



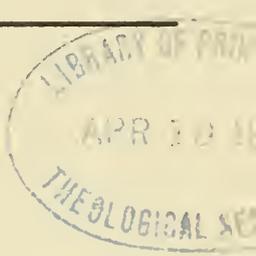
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EARLY LIFE OF JESUS
AND
NEW LIGHT ON PASSION WEEK

THE EARLY LIFE OF JESUS
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NEW LIGHT ON PASSION WEEK



By
P. SPENCER WHITMAN, D. D.
TOCCOA, GEORGIA

Edited by
ALONZO ABERNETHY, Ph. D.
JOHN A. EARL, D. D.
DES MOINES, IOWA

PHILADELPHIA
THE GRIFFITH & ROWLAND PRESS
1914

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Published February, 1914

INTRODUCTORY

THE author of this volume, Rev. P. Spencer Whitman, D. D., was a man of rare gifts and noble qualities, who early dedicated his life to the service of humanity. Born April 27, 1815, in the little village of Fairfield, Vermont, under the shadow of the Green Mountain ranges extending northward to the east of Lake Champlain, he lived and continued his literary activities to the advanced age of eighty-five years.

He was too frail in early life to attend school; and an accident at twelve, whereby he was crippled for the rest of his early boyhood, was prophetic of a large part of his life, since the health of both himself and Mrs. Whitman by turn was so infirm that he once said to the writer in a fervor of disappointment, "It seems to me that we spent the whole of our fifty-five years together in taking care of each other."

At the age of fourteen, though still on crutches, he first entered school at the Hamilton Literary and Theological Institution, now Colgate University, N. Y., where an older brother was teaching. His college education was received principally at Brown University during three years from 1836; and when compelled by failing health to leave, he later graduated from Mercer University, Georgia, with its first class in 1841. In December of that year he married Miss Caroline Crawford Crane, at her home in Wilkes County, Georgia, and engaged in teaching and preaching by turns, now in the South, and again in the North, as health and circumstances determined, until in 1874 they found it necessary to locate finally in Toccoa, Georgia, at the foot of the Blue Ridge Mountains. Here they built a commodious home in a sheltered grove beside a beautiful rivulet, and there they resided during the remainder of their lives. Doctor Whitman was a nineteenth-century Barnabas, a good man and full of the Holy Spirit and of faith. He lived a simple life of earnest faith, ever extending the helping hand, as many will yet remember, both in their early home at Belvidere, Illinois, and in their several pleasant homes in Iowa.

Though giving comparatively little attention to business affairs, Doctor Whitman accumulated by frugality considerable property,

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and gave most of it away during his lifetime to worthy persons and worthy purposes, making provision for dedicating the remainder to the cause of Christian education, and reserving only sufficient to secure the publication and distribution of such part of his later writings as might be found suitable, including the present work, under the direction of his executor, the editor of this volume. His sympathies were as broad as humanity and as noble as Christianity.

He was a man of tireless energy. It was his habit to work incessantly. Whatever he undertook he went at with the vigor of a giant until his strength was exhausted. He was a teacher, preacher, and business manager combined till near the age of sixty-five, when his declining strength limited his energies chiefly to study and writing.

An original thinker of marked character, and always a close and critical student of the Bible, his opinions were formed from careful study of the text itself, and he had little respect for all loose and shallow methods of biblical exposition. His "Scripture Worthies Viewed in a New Light," published by the Fleming H. Revell Company, in 1899, is a vigorous protest against false methods of exposition. The original name which he gave to the little book, "Defense of Scripture Worthies Against the Attacks of Christian Expositors," expresses more clearly the real character of the work, and shows the purpose of much of his writing. He left considerable manuscript, some of it nearly ready for publication, and to this kind of work his last years were devoted. He was a constant reader of the religious papers, especially of the South, where he lived, and was an accredited correspondent for a number of them. His death occurred at Elberton, Georgia, May 22, 1900, Mrs. Whitman's decease preceding that of her husband by three years, neither having lost sight of an abiding purpose to be useful and to do good. By their unselfish and noble lives, and especially by their religious writings, it can be truly said of both that their works do follow them.

The present volume is rather the result of growth than of an original purpose. The book is a protest against superficial expositions of Scripture, especially such as tend to question the accuracy of Gospel records.

Part First is an interesting and original study of the early life of our Lord, with an interpretation of questions connected with his baptism.

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Part Second deals with the incidents connected with Passion week, wherein the author seeks to show that many standard harmonies of the Gospels are themselves inharmonious, while their authors' efforts to harmonize the several Gospel accounts are based too much on tradition and theory, and tend unnecessarily to discredit the accuracy of Scripture. The single purpose of this part of the work was to discover a plan of harmonizing the accounts of Passion week without discrediting any of the Gospels. It may surprise some readers to find that the record of incidents and teaching, beginning with the approach to Jerusalem on Friday before the crucifixion and ending on resurrection morning comprises very nearly one-third of the four Gospels, to wit: one thousand, two hundred and thirty verses out of less than three thousand and eight hundred.

The notes following the several chapters, where not otherwise indicated, were prepared by the editor. The preparation of Part Third was undertaken at the suggestion of the editor, for the purpose of testing the accuracy of the conclusions reached, and carried out in part during a winter month's visit in the sunny home of Doctor Whitman at Toccoa, Georgia, a little while before his death. The study has proved as interesting and fascinating to the editor, as the earlier study and discovery had evidently been to the author.

These meditations, then, upon the most sacred and precious portions of the recorded life of our divine Lord, after a lifelong communing with God and his revelation, are sent abroad in the hope that they may find open minds among like devout and consecrated souls, and make some contribution, at least, to the marvelous riches revealing themselves ever anew in the wonderful word of God.

SUPPLEMENTARY NOTE

In the final preparation of the manuscript for the press, Pres. John A. Earl, of Des Moines College, has rendered valuable assistance in many ways, and at my urgent request he has consented to the use of his name as associate editor of the book.

ALONZO ABERNETHY.

DES MOINES, IOWA, January 10, 1913.

Part First

The Early Life of Jesus

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CHAPTER I

THE DATE OF THE BIRTH OF JESUS

Our Christmas

For many centuries, beginning probably not later than the sixth, Christmas has been celebrated throughout Christendom as the anniversary of the birth of Jesus. Christian families and organizations the world over unite and lead in these exercises. In more recent times, well-nigh universal Sunday-school festivities are planned for the entertainment of children, incidentally at least, associating Christmas Day with the birth of Jesus.

Another suggestive phenomenon of our day is the many "Lives of Jesus" issuing from the press, and entering our libraries and our homes, indicating constant increase of interest in this marvelous story, the life of our Lord.

An examination of some recent histories discloses the fact that, while a few writers tacitly assume that Jesus' birth was in the winter, the larger number maintain that the month and day are wholly unknown.

Was Jesus Born in December?

Will an examination of the records, brief as they are, confirm the view that Jesus was born in the winter?

The birth of Jesus is mentioned in connection with three other events, namely, the return of Mary from her visit to Elizabeth, the enrolment at Bethlehem, and the visit of the shepherds. In considering the probabilities, each one of these events may aid us in our conclusions.

The decree for enrolment required the whole people, so to speak, to absent themselves from their homes, and for the most part to make what at that time must have been considered long journeys. It is reasonable to suppose that a time favorable for complying with such a requirement would have been set, not only in respect to the state of the weather and the roads, but also to the matter of being away from one's home and business.

One season of the year that clearly complies with these conditions is just after the laying aside of the planted crops, and just

before the beginning of the reaping harvest, when there would be a lull in agricultural toil. During this interval, the people could leave home without neglect of or injury to their crops, and without any physical suffering. It would be the time to travel in comfort, and this would be soon after the Passover, extending perhaps into May.

Under the supposition that this was the time selected, it would have been in July or early August of the preceding summer, the special season of fruits and leisure, that Mary, after the interview with the angel, arose and went into the hill country of Judea with haste. Then, her three months' stay with Elizabeth completed, it would be October or early November in the season following the autumnal rains, known as the season for seeding, that her journey back to Nazareth would be made. And then the ensuing April or May, when the world was greenest, in the height of the shepherd season, the planted crops laid aside, the fields of wheat growing white for the harvest, it would be then that the expectant mother would set out with Joseph for their ancestral city.

She had but recently spent three months at the home of Zacharias, a man who was especially conversant with what God was doing in the fulfilment of Messianic prediction; and must have been as well-informed as to where the Messiah would be born, as were the priests and scribes who later did not hesitate to say (Matt. 2 : 5), "In Bethlehem of Judea."

When, therefore, that decree for enrolment was announced, it was the occasion of no disturbance to Mary, but of a pleasure rather, as she saw in it the furtherance of the divine plan for her to be in Bethlehem. Accordingly, when the time came for Joseph to make the journey, he was not to go alone.

In the next place we have the positive statement that shepherds in the same country were abiding in the field, and keeping watch by night over their flocks when Jesus was born. Shepherds were not employed in this way at the approach of midwinter. It must have been at a time when green pastures invited the flocks abroad. Nothing is surer than that shepherds abiding in the fields, in the pastures, watching their flocks by night, is simply a state of things not known in Palestine in winter. And as this was the state of things at the time of the nativity, we may well believe that Mary did not make that journey in winter, nor was she suffering the discomfort of a fireless stall in chill winter when her child was born.

Jesus Born in the Spring

Under such conditions the journey to Bethlehem would be made when all nature was pervaded with inspiring bloom and freshness, cheering the heart and gladdening the eyes of Mary on that sacred journey to the cheery abode, though ever so humble, where she found the seclusion desired during her eventful stay at Bethlehem. The stall, or cave, may well have seemed more comfortable and congenial than any room in that thronged inn. The hands of Joseph may have made it clean and inviting. Her own hands may have joined with his in making that temporary abode fragrant with the choice flowers of the season. And when the shepherds came, the scene which met their eyes may have been only in harmony with the fairer side of pastoral life, and in every way befitting the condition of the virgin mother.

NOTES ON THE DATE OF THE BIRTH OF JESUS

(Prepared by the Editors)

The question of the date of the birth of Christ cannot be here discussed. A large collection of authorities on the subject may be found in Jarvis' "Introduction to the History of the Church." The most commonly accepted date is 4 B. C., some scholars placing it a year or two earlier, others a little later. The present era was fixed by Dionysius Exiguus in the sixth century, and first used in history by Bede early in the eighth, and soon after introduced into public transactions by Pepin and Charlemagne.

"Discussions have been almost endless also in regard to the time of the year of our Lord's birth; and the subject must be passed with the same general reference. Meantime there seems no sufficient reason for giving up the date, December 25, so long and so generally observed, and which agrees well with such indications as we have of the time, even though it be now impossible to decide positively upon its accuracy on other than traditional grounds. . . It was introduced into the East from the West about A. D. 376, and its observance spread rapidly and widely. Some evidence in its favor may be found collected in Selden's very learned work, 'A Tract Proving the Nativity of Our Saviour to be on the Twenty-fifth of December.'"¹

"We accept, then, as probable conclusions, that the Lord was

¹ Gardiner, "Harmony of the Gospels," pp. 9, 10.

born December, 749 (5 B. C.); baptized January, 780; crucified April 7, 783; length of ministry, three years and three months. That the twenty-fifth of December and sixth of January were the days of the nativity and baptism rests wholly on tradition."²

"Mr. Greswell has made it highly probable ('Diss.,' X, Vol. I) that our Lord was born on the evening of (i. e., which began) the fifth of April, the tenth of the Jewish Nisan; on which same day of April, and the fourteenth of Nisan, he suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over; but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare. (See note on John 6 : 10.)"³

"Not only is it impossible to determine with any degree of certainty the day of the month, but the time of the year also is equally uncertain. The chief thing that appears proved is that December twenty-fifth is not the time, since the shepherds would hardly be in the fields at night with the flocks, which were usually taken into the folds in November and kept in till March. The nights of December would scarcely allow watching in the mountain fields even as far south as Bethlehem. And besides, the long journey from Nazareth to Bethlehem would hardly be made by Joseph and Mary in winter, the rainy season. McClellan argues for December twenty-fifth, but his arguments are not convincing. The ancients had various days for Christ's birth: May 20 (Clement of Alexandria), April 20, December 25, January 5. Tertullian and others even say that the day of his birth (December 25) was kept in the register at Rome. But chronologists attach little weight to this testimony, since the same tradition puts the birth of John, June 24, the annunciation to Mary, March 25, and Elizabeth's conception, September 25—the four cardinal points of the year. If one might hazard an opinion, it would be that the birth of Jesus occurred in the summer or early in the fall of 749."⁴ (A. U. C.)

"Can we go further and determine the time of year or the month and day of the nativity? It should be borne in mind that our Christmas festival was not observed earlier than the fourth century, and that the evidence is well-nigh conclusive that December 25 was finally selected for the nativity in order to hallow

² Andrews, "Life of Our Lord," p. 44.

³ Alford, "Greek Testament," p. 456.

⁴ Broadus, "Harmony of the Gospels," p. 240.

a much earlier and widely spread pagan festival coincident with the winter solstice. If anything exists to suggest the time of year it is Luke's mention of 'shepherds in the field keeping watch by night over their flock' (2 : 8). This seems to indicate that it must have been in the summer season. In winter the flocks would be folded, not pastured, by night.

"It therefore seems probable that Jesus was born in the summer of 6 B. C.; that he was baptized in A. D. 26; that the first Passover of his ministry was in the spring of 26 or 27; and that he was crucified in the spring of 29 or 30."⁵

"The birth of Christ, without doubt, took place some years before the date at present received. . . The *season* at which Christ was born is inferred from the fact that he was six months younger than John, respecting the date of whose birth we have the help of knowing the time of the annunciation during his father's ministrations in Jerusalem.

