his Mother*. iii.
4. *One Address*: commending his *Mother to John*. iv.
5. *One Complaint of Sorrow*: from *mental Anguish*. v.
6. *One Exclamation of Agony*: from *physical Torture*. vi.
7. *One Shout of Triumph*: on *completing his sufferings*. vii.
8. *One Expression of Trust*: on *dismissing his Spirit*. viii.

#### II. ADDRESS.

1. *Three* were addressed to his *Heavenly Father*. i., v., viii.
2. *Three* were addressed to *Individual Persons*. ii., iii., iv.
3. *Two* were undirected *Exclamations*. vi., vii.

#### III. PERIOD.

1. *Four* at the *beginning* of his *mortal Sufferings*. i., ii., iii., iv.
2. *Four* at the *conclusion* of his *dying Agonies*. v., vi., vii., viii.

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 Words Uttered by Christ on the Cross.
 

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## IV. PURPOSE.

1. *The Prayer*: for Mercy in behalf of his *Enemies*. i.
2. *The Addresses*: for Protection in behalf of his *Friends*. iii., iv.
3. *The Assurance*: for the Comfort of a *Penitent*. ii.
4. *The Complaint*: in behalf of *Himself*. v.
5. The *Exclamation* proves the *reality of his Sufferings*. vi.
6. The *Shout* determines the *completion of his Sacrifice*. vii.
7. The *Dismission* secures a *heavenly Intercessor*. viii.

## V. CHARACTER.

1. Was an exhibition of *forgiving Philanthropy*. Luke xxiii. 34.
2. Was an exhibition of *redeeming Mercy*. Luke xxiii. 43.
3. Was an exhibition of *filial Affection*. John xix. 26.
4. Was an exhibition of *fraternal Confidence*. John xix. 26.
5. Was an exhibition of *despairing Anguish*. Mark xv. 34.
6. Was an exhibition of *mortal Agony*. John xix. 28.
7. Was an exhibition of *holy Exultation*. John xix. 30.
8. Was an exhibition of *divine Reliance*. Luke xxiii. 46.

The whole was an astonishing exhibition of Submission, Meekness, Forbearance, Forgiveness, Patience, Compassion, Anguish, Despair, Exultation, Devotion, Trust, Hope, Resignation and Affection.

"O Lamb of God! was ever pain,  
Was ever love, like thine?"

NOTE.—The attempt to represent the original Greek by English characters is, of course, for the benefit of the merely English reader. To such it may be a matter of some interest to ascertain, as nearly as practicable, just what words our Saviour uttered on the cross, and how they sounded in the language which he used. But, except the example as first given in Matt. xxvii. 46 (No. V.), we are not certain that we have any exact exhibition of his language; for it is not probable that he used the Greek language, though our common original records are in the Greek. He probably spoke in what is now usually called Syro-Chaldaic, which was modernized and more or less corrupted Hebrew. To the English reader, then, it may be interesting to know, to some extent, just how those utterances of Christ were represented in the language which Inspiration chose for this purpose. In rendering the original by English characters, we meet with these two difficulties: 1. There is not a perfect correspondency between the sounds and uses of Greek and English characters; 2. Authorities differ in Anglicizing the Greek alphabet.

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 Words Referring to Christ on the Cross.
 

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## IX.

## WORDS REFERRING TO CHRIST, OR ADDRESSED TO HIM, WHILE SUSPENDED ON THE CROSS.

## I. THE TITLE OF ACCUSATION.\* Part VII. ii. 6.

## 1. According to Matthew, chap. xxvii. 37 :

Greek Original : 'ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ  
 'Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.  
 English Letters : HOUTOS ESTIN JESOUS  
 HO BASILEUS TON JOUDAION.  
 Translation : THIS IS JESUS,  
 THE KING OF THE JEWS.

## 2. According to Mark, chap. xv. 26 :

Greek Original : 'Ο ΒΑΣΙΛΕΥΣ  
 ΤΩΝ ΙΟΥΔΑΙΩΝ.  
 English Letters : HO BASILEUS,  
 TON JOUDAION.  
 Translation : THE KING  
 OF THE JEWS.

## 3. According to Luke, chap. xxiii. 38 :

Greek Original : 'ΟΥΤΟΣ ΕΣΤΙΝ 'Ο ΒΑΣΙΛΕΥΣ  
 ΤΩΝ ΙΟΥΔΑΙΩΝ.  
 English Letters : HOUTOS ESTIN HO BASILEUS  
 TON JOUDAION.  
 Translation : THIS IS THE KING  
 OF THE JEWS.

## 4. According to John, chap. xix. 19 :

Greek Original : 'ΙΗΣΟΥΣ 'Ο ΝΑΖΩΡΑΙΟΣ,  
 'Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.  
 English Letters : JESOUS HO NAZORAIOS,  
 HO BASILEUS TON JOUDAION.  
 Translation : JESUS OF NAZARETH,  
 THE KING OF THE JEWS.

\* We learn from Scripture that this Title was written in three languages, viz., Hebrew, Greek and Latin. It is not certainly known which of these forms of the Title was copied from the Hebrew original, or which from the Greek or Latin ; but it is conjectured that Matthew copied from the Hebrew, Mark from the Latin, and John from the Greek.

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 Words Referring to Christ on the Cross.
 

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## NOTES.

1. This Title set forth the Accusation against the criminal, for which he was arraigned, tried, condemned and executed. This was the Roman custom. Christ claimed to be the King of the Jews, as he truly was, but not in the political sense of the Accusation. This Pilate himself seems to have understood, for he had acquitted Christ of this very charge on which he afterward sentenced him to die. John xviii. 33.

2. This Title was prepared, or caused to be prepared, by Pilate himself, who had the judicial responsibility in the matter, in order that the public might know for what crime the person was crucified. It is quite certain that the two malefactors had appropriate Titles also affixed to their crosses, setting forth the reason of their crucifixion. The spectators probably read in substance about this : Over the head of the malefactor on the left of Jesus, "THIS IS A THIEF;" over the one on the right of Jesus, "THIS IS A THIEF;" over the head of Jesus, "THIS IS THE KING OF THE JEWS." The King of the Jews crucified between two Thieves ! "He was numbered with the Transgressors."