"Still the whole subject is very uncertain. Ewald appears to fix the date of the birth as five years earlier than our era. Petavius and Usher fix it as on the twenty-fifth of December; Anger and Winer, four years before our era, in the spring; Scaliger, three years before our era, in October; Saint Jerome, three years before our era, on December 25; Eusebius, two years before our era, on January 6; and Ideler, seven years before our era, in December."⁶

⁵ Rhees, "The Life of Jesus of Nazareth," pp. 55, 56.

⁶ Geikie, "Life and Words of Christ," Vol. I, pp. 558, 559.

CHAPTER II

THE JOURNEY FOR ENROLMENT AND RETURN TO GALILEE

From Nazareth to Bethlehem

The Gospel narrative is remarkable for brevity. Hence it is not strange that even thoughtful expositors should sometimes be found giving too little time to a transaction or series of events. They may bring different transactions too near together, in some instances assigning them to the same occasion, or making them follow one another in immediate succession.

We are led to this line of thought by the usual expositions on the childhood of Jesus. Here very little is known, and so few incidents recorded, that we see no need or propriety in giving them too limited space of time for their occurrence.

Take, for instance, the journey for the enrolment. Certain expositors and preachers convey the idea that Joseph and Mary, having set out from Nazareth in the morning, arrived at Bethlehem the ensuing night; and this, though Mary, as one writer represents, "plodded along on foot." And the hurry of events continues: "because there was no room for them in the inn" (Luke 2 : 7), Mary, we are told, becomes the immediate occupant of a stable, and there, after leaving Nazareth that morning, before another sunrise, she gave birth to the infant Saviour.

Now, the events are remarkable enough in themselves, without any attempt of this kind to make them more so by compressing them into so brief a space of time. The distance from Nazareth to Bethlehem, as a bird would fly, appears to be about seventy miles; and as Joseph and Mary traveled, we venture to say it could not have been less than eighty or ninety miles. Thus, without any need of supposing that Mary traveled on foot, the journey must have been three, probably four, days in duration. Moreover, it is not necessary to suppose prophecy came so near being a failure, as might justly be asserted, if Mary gave birth to her child the very night of her arrival in Bethlehem.

We think the New Testament record forbids such an interpretation. It was only when the time came for Mary to be delivered that there was "no room for them in the inn." This was not immediately on their arrival in Bethlehem. The fact is stated

that Joseph went up to Bethlehem to be enrolled, and that Mary went with him. Note how the narrative continues: "And it came to pass, while they were there" (Luke 2 : 6). This implies that they had been in Bethlehem some time, that they had been there longer than was necessary for their enrolment. They could have got away sooner. What, then, is here implied? We believe that when the enrolment was first announced Mary fore-saw that the anticipated birth might be in Bethlehem, hence having arrived at Bethlehem, she stayed on.

If their purpose for being in Bethlehem was simply enrolment, they could doubtless have managed so as to be independent of any accommodation in Bethlehem even for a night. Having stopped in the vicinity overnight, they could have gone into the village early in the morning, attended to the enrolment, and returned at night. Again, if it had not been in Mary's plan (as well as God's) for her child to be born in Bethlehem, she could have selected on her journey thither some favorable place and with the least possible delay in Bethlehem have returned there for her confinement. But evidently all planning of this kind was foreign to Mary's mind. A stable or cave in Bethlehem was more inviting to her than the most comfortable abode outside of its historic limits.

The Inn and the Stable

It seems to be a somewhat favorite notion that Mary occupied one of the stalls of the inn (caravansary, as it really was). Such a notion, however, is in conflict with the clause, "No room for them in the inn." The inn being for the accommodation of both travelers and their beasts, these latter occupied stalls, which, in the main, were on the ground immediately beneath the room assigned for the former. Thus the stalls were a part of the inn. But not so, we think, with Mary's quarters. She had withdrawn from all such publicity. Few persons, we apprehend, knew where she was, or, indeed, anything about her. She, beyond any other woman, had the ability to keep her own counsel and maintain the dignity of a well-bred exclusiveness. Hence, when the shepherds came, they may not have readily found her. "They found her," is the text in English, but the Greek verb implies more than this, an effort in tracing out and finding the object sought. It was probably some barn in the vicinity, one of those vacated of their usual occupants, the beasts; for happily, it was in the shepherd season when the barns thus vacated afforded accommodation for

the overflow of strangers. It was one of those, no doubt, which Joseph selected for Mary, when no room could be exclusively appropriated for their use in the inn. They probably had time to make their quarters clean and, indeed, comfortable, as no fire was needed. The barrenness of the stable may have been alleviated by fresh boughs from the nearest glens. Gentle ferns overspread with linen may have constituted a tiny bed for the infant; and hanging from above, festoons of bay and oleander may have smiled down on the new-born Saviour as he lay in the manger.

In order to adapt the record to the winter season, certain expositors have been found pleading for a pleasant spell of weather in the last of December, when Bethlehem shepherds may have taken their flocks out for a short distance for a chance at some temporary verdure. Hence, as travelers speak of a plain in the rear of the town with a clump of olives in the center, it is fancied that there the shepherds saw the heavenly host in jubilee over the Messiah's advent. But this is only another instance where space is contracted and events unduly crowded together. Why not let our conjectures bend to the plain statement of facts?

The Shepherds

"And there were shepherds in the same country" (Luke 2 : 8). This means the country in which Bethlehem was situated, Judea, not Galilee. Had it meant the neighborhood of Bethlehem, the scholarly pen of Luke would have been less vague, and have said so. As it is, the text is equivalent to saying it was not in the Bethlehem neighborhood. "Shepherds . . . abiding," not there for a night or two, but for the season. "Abiding in the field," one word in Greek; "living," as Thayer says, "under the open sky," away from home. We do not know that their home was in Bethlehem. But what the word particularly implies is that it was not in the winter season, but in the portion of the year employed for shepherding, to wit, from March to November; and as to the place, somewhere in those parts of Judea which were appropriated to shepherding; not perhaps in the time when David attended his father's flocks, but more than a thousand years after, when our Lord was born, some place it was, which, as we may well presume, was still in a state of wilderness retirement. Verse fifteen decides this question of distance. "Let us now go even unto," the Greek says "all the way to," "Bethlehem." "Let us go,

far as it is." They went, and though "with haste," no doubt the day had dawned when they got there; and the morning light was probably an essential aid to them in finding the sacred seclusion. We see, moreover, nothing in the account suggestive that the home of the shepherds was in Bethlehem.

From Jerusalem to Nazareth

Expositors follow the sacred family from Bethlehem to Jerusalem. They admit the demonstrations of Simeon and Anna paid to the infant Saviour in the temple. But why take them from the temple back to Bethlehem, not allowing them to return to Nazareth till after the flight into Egypt? Nowhere in all the range of exposition do we see less regard for the Gospel narrative. Luke follows the account of the presentation with these words: "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee to their own city, Nazareth." It is as certain when they left the temple that they proceeded directly to Nazareth, as that when they first left Nazareth they proceeded to Bethlehem. To tell us that when they left the temple they returned back to Bethlehem indicates not merely a disregard of the divine record, it is equivalent to saying that Joseph and Mary were vagrants, that they either had no home or did not know where it was. Why should they go back to Bethlehem? Was not the birth of Jesus past? Had not heaven itself come down to recognize and celebrate the birth? Was not the heart of Mary already experiencing all the fulness of a complete and exalted satisfaction over her visit to Bethlehem? And now that she saw the accumulating joy spreading and, through Simeon and Anna, to fill the hearts of all who were looking for redemption, what mortals had ever made a two months' journey and were returning home with such exalted satisfaction as Joseph and Mary, with the child Jesus, on their way from the temple to Nazareth?

And here we must notice that this eventful journey was conducted in a strictly business way. They troubled no others with what was their affair alone. Their self-reliance made the barn more honorable than any dwelling that hospitality could have offered. There was no unnecessary delay. When they stopped in Jerusalem it was for a special purpose. We give the words again: "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee to their own city, Nazareth."

CHAPTER III

THE ARRIVAL OF THE MAGI

The Age of Jesus When the Magi Came

In spite of Luke's narrative to the contrary, a writer for the Sunday-schools tells us, not by way of conjecture, but as a matter of fact, that the holy family, on leaving the temple, turned back to Bethlehem. No event, he says, in the history of the holy family comes between the scene in the temple and the arrival of the Magi in Bethlehem. This is the same as to tell us that the family could not have gone from the temple directly to Nazareth, since they must be back in Bethlehem, where the Magi would be in search for them. But where is the evidence that they were apprised of the Magi's coming? The truth is, there is no purpose conceivable for which they would at that time have returned there. They could have left home for the enrolment but ill-prepared for an absence already extending to more than eight weeks. Moreover, the words, "when they had accomplished all things that were according to the law," forbid even a conjecture that there was anything remaining to prolong their absence from Nazareth.

An expositor counts the forty days after the birth as giving the Magi precisely time enough, after seeing the star, to travel from their far-off country to Jerusalem; as if the Magi, when they saw the star, reached their conclusion as to its import, and with the rising sun set out on a six or eight-hundred-mile journey to Jerusalem. On the contrary it seems more likely, and also more in accord with the facts, so briefly stated, that between a decision as to the real nature of the star and, then, what special event was portended by it, the Magi were employed a year or longer before they became so certain in the conclusion they had decided upon, secured their costly gifts, and set out on the long journey, and, when arriving in Jerusalem, were prepared without any additional confirmation to inquire, as they did (Matt. 2 : 2), "Where is he that is born King of the Jews?"

Doctor Broadus is evidently correct in his comment on this point of inquiry. Referring to the time the Magi arrived in Jerusalem, he says, "It was long ago that they saw the star."

How this is known, the context appears to make plain. Herod was intent on learning when the star was first seen. For this reason he probably knew the month and possibly the very night on which the new king was born. Having thus learned his age, when afterward he saw nothing more of the Magi, he knew how to word his decree: "All the male children . . . from two years old and under" (Matt. 2 : 16). In view of these words there is good reason to feel assured that Jesus was approaching two years of age when the Magi appeared in Jerusalem.

The Early Home in Bethlehem

There is no conflict between the two Gospel narratives. If Luke's account of the enrolment journey ends with the holy family in Nazareth, and Matthew, describing events which occurred some time after, represents the Magi as finding the holy family in Bethlehem, it does not imply a conflict. Could the fact be more plainly indicated, that there had been a change of residence—a change from Nazareth to Bethlehem? And what could be more natural? Had not Bethlehem become sufficiently hallowed to the parents by what had taken place there during their memorable visit, to make it seem altogether desirable for the child Jesus to be brought up in the city of David, as well as to be born there? Harmony is secured by the idea that, quite soon, Mary and Joseph, though possibly unnoticed by their acquaintances, were making preparations for a change; and that after a while they were found making another journey to Bethlehem; this time not alone, nor for enrolment, but with the infant Jesus.

The lack of harmony is not with the Gospel writers. It is more likely to be with the expositors. When in connection with the Magi's arrival in Jerusalem, one expositor says, "It was long before that the star was first seen," thus virtually admitting it was long before their arrival that the Saviour was born, he should not afterward be found saying that "possibly the parents went to Nazareth before the Magi found them in Bethlehem." What else is probable? Indeed, hardly anything is more certain.

This "long ago that the Magi saw the star," we are glad to see, for it seems to correct an error made by the expositor over that first sentence of Matthew, which introduces the Magi. We allude to his comment on the clause, "Now when Jesus was born." He says, "The narrative keeps right on (from the birth of the Saviour to the visit of the Magi), which implies a close connection

of the events." This does not at all accord with the expression, "long ago," when he afterward comes to it. On close inspection of the original text, we find it by no means warrants what the expositor explains: "A close connection between the birth of the Saviour and the visit of the Magi."

The rendering of such passages as verse 3, "And when Herod, the king, heard it"; verse 7, "Then Herod privily called the wise men"; verse 9, "And they having heard the king," and many other such cases where a perfect past is used, are strictly correct; and, if the opening clause of the chapter had been rendered with the same precision, it would have been: "Now when Jesus *had been* born in Bethlehem of Judea, behold, there came wise men." This mode of expression does not declare a close connection of the two events. It does imply a period of time intervening, an indefinite period, it may be short and it may be long. We know it was an indefinite period, when, some time after Joseph and Mary had their temporary abode of six or seven weeks there, and had returned to Nazareth, and then changing their residence, made their home in Bethlehem, the Magi found them in Bethlehem; according to the best evidence we have, when Jesus was about two years old; old enough to take an interest in his new friends, and watch them with due curiosity when they opened the treasures; old enough to enjoy the aroma of the Arabian incense, and hold in his little hands the Persian gold; while the Magi in turn, no doubt, took an equal interest in observing his early development and his first mastery of Aramaic words.

Certain events had occurred, and had apparently been forgotten, both in Bethlehem and Jerusalem before the coming of the Magi. The records regarding both these events tend to indicate that a considerable time, many months, had intervened before the appearance of the Magi in Jerusalem and Bethlehem.

CHAPTER IV

THE MISSION OF THE MAGI, THE FLIGHT INTO EGYPT AND RETURN

Reason for the Visit of the Magi

Can any inference be drawn from the account given of the visit of the Magi to Jerusalem and Bethlehem, of the purpose or purposes that led them to make the long journey into a foreign country, and to a foreign people; or of the purposes God may have had in sending them there?

When they appeared before Herod, they asked: "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him" (Matt. 2 : 2). And when they reached Bethlehem, "They rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary, his mother; and they fell down and worshiped him, and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh" (Matt. 2 : 10, 11).

Probably these men were simply seeking more light; and they appear to have been satisfied with their visit, since it is said, "They rejoiced with exceeding great joy," and presented gifts of great value to the young King. The gifts were an essential part of the worship offered, as giving always is. And this is the first act of worship recorded in our Christian era.