3. The Accusation of Jesus, and so we conclude of the other two, was written in the three languages in common use in that country—Latin being the language of the conquerors ; Greek, the language of the foreigners, who were present in large numbers at the great festivals ; and Hebrew, the vernacular language of Judea.\* Some might prefer to call these three languages thus : Latin, the language of the Court ; Greek, the language of Literature ; and Hebrew, the language of the Populace. Between the court of the Gentiles and the more interior courts of the Temple there was a lattice partition with columns, on which were inscriptions, warning the Gentiles not to proceed any farther toward the inner courts of the Temple. And these inscriptions were also written in Hebrew, Greek and Latin. The evident intention, in both of these instances of using these three languages, was to give the widest publicity to the information.

4. The place of crucifixion being near the city, the Superscription upon the Cross was read by many of the Jews, and it was not pleasing to them ; it associated their king with criminals. So the Chief Priests went to the Governor, expressed their dislike to the wording of the superscription on the cross of Jesus, and requested that it might be

\* It was not pure Hebrew, but a Palestinian dialect, called by some "Syro-Chaldaic."

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 Words Referring to Christ on the Cross.
 

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changed. "Write not," said they, "'The King of the Jews;'" but that he said, 'I am the King of the Jews.'" But Pilate, who seems to have been (and with good reasons) dissatisfied both with himself and with the Jews, answered them in an abrupt manner with these words: "What I have written, I have written." This short reply was probably as displeasing to the Jews as the Title upon the Cross.

5. Concerning the variations in the words of the Title, it may be said: First, that it is quite probable that it was equally various in the several languages in which it was originally written. Secondly, that one of the Evangelists may have copied from the Hebrew, another from the Greek, another from the Latin, and another may have given just the chief import of the inscription, which was, "This is the King of the Jews."

6. "In all this, Divine Providence acted gloriously and wonderfully in overruling the heart and hand of Pilate contrary to his own inclinations. I doubt not but Pilate himself was far enough from intending what the wisdom of Providence designed in this matter. He was a wicked man, and had no love to Christ. He had given sentence of death against him; yet this is he that proclaimed him to be Jesus, the King of the Jews. His pen was so overruled that he did not write what was in his own heart, but quite the contrary; even a fair and public testimony to the kingly office of the Son of God: *This is the King of the Jews.*"—*Flavel, Fountain of Life*, p. 329.

7. Flavel also speaks of this Title as, 1. "*Extraordinary*—varying from all examples of that kind, and directly crossing the main design and end of their own customs," etc. 2. "It was a *public* Title, both written and published with the greatest advantage of being known far and near among all people," etc. 3. "It was an *honorable* Title. Such was the nature of it," says Bucer, "that in the midst of death Christ began to triumph by it," etc. 4. "It was a *vindicating* Title. It cleared up the honor, dignity and innocency of Christ against all the false imputations, calumnies and blasphemies which were cast upon him by the wicked tongues, both of Jews and Gentiles," etc. 5. "Moreover, it was a *predicting* and *presaging* Title; evidently foreshowing the propagation of Christ's kingdom, and the spread of his name and glory among all kindreds, nations, tongues and languages," etc. 6. "And lastly, It was an *immutable* Title. The Jews endeavored, but could not persuade Pilate to alter it," etc.—*Fountain of Life*, p. 328.

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 Words Referring to Christ on the Cross.
 

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## II. THE SCENE OF RAILLERY AND INSULT. Part VII., iii. 1.

1. The *Multitude* passing by the cross, in a kind of disorderly procession, said directly to Christ, as they passed before him, "*Ah, thou that destroyest the Temple; and buildest it in three days, save thyself.*" "*If thou be the Son of God, come down from the cross.*"

2. Next the *Chief Priests, the Rulers, and the Scribes*, not addressing their raillery directly to Christ, but talking so that he could hear them, as they were passing by, and saying among themselves, "*He saved others: himself he cannot save.*" "*Let him save himself, if he be Christ, the chosen of God.*" "*If he be the King of Israel, let him now come down from the cross, and we will believe on him.*" "*Let Christ, the King of Israel, descend now from the cross, that we may see and believe.*" "*He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.*"

3. This excited the *Soldiers* to join in the raillery and insult; so they began to mock him, by coming to him and offering to him vinegar (that is, the sour wine which they used as their common drink), though he was utterly unable to take and drink; for his hands were fastened back to the ends of the transverse beam of the cross, and he could not turn back his head so as to sip from the cup, even if they had put it to his lips. And they offered him the drink in mockery, not intending that he should taste it; and while doing so, they said to him, looking at the Title over his head, "*If thou be the King of Israel, save thyself.*" This was probably repeated by several of them, coming up to him one after another.

4. Then the two *Thieves* began to revile him, and cast the same in his teeth, saying, as others had done before, "*He saved others; himself he cannot save.*" "*Let him save himself, if he be Christ, the chosen of God.*" "*Let the King of Israel descend now from the cross,*" etc. Finally one of the Thieves added a prayer to his insulting raillery, saying, "*If thou be Christ, save thyself and us.*"

5. This seems to have shocked the other Thief, who rebuked his fellow in crime and suffering, humbly acknowledging their guilt and ill-deserving, and saying of Christ, "*But this man hath done nothing amiss.*" Then he prayed, "*Lord, remember me, when thou comest into thy kingdom.*"

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 Words Referring to Christ on the Cross.
 

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## III. REMARKS OCCASIONED BY CHRIST'S DYING EXCLAMATIONS AND THE WONDERS ATTENDING HIS DEATH. Part VII., iv. 1-4.

1. Just before Jesus expired, when he uttered the despairing Complaint, "ELI ! ELI ! LAMA SABACTHANI?" some of them that stood by said, "*This man calleth for Elias.*" "*Behold, he calleth for Elias.*"

2. Soon after this Jesus exclaimed, "I THIRST." Then one of the spectators, probably one of the soldiers, ran and got a sponge, and dipped it in the vinegar which they used as a drink, and put the sponge upon a stalk, that he might reach it up to the lips of Jesus. The others, seeing what he was intending to do, and supposing that Jesus had cried to Elias, said, "*Let be.*" "*Let alone.*" "*Let us see whether Elias will come to save him.*"

3. Finally, just as Jesus expired, amidst the astonishing prodigies which attended his death, some exclaimed with amazement, "*Truly, this was the Son of God.*" And the Centurion who had charge of the execution, and was standing over against him, fervently remarked, "*Certainly this was a righteous man.*" "*Truly this man was the Son of God.*"

## IV. GENERAL OBSERVATIONS ON THE WORDS REFERRING OR ADDRESSED TO CHRIST AT THE TIME OF HIS DEATH.

1. Undoubtedly there was the usual variety of remark, raillery, jest, censure and commiseration, as well as the common official and business directions and remarks. But the foregoing are all that the sacred history has preserved for our information.