Flight into Egypt

But how suddenly the scene changes in the little home from rejoicing and exultation to anxiety and dismay!

The visit of the Magi was followed at once with a warning: "Arise and take the young child and his mother, and flee into Egypt, and be thou there till I tell thee" (Matt. 2 : 13). And they departed hastily by night.

There is room for the conjecture that, while the journey for enrolment was doubtless in summer, the flight into Egypt may have been in winter. If, according to the view which prevailed during the first two centuries, the Saviour's birth was in April or May; if, also, according to the time Herod drew from the Magi, the child was twenty months old or more when found by them in Bethlehem, then obviously the flight which immediately followed

their visit was in winter. To commiserate Mary for the hardship of that first journey to Bethlehem is wholly gratuitous. That journey, like the season of the year in which it was made, was full of joy and hope, and Mary journeyed on, her soul aglow with the most exalted anticipations. But what a contrast the flight from Bethlehem presents! In the night, and doubtless, the winter night, possibly cold and dismal; home abandoned, unprotected, friendless; though hastening on, yet liable to be overtaken, the mother clings to her child, not knowing how soon the hirelings of the king, in quest of the child's life, may overtake them.

We cannot disconnect this scene from that utterance from Christ's lips in one of his last interviews with his special followers. It is quite possible that it was in reference to what the family suffered from the midnight cold during that flight in winter, that the Saviour, when he announced the fate of Jerusalem, said among his last words to his friends: "Pray that your flight be not in the winter" (Matt. 24 : 20).

Out of Egypt

It is a matter of surprise into how brief a space of time expositors are found compressing the events they treat of. For instance, one is found "allowing six months between the birth in Bethlehem and the return from Egypt." Now, as it was probably about two years after the birth that the flight was made, then, allowing only a six-months' stay in Egypt, the return to Israel spoken of by Matthew, instead of being six months after the Saviour's birth, was probably at least two years and six months after. But the stay in Egypt depends on the length of time Herod lived after the family fled there. If it was two years, then the holy family was more than two years in Egypt. And as Jesus must have been about two when taken there, he would have been about four years old, when, arriving, as it were, in sight of that dear home in Bethlehem, the holy family was driven to the dreary alternative of an abode in Nazareth. Instead of being six months old, or a year and six months, the Saviour was probably three or four years old.

Thus from the time Mary on her return from the enrolment arrived in Nazareth with the infant Jesus in her arms to the time of her return there from Egypt, it was either three or four years, according as the family was either one or two years in Egypt.

So far as it is probable that Herod lived one or two years after the massacre of the infants, it becomes consistent for us to say the child Jesus was either three or four years old, when, a second time, he was taken by his parents to Nazareth; and Nazareth became his home until he left to be baptized by John at Bethany beyond Jordan.

They tell us that Herod died four years before our Christian era, as commonly reckoned, commences. But what is equally evident is, that Jesus was born about three years before Herod died. Hence the real Christian era commenced some six or seven years earlier than the so-called Christian era.

CHAPTER V

THE EARLY YEARS

The Babe Jesus

The condensed form of the Gospel narratives would lead one to think that the various events connected with the birth and childhood of Jesus took place almost simultaneously, and on this account some writers have been led to make some very peculiar statements. For example, one says, "It must have been at least forty days after the birth of Jesus that the wise men appeared." He seems to think that the wise men must have come to Bethlehem during Joseph's sojourn there for the enrolment, for he says, "The home of Joseph and Mary was Nazareth, but they were temporarily at Bethlehem for the enrolment." Thus he puts the visit of the wise men immediately after the presentation in the temple. The sojourn in Bethlehem, therefore, must have continued after the presentation. But according to the record in Luke (2 : 39), "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee to their own city, Nazareth."

The Child Jesus

The late Doctor Talmage, in one of his sermons, puts the visit of the wise men on the very night of the birth of Jesus. He tells us how the cattle snuffed at the myrrh and how the wise men wrapped portions of it in the swaddling clothes of the babe. He further says that the mother, only the day before, through December mud and sleet, had trudged all the way from Nazareth to be entertained in a barn. This may do very well for poetic license, but it will not stand the strain of historical truth. For, if the visit of the wise men occurred on the very night of Jesus' birth, Joseph, in the few moments of sleep allotted to him, had his dream. How soon the mother also must leave the bed of straw with the infant in her arms and go out into the night for the purpose of undertaking the journey to Egypt! Somewhere on the way the circumcision must take place, and according to Doctor Talmage, the family must return from Egypt for a hurried visit to Jerusalem for the presentation in the temple and the events attendant thereon.

Another expositor in one of our leading journals improves upon all this, for he states that it was after the presentation in the temple that the wise men appeared, but spoils it all by adding that the wise men appeared in Bethlehem during the temporary sojourn of Joseph in that town for enrolment. Matthew, in his Gospel, says not one word about any such sojourn. Luke gives all the particulars about it, and closes the account in such a way as to make it certain that immediately after the presentation in the temple the holy family were on their way to Nazareth. Nothing is more natural than the inference that the termination of their sojourn in Bethlehem was regulated by the time when they must be in Jerusalem for the presentation, so that when they left Bethlehem they could make the necessary stop in Jerusalem and then keep right on toward Nazareth. Thus the sojourn could have ended with no visit of the wise men, which, though happy in itself, brought with it the first great sorrow. We believe that the sojourn in Bethlehem during the enrolment was a very happy period in Mary's life. It ended in no cruel flight into Egypt, or the murder of Bethlehem infants, but rather in the successful return of the parents to their home in Nazareth.

Matthew (2 : 1) introduces his account of the visit of the wise men with these words, "Now when Jesus was born," or, literally translated, "Jesus having been born." This puts the event somewhere in the past, but how far back is the question. If we knew, it would reveal the age of Jesus at the time the wise men appeared in Bethlehem. But Herod knew exactly. He found it out from the wise men themselves, for he was shrewd enough to see that if he learned the precise time when the star appeared he would know the age of the infant king. Therefore he privately called the wise men and learned from them the exact time when the star appeared. This enabled him to mark the limit of age of the male children who were to be slain, according to his decree, in Bethlehem. But why "two years old and under"? Matthew tells us that it was according to the time which he had exactly learned of the wise men. (2 : 16.) Therefore the conclusion is obvious that Jesus must have been about two years old when Herod ordered the slaughter of the innocents.

In corroboration of the above we submit the Greek words used with reference to the infant Jesus and with reference to the child Jesus. When the shepherds saw Jesus on the night of his birth they saw the babe, and the Greek word is "*brepfos*." But when

Herod found out when the star first appeared he does not say "Go search for the babe (*brephos*)," but "Go search for the child (*paidion*)." They did so, and the account, as it proceeds, has this term "*paidion*" as applied to Jesus nine times, and the term "*brephos*" not once. "The star stood over where the child (*paidion*) was," not "*brephos*," a babe. "They came into the house (*oikos*—not a barn or stable), and saw the child (*paidion*) with Mary, his mother." Mark, it is not the mother with the child, but the child with his mother. Thus, all through, the phraseology accords with what Herod had learned as to the age of the new king.

We think that no one, as he reads it, is warranted in supposing for a moment that Matthew is speaking of an infant scarcely two months old. "And opening their treasures they offered unto him (not his mother) gifts." I think his eyes sparkled. Possibly he took the gold into his own hands, and, while still a child, he was old enough to walk and talk, as children of that age usually walk and talk.

From Nazareth to Bethlehem the Second Time

We have said that Luke, after a full account of the nativity, leaves the holy family in Nazareth. How, then, do we explain the visit of the wise men to Jesus in Bethlehem? The explanation is this: Joseph and Mary with the child Jesus, having returned to Nazareth, as Luke says, soon after planned to give up their home in Nazareth and move to Bethlehem. They probably felt that it was not enough that Jesus should have been born in Bethlehem, but he must also grow up in Bethlehem. It was this sentiment that hastened their preparations for a removal to Bethlehem, hence they were soon in their new home there. The home (*oikos*) over which the star hung was probably built by Joseph's own hands. It was certainly the home of Joseph and Mary. Jesus was in his period of wonderful development. With him, Joseph and Mary enjoyed the sweetness of content and all the assurance of hope. But soon, indeed, the sorrow fell. The distinguished gifts of the wise men must be employed to assist their hasty flight to Egypt.

And still, in spite of all this, we think Mary kept up her courage. She could indulge in the sweet prospect of a return to that dear home in Bethlehem. She was in a very trance of delight when the time came to set out on their journey from Egypt to their

native land. Jesus was in his third year; he may have been in his fourth year. What an interesting traveling companion he must have been, as it was in this early period that the child grew and waxed strong, filled with wisdom. (Luke 2 : 40.) And when the party halted by some well or spring for their midday repast, we can well imagine how the child would make his little rambles by himself and bring back curiosities in the shape of flowers and stones for his parents to see and admire.

But what an unexpected check upon their joy and hopes when they learned that, though Herod was dead, there would be no safety for the child Jesus in his own native city of Bethlehem. The mother's heart fails her as she faces the sad alternative of leaving the birthplace of her firstborn and proceeding northward to Galilee and to Nazareth. What she dreaded she could not avert. Her home, after all, was to be in Nazareth, and her son, coming to manhood, would be called the Nazarene.

But as to all these events portrayed by Matthew, Luke is silent, just as Matthew himself is silent concerning the particulars of nativity as given by Luke. Luke, however, when he dismissed the account of the nativity, added this general but suggestive remark: "And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him." Having said this, he passes over the subsequent events as given by Matthew, and which we have been considering, to a more advanced period when Jesus, at the age of twelve, is spoken of as the boy, *pais*, when, being in Jerusalem, he passed his time in the temple in the company of the learned, entertaining them, and no doubt being himself entertained.

The Boy Jesus

Thus the Gospel narratives present before us three scenes of the early life of Jesus, each clear and distinct from the other. One, taken from the period when he was known as the babe "*brephos*," embraces only the first six or eight weeks after his birth and continues to the time when the parents return from the enrolment to Nazareth. The second is taken from the period when he was known as a child, "*paidion*," being in his second year, and when the holy family had abandoned Nazareth, making Bethlehem their permanent home. This period embraces the visit of the wise men, the flight into Egypt, the massacre of the infants, and the reluctant exchange of Bethlehem for Nazareth as the future home of

the holy family, Jesus then being in his third year, or possibly in his fourth year. The third account is taken from the period when Jesus is no longer the little child but the real boy, making that excursion to Jerusalem where we see the bent of his spirit as, by himself, he seeks the temple, and with no introduction, commendation, or prestige, he becomes a companion of the most exalted teachers of the nation, sitting in their midst, hearing them, and asking them questions.

Each of the sketches that sets forth these three periods ends by bringing Jesus to Nazareth. But none of the incidents took place in Nazareth. What we see of Jesus in his "*brephos*" period is in Bethlehem and Jerusalem; in his "*paidion*" period it is in Bethlehem and in Egypt; in his "*pais*" period it is in Jerusalem. As for Nazareth, what he did there or what befell him there, either as "*brephos*," "*paidion*," or "*pais*," the Gospel writers have bequeathed to us not one solitary incident. We know of his thrice coming to Nazareth, also that he remained there subject to his parents; but all else is silence up to the period of his public ministry. Early he received the most significant marks of honor and worship, but not one that we know of in Nazareth, though he had a steady residence there of twenty-six years, perhaps twenty-seven, but not thirty, as is generally supposed.

CHAPTER VI

NO REFERENCE MADE BY JOHN THE BAPTIST TO EVENTS IN THE CHILDHOOD OF JESUS

The Ministry of John

The work of John the Baptist had been going on for months. He had baptized multitudes, all in expectation of Him that should come after him. We need no Josephus to tell us that the excitement during the period of this baptizing was great; for it must have been obvious to the people who believed John that he who should prove to be the Messiah would be some one of the present generation already living among them. But who he was and where he was nobody knew, not even John himself, waiting as he was during all these months for him to be pointed out. We regard it as most remarkable in this connection that, during this period of excitement, none of the older people who are commonly watchful of the younger, and quick to notice the signs of future distinction, and no one of the great teachers or scribes should have recalled what the shepherds reported when they came and found the babe in the manger; no one asked what became of the infant that Simeon took in his arms, praising God that he had lived to see the Messiah; no one recalled the testimony of Anna that she made to all who were looking for the redemption in Jerusalem; no one questioned whether the child sought by the Magi, near thirty years ago, was really among the children that were slain by Herod. Surely some of these doctors of law, who, eighteen years before, were astonished at an unknown boy of twelve years, sitting in their midst, hearing them and asking questions, would have been saying to one another: "Don't you remember that boy? Who knows but the one John is speaking of, who is to come after him, will prove to be that very boy?"

Reasons for Silence

How, then, does it happen that when John proclaimed the Messiah ready to appear, and the people in such numbers believed his word, they still seemed to be so perfectly oblivious to any connection between his preaching and those early scenes in the life of Mary's son? How happens it that when Jesus of Nazareth

is finally known as the person pointed out by John as the Messiah, and when his ministry commences in that distinguished character, that still, and even from that time on to his exit from earth, there appears to be no intimation whatever that Jesus of Nazareth was ever thought of, even by his disciples, in connection with the shepherds, with Simeon and Anna, or with the Magi; with the flight into Egypt, or as a child at the age of twelve sitting in the midst of learned men, hearing them and asking them questions.

It seems to be left for us to presume that the marvelous report of the shepherds, whatever excitement it had made at the time, was regarded by persons of character as the visionary tale of ignorant men; so much so that after thirty years one would be ashamed to speak of it, or let it be known that he remembered it. As for Simeon and Anna, all that was a whimsical dream, a kind of pleasing stimulus to ignorant minds. True, a year or two later, the Magi came, but they were mysteriously gone and no more heard of. There was more perhaps in the boy of twelve to amaze the leaders of public opinion than in anything else; but those leaders were not free to speak even to one another of an occurrence which indicated their inferiority to a lad of twelve years, a Galilean.