2. How different the character and import of these utterances of sinful men, when compared with those which fell from the lips of Jesus during the same time ! And how unlike those utterances of sorrow and compassion which his personal friends undoubtedly gave, as they thought upon his calamities or witnessed his mortal agonies ! But these expressions of love, sorrow and compassion have not been recorded. It is not likely that the "great company of people and of women" that followed him through the streets of Jerusalem, as he went forth bearing his cross to the place of execution—it is not likely that they ceased their wailings and lamentations when they witnessed the awful tragedy. And the particular friends of Christ were not without speech at such a time.

3. We may analyze more particularly these recorded words of men.

1. Here is the official Title of Accusation, on which Christ was ar-

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 Various Sufferings of Christ.
 

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raigned, tried, condemned and executed as a criminal. It was written by the Roman judge by whom he was tried and sentenced. And yet the Accusation affirms the very truth which Christ himself asserted, and for which he was adjudged to be guilty of a capital offence, and was condemned to die as a criminal, at the hands of the common executioner !

2. Here we witness shameful, cruel and public insult and derision by the common people, and by their Priests and Rulers. 3. Here also we witness the tantalizing mockery and insults by the heathen executioners, who took up the systematic insults and abuse, in imitation of the Jewish people. 4. Here too is the heartless, abandoned raillery of the Thieves, who were suffering the same torture of crucifixion ! 5. Here, as a little mitigation, we witness the remorse and penitence of one of the Thieves, resulting in the salvation of his soul. "Is not this a brand plucked from the burning?" 6. Here is a little reluctant pity for the expiring victim, when a little sour wine was put to his lips with a sponge. 7. Finally, here is the manifested conviction of the righteousness and divine Sonship of the crucified Jesus, when the multitude and the centurion, who are witnesses of his death, give honest utterance to their final impressions, and go away filled with remorse and terror, and smiting upon their breasts.

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## X.

## VARIOUS SUFFERINGS OF CHRIST.

I. *Previous to the Closing Scenes.*

1. Born in a Stable ; Cradled in a Manger. Luke ii. 4-7.
2. Flight into Egypt and Return. Matt. ii. 13-15.
3. Conflict with the Devil and Fasting forty days. Matt. iv. 1-11.
4. Unbelief and Hatred of his Neighbors. Luke iv. 16.
5. Grief at the hardness of men's Hearts. Mark iii. 5.
6. Accused of Drunkenness and Gluttony. Luke vii. 34.
7. Inconveniences and Privations of Poverty. Luke ix. 58.
8. Accused of being in league with the Devil. Matt. ix. 34.
9. Accused of being Insane. Mark iii. 21.
10. Accused of being in league with the Devil. Mark iii. 22.
11. Desertion of many of his Disciples. John vi. 66.
12. Accused of being a Hypocrite. John vii. 12.

## Various Sufferings of Christ.

	PART.	CHAP.	SEC.
<i>II. During the Closing Scenes.</i>			
1. Accused of being possessed by the Devil.....	I.	VIII.	1
2. Accused of being possessed by the Devil.....	....	IX.	7
3. Accused of being a Blasphemer.....	....	XI.	4
4. Sorrow for the Death of Lazarus.....	II.	I.	4
5. Betrayed by an intimate Associate.....	V.	I.	3
6. Apprehended and bound as a Thief.....	VI.	III.	1
7. Led about in bonds as a dangerous Culprit....	....	....	1
8. Forsaken by most of the Disciples.....	....	II.	6
9. Cruelly abused by an Officer.....	....	III.	4
10. Falsely and slanderously accused .....	....	....	5
11. Unjustly required to criminate himself (legally)..	....	....	6
12. Condemned as a Blasphemer, for telling the truth.	....	....	6
13. Indecent and savage abuse by his keepers.....	....	....	7
14. Improperly questioned, instead of being tried, by Herod.....	....	V.	8
15. Vehemently accused before Herod.....	....	....	9
16. Insulted and mocked by Herod and his Soldiers	....	....	9
17. Recondacted to Pilate, and unjustly detained...	....	VI.	1
18. A murderer preferred before him....	....	....	4
19. Cruelly scourged and mocked.....	VII.	I.	1
20. Exhibited publicly in mock royalty.....	....	....	2
21. Condemned to die as a criminal, after being ac- quitted.....	....	....	4
22. Led away to Crucifixion, bearing his Cross....	....	II.	1
23. Distressed by the Lamentations of his Friends..	....	....	2
24. The narcotic Drink refused, that he might be sensible.....	....	....	3
25. The terrible sufferings of being crucified.....	....	....	4
26. Numbered with infamous Transgressors.....	....	....	4
27. Exposed naked on the Cross.....	....	....	5
28. Insulted on the Cross by four classes of people..	....	III.	1
29. Distressed for his heart-broken Mother.....	....	....	3
30. Deeming himself abandoned by God.....	....	IV.	1
31. The Torture of mortal Thirst.....	....	....	2
32. The Anguish of Spirit, departing in despair....	....	....	3
33. The Agony of Body in the death suffering.....	....	....	3

## XI.

## OBSERVATIONS ON THE SUFFERINGS AND DEATH OF CHRIST.

Observe: 1. To all this must be added, what no finite being can comprehend, the awful anguish of his soul on the evening of his arrest in the garden. In the words of a great theologian, "In that flesh he suffered—how much we cannot tell; but no sorrow was like unto his sorrow. It was mental pain, for it was the hiding of God's face. It was

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 Observations on the Sufferings and Death of Christ.
 

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the array of demons ; it was blackness and darkness. . . . The spirit trembled, and the body died. This was the redemption price.”—*R. Watson.*

2. That the mental sufferings of Christ hastened his death, so that he died much sooner than usually occurred in crucifixion, and much sooner than was expected, is sufficiently manifested by the gospel narrative. These mental sufferings, to produce this result, must of course have affected in some way his physical system. If there could have been a scientific investigation of the *immediate physical cause* of his sudden death, it would undoubtedly have been demonstrated that he died of a *ruptured heart*. This would account scientifically for all the otherwise inexplicable peculiarities of his death. He died, then, of a BROKEN HEART! 1. In the usual sense, of *mental anguish*; 2, in the unusual sense, of *physical agony*, producing *mortal lesion*.