Thus it was, if any one had a passing thought of an infant found in a stable, or of some parents offering turtle-doves in the temple for the consecration of their child, or of certain Magi, perhaps fictitious, who once came to Jerusalem crazed with their omen of a star, he would have been ashamed to speak of it, not willing to incur the imputation of lunacy.

The Sign of the Dove

It is quite apparent that, although so many for so long a period, were being baptized, every baptism declaring the kingdom of heaven at hand, the Messiah already come, possibly among them, though not pointed out, during this prolonged period for reflection, even John himself as yet did not know who the person was that was to be pointed out. (John 1 : 33.) This much he did know, that the person would come to the baptism, and he would know him, not necessarily his name and residence, by the sign of the Spirit's descending and abiding on him. At length there came one to the baptism with the miraculous sign, the unmistakable sign visible to John. We know now that it was the son of Mary, but John does not say it was. All that he knows or seems to care

for is the sign that Heaven had promised, descending and abiding on him who had come to be baptized.

Thus Jesus was baptized just as any and all had been baptized. The heavens opened unto him, not as he was baptized, but when, having been baptized, as he came up out of the water, *he was praying*; in prayer it was that the heavens were opened and the Holy Spirit descended in bodily form as a dove upon him; and there came a voice out of heaven: "This is my beloved Son in whom I am well pleased" (Matt. 3 : 17).

From the record we cannot discover that any unusual excitement attended this occasion. The reason is obvious. The manifestation appears to have been made only to Jesus himself and to his forerunner. So far as the people knew, nothing unusual had occurred. John had simply baptized a Galilean. And even this, that he was a Galilean, may not have been known at the time. Jesus immediately withdraws for the long fast in the wilderness; and John makes no disclosure of the extraordinary occurrence at the baptism. This silence continues for more than six weeks.

CHAPTER VII

JESUS OF NAZARETH REVEALED AS THE MESSIAH

John's Mission and Preaching

There are a number of interesting events in connection with the beginning of Jesus' public ministry that may repay a brief examination.

It was revealed to Zacharias that his son, John the Baptist, should be called the prophet of the Most High, and should make ready for the Lord a people prepared for him. When the time for this service had come, in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, John came from his home in the wilderness of Judea to the regions roundabout the Jordan, preaching the baptism of repentance unto the remission of sins. Like his distinguished successor, John had probably been driven into the wilderness for his preparatory training. He must have been a man of fervent spirit and a preacher of great power, for the multitudes went out from the cities to hear his message and to be baptized of him. He was preeminently a preacher of righteousness. His message was to all classes, and must have made a profound impression, as his hearers cried out, "What then must we do?" His answer was equally significant when he replied: "He that hath two coats let him impart to him that hath none; and he that hath food, let him do likewise" (Luke 3 : 10, 11). This form of service may have been suggested by local conditions, as the multitudes were in the wilderness.

Even the Pharisees and Sadducees, the publicans and the soldiers came to hear him, and he had a message suited to each one. "And as the people were in expectation and all men reasoned in their hearts concerning John, whether haply he were the Christ" (Luke 3 : 16), his answer was: "There cometh one that is mightier than I . . . he shall baptize you in the Holy Spirit and in fire."

Later the Pharisees sent a delegation of priests and Levites to ask him, "Who art thou?" and he answered, "I am not the Christ." Then followed another question, "Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the

prophet?" John answered them, saying: "I baptize you in water. In the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose" (John 1 : 24-27). This last statement is an advance on what had before been disclosed. Before they had known only that a Messiah into whose name they had been baptized would come, who would be of the lineage of David.

John must have made a marked impression in his time, since allusion is made to him by Mark toward the close of Jesus' Galilean ministry, and again during Passion week, and Luke refers to him in his Gospel, and to his disciples in the eighteenth and nineteenth of Acts.

Josephus also bears testimony to John's great power and work. We quote a sentence or two: "Now some of the Jews thought the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John, who was called the Baptist. For Herod had him put to death though he was a good man, and commanded the Jews to exercise virtue, both as to justice toward one another, and piety toward God, and so come to baptism; for baptism would be acceptable to God, if they made use of it not in order to expiate some sin, but for the purification of the body, provided that the soul was thoroughly purified beforehand by righteousness. Many flocked to hear him, for they were greatly moved by hearing his words."

Baptism of Jesus

John had a mission, and he understood it. It was to proclaim a new era among men, with the coming of the long-promised Christ. Yet it seems that he did not know who he was that would come, nor did he know Jesus when he presented himself for baptism. (John 1 : 33.) It had been revealed to him that he should know the Christ by a sign, a dove descending and lighting upon his head. There has been much discussion about this sign, how it appeared to John and to others; but it seems probable that it was a sign in John's mind only, and not visible to others.

When Jesus came and offered himself for baptism without the sign, John must have been impressed with the conviction that he stood in the presence of a man holier than himself; for he said, "I have need to be baptized of thee." Jesus replied, "Suffer it to be so now," and John yielded to the request. When Jesus came up out of the water, and John saw him praying, he saw also the

promised sign, the Spirit of God descending as a dove, with the added words, "This is my beloved Son."

The First Five Disciples

This was really John's pointing out of Jesus of Nazareth as the Christ, but it is morally certain that no one, not even John himself, knew that it was Jesus of Nazareth that was thus declared the Son of God. The next day John and Andrew, one a near relative and both, no doubt, familiar acquaintances of Jesus, were the first to identify him, who had been the day before signally declared the Christ, as Jesus of Nazareth. The record says: "Again, on the morrow, John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God, and the two disciples heard him speak and they followed Jesus." This shows it was a spontaneous exclamation of John as his eye fell upon him whom, the day before, he had publicly declared the Son of God; a remark addressed no more to the two disciples than to others who may have stood near. Thus these two persons, John and Andrew, who had from early life been the companions of Jesus, were the first to know and to make known that he whom John, now three days in succession, had declared to be the Christ, was Jesus of Nazareth. Here the mission of Jesus as the Messiah begins. John and Andrew followed after Jesus, being desirous of speaking to him, for, as nothing had been heard of him in his own neighborhood since his baptism, they were eager to learn from him where he was staying, in order to report to his friends in Galilee. We do not know that they comprehended at first what John meant by Lamb of God; but the interview they had with Jesus in the place where he dwelt brought them to a sudden but sure belief in his character as the Messiah. It appears that Andrew does not sleep before seeking Peter, and when he finds him, note his words. He does not say, "We have found Jesus," who, no doubt, was the object of their search, but "We have found the Messiah." And he brought him to Jesus. Now, if Andrew made no explanation, it must have been a great surprise to Peter to find, when led to where Jesus abode, that the Messiah alluded to by Andrew was none other than Jesus, whom they were seeking. How thoroughly social was the compliment of Jesus on this occasion, as if to say, you shall also have a new name: "Thou art Simon . . . thou shalt be called Cephas." Stone was a term of much consequence in prophecy.

We observe here what is commonly called the beginning of our Lord's ministry. How very private and apparently accidental it was. A few of his old acquaintances, as soon as they learned that he was the person pointed out as the Christ, gathered voluntarily around him, John and Andrew providentially first. Peter, just as soon as he learns where he is, comes also. During the ensuing night reference, no doubt, was made to the wedding that was to occur at Cana, and that the friends of Jesus there were anxious that he should be present. We know that when morning came it was the purpose of Jesus to go into Galilee. It seems that Philip of Bethsaida and Nathanaël of Cana, where the wedding was to be, were also about the Jordan. Jesus himself finds Philip; and Philip finds Nathanael. What a party, and how extempore it was! Never possibly before was there a more unexpected and enrapturing surprise than when the five Galileans found themselves with Jesus, returning with him to their homes, knowing that he was the Messiah, the only persons, probably, save John the Baptist, who knew at the time who it was that had been thus revealed.

CHAPTER VIII

JESUS AND HIS ACQUAINTANCES UP TO THE TIME HE WAS DESIGNATED
BY JOHN TO THE PEOPLE AS THE SON OF GOD

Family Connections

Our Lord's public ministry has its beginning, as commonly understood, from the time of his baptism. But in order to a better understanding of the character of this early part of his ministry we must review what is known, or may be inferred, concerning his family and his relations to society.

We see the family as they came from Egypt, arriving in Nazareth instead of Bethlehem, Jesus being in his third, possibly his fourth, year. Mary has a sister, Salome, who has married an enterprising young man, Zebedee by name. They have two boys, James and John. These families, thus nearly related to each other and being of like tastes and character, must have been a great deal together.

Of this early time it is said of Jesus (Luke 2 : 40), "And the child grew, . . . filled with wisdom." It is easy to presume that he was the pride of both families.

When we think that Salome was one of those women who afterward followed Christ, and attended him in his itinerant ministry, it may be inferred that she had a high regard for Mary's son, even from the time he came out of Egypt. In that yearly attendance on the Passover in Jerusalem, the two families no doubt went together. Hence when, on one of these occasions, Jesus was missing, we have the statement of Luke 2 : 44, "They sought for him among their kinsfolk and acquaintance," we almost know that Salome and Zebedee were present, and their children, James and John, also.

But Zebedee became interested in the fishing business; and, in time, he had his home in Bethsaida; there also resided his partner, Jonas, who, like Zebedee, had two sons, Peter and Andrew.

The four boys grew up together in the fishing business. The family of Jonas could not have been intimate with that of Zebedee without also becoming familiar with the family of Joseph and Mary.

We assume that Mary practised a severe exclusiveness in her associations, but general exclusiveness implies close intimacy with

a few; thus her general exclusiveness made the two families of Mary and Salome practically one. This made Mary's children familiar with all the associates of Salome's children. Thus, inevitably, the children of these three families, of Joseph, Zebedee, and Jonas, were associated as a select company, and we must not fail to connect certain others with them. We here quote from Canon Farrar:

"If the home of Zebedee was in, or near, Bethsaida, his two sons, John and James, must have grown up in constant intercourse with Philip and Andrew and Peter, and with Nathanael of Cana." Here is our point: if these four, Peter, Andrew, Philip, and Nathanael were in constant intercourse with the sons of Salome, they must have had familiar acquaintance with the sons of Joseph and Mary. And here we may add an item to what we have stated above.

Early Acquaintances

It is fair to suppose that all these five boys, named by Canon Farrar, were in company with Jesus when, at the age of twelve, he went up to Jerusalem. All these persons who afterward became the notable champions of the Cross were doubtless the early associates of Jesus. Often coming into contact with him, they must have felt the sweet influence of his company, and have become ennobled in all their aspirations. Indeed, says the canon, "they were waiting for the consolation of Israel": without a thought, however, that the affair of such moment was to devolve on their mutual associate whose home was mainly in Nazareth.

As time wore on, and the great events of prophecy were beginning to have their fulfilment in the preaching and baptizing of John, there were none, probably, to watch the progress of this work with greater interest than did this select company of Jesus' friends. At length, being full of the belief which was requisite, it must have become a subject of consideration among them, whether they themselves ought not to make the journey to Jordan unto John to be baptized by him. We do not much doubt that Salome, the mother of James and John, led in this way of thinking on behalf of the young men. We can imagine some reserve on the part of Mary and Jesus.

The way, as we see it, is that when the rest were ready to start, Jesus was ready to go with them. The divine record names only Jesus; but they, who must have been his early companions,

were afterward chosen as his first special disciples. They must have been baptized some time. And it is, no doubt, a just inference that they were in company with Jesus, and went to the Jordan to be baptized when he went; or, as we have said, he went when they went. We behold them in imagination, Jesus and the companions with whom he had grown up, starting off and moving toward those lower waters of the Jordan, glad to make the journey, for their heart was in it.

The Opening of the Public Ministry

On their arrival at Bethany they were baptized. There was nothing apparent to spectators in their baptism which differed from the baptism of others. But in connection with one of them, John saw what he had been looking for from the beginning, the sign of the Holy Spirit descending upon him and abiding. How this was seen by the Baptist and not by the people, we do not know. The baptism followed, and more, that prayer of Jesus, the heavens opening, and the Voice! John knew it was the Messiah. He could at that time have testified to the people, but he did not. And this is all we know of that scene. Jesus is gone.

He appears to have returned at once to Galilee (Luke 4 : 1), no doubt the rest of the company with him. But he is scarcely seen there before he is taken away into the wilderness. We can only imagine what surprise and anxiety to his family and friends must have followed his absence. We know that a wedding was in anticipation. It was to be in Cana; this place being situated between Nazareth and Bethsaida, right in the line of Mary's kindred and acquaintance. The wedding must have been in one of the few families embraced in her exclusiveness. We judge so from the fact that, when the wedding came, she seems to have acted as hostess for the occasion. And it is natural to infer that Salome, her sister of Bethsaida, was prominent among the guests. We know a few who were invited; Jesus, of course; and we think the family of the bride, which gave the entertainment, relied more on Jesus being a guest than any other person. We know John was among the invited; James may have been so intimate with the family as to need no invitation. Peter and Andrew were invited, and Philip, making five from Bethsaida, and Nathanael also was to be at the wedding. His home was at Cana; no doubt he belonged to the choice circle of friends of the wedded pair. We imagine the feeling, general, as the occasion drew near, that it was

not to pass without Jesus being with them. We think that Salome had become so appreciative of his worth that she was perhaps more anxious for his return than were any of the rest. She first may have formed the idea that some effort should be taken to ascertain what had become of the friend that was most prized among them. We may as well suppose that Peter was not slow to second the idea with action. Perhaps some of Jesus' old associates were already back at the Jordan, and as the time for the marriage approached (possibly already postponed), Nathanael, who resided at Cana, with perhaps Philip and Andrew, concluded to go to find the others, and consult with them as to what can be done in the matter of finding the friend they all are concerned for. They probably get together at or near Bethany, talk over the subject, and separate, one going to one point for inquiry and one to another.