3. The common tortures of crucifixion, though terrible in the extreme, were comparatively endurable. But the mental anguish of our Saviour at the time of his death was absolutely intolerable and overwhelming. “It was not of the cruel tortures he felt in his body, nor of the scoffs and reproaches of his name; they were all swallowed up in the sufferings within, as the river is swallowed up in the sea, or the lesser flame in the greater. He seems to neglect all these, and only complains of what was more burdensome than ten thousand crosses—even his Father’s deserting him: ‘My God! my God! why hast thou forsaken me?’ It is a more inward trouble that burdens him and darkens his spirit—the hidings of God’s face, an affliction to which he was a total stranger until now.”

4. “Why hast *thou* forsaken me? It is as if he were surprised by the strangeness of this affliction; and rousing himself up with an unusual vehemence, turns himself to the Father, and cries, Why so, my Father? Oh what dost thou mean by this? What! hide that face from me that was never hid before! What! hide it from me now, in the depth of my other torments and sorrows! Oh what new, what strange things are these!”

5. “It was a *real*, not a fictitious desertion. He doth not personate a deserted soul, and speak as if God had withdrawn the comfortable sense and influence of his love from him; but the thing was so indeed. The Godhead restrained and kept back, for this time, all its joys, comforts, and sense of love from the manhood. This bitter, doleful outcry of Christ gives evidence enough of its reality.”

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Observations on the Sufferings and Death of Christ.

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6. "This desertion took place *in the time of Christ's greatest need*. His Father forsook him at that time, when all earthly comforts had forsaken him, and all outward evils had broken in together upon him; when men, yea, the best of men, stood afar off, and none but barbarous enemies were about him. When pain and shame, and all miseries weighed him down, then, to complete and fill up his sufferings, God stands afar off too."—*Flavel's Fountain of Life*.

7. "He was a man of sorrows, and acquainted with grief." "It pleased the Lord to bruise him: he hath put him to grief." He made "his soul an offering for sin." "He poured out his soul unto death." "Surely he hath borne our griefs and carried our sorrows; yet we did [truly] esteem him stricken, smitten of God, and afflicted." "But he was wounded for our transgressions; bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "He himself bare our sins in his own body on the tree." His mortal anguish began with the "travail of his soul," when his "soul was exceeding sorrowful, even unto death," when he "being in an agony prayed the more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

Thus was "the Captain of our salvation" made "perfect through sufferings," that he might be successful "in bringing many sons unto glory." "Salvation to our God who sitteth upon the throne, and unto the Lamb, for ever and ever!" Amen.

## Textual Index.

## XII.

## TEXTUAL INDEX.

## MATTHEW.

SCRIPTURE.		CLOSING SCENES.				SCRIPTURE.		CLOSING SCENES.			
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
xvi.	13-16	II.	i.	1	25	xxiv.	19-22	IV.	i.	9	143
..	17-20	..	..	2	26	..	23-28	..	..	10	143
..	21-23	..	..	3	26	..	29	..	ii.	1	146
..	24-26	..	..	4	27	..	30, 31	..	..	2	146
..	27, 28	..	..	5	27	..	32-35	..	..	3	147
xvii.	1, 2	..	ii.	1	28	..	36-41	..	..	4	147
..	3, 4	..	..	2	29	..	42-44	..	..	6	148
..	5-9	..	..	3	29	..	45-51	..	..	7	149
..	10-13	..	..	4	30	xxv.	1-13	..	iii.	1	151
..	14-16	..	iii.	1	31	..	14-30	..	..	2	152
..	17, 18	..	..	2	32	..	31-46	..	..	3	154
..	19-21	..	..	3	33	xxvi.	1-5	V.	i.	1	158
..	22, 23	..	iv.	1	34	..	6, 7	III.	..	2	108
..	24-27	..	..	2	34	..	8, 9	..	..	3	109
xviii.	1-5	..	..	4	35	..	10-13	..	..	4	110
..	7-9	..	..	5	36	..	14-16	V.	..	2	158
..	10-14	..	..	7	38	..	17-19	..	..	3	159
..	15-20	..	v.	1	38	..	20	..	..	4	160
..	21-35	..	..	2	39	..	21, 22	..	ii.	5	164
xix.	13-15	II.	vi.	2	91	..	23, 24	..	..	6	164
..	16-22	..	..	3	92	..	25	..	..	7	165
..	23-26	..	..	4	93	..	26-29	..	iii.	4	170
..	27-30	..	..	5	94	..	30, 36	VI.	i.	1	187
xx.	1-16	..	vii.	1	95	..	31-33	V.	iii.	1	168
..	17-19	..	..	2	96	..	34, 35	..	..	2	169
..	20, 21	..	..	4	97	..	37-39	VI.	i.	2	187
..	22, 23	..	..	5	98	..	40, 41	..	..	3	188
..	24-28	..	..	6	98	..	42, 43	..	..	4	188
..	29-34	..	viii.	1	100	..	44-46	..	..	5	189
xxi.	1-7	III.	ii.	1	112	..	47	..	ii.	1	190
..	8, 9	..	..	2	113	..	48-50	..	..	3	191
..	10-17	..	..	5	115	..	51	..	..	4	191
..	12, 13	..	iii.	2	117	..	52-54	..	..	5	192
..	18, 19	..	..	1	116	..	55, 56	..	..	6	192
..	20-22	..	..	4	118	..	57	..	iii.	1	193
..	23-27	..	iv.	1	119	..	58	..	..	2	194
..	28-32	..	..	2	120	..	59-61	..	..	5	195
..	33-46	..	..	3	121	..	62-66	..	..	6	196
xxii.	1-14	..	v.	1	123	..	67, 68	..	..	7	196
..	15-22	..	..	2	124	..	69, 70	..	iv.	1	197
..	23-33	..	..	3	125	..	71, 72	..	..	2	197
..	34-40	..	vi.	1	127	..	73-75	..	..	3	198
..	41-46	..	..	2	128	xxvii.	I	..	v.	1	199
xxiii.	1-12	..	vii.	1	130	..	1, 2	..	..	2	200
..	13-33	..	..	2	131	..	3-5	..	..	10	203
..	34-39	..	..	3	133	..	6-10	..	..	11	204
xxiv.	1, 2	IV.	i.	1	139	..	11	..	..	4	200
..	3-5	..	..	2	140	..	11	..	..	5	201
..	6-8	..	..	3	140	..	12-14	..	..	6	202
..	9	..	..	4	140	..	15-18	..	vi.	2	205
..	9, 10	..	..	6	141	..	19	..	..	3	206
..	11-14	..	..	7	142	..	20, 21	..	..	4	206
..	15-18	..	..	8	142	..	22	..	..	5	207
						..	23	..	..	6	207