Such is the situation when the messengers of the Jews arrive, and John the Baptist is responding to their questions; and before this interview closes, Jesus, having returned from the scenes of temptation, is noticed by John while addressing the deputation. Now the very party in search of Jesus may have been in the assembly, but could have had no thought that it was of their friend that he spoke. So that this was of no assistance to them in the discovery of Jesus. And on the next day, when John saw Jesus coming to him, and said, "This is he," and went on to state how he knew it, whatever amount of sensation it may have occasioned, and though our party from Galilee participated in it, they may have been so situated as not to have gained a fair view of his person, and thus may have still been unaware who he was of whom John spoke. But the next day they knew. Yes, the next day was memorable as the time when first any mortal on earth knew that the person pointed out by John as the Messiah was Jesus of Nazareth. Those two early associates of his, John and Andrew, were the first of all men to know this. Notice the narrative in John 1 : 35, 36: "Again, on the morrow, John (baptizer) was standing, and two of his disciples" (that is, two who had been baptized by him.) They were John and Andrew. Just at this time the baptizer sees the man whom he had pointed out the day before as he was walking by, and says, "Behold the Lamb of God!" John and Andrew know it is the friend they are seeking. Their astonishment is great, yet they conclude to follow him, and perhaps speak to him. As we may well suppose, they hesitated how

to act, being thus suddenly brought to the knowledge of his true character. Jesus, turning and seeing them, relieves them from all embarrassment by the simple question, "What seek ye?" They tell him precisely (what they and all their friends in Galilee are anxious to know) when they ask, "Rabbi, where abidest thou?" Though he had been proclaimed the Son of God, yet his answer assures them of no change in the social relations between them and himself. How full of pleasing assurance the answer! "Come, and ye shall see." He is friend and fellow, companion with them still.

But this meeting and interview so far does not properly belong to the new ministry. We see in it only the continuance of the social relations which had previously existed. But when he takes his two friends to his abode, it is then and there the new ministry dawns. Notice there is nothing of a public character about it. How free from any demonstration whatever! An hour of private intercourse gives certainty to the words of the Baptist. It is a new ministry, indeed, when Jesus reveals himself, though in a private interview, to two persons as the Messiah. Knowing the interest Peter would take in such a discovery, Andrew does not sleep till he finds his brother and brings him to Jesus, and it is easy to suppose John returned to the Baptist and made known to him who it was that he proclaimed the Son of God, viz., his own kinsman, the son of Mary.

It is interesting to follow on and observe closely the nature of this new ministry—"public ministry"—so called. How very private and apparently accidental it was! We see a few of his old acquaintances voluntarily gathering around him, John and Andrew providentially first, Peter, as soon as he learns where he is, comes also. During the ensuing night reference no doubt was made to the wedding about to occur in Cana, and that the friends of Jesus were set upon his being present. We know that when morning came, it was his mind to go into Galilee. It seems that Philip, of Bethsaida, and Nathanael, of Cana, were at this time also near-by (all probably making it a point to learn what had become of Jesus). Jesus himself finds Philip, and Philip goes after Nathanael. What a party! And all, like Nathanael, certain it was the Christ. And how extempore it was. Never, probably, on earth was there a more unexpected and enrapturing surprise than when these five Galileans found themselves with Jesus, going back with him to their homes, knowing that he was the Messiah.

The Wedding at Cana

This company arrives duly at Cana. Here Jesus, though fresh from the Jordan where so lately he had been declared the Messiah, continues his distinctively human manner; appearing among his home acquaintances at the wedding in the same character in which they saw him before he left for the baptism. So far as his ministry is concerned, there is no apparent difference from what had been, as if the same plan was to continue, namely, without apparent seeking of opportunities for the furtherance of his mission; it was simply to improve opportunities as they came without seeking, as was notably the case at the marriage in Cana. He comes before his acquaintances on this occasion in no other character than that in which he had been previously known, Jesus, the "son of Joseph." His mother no doubt had long awaited the time when, in some way, he would assert himself as set forth by the shepherds at his birth, a "Saviour who is Christ the Lord." Indeed, it was in reference to this character that the forerunner had said in the hearing of John and Andrew, "Behold the Lamb of God!" The kingdom of heaven that John preached had the atonement for its substance. The crucifixion was emphatically Christ's hour. "Mine hour," he says to his mother (John 2 : 4), "is not yet come." But he can do that which will symbolize that hour. "Fill the water-pots with water." They filled them to the brim. "Draw out, now." They do it. And there in the flowing wine is reflected the shed blood of the Lamb of God. "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory" (John 2 : 11), and those who lately had heard the testimony of John were confirmed in their belief that Jesus was the Saviour of the world.

Thus the forerunner had done his work, and had done it thoroughly. The Messiah had come, had been duly pointed out as he came from the temptations; pointed out by John on three successive days. And yet how profoundly unaware was all Judea that a man of Galilee was the Messiah. Thus Jesus had been left to return to his own neighborhood, where dissociated from all memory of his birth which had been celebrated by angels, or the testimony of Simeon and Anna, or the reverence of the Magi, and seemingly independent of any prestige arising from his connection with his forerunner, there, in the improvement of an occasion wholly unintended for the purpose, he was to commence

a career wherein his own works would carry conviction to the minds of men who, like Nathanael, should exclaim from the heart, "Thou art the Son of God!"

Thus it was that the private ministry of the "son of Joseph" quietly merged into the public ministry of Jesus, "the Son of God."

CHAPTER IX

THE BAPTISM OF JESUS: ITS REAL SIGNIFICANCE

The Baptism

“Then cometh Jesus unto John to be baptized of him.” What does this mean? I think it signifies just what was foretold: “Lo, I am come; . . . I delight to do thy will, O my God!” (Ps. 40 : 7, 8.) John himself was doing the will of God when he came preaching and baptizing. Every subject of repentance submitted to baptism because assured it was God’s will that he should do so. We call baptism a profession. We may as well say it was a declaration. Every one of these first persons baptized declared in that rite his determination to do the will of God. Now it was preeminently the mission of Christ to do the will of his Father in heaven, and this preeminently in the matter of his dying for the sinner. When he was baptized it was reiterating what John preached, the carrying out of his purpose was at hand. But if so, why was not he the first to be baptized? Ah, here we see the Christ, our Christ. As those first hearers of John, being renewed in their mind, were signifying in baptism their determination to do the will of God, lo, Jesus, unknown at the time as the Messiah, stands among them as one of them in this matter of doing God’s will. Here he showed his adorable regard for the believer, setting forth that precious sentiment which he afterward stated so expressly when, stretching forth his hand toward his disciples, he said: “Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother” (Matt. 12 : 49, 50).

Many, all along through the ages, had been brought, like Abraham, into unison with God by believing on the Messiah that was to come. John the Baptist aroused the people of his time and brought them to repentance by proclaiming the kingdom of heaven at hand: which meant that the purpose of God, formed before man fell, for a propitiation in the gift of his Son, was about to be fulfilled.

Those who, believing this propitiation, were brought to repentance, were baptized. This rite was wonderfully appropriate, for it symbolized that whereon the kingdom of God rested as its

foundation, namely, the death and resurrection of his Son. This very baptism declared in symbol just what John proclaimed, "The kingdom of heaven is at hand" (Matt. 3 : 2).

Thus too, all the people of Judea, so to speak, had come to his baptism. At length they were coming from Galilee, Jesus of Nazareth among them. He came just as the rest did. We have no right to suppose that baptism in his case meant, required, or symbolized anything more or anything less than it did in the case of the rest. And here we come to an important help to a correct understanding of baptism. For whatever we affirm as to the import of baptism, or qualifications for it, must apply alike to Jesus of Nazareth and to all others.

The Significance of Baptism

The common teaching that baptism denotes a cleansing or washing away of spiritual defilement is gratuitous, as such a view makes the baptism of Jesus unseemly. And we repeat, whatever significance we give to baptism should apply to Jesus as well as to others who submitted to the rite. We may boldly state that baptism was not intended to denote any process of purification previously or at the time going on. Here it differed from all the rites instituted under Moses. There were washings, but baptism was no such thing. Acts 22 : 16 is quoted, "Arise, and be baptized, and wash away thy sins, calling on his name." Now, according to those words, how are sins washed away? Not by baptism, but by calling on God and receiving forgiveness. Baptism no more means a washing than laying a man in his grave means a washing.

Again, Titus 3 : 5 is quoted: "He saved us through the washing of regeneration." Does it say here that baptism is a washing? No; nothing like it. It says regeneration is a washing. What about this? The Holy Spirit renews, being poured out on us richly, through Jesus Christ our Saviour. There is no allusion to the rite of baptism.

Here it may be asked, how could baptism as administered to Jesus be called the baptism of repentance? In reply we need only consider what the inspired Greek word, "*metanoia*," meant. It was the baptism into the new mind, the right mind toward God, a mind such as Jesus had, a mind to do the will of God. And do we suppose John baptized any person unless with the understanding that he had this mind? We can almost

hear John putting the question, "Why do you come for baptism?" Can we conceive any answer more appropriate and comprehensive than this, "I am determined to do God's will"? Would not that show the new mind, the right mind, the mind of Christ, indeed? Now Jesus, in coming to the baptism, virtually declares himself one of those determined to do the will of his Father in heaven. And herein is the pure qualification for baptism. Thus when Jesus was baptized, he declared his own death and resurrection at hand. As the kingdom of heaven has its foundation in the death and resurrection of Christ, every baptism repeats the declaration of John as noted above, "The kingdom of heaven is at hand."

It is quite obvious that Jesus was not baptized by way of setting an example to others. Doctor Broadus says, "Here, the first time in his gospel, our Lord presents an example to us." But if we should ask a candidate why he feels it his duty to be baptized, and he should say, "Because Christ was baptized and I want to follow his example," it would be a spurious reason. Christ's incidental acts are no law for us. We must discover in the candidate the desire to obey God, do his will, as Christ himself expressed it, "fulfil all righteousness." Possibly here Paul detected a fault in that certain twelve he found at Ephesus. (Acts 19 : 1-7.) "Into John's baptism" may have meant by way of doing as his, John's, disciples did. It is plain that the thousands who were baptized before Christ could not have been following Christ's example. If we are to say anything about example, it would be the other way. The Galileans, and Jesus with them, followed the example of the Judeans. We might say John first baptized the people of Judea, and ever since people have been following their example as Jesus did. Again, if one is baptized because somebody else was, as one's father or mother, for instance, we know the reason is not valid.

When Jesus joined the people who were being baptized, it was to be numbered with those who were thus signifying their determination to do the will of God; himself preeminently so determined, even to the death which his baptism symbolized. Now truly he could say, "I am one with you when it comes to doing God's will."

This very bent of mind, we think, he declared in his baptism. Therefore let it be known and remembered as one of the precious truths of the gospel, that Jesus, in his baptism, declares with the utmost tenderness to every company of believers banded together

as a church: "I belong to your communion. I am one with you. My name is with yours on the record which is kept by the Holy Spirit."

Jesus is with us in the character of the Comforter, as he promised. Therefore he could say (Matt. 28 : 20), "Lo, I am with you always, even unto the end of the world." We think the true idea is that he is virtually with us just as he was with his disciples on that occasion when, two days before the Passover, he was making his farewell discourse to them, the last hour he was in Bethany. He was found speaking to them, "as friends"; and he explains, in John 15 : 15: "No longer do I call you servants, . . . but I have called you friends, for all things that I heard from my Father I have made known unto you." May we not suppose that his baptism, occurring as it did, augured this very state of things; and that in our church relations he is with us as an elder brother, a real friend, ever ready to hear our desires, assist us with his counsel, and tell us just what to do? It appears to be the very office of the Comforter to create this relation between the Lord Jesus and his flock, during his personal absence.

We cannot close without recalling the words of Matthew 3 : 15: "Jesus answering said unto him, Suffer it now," not, as an expositor says, that I take the position of inferiority to thee, but that I take the position in common with all the people who are being baptized; suffer me to be baptized as one of the rest in obedience to the will of God; in full belief with them that the kingdom of God is at hand. The heavens opened and the voice which he heard implied this very significance in his baptism, God taking pleasure in the transaction which may be regarded as a renewal of his pledge to obedience, his obedience even unto his death upon the cross.

Part Second
The Passion Week

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OUTLINE HARMONY OF PASSION WEEK

INTRODUCTORY

1. Friday: The Blind Men Near Jericho.
Matt. 20: 29-34. Mark 10: 46-52. Luke 18: 35-43.
2. Friday: Visit to Zacchæus. Luke 19: 1-10.
3. Friday: Parable of the Minæ. Luke 19: 11-28.
4. Friday Evening: Anointing of Jesus by Mary of Bethany. John 11: 55 to 12: 11.

PASSION WEEK

5. Saturday: The Public Entry.
Matt. 21: 1-11. Mark 11: 1-11. Luke 19: 29-44. John 12: 12-19.
6. Saturday: Greeks Seeking Jesus. John 12: 20-36.
7. Saturday: The Jews' Rejection of Jesus. John 12: 37-50.
8. Sunday: Blighting of the Fig Tree.
Matt. 21: 18, 19. Mark 11: 12-14.
9. Sunday: Cleansing of the Temple.
Matt. 21: 12-17. Mark 11: 15-19. Luke 19: 45-48.
10. Monday: The Fig Tree Withered.
Matt. 21: 20-22. Mark 11: 20-25.
11. Monday: Jesus' Authority Challenged.
Matt. 21: 23-27. Mark 11: 27-33. Luke 20: 1-8.
12. Monday: Three Parables of Warning.
Matt. 21: 28 to Mark 12: 1-12. Luke 20: 9-19.
22: 14.
13. Monday: Three Questions by the Jewish Rulers.
Matt. 22: 15-40. Mark 12: 13-34. Luke 20: 20-40.
14. Monday: Jesus' Unanswerable Question.
Matt. 22: 41-46. Mark 12: 35-37. Luke 20: 41-44.
15. Tuesday: Woes Against the Scribes and Pharisees.
Matt. 23: 1-39. Mark 12: 38-40. Luke 20: 45-47.
16. Tuesday: The Widow's Two Mites.
Mark 12: 41-44. Luke 21: 1-4.
17. Tuesday: The Desolation of Jerusalem, and End of Age.
Matt. 24, 25. Mark 13. Luke 21: 5-38.
18. Tuesday Evening: Jesus' Further Prediction; His Crucifixion Plotted.
Matt. 26: 1-5. Mark 14: 1, 2. Luke 22: 1, 2. John 13: 1.

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19. Tuesday Evening: Jesus Anointed in the House of Simon.
Matt. 26: 6-13. Mark 14: 3-9.
20. Tuesday Evening: Jesus Washing the Disciples' Feet. John 13: 2-26.
21. Tuesday Evening: Judas Goes Out and Bargains for Betrayal.
Matt. 26: 14-16. Mark 14: 10,11. Luke 22: 3-6. John 13: 27-30.
22. Tuesday Evening: The Son of Man Glorified. John 13: 31-38.
23. Tuesday Evening: Jesus' Departure; Promise of the Comforter.
John 14: 1-31.
24. Wednesday: Abiding Union of Jesus and His Disciples. John 15: 1-27.
25. Wednesday: Persecution Foretold. John 16: 1-33.
26. Wednesday: The Intercessory Prayer. John 17: 1-26.
27. Thursday: Preparation for the Passover.
Matt. 26: 17-19. Mark 14: 12-16. Luke 22: 7-13.
28. Thursday Evening: The Passover Supper; The Betrayer Designated.
Matt. 26: 20-25. Mark 14: 17-21. Luke 22: 14-18,
21-30.
29. Thursday Evening: The Lord's Supper Instituted.
Matt. 26: 26-30. Mark 14: 22-26. Luke 22: 19, 20. (1 Cor. 11: 23-26.)
30. Thursday Night: Dispersion of the Twelve Announced; Peter's Denial.
Matt. 26: 31-35. Mark 14: 27-31. Luke 22: 31-38. John 18: 1.
31. Friday: The Agony in Gethsemane.
Matt. 26: 36-46. Mark 14: 32-42. Luke 22: 39-46.
32. Friday: Betrayal and Arrest.
Matt. 26: 47-56. Mark 14: 43-52. Luke 22: 47-53. John 18: 2-11.

NOTE. The discussions of Part Second not extending beyond the events of Friday, this Harmony ends with the Betrayal and Arrest.

CHAPTER I

PALM SUNDAY. THE TRIUMPHAL ENTRY

The Terseness of Gospel Records

Few readers realize how many and varied events, and how large a part of the teachings of Jesus belong to that interval of time between his triumphal entry into Jerusalem and the hour when, having left the temple for the last time and ended all his sayings on Olivet, according to Matthew and Mark, he arrived with his disciples at the house of Simon the leper, in Bethany. One may well be surprised at the amount of gospel record given to this space of time, when he considers how short the space must have been.

As to what occurred on the day of entrance, aside from the entrance itself, the account in Mark 11 : 11 is brief: "And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve."

The discourse attendant on the Greeks' wishing to see Jesus and his rejection by the Jews (John 12 : 20-50) was probably on that first day that Jesus entered the temple. All that is embraced in the remaining part of the record commences, we think, with the day after the triumphal entry.

Was the Triumphal Entry on Sunday?

It is claimed that the triumphal entry was on Sunday; it is also generally conceded that it was on the ensuing Tuesday that Jesus left the temple for the last time. Hence the time given for all those events and all the teachings above referred to, not including what occurred on the day of entrance, is from Monday morning to the night of the next day.

We were led to question as to this short space of time by an expression which Mark subsequently (11 : 19) makes in closing up the account of a day's proceedings, "And every evening (Greek, whenever evening came) he went forth out of the city." Such an expression seems to be made in order to avoid repeating afterward how at night he left the city.

But Mark has already said that on the night before he went out to Bethany: "It being now eventide, he went out unto Bethany with the twelve" (11 : 11). If that night was Sunday, then this was Monday, and there was no subsequent day when Jesus, "it being now eventide," left the city; for on the next day, Tuesday (his last in the temple), he must have left long before night, in order to give time for all those sayings as he sat on Olivet. Hear also Luke 19 : 47, "And he was teaching daily in the temple." How can any reader, especially an expositor, be content to make this expression apply to a duration of time extending only from one morning to the evening of the next day? Hear Luke again (20 : 1) : "And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel . . ."

Does this language imply or even admit of the construction that the whole number of days was scarcely two? As Mark had previously spoken of their going back to Bethany the night of the triumphal entry, why should Luke (21 : 37), now say, "And every night he went out and lodged in the mount that is called the Mount of Olives," if he meant only one night more, namely, Monday? The whole trend of the discussion by both Mark and Luke points to a longer time spent in the temple teaching than from Monday morning to Tuesday afternoon.

After going on further and further with his narrative, note how Luke (21 : 37, 38) finishes: "And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple to hear him." Jesus himself said, "I sat daily with you in the temple teaching" (Matt. 26 : 55; Mark 14 : 49; Luke 22 : 53).

But where lies the necessity for supposing the time was thus limited? It lies in the one premise, namely, that the triumphal entry was on Sunday. But there appears to be no Scriptural warrant for this premise. On the contrary the inspired narrative shows quite clearly the reverse, that the premise is false. John (12 : 1) says, "Jesus therefore, six days before the passover, came to Bethany." Every expositor within our reach says this must have been on Friday. It is in harmony with the other Gospels to say Jesus had come from Jericho the morning of that day. Then John (12 : 2) continues, "So they made him a supper there," ("*deipnon*," it was probably a late dinner). Has any

one the right to tell us it was on any other day than Friday; or, to confound it with a night repast at Simon's the week after? Having related the incident attendant on that supper, John proceeds (12 : 12) to say: "On the morrow," here bringing in his account of the triumphal entry of Jesus into Jerusalem. Now we do not have to harmonize this statement with anything the other Gospel writers tell us, for not one of them has a word to say of this arrival of Jesus at Bethany and his reception there. We are obliged to take the account here for just what it says. According to the context, the common reader, and the scholar as well, should not allow himself to think for a moment otherwise than that "the morrow" means Saturday, if it was on Friday that Jesus came to Bethany. But what does John say occurred on "the morrow"? It was that notable entrance into Jerusalem. That entrance was then on the Sabbath. The expositors say, indeed, that "Jesus rested on the Sabbath at Bethany." But had not the Son of man proclaimed himself Lord of the Sabbath by presenting himself on that day in Jerusalem as king in Zion? Was it not fitting for old and young to fill the air with hosannas, and for a glorious prophecy to have its fulfilment on that day which had been set apart from the creation of all things for the worship of the Creator, Christ himself? Indeed, it is quite possible that when Jesus thus entered the city and was so signally the object of worship on that Sabbath Day, it was the first time the Sabbath had ever been truly kept in Jerusalem. We conceive of nothing more fitting than that the distinguished prophecy of Zechariah (9 : 9), "Behold thy king cometh unto thee," should be fulfilled on God's holy day. If we find fault with this we may as well adjudge Jesus in fault when he avowed himself Lord of the Sabbath.

No Authority for a Palm Sunday

Thus the New Testament narratives do not appear to give mankind any chance to speak of a "Palm Sunday." It is plain enough that Jesus arrived in Bethany six days before the Pass-over. Is it not equally plain that he made his triumphal entry over the branches of palm into Jerusalem on the Sabbath, making it the Lord's Day, sure enough? The fanciful reader may call it Palm Saturday or Palm Sabbath, but how can he say "Palm Sunday" without shutting his eyes to the facts?

As for what was done on that Sabbath, the adoration of the people is certainly prominent. Conjoined with this we should

probably place the discourses of Jesus, which seem to have been induced by the desire of certain Greeks to see Jesus. The request appears at once to have taken the mind of Jesus to the great central event in the work of redemption; and it led him in the discourse that followed, to intimate that he would soon be lifted up where all could see him. It was a tender association, a blessed day, that Sabbath in Jerusalem.

It was on the next day, doubtless Sunday, that Jesus came early from Bethany, even before breakfast, to Jerusalem, and evidently on business. When he went into the temple it was not simply to look around on all things and preach as he did the day before and then leave. It was real work when he proceeded to cleanse that temple. He was there early, to have this done as soon as possible, and be ready for the people when they gathered. An immense amount of instruction was to be given, argument on argument, and controversy on controversy held, the great lessons of wisdom in manifold ways to be taught, and he had not a moment to lose. We do not know that the whole is told us; but what is told as taking place between his entering the temple that morning and his arrival at Simon's the next Tuesday night occupies about one-tenth of the whole record of the public ministry of Jesus. We have no disposition, and probably no right, to assign so large a part of the record to barely two days and an intervening night. It could not have been less than three days and two intervening nights. This conclusion we gladly accept; and with no regret we leave the theory of a "Palm Sunday" to fade forever from the realms of truth. We do not believe that Jerusalem ever saw in the days of Christ a "Palm Sunday."

NOTE. SEVEN CHANGES SECURE COMPLETE HARMONY

(Prepared by the Editors)

Doctor Whitman proposes seven changes from the order of later harmonists, such as Stevens and Burton, Doctor Broadus, G. W. Clark, and Robinson-Riddle.

1. To place the Supper at the home of Martha and Mary *Friday night*, as recorded by John, 11 : 55 to 12 : 11.
2. To place the Triumphal Entry on *Saturday*, Jewish Sabbath, as recorded by John, 12 : 12-19.
3. To place the Supper at the house of Simon the leper on *Tuesday night*, as recorded by Matthew 26 : 6-13, and Mark 14 : 3-9.

4. To place the Washing of the Disciples' Feet on the same *Tuesday night*, at the same place; Jesus "riseth from supper"; John 13 : 2-26.

5. To place the account of Judas Bargaining for Betrayal *Tuesday night*, as recorded by the four evangelists.

6. To place Jesus' Teaching, recorded by John 13 : 31 to 14 : 31, ending with the words, "*Arise, let us go hence,*" *Tuesday night*.

7. To place John 15, 16, and 17, *Wednesday*, place unknown.

This arrangement removes all conflicts and discrepancies in the four accounts of Passion week, and requires no explanations. It follows the accounts of all four evangelists without transposition.

ONE OF THE SERIOUS DIFFICULTIES ENCOUNTERED BY RECENT WRITERS

Most recent writers have held that there was but one supper with anointing during Passion week. Their conclusions, however, vary rather astonishingly, as may be seen from the classified lists herewith. The reasons given are equally divergent, as will appear from the perusal of some excerpts found in note to chapter III following:

One Supper, Friday Night

W. E. Barton, "Jesus of Nazareth."

W. J. Dawson, "The Life of Christ."

Marcus Dods, "The Life of St. John."

Rush Rhees, "The Life of Jesus of Nazareth."

William Sanday, "Outlines of the Life of Christ."

Stevens and Burton, "Harmony of the Gospels."¹

Bernhard Weiss, "The Life of Christ."

Jamieson-Fausset-Brown, "Commentary on Old and New Testaments."

One Supper, Saturday Night

S. J. Andrews, "The Life of Our Lord."

Burton and Mathews, "Constructive Studies in the Life of Christ."

Alfred Edersheim, "Life and Times of Jesus the Messiah."

Canon Farrar, "The Life of Christ."

G. H. Gilbert, "The Student's Life of Jesus."

P. A. Nordell, "Bible Studies."

M. B. Riddle, "Outline Harmony of the Gospels."

Robinson-Riddle, "English Harmony of the Gospels."

¹ See quotation in note to Chapter III following.

One Supper, Tuesday Night

John A. Broadus, "A Harmony of the Gospels."
C. Geikie.
H. B. Hackett.
J. B. McClellan.
Newcome.
William Pittenger, "The Interwoven Gospels."

One Supper, Wednesday Night

George W. Clark, "English Harmony of the Gospels."
Edward Robinson, "English Harmony of the Gospels."

Two Suppers, Friday and Tuesday Nights

Origen, second century.
Chrysostom, third century.
John Fleetwood, "Life of Christ," 1850.
Adam Clarke.
John Clericus.
J. B. Lightfoot.
James McKnight.
Daniel Whitby.
Lyman Abbott, "Jesus of Nazareth."
Giovanni Resadi, "The Trial of Jesus."

CHAPTER II

TOO MUCH HARMONIZING BY EXPOSITORS

Lack of Agreement Among Expositors

The story of Jesus' life in the Gospels is full of interest. The more one studies it, the more he wants to learn. It is fathomless in its wealth. Though the product of four minds or more, it is a single story. Many of its incidents are told by more than one writer; and when studied comparatively, questions arise how to adjust apparent conflicts.

Expositors and harmonists have, from time to time, given the results of their studies, but on certain points they are not agreed.

A writer for a weekly paper, treating on the fig tree that our Lord blighted (Mark 11 : 13), evidently blends it with the parable of the Fig Tree, by quoting the words: "Behold these three years I come seeking fruit on this fig tree, and find none; cut it down" (Luke 13 : 7).

Now this writer is simply thoughtless in his mistake. It is altogether different when a learned expositor falls into the same kind of error with two passages of Scripture under examination, which have some points of similarity, and decides that changes are essential to Gospel harmony.