## Textual Index.

## MATTHEW—Continued.

SCRIPTURE.						CLOSING SCENES.					
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
xxvii.	24-26	VI.	vi.	7	207	xxvii.	57, 58	VII.	v.	1	225
..	26-30	VII.	i.	1	211	..	58, 59	..	..	2	225
..	31, 32	..	ii.	1	214	..	60	..	..	4	226
..	33, 34	..	..	3	215	..	61	..	..	5	227
..	35, 36	..	..	5	216	..	62-66	..	..	6	227
..	37	..	..	6	216	xxviii.	1	VIII.	i.	2	230
..	38	..	..	4	215	..	2-4	..	..	1	230
..	39-44	..	iii.	1	218	..	5-7	..	..	4	231
..	45-47	..	iv.	1	221	..	8	..	..	6	232
..	48, 49	..	..	2	222	..	9, 10	..	..	7	233
..	50	..	..	3	222	..	11-15	..	..	8	233
..	51-53	..	..	4	222	..	16, 17	..	iv.	7	244
..	54	..	..	5	223	..	18-20	..	vi.	3	250
..	55, 56	..	..	6	223						

## MARK.

SCRIPTURE.						CLOSING SCENES.					
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
viii.	27-29	I.	i.	1	25	xii.	28-34	III.	vi.	1	127
..	30	..	..	2	26	..	35-37	..	..	2	128
..	31-33	..	..	3	26	..	38-40	..	..	3	129
..	34-37	..	..	4	27	..	41-44	..	viii.	1	134
..	38	..	..	5	27	xiii.	1, 2	IV.	i.	1	139
ix.	1	..	..	5	27	..	3-6	..	..	2	140
..	2, 3	..	ii.	1	28	..	7, 8	..	..	3	140
..	4-6	..	..	2	29	..	9	..	..	4	140
..	7-10	..	..	3	29	..	10, 13	..	..	7	142
..	11-13	..	..	4	30	..	11	..	..	5	141
..	14-18	..	iii.	1	31	..	12, 13	..	..	6	141
..	19-27	..	..	2	32	..	14-16	..	..	8	142
..	28, 29	..	..	3	33	..	17-20	..	..	9	143
..	30-32	..	iv.	1	34	..	21-23	..	..	10	143
..	33	..	..	2	34	..	24, 25	..	ii.	1	146
..	33-35	..	..	3	35	..	26, 27	..	..	2	146
..	36, 37	..	..	4	35	..	28-31	..	..	3	147
..	38-42	..	..	5	36	..	32	..	..	4	147
..	43-50	..	..	6	37	..	33-37	..	..	5	148
x.	13-16	II.	vi.	2	91	xiv.	1, 2	V.	i.	1	158
..	17-22	..	..	3	92	..	3	III.	i.	2	108
..	23-27	..	..	4	93	..	4, 5	..	..	3	109
..	28-31	..	..	5	94	..	6-9	..	..	4	110
..	32-34	..	vii.	2	96	..	10, 11	V.	i.	2	158
..	35-37	..	..	3	97	..	12-16	..	..	3	159
..	38-40	..	..	5	98	..	17	..	..	4	160
..	41-45	..	..	6	98	..	18, 19	..	ii.	5	164
..	46-52	..	viii.	2	101	..	20, 21	..	..	6	164
xi.	1-7	III.	ii.	1	112	..	22-25	..	iii.	1	170
..	8-10	..	..	2	113	..	26, 32	VI.	i.	4	187
..	11	..	..	5	115	..	27-29	V.	iii.	1	168
..	12-14	..	iii.	1	116	..	30, 31	..	..	2	169
..	15-17	..	..	2	117	..	33-36	VI.	i.	2	187
..	18, 19	..	..	3	117	..	37, 38	..	..	3	188
..	20-26	..	..	4	118	..	39, 40	..	..	4	188
..	27-33	..	iv.	1	119	..	41, 42	..	..	5	189
xii.	1	..	..	2	120	..	43	..	ii.	1	190
..	1-12	..	..	3	121	..	44, 45	..	..	3	191
..	13-17	..	v.	2	124	..	46, 47	..	..	4	191
..	18-27	..	..	3	125	..	48-52	..	..	6	192

## Textual Index.

## MARK—Continued.

SCRIPTURE.						CLOSING SCENES.					
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
xiv.	53	VI.	iii.	1	193	xv.	26	VII.	ii.	6	216
..	54	..	..	2	194	..	29-32	..	iii.	1	218
..	55-59	..	..	5	195	..	33-35	..	iv.	1	221
..	60-64	..	..	6	196	..	36	..	..	2	222
..	65	..	..	7	196	..	37	..	..	3	222
..	66-68	..	iv.	1	197	..	38	..	..	4	222
..	69, 70	..	..	2	197	..	39	..	..	5	223
..	70-72	..	..	3	198	..	40, 41	..	..	6	224
xv.	1	..	v.	1	199	..	42, 43	..	v.	1	225
..	1	..	..	2	200	..	44-46	..	..	2	225
..	2	..	..	4	200	..	46	..	..	4	226
..	2	..	..	5	201	..	47	..	..	5	227
..	3-5	..	..	6	202	xvi.	1	VIII.	i.	1	230
..	6-10	..	vi.	2	205	..	2-4	..	..	2	230
..	11	..	..	4	206	..	5-7	..	..	4	231
..	12, 13	..	..	5	207	..	8	..	..	6	232
..	14	..	..	6	207	..	9-11	..	ii.	3	236
..	15	..	..	7	207	..	12	..	iii.	1	238
..	15-19	VII.	i.	1	211	..	13	..	..	4	240
..	20, 21	..	ii.	2	214	..	14	..	iv.	1	241
..	22, 23	..	..	3	215	..	15-18	..	..	4	243
..	24	..	..	5	216	..	19	..	vi.	4	250
..	25, 27, 28	..	..	4	215	..	20	..	..	6	251