This tendency prevails especially in the review of the Passion week of our Lord. John's introduction of this eventful period, in chapter 12 : 1-3, is so explicit that no one, we should suppose, would undertake to change it: "Jesus therefore, six days before the passover, came to Bethany where Lazarus was, whom Jesus raised from the dead. So they made him a supper there; and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment." This is described as occurring before the triumphal entry.

Jesus' ministry day after day in the temple followed; then those remarkable lessons to the disciples as he sat on the mount, at the close of which Jesus says (Matt. 26 : 2), "Ye know that after

two days the passover cometh." Matthew, having given an account of all this, proceeds to relate (26 : 6, 7) how Jesus was in Bethany at the house of Simon the leper, and that while there, as he sat at meat, there came unto him a woman having an alabaster box of very precious ointment and poured it on his head. Is there, in fact, any real reason for trying to harmonize these two anointings reported as occurring respectively on Friday and Tuesday evenings? We give the comment of Canon Farrar in connection with the occasion six days before the Passover (John 12 : 1) : " 'So they made him a supper there; and Martha served.' Saint Matthew and Saint Mark say a little mysteriously that this feast was given at the house of Simon the leper."

The mystery to us is, that the Canon does not see that neither Matthew nor Mark has anything to say of a "feast." They incidentally bring in the clause, "as he sat at meat."

Are not Matthew and Mark describing what occurred after the triumphal entry, after all our Lord's ministry in the temple; while the supper made for Jesus, about which the Canon is writing, was before these events?

Hear what another harmonist, William Pittenger, in "Interwoven Gospels," says on Matthew 26 : 6 : " 'Now when Jesus was in Bethany at the house of Simon the leper.' John seems to place the supper at Bethany, some days earlier when Jesus arrived at that town, at his first coming to the Passover. Matthew and Mark place it here in connection with the treason of Judas. We prefer this for internal reasons. Harmonists are divided."

Another eminent expositor, Doctor Broadus, is equally surprising in his comment on Matthew 26 : 7 : "There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head." His comment is : "John makes the apparently conflicting statement that she anointed the feet." This author also assumes that the two suppers described are the same. Farther on, the learned doctor says : "Two different feasts of Bethany with a similar anointing and conversation, only three or four days apart, are out of the question."

Why should learned men think it necessary to deny the possibility of Bethany affording the Saviour more than one supper, or that more than one woman in that place which he regarded with so much favor, could have loved him and have sought the privilege of paying a signal honor to his person when conscious that his burial was near.

Four Anointings Described in the Gospels

In the Gospels are given four accounts of the anointing of Jesus, one by each of the four evangelists.

The first is given by Luke. (7 : 36-50.) This took place in Galilee at the house of Simon the Pharisee. A woman who was in the city, a sinner, when she knew that Jesus was sitting at meat in the Pharisee's house, brought an alabaster cruse of ointment and, standing behind at his feet, weeping, she began to wet his feet with her tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment; a touching act of love, repentance, and contrition. It occurred during the second period of the Galilean ministry.

The second anointing is described by John as occurring on Friday night preceding Passion week.

The other two narratives, Matthew 26 : 6-13 and Mark 14 : 3-9, are so nearly identical, both in language and context, as to leave no doubt that they describe the same event, in Bethany, at the house of Simon the leper. The preceding verses, as well as the following, in both cases indicate that this anointing occurred two days before the Passover, namely, on Tuesday evening. But there is nothing to indicate that this supper and anointing occurred on the previous Saturday evening.

NOTE. JOHN'S ACCOUNT OF ONE ANOINTING. WHEN AND WHERE DID IT OCCUR?

(Prepared by the Editors)

Before examining John's record of Mary's anointing Jesus at Bethany, it seems worth while to consider briefly the sources of his knowledge of the facts concerning which he writes.

John and his brother James were probably cousins of Jesus, and thoroughly familiar with his earlier as well as his later life.

He was one of the first two disciples to follow Jesus, to call him Rabbi, and to be invited to his own abode.

He was one of the Twelve.

When finally, Jesus, on the cross, saw his own mother and John standing by, he said: "Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! and from that hour the disciple took her to his own home" (John 19 : 26, 27).

She doubtless remained there during the rest of her life, thus affording him above all others, opportunity to learn and to preserve the record of Jesus' life.

None of the other disciples, or Gospel writers, had such opportunities as John, for his important work, and his Gospel has been generally accepted as clearly historical; while those writers who have held otherwise, in regard to a few passages, have based their opinions, apparently, on difficulties which wholly disappear in the harmony presented herewith.

Jesus' intimate acquaintance with the Lazarus family is evident from the accounts of two earlier visits to this home; which present two beautiful pictures of the affectionate and charming relations of Jesus to this interesting household; as well as a reason why he should go directly to their home on his final return to Jerusalem.

One is given in Luke 10 : 38-42, where Martha received him into her house, and Mary sat at his feet, and heard his word, receiving the commendation of having chosen the good part which should not be taken away from her.

The other is found in John 11 : 1-46, and gives a touching and most graphic picture, found nowhere else in the Bible, of Jesus' kindness and solicitude for this family in bereavement. It was in this home, while Lazarus was in the tomb, that Jesus wept.

This visit to the afflicted home in Bethany, and the raising of Lazarus, greatly alarmed the chief priests and the Pharisees, and led to their decision that it was better, as they put it, for one man to die, than for the whole nation to perish. Therefore he walked no more openly among the Jews, but departed for Ephraim.

It was not long, however, before his face was turned again toward Jerusalem; healing the sick, announcing the coming of the kingdom, teaching the people, blessing little children, foretelling his crucifixion, admonishing and instructing his disciples, everywhere doing good, until he reached Bethany, and apparently went directly to the home from which he had so recently departed. This visit thus gave to these friends the first opportunity to show their love and gratitude to the Master, for the infinite debt they owed him.

They had every inducement to honor him; and no possible manifestation of their gratitude was too great, while the time also was opportune, immediately on his arrival.

Let us now examine John's account of the supper and anointing as given in the sixteen verses, beginning chapter 11 : 55, and ending chapter 12 : 11.

What inferences can safely be drawn from the above record taken as a whole? Why not the following?

1. That John 11 : 55-57, describing what was going on before the arrival of Jesus, shows that both the chief priests and the Pharisees were seeking him, inquiring if he would not come to the feast, and both had commanded that, "if any man knew where he was, he should show it, that they might take him."

2. The verse which follows, 12 : 1, tells when Jesus reached Bethany, "where Lazarus was," namely, six days before the Pass-over, that is, Friday.

3. That John 12 : 2-8 shows that the supper, which they made him, was with the Lazarus family in their own home, and presumably on the night of his arrival.

4. That verse 9, saying: "The common people *therefore* of the Jews" (because of the order previously issued, to report if they found Jesus) "learned that *he was there*" (at Bethany in the Lazarus home), "and they came, not for Jesus' sake only, but that they might see Lazarus also."

The word *therefore* evidently refers back to John 11 : 56, 57, and these verses, taken in connection with John 12 : 9, show that the supper must have preceded the public entry; the latter verse following the account of the supper, referring back to what preceded the supper. Before describing the supper, John says the Jews were seeking Jesus; after describing the supper, and before describing the entry, he says, the common people therefore learned that Jesus was there at Bethany, with Lazarus.

5. That "On the morrow"—after the arrival at Bethany, John 12 : 12, 13—the Jewish Sabbath—*our Saturday*—"a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of palm trees, and went forth to meet him."

6. That John's account is strictly historical, and should not be dismembered; since there is no known case, unless here, where he departs from the historical order.

The record appears natural, simple, complete, accurate. What is gained, except confusion, by changing any part of it?

Additional reasons for placing the public entry on Saturday are given elsewhere.

CHAPTER III

HOW MANY SUPPERS AT BETHANY?

One of the Troublesome Questions for Harmonists

The question whether the Gospel writers describe two suppers at Bethany during Passion week or three, has been under discussion by Biblical writers for many years, but so far with no very satisfactory results. Though the earliest writers seem to have taken it for granted that there were three, nearly all of the modern expositors assume that there were but two suppers, as described by Matthew, Mark, Luke, and John.

How to solve the discrepancies has been the difficult question, which seems yet unsolved. None of the expositors seems to have been willing to consider seriously, whether, after all, there were not really three suppers; two besides the Passover supper.

They nearly all talk of "the supper," but as to when and where it was given there is no unanimity.

Since no other solution has been found that has received general assent, why not accept the other alternative, namely, that there were two suppers at Bethany with anointings; or rather, that there was one supper and anointing, made specially for Jesus (John 12 : 2-8), and that Matthew and Mark probably describe another anointing four days later at the home of Simon the leper?

John, after describing events in connection with the supper made by Martha and Mary, says, "On the morrow . . ." And here follows the account of the triumphal entry.

Let us now pass to the second description of anointing at Bethany. It was when Jesus, having left the temple for the last time, and finished his sayings on Olivet, said to his disciples, "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified." Here it is Matthew writing, and after bringing in what was going on in Jerusalem at this hour, he proceeds with his narrative of Jesus and his disciples: "Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster cruse of exceedingly precious ointment, and she poured it on his head, as he sat at meat" (Matt. 26 : 6, 7). Mark says, "crushed the box" (14 : 3).

John is telling what, according to the record, happened six days before the Passover, and the others what happened four days later. One happened at the house of Martha; the other at the house of Simon the leper; one happened at an ovation, the only ovation ever recorded as having been made to our Lord; the other at a private occasion, on which it is incidentally mentioned that Jesus was reclining at table. The variations in the several accounts indicate two different occurrences. In the first the anointing is only of the feet, and Judas objects. It is as if only a part of the pound had been used, and he proposed that there should be no further waste, and that the rest be kept for the poor. Note the answer, "Jesus therefore said: Suffer her to keep it against the day of my burying" (John 12 : 7). "Suffer her to keep it." What does "it" mean here, if not part of the ointment?

Now let us notice the other accounts of Matthew 26 and Mark 14, when there came a woman and, crushing the box, poured the ointment over the Saviour's head, and the disciples, seeing it, were indignant. What did Jesus say here, as the day of his burying was approaching? His answer is not the same as before, but in perfect agreement with it, supposing it a different and later occasion. Here the answer is: "Why trouble ye the woman, for she hath wrought a good work upon me . . . for in that she poured this ointment on my body, she did it to prepare me for burial." Here, apparently, a work is done for which Jesus had said on the other occasion the ointment should be spared.

Points of Agreement and Difference

NOTE THE TWO POINTS OF AGREEMENT

1. John says: Why was not this ointment sold for three hundred pence?

Matthew and Mark make substantially the same statement.

2. John: For the poor ye have always with you.

Matthew and Mark make the same statement.

NOTE NOW THE NINE POINTS OF DISAGREEMENT

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| 1. <i>Time.</i> | John says Friday night. Matthew and Mark, Tuesday night. |
| 2. <i>Place.</i> | John says, by implication, Martha's house. The others say, Simon's house. |

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3. *The Person.* John says Mary, sister of Lazarus.
The others say, a woman (unnamed).
4. *The Act.* John says, anointed the feet.
The others, anointed the head.
5. John says, wiped his feet with her hair.
The others say nothing of such an act.
6. John says, Judas objected.
The others say, The disciples had indignation.
7. Mark says, She *brake the bottle* and poured it
on his head.
John says simply, She took the spikenard and
anointed his feet.
8. *Jesus' Answer.* John says, Suffer her to keep it against the
day of my burying.
Matthew and Mark say, Why trouble ye the
woman, she hath wrought a good work, she
did it to prepare me for burial.
9. The two answers are unlike but equally ap-
propriate. Friday night Jesus could well
say, Suffer her to keep it against the day of
my burial.
Tuesday night, he could well say also, She hath
anointed my body for the burial.

Where Was Jesus During Wednesday and Thursday?

We have the record that Jesus, during Passion week, went every night to Bethany (Mount of Olives). Considering the character of the Lazarus family, and the relations Jesus sustained thereto, it is reasonable to suppose that he lodged every night at Martha's house. We are inclined to agree with a writer who expresses some wonder that having his work in the temple, he should be found on this fifth night of Passion week at the house of Simon the leper. The surprise is increased when we think there should have been all this going out to Bethany, the final arrest and trial, the crucifixion, entombment, the resurrection, and ascension, and yet nevermore a word said of the Lazarus family. Women in connection with these last scenes are repeatedly spoken of and mentioned by name. It is singular that while Jesus, after his first night in Bethany, should continue to make his home there, yet, with no further mention of Mary or Martha, we hear presently he is at the house of a person heretofore unnamed, Simon the leper.

We must give due weight to what is last said of the Lazarus family. The ovation to Jesus at Bethany, six days before the Passover, disclosed to the chief priests what a power Lazarus was to be in increasing the general belief in Jesus. Accordingly it is said they consulted to put Lazarus to death. We know how they were resolved on the death of Jesus, but feared to do it on feast-days, but the idea seemed to be that they could put Lazarus out of the way at once. It is easy to suppose that Martha would be one of the first to become aware of their purpose; and what would follow? Lazarus would naturally be hurried into some place of concealment, nor would the sisters stay behind. They would go too. Moreover, it would not be safe for any of them to be seen in Bethany. The question, what became of Mary's "pound" of ointment, the unused part of which Jesus had said, "Suffer her to keep it against the day of my burying," is worth considering. If any one doubts that Mary, though fleeing into obscurity, made sure that the ointment was used according as Jesus had suggested, we do not. Here open two lines of conjecture, both of them delightful to think of. One is that Mary, in her hasty flight with her brother, leaves the box of precious ointment with a trusty sympathizer with her in her love for Jesus; and she is the woman who came to him as he reclined at the table at the house of Simon the leper. The other conjecture is that Mary herself did the second anointing. If so, she must have done it incognito, and could not be spoken of as Mary, but as "a woman."