## LUKE.

SCRIPTURE.						CLOSING SCENES.					
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
ix.	18-20	I.	i.	1	25	xiv.	15-24	II.	ii.	3	77
..	21	..	..	2	26	..	25-35	..	..	4	78
..	22	..	..	3	26	xv.	1-7	..	iii.	1	80
..	23-25	..	..	4	27	..	8-10	..	..	2	80
..	26, 27	..	..	5	27	..	11-32	..	..	3	81
..	28, 29	..	ii.	1	28	xvi.	1-8	..	iv.	1	83
..	30-33	..	..	2	29	..	9-13	..	..	2	84
..	34-36	..	..	3	29	..	14-18	..	..	3	84
..	37-40	..	iii.	1	31	..	19-31	..	..	4	85
..	41-43*	..	..	2	32	xvii.	1-4	..	v.	1	87
..	43-45	..	iv.	1	34	..	5-10	..	..	2	87
..	46	..	..	3	35	..	11-19	I.	vii.	3	45
..	47, 48	..	..	4	35	..	20-37	II.	v.	3	88
..	49, 50	..	..	5	36	xviii.	1-8	..	..	4	90
..	51-56	..	vii.	2	45	..	9-14	..	vi.	1	91
x.	1-16	..	vi.	1	41	..	15-17	..	..	2	91
..	17-20	..	..	2	42	..	18-23	..	..	3	92
..	21-24	..	..	3	43	..	24-27	..	..	4	93
..	25-37	..	vii.	4	46	..	28-30	..	..	5	94
..	38-42	..	..	5	47	..	31-35	..	vii.	2	96
xiii.*	10-13	..	xii.	1	66	..	35-43	..	viii.	2	101
..	14-17	..	..	2	66	xix.	1-10	..	..	3	102
..	22-30	..	..	3	67	..	11-28	..	..	4	103
..	31-35	..	..	4	68	..	29-35	III.	ii.	1	112
xiv.	1-6	II.	ii.	1	76	..	36-38	..	..	2	113
..	7-14	..	..	2	76	..	39, 40	..	..	3	114

\* Luke, chaps. xi. and xii. evidently belong to an earlier period than is embraced in this work. So verses 18-21.

Textual Index.

LUKE—Continued.

SCRIPTURE.		CLOSING SCENES.				SCRIPTURE.		CLOSING SCENES.			
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
xix.	41-44	III.	ii.	4	114	xxii.	59-62	VI.	iv.	3	193
..	45, 46	..	iii.	2	117	..	63-65	..	iii.	7	196
..	47, 48	..	..	3	117	..	66-71	..	v.	1	199
xx.	1-8	..	iv.	1	119	xxiii.	1	..	..	2	200
..	9-19	..	..	3	121	..	2, 3	..	..	4	200
..	20-26	..	v.	2	124	..	4-7	..	..	7	202
..	27-40	..	..	3	125	..	8-10	..	..	8	203
..	41-44	..	vi.	2	128	..	11, 12	..	..	9	203
..	45-47	..	..	3	129	..	13-16, 17	..	vi.	1	205
xxi.	1-4	..	viii.	1	134	..	18	..	..	4	206
..	5, 6	IV.	i.	1	139	..	19	..	..	2	205
..	7, 8	..	..	2	140	..	20, 21	..	..	5	207
..	9-11	..	..	3	140	..	22, 23	..	..	6	207
..	12, 13	..	..	4	140	..	24, 25	..	..	7	207
..	14, 15	..	..	5	141	..	26	VII.	ii.	1	214
..	16-19	..	..	6	141	..	27-32	..	..	2	214
..	20, 21	..	..	8	142	..	33	..	..	3	215
..	22, 23	..	..	9	143	..	33, 34	..	..	4	215
..	24	..	..	10	143	..	34	..	..	5	216
..	25, 26	..	ii.	1	146	..	35-37	..	iii.	2	218
..	27, 28	..	..	2	146	..	38	..	ii.	6	216
..	29-33	..	..	3	147	..	39-43	..	iii.	2	219
..	34-36	..	..	8	149	..	44	..	iv.	1	221
xxii.	1, 2	V.	i.	1	158	..	45	..	..	4	222
..	3-6	..	..	2	158	..	46	..	..	3	222
..	7-13	..	..	3	159	..	47, 48	..	..	5	223
..	14-18	..	..	4	160	..	49	..	..	6	223
..	19, 20	..	iii.	4	170	..	50-52, 54	..	v.	1	225
..	21, 23	..	ii.	5	164	..	53	..	..	2	225
..	22	..	..	6	164	..	53	..	..	4	226
..	24-30	..	i.	5	160	..	55, 56	..	..	5	227
..	31-33	..	iii.	1	168	xxiv.	1-3	VIII.	i.	2	230
..	34	..	..	2	169	..	4-7	..	..	5	232
..	35-38	..	..	3	169	..	8	..	..	6	232
..	39, 40	VI.	i.	1	187	..	9-11	..	..	9	234
..	41-44	..	..	2	187	..	12	..	ii.	1	235
..	45, 46	..	..	3	188	..	13-16	..	iii.	1	238
..	47	..	ii.	1	190	..	17-27	..	..	2	238
..	47, 48	..	..	3	191	..	28-32	..	..	3	239
..	49-51	..	..	4	191	..	33-35	..	..	4	240
..	52, 53	..	..	6	192	..	36-40	..	iv.	1	241
..	54	..	iii.	1	193	..	41-48	..	..	2	242
..	54, 55	..	..	2	194	..	49	..	..	3	243
..	56, 57	..	iv.	1	197	..	50, 51	..	vi.	4	250
..	58	..	..	2	197	..	52, 53	..	..	6	251

JOHN.

SCRIPTURE.		CLOSING SCENES.				SCRIPTURE.		CLOSING SCENES.			
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.
vii.	1-10	I.	vii.	1	44	viii.	21-24	I.	ix.	3	54
..	11-24	..	viii.	1	48	..	25-30	..	..	4	54
..	25-31	..	..	2	49	..	31-36	..	..	5	55
..	32-39	..	..	3	50	..	37-47	..	..	6	55
..	40-44	..	..	4	50	..	48-59	..	..	7	56
..	45-53	..	..	5	51	ix.	1-7	..	x.	1	58
viii.	1-11	..	ix.	1	52	..	8-12	..	..	2	59
..	12-20	..	..	2	53	..	13-17	..	..	3	59

## Textual Index.

## JOHN—Continued.

SCRIPTURE.					CLOSING SCENES.					SCRIPTURE.					CLOSING SCENES.				
Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.	Chap.	Verses.	Part.	Ch.	Sec.	Page.		
ix.	18-23	I.	x.	4	60	xvii.	6-19	V.	vii.	2	182	ix.	18-23	I.	x.	4	60		
..	24-34	..	..	5	60	..	20-23	..	..	3	183	..	24-34	..	..	5	60		
..	35-41	..	..	6	61	..	24-26	..	..	4	184	..	35-41	..	..	6	61		
x.	1-6	..	xi.	1	62	xviii.	1	VI.	i.	1	187	x.	1-6	..	xi.	1	62		
..	7-18	..	..	2	63	..	2, 3	..	ii.	1	190	..	7-18	..	..	2	63		
..	19-30	..	..	3	64	..	4-9	..	..	2	190	..	19-30	..	..	3	64		
..	31-41	..	..	4	65	..	10	..	..	4	191	..	31-41	..	..	4	65		
xi.	1-10	II.	i.	1	71	..	11	..	..	5	192	xi.	1-10	II.	i.	1	71		
..	11-16	..	..	2	72	..	12-14, 24	..	iii.	1	193	..	11-16	..	..	2	72		
..	17-29	..	..	3	72	..	15, 16, 18	..	..	2	194	..	17-29	..	..	3	72		
..	30-37	..	..	4	73	..	17	..	iv.	1	197	..	30-37	..	..	4	73		
..	38-44	..	..	5	74	..	19-21	..	iii.	3	194	..	38-44	..	..	5	74		
..	45-54	..	..	6	75	..	22, 23	..	..	4	195	..	45-54	..	..	6	75		
..	55-57	III.	i.	1	108	..	25-27	..	iv.	3	198	..	55-57	III.	i.	1	108		
xii.	1-3	..	..	2	108	..	28	..	v.	2	200	xii.	1-3	..	..	2	108		
..	4-6	..	..	3	109	..	29-32	..	..	3	200	..	4-6	..	..	3	109		
..	7, 8	..	..	4	110	..	33-36	..	..	4	200	..	7, 8	..	..	4	110		
..	9-11	..	..	5	110	..	37, 38	..	..	5	202	..	9-11	..	..	5	110		
..	12-16	..	ii.	1	112	..	39	..	vi.	2	205	..	12-16	..	ii.	1	112		
..	12, 13 }	..	..	2	113	xix.	40	VII.	i.	1	211	..	12, 13 }	..	..	2	113		
..	17, 18 }	..	..	3	114	..	1-3	..	..	2	211	..	17, 18 }	..	..	3	114		
..	19	..	..	3	114	..	4-7	..	..	3	212	..	19	..	..	3	114		
..	20-26	..	viii.	2	134	..	8-12	..	..	4	212	..	20-26	..	..	3	134		
..	27-30	..	..	3	135	..	13-16	..	..	3	213	..	27-30	..	..	3	135		
..	31-36	..	..	4	135	..	17	..	ii.	1	214	..	31-36	..	..	4	135		
..	37-43	..	..	5	136	..	17	..	..	3	215	..	37-43	..	..	5	136		
..	44-50	..	..	6	137	..	18	..	..	4	215	..	44-50	..	..	6	137		
xiii.	1-5	V.	ii.	1	162	..	19-22	..	..	6	216	xiii.	1-5	V.	ii.	1	162		
..	6-11	..	..	2	162	..	23, 24	..	..	5	216	..	6-11	..	..	2	162		
..	12-17	..	..	3	163	..	25-27	..	iii.	3	219	..	12-17	..	..	3	163		
..	18-20	..	..	4	163	..	28, 29	..	iv.	2	222	..	18-20	..	..	4	163		
..	21, 22	..	..	5	164	..	30	..	..	3	222	..	21, 22	..	..	5	164		
..	23-30	..	..	7	165	..	31-33	..	..	7	224	..	23-30	..	..	7	165		
..	31-35	..	..	8	166	..	34-37	..	..	8	224	..	31-35	..	..	8	166		
..	36, 37	..	iii.	1	168	..	38	..	v.	1	225	..	36, 37	..	iii.	1	168		
..	38	..	..	2	169	..	38	..	..	2	225	..	38	..	..	2	169		
xiv.	1-4	..	iv.	1	171	..	39, 40	..	..	3	226	xiv.	1-4	..	iv.	1	171		
..	5-7	..	..	2	172	..	41, 42	..	..	4	226	..	5-7	..	..	2	172		
..	8-14	..	..	3	172	xx.	1, 2	VIII.	i.	2	230	..	8-14	..	..	3	172		
..	15-17	..	..	4	173	..	2	..	..	3	231	..	15-17	..	..	4	173		
..	18-21	..	..	5	173	..	3-10	..	ii.	1	235	..	18-21	..	..	5	173		
..	22-24	..	..	6	173	..	11-17	..	..	2	236	..	22-24	..	..	6	173		
..	25-27	..	..	7	174	..	18	..	..	3	236	..	25-27	..	..	7	174		
..	28-31	..	..	8	174	..	19, 20	..	iv.	1	241	..	28-31	..	..	8	174		
xv.	1-8	..	v.	1	175	..	21-23	..	..	3	243	xv.	1-8	..	v.	1	175		
..	9-17	..	..	2	176	..	24, 25	..	..	5	244	..	9-17	..	..	2	176		
..	18-21	..	..	3	176	..	26-29	..	..	6	244	..	18-21	..	..	3	176		
..	22-25	..	..	4	177	xxi.	1-3	..	v.	1	245	..	22-25	..	..	4	177		
..	26, 27	..	..	5	177	..	4-6	..	..	2	246	..	26, 27	..	..	5	177		
xvi.	1-4	..	vi.	1	178	..	7-11	..	..	3	246	xvi.	1-4	..	vi.	1	178		
..	5-15	..	..	2	178	..	12-14	..	..	4	247	..	5-15	..	..	2	178		
..	16-18	..	..	3	179	..	15-19	..	..	5	247	..	16-18	..	..	3	179		
..	19-28	..	..	4	180	..	20-24	..	..	6	248	..	19-28	..	..	4	180		
..	29-33	..	..	5	181	xx.	30, 31 }	..	vi.	7	252	..	29-33	..	..	5	181		
xvii.	1-5	..	vii.	1	181	xxi.	25 }	..	..	7	252	xvii.	1-5	..	vii.	1	181		

## Textual Index.

## OTHER SCRIPTURE PASSAGES.

SCRIPTURE.		CLOSING SCENES.			
Chapter.	Verses.	Part.	Chapter.	Section.	Page.
1 COR. xv.	6, 7	VIII.	v.	7	249
ACTS. i.	3	..	..	7	249
..	4, 5	..	vi.	1	249
..	6-8	..	..	2	250
..	9	..	..	4	250
..	10, 11	..	..	5	251
..	12	..	..	6	251

---

Outlines of a New System of Bible-class Instruction.

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## XIII.

## OUTLINES OF A NEW SYSTEM OF BIBLE-CLASS INSTRUCTION.

BY REV. D. D. BUCK, D. D.

[A SKETCH of an original course of lessons on Christ was presented to the Sunday-school Convention at Lyons, and greatly admired by many. Its publication was requested by the convention. We hope Dr. Buck will prepare a series of text-books on this plan, and give them to the Church.]\*

1. It is intended to be systematic, thorough and exhaustive, in respect to the subjects of which it treats.

2. It proposes to be strictly religious, and entirely suitable to the Sabbath and to the spiritual wants of the people.

3. It proposes to keep distinctly in view the great Christian axiom, that Christ is "All in all," and that he should be the "Alpha and the Omega" in all our studies and Christian pursuits.

4. It assumes that Inspiration has given to us the revelations and records concerning Christ in respect to his relations, associations, sayings, doings, sufferings and triumphs, in the most appropriate and instructive manner.

5. It proposes, therefore, to keep Christ constantly before the mind, as we inquire into the relations, associations, and historical incidents with which he is connected in the Gospel history.

6. In order to secure this, the endeavor is to place ourselves in such ideal association with the times of Christ as to obtain the highest practicable realization of all that has any recorded connection with him.

7. This renders it expedient to investigate all that Inspiration has placed before us relating to Christ and his surroundings.

8. It is proposed to examine one thing at a time, as far as it may be practicable, and to take up the several branches of the general subject in consecutive order, and in this manner investigate the whole.

9. This necessitates a graduated classification of the studies as they are presented or suggested by the Scripture records.

\* From the SUNDAY-SCHOOL JOURNAL, Dec. 1867; Rev. DANIEL WISE, D.D., Editor.

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 Outlines of a New System of Bible-class Instruction.
 

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The several grades are as follows :

- I. Pilgrims with Christ.
- II. Companions of Christ.
- III. Pupils of Christ.
- IV. Witnesses for Christ.
- V. Champions for Christ.
- VI. Sympathizers with Christ.
- VII. Victors with Christ.

So far as practicable, the Scripture records should be divided into corresponding portions ; and then applying the plan of this new method, which keeps Christ in connection with all the times, seasons, characters and events with which he is scripturally associated, we may learn all that the Scriptures assist us to know, and understand Christ as he is scripturally revealed. Christ, then, is the governing theme ; the Scriptures, the authoritative text-book.

Judgment and tastes will differ, but the following suggestions may assist in the proposed classification of the progressive studies.

I. *As pilgrims* we put ourselves in ideal connection with all the places in which Christ appears, and we go with him at all times, witnessing and experiencing all that is recorded concerning him.

1. The countries, places, directions, distances, rivers, seas, pools, fountains, wells, brooks, deserts, plains, mountains, valleys, gardens.
2. Synagogues, temples, inns, ships, etc.
3. Climates, seasons, storms, productions.
4. Divisions of time, days, nights, hours, etc.
5. Modes of travel, routes, entertainments.
6. Journeys, objects, results, etc.

II. *As companions* we become acquainted with all directly and indirectly associated with Christ.

1. The rulers : imperial, provincial, etc.
2. The hierarchy : supreme, subordinate, etc.
3. Officers, sects, classes, beliefs, etc.
4. Festivals : religious, social, etc.
5. Customs : marriage, funeral, etc.
6. Enemies : who, why, how, what, etc.
7. Friends, relations, conduct, etc.
8. Houses, furniture, servants, customs, etc.

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III. *As pupils* we ideally place ourselves under Christ's public and private instructions, seeing, hearing, learning :

1. Customs and circumstances, places and occasions, audiences and results.
2. General discourses on general themes.
3. Prophetic discourses on particular themes.
4. Parables, classifications, interpretations.
5. Doctrinal discussions and statements.

IV. *As witnesses* we particularly notice the doings and sayings intended or adapted to prove his divine mission, his knowledge, authority, power, divine approval, etc.

1. Miraculous nativity.
2. Fulfillment of prophecies applied to him.
3. Divine attestations.
4. Miracles wrought by himself.
5. Miracles wrought in his name.
6. Post-resurrection appearances.

V. *As champions* we may examine all the accusations of his enemies, and all his escapes from their snares.

1. Accusations of sensuality, insanity, demoniacal possession, etc.
2. Triumphs in debate and captious questioning and false reasoning.
3. Escapes from personal violence.

VI. *As sympathizers* we investigate all those passages which present Christ as a sufferer in body or mind.

1. Perils of his childhood.
2. From the conduct of his friends.
3. From the conduct of his enemies.
4. From the temptations of the devil.
5. Forebodings of the closing scenes.
6. Mysterious agony in Gethsemane.
7. Trial and personal abuse.
8. Sufferings on the cross.

VII. *As victors* we notice the nature of his death, burial, resurrection, etc.

1. Christ under the power of death.
2. Christ overcoming death.
3. Christ's ascension to heaven.

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4. Christ's exaltation in heaven.
5. Christ's present mediatorial reign.
6. Christ coming to judgment.
7. Christ administering judgment.
8. Christ the universal conqueror.
9. Christ reigning with his saints.

NOTE.—This grade carries us beyond the record of the Gospels, and takes us through the Acts, the Epistles and Revelation, and as we pass we examine all that we find relating to the subject. In this manner we gain complete scriptural knowledge of Christ, and also of the places, times, seasons, characters, events, sayings, doings, etc., with which Christ is associated in the inspired records.

In carrying out this plan of Bible-class study, much depends, of course, on the skill, study, perseverance, taste and judgment of the instructor. It may be slightly or it may be thoroughly applied. The harmonized combination of the several Gospel narratives will be found very convenient for the systematic, exhaustive study of the Scripture History of Christ which this new system proposes. No text-book can supply the place of the Word of God. There may indeed be many useful helps in such a study, but the Bible must be the chief reliance.

It is of great importance that the Bible student should be educated and habituated to examine and analyze the Word of God for himself. The habit of searching out and arranging for special purposes specific portions of the Divine Word cannot be over-estimated.

The Bible-class Teacher should from time to time select, arrange and announce the progressive lessons, as the circumstances may seem to require. And the Pupils should be educated to do the same thing.

Such a study of Christ as is herein contemplated must, of course, require considerable time and exertion; but will it not abundantly repay the diligent Bible student for all the time and labor he expends?

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