We see that Mark's expression (14 : 3), "crushed the box and poured the ointment on his head," denotes determination, sure work, and haste; giving little time for any one, friend or foe, to inspect her person. All this, whether it was Mary or her confederate, or some other Mary, was like that true friend of Jesus, certainly a woman, who received the commendation (14 : 9) of the Lord: "Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

NOTE. NO HARMONY AMONG HARMONISTS

If Jesus reached Bethany Friday night, and was crucified the following Friday, he probably ate seven suppers at Bethany or elsewhere. During this period seven suppers are mentioned by the evangelists.

Matthew mentions two suppers, one two days before the Passover (26 : 2-13); the other on the first day of Unleavened Bread. (26 : 17-29.)

Mark mentions two suppers, one two days before the feast of the Passover (14 : 3-9); the other on the first day of Unleavened Bread. (14 : 12-25.)

Luke mentions one supper, on the day of Unleavened Bread. (22 : 7-23.)

John mentions two suppers, one following the day's journey from Jericho, and before the Triumphal Entry (12 : 1-8); the other before the feast of the Passover. (13 : 1-26.)

Harmonists concur substantially regarding the three accounts of the feast of the Passover. The majority agree that but two suppers are described:

The first, in John 12 : 1-8; Matthew 26 : 6-13; and Mark 14 : 3-9. The second, in John 13 : 1-26; Matthew 26 : 17-29; and Mark 14 : 12-25; Luke 22 : 7-23, but are almost wholly at sea as to when and where the first supper was held; and also how to harmonize John's account with those of Matthew and Mark.

They are almost equally discordant in their efforts to harmonize John 13 : 1-26 with Matthew's and Mark's accounts of the last supper.

The sole, and really insurmountable, difficulty seems to be the effort to harmonize John's two accounts with those of the other three.

Doctor Whitman maintains that three suppers are described, namely:

Friday night, John 12 : 1-8, in the home of Mary and Martha and Lazarus.

Tuesday night, Matthew 26 : 6-13, Mark 14 : 3-9, John 13 : 1-26, in the house of Simon the leper.

Thursday night, Matthew 26 : 17-29, Mark 14 : 12-25, and Luke 22 : 7-23, in the upper room.

After a half-century's increasing discordance whose only result seems to be the discrediting of Scripture accuracy, why is it not better to return to the *prima facie* evidence so plainly stated in the word of God, and held by such early writers as Origen, Chrysostom, and others, and remove thereby practically all the difficulties of all the harmonists on this and other vexed questions?

If we can, in addition to this, without encountering any serious difficulty, except to disregard one or two venerable and sacred

traditions, place the triumphal entry on Saturday morning, according to the natural interpretation of John 12 : 12, "on the morrow," after his arrival at Bethany; and accept the words of Jesus, on that memorable Tuesday night, after a wonderful day and night of laborious controversy, triumph, and instruction, "Arise, let us go hence," at the end of chapter 14, and interpret them in their natural, if not their only natural, meaning, by assigning chapters 15, 16, and 17 to the following Wednesday, we shall not only have solved the mystery of the "Lost Wednesday," but also have given real meaning to such passages as the following:

Matthew 26 : 55, I sat daily in the temple teaching, and ye took me not.

Mark 11 : 11, It being now eventide, he went out unto Bethany with the twelve.

Mark 11 : 19, And every evening he went forth out of the city.

Mark 14 : 49, I was daily with you in the temple and ye took me not.

Luke 19 : 47, And he was teaching daily in the temple.

Luke 20 : 1, And it came to pass, on one of the days, as he was teaching the people in the temple.

Luke 21 : 37, And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet.

Luke 22 : 53, When I was daily with you in the temple, ye stretched not forth your hands against me.

Such language seems unexplainable under the commonly accepted view, that Jesus' public teaching during Passion week began Monday morning and ended Tuesday afternoon.

This interpretation gives four days to Christ's teaching and preaching and healing during Passion week, instead of two, as generally held, and these narratives occupy nearly one-third of the four Gospels devoted to the life and teaching of our Lord.

The effort to carry the first supper, described by John, over into the following week has entirely failed in the estimation of modern scholars, apparently.

The effort to bring the supper described by Matthew and Mark back into this week is likely to prove finally quite as unsatisfactory a task.

In connecting the two accounts given by John with those of the earlier synoptic writers, the fact seems to have been overlooked that the narrative of John contains very little that is found in

either of the earlier Gospels, and very much that is found in neither. There is an apparent exception to this rule in John's account of Passion week, but only apparent. Chapters 12 to 19, eight in all, contain two hundred and eighty-seven verses. According to Doctor Broadus' Harmony, but fifty-four of these are paralleled by the other narratives, less than one-fifth of the whole; in the Stevens and Burton Harmony, but sixty-one are paralleled, a trifle over one-fifth.

If, however, we could give up the serious task of trying to harmonize John's account of the supper at Bethany with Matthew's and Mark's accounts of a supper, two days before the Passover, and also give up the still more serious task of trying to connect John's account of the foot-washing incident, and what follows in chapters 13, 14, 15, 16, and 17, with what others describe as occurring on the same evening as the Passover, when John himself says it was "before the feast of the passover," we shall remove practically all the difficulties with which the harmonists have wrestled so long, so inharmoniously, and so inconclusively.

Even a limited and cursory examination of recent writers on the subject will reveal not only the wide diversity of opinion, but the tendency toward increased divergence, rather than the contrary.

Of the six Harmonies consulted:

The Stevens and Burton Harmony, published in 1907, appears to put the combined suppers and anointings on Friday evening, though as between Friday and Saturday they do not make the statement specific.

Two, Burton and Mathews, and Robinson-Riddle, on Saturday evening, pp. 217 and 182.

Two, Broadus and Pittenger, on Tuesday evening, pp. 169 and 193.

Two, George W. Clark and Edward Robinson, on Wednesday evening, pp. 274 and 182.

Burton and Mathews, in their "Life of Christ," equivalent to a harmony, in Notes on John 11 : 55 to 12, say: "As Passover fell on Thursday, Jesus must have arrived in Bethany on the preceding Friday. The supper probably occurred on Saturday, the Jews' Sabbath. Verse 2, 'Martha served.' (See Luke 10 : 40.) Yet the supper was not in the home of Lazarus, but in that of Simon, Lazarus being a guest."

Dr. Edward Robinson, in his Harmony, first published in 1846,

placed the anointing on Wednesday. In the later edition, published in 1886 by Dr. M. B. Riddle, the following language is used: "The best solution seems to be as follows: our Lord journeyed from Jericho to Bethany on Friday, reaching there in the evening, probably about the beginning of the Jewish Sabbath (viz., at sunset of Friday). Most of the company from Jericho go on to Jerusalem, but he remains at Bethany during the Sabbath. In the evening the supper was made, and the anointing by Mary took place." "Doctor Robinson places the anointing at Bethany on the Wednesday before the crucifixion. His reasons are given at this point, and those for accepting the position assigned by John are added."

The following brief excerpts from Doctor Broadus' Commentary on Matthew, 26 : 6-13, will sufficiently indicate his point of view and conclusion, pp. 518, 519:

"The great majority of recent writers follow John's order, usually without giving reasons. On the other side are Robinson (but Riddle otherwise), Hackett, G. W. Clark, McClellan, Geikie, and others. It is impossible to settle the question, but the event seems to fit much better into the situation presented by Matthew and Mark. The notion of Origen and Chrysostom, that there were two different feasts of Bethany, with a similar anointing and conversation, only three or four days apart, is out of the question.

"Anointing might certainly take place more than once, being a very natural way, according to their customs, of exhibiting reverential affection. John makes the apparently conflicting statement that she 'anointed the feet of Jesus, and wiped off his feet with her hair.' To anoint the head was the more common service of friendship or honor, but Mary went further and anointed even his feet."

Pittenger, in his "Interwoven Gospels," published in 1889, says: "John seems to place the supper at Bethany some days earlier, when Jesus arrived at that town on his first coming up to the Passover. Matthew and Mark place it here in connection with the treason of Judas. We prefer this for internal reasons. Harmonists are divided."

The veteran, Dr. George W. Clark, in his *Harmony*, published in 1893, p. 370, says: "Here Jesus passed the Sabbath with the family of Lazarus. Many suppose that THE SUPPER (John 12:2-8) was given on the evening at the close of the Sabbath; but the fact that the three other evangelists make no mention of our Lord's

stopping at Bethany at this time rather implies that nothing important to relate occurred then; and this inference is strengthened by the additional fact that the two other evangelists, who speak of this supper put it later. John, who alone records his arrival at Bethany, was doubtless led, while mentioning it, to relate the supper also, as the chief event there during the week.

“To suppose Matthew and Mark to be relating an event which took place three or four days before, does violence to the natural course of the narrative, and to the connecting words and clauses. Of two difficulties, it is better to choose the less. The accounts of the first two evangelists rather lead us to put the supper after the decision of the Sanhedrin to defer the arrest of Jesus. This accords with the circumstances. Jesus returned to Bethany after the discourse of Tuesday, probably in the evening. Wednesday he spends in retirement there, and in the evening attends the supper.”

A like disparity of view appears in recent “Lives of Christ,” of which there is a constantly increasing number.

Dr. Adam Clarke, in his commentary, published in 1846, after giving place to a full statement to both sides of the question, whether there were two suppers or one, says, “I incline at present to the former opinion.”

One writer believes there were two suppers at the home of Martha and Mary, and one anointing. “It was night before they reached the little village of Bethany. The home of Martha and Mary and their brother Lazarus claimed the privilege of affording Jesus and his twelve disciples a generous hospitality. He yielded to their claim. It was Friday night. The morrow was spent in comparative seclusion with friends. On the return of Jesus from Jerusalem, Tuesday evening, Martha and Mary made an entertainment for him. Judas, of course, was among the guests. . . The supper was Martha’s homage to Jesus. After the supper Mary offers hers.” (LYMAN ABBOTT, “Jesus of Nazareth,” p. 390.)

“As the caravans approached Jerusalem, Jesus and his disciples seem to have hung back, and thus when the Sabbath was about to begin, i. e., at six o’clock in the evening, he entered Bethany. His arrival there was soon generally known, and when he entered his friends’ house for the first time since the resurrection of Lazarus, they had plainly prepared for him a solemn Sabbath meal. . . Mary really gave a more unusual proof of reverence by anointing Jesus’ feet and drying them with her hair” (John 12 : 1-3). (BERNHARD WEISS, Berlin, “Life of Christ,” Vol. III, pp. 224, 225.)

“On his way to Jerusalem for the last time Jesus reached Bethany ‘six days’ before the Passover—that is to say, in all probability on the Friday evening previous to his death. It was natural that he should wish to spend his last Sabbath in the congenial and strengthening society of a family whose welcome and whose affection he could rely on. In the little town of Bethany he had become popular, and since the raising of Lazarus he was regarded with marked veneration. Accordingly they made him a feast, which, as Mark informs us, was given in the house of Simon the leper.” (DR. MARCUS DODS, Edinburgh, “The Life of St. John,” Vol. II, p. 4.)

“If our Lord arrived in Bethany on Friday evening, and spent the Sabbath with his friends there, ‘the next day,’ of verse 12, is Sunday; and in the church year this is known as Palm Sunday, from the incident here related.” (Id., p. 19.)

“A number of chronological difficulties meet us in the narrative of the last week. (1) The *prima facie* view would certainly be that the anointing at Bethany was placed by Mark *two* days (Mark 14) and by John *six* days (John 12 : 1), before the Passover. It is commonly removed by treating the note of time in Mark 14 : 1 as referring to events of verses 1, 2, 10, 11, and not to the intervening narrative of verses 3-9. In support of this, Meyer-Weiss points to analogous cases of intrusive matter in Mark 3 : 13-30; 4 : 10-25; 6 : 14-29; 7 : 25-30. On the other hand, McClellan restricts the application of John 12 : 1 to the arrival at Bethany; which, according to him, was on the afternoon of Friday. The anointing he would place on Tuesday. Either view is possible, and neither can be verified. If we think that the fourth evangelist deliberately corrects his predecessors, we shall probably give the preference to him. On such a point Mark is not a first-hand authority; and the connection between his placing of the betrayal and the anointing may well be loose.” (DR. WM. SANDAY, Oxford, England, “Outlines of the Life of Christ,” p. 145.)

“Saint Matthew and Saint Mark relate Christ’s brief stay at Bethany and his anointing by Mary, not in chronological order, but introduce it at a later period, as it were, in contrast to the betrayal of Judas. Accordingly, they pass from the miracles at Jericho, immediately to the entry into Jerusalem, leaving for the present what had occurred in the latter hamlet.” (EDERSHEIM, “Life and Times of Jesus,” Vol. II, p. 364.)

“Jesus had arrived at Bethany six days before the Passover—

that is, on a Friday. The day after was the Sabbath, and 'they made him a supper.' It was the special festive meal of the Sabbath." (Id., p. 358.)

Canon Farrar accepts this view. His interesting comment is as follows: "He did not mean to make the city of Jerusalem his actual resting-place, but preferred as usual to stay in the loved home in Bethany. Thither he arrived on the evening of Friday, six days before the Passover. The Sabbath Day was spent in quiet, and in the evening they made him a supper. Saint Matthew and Saint Mark say a little mysteriously that this feast was given in the house of Simon the leper. Saint John makes no mention whatever of Simon the leper, a name which does not occur elsewhere, and it is clear from his narrative that the family of Bethany were in all respects the central figures of this entertainment. Martha seems to have had the entire supervision of the feast, and the risen Lazarus was almost as much an object of curiosity as Jesus himself." ("Life of Christ," p. 469.)

"That the supper mentioned by Matthew (26 : 6-13) and Mark (14 : 3-9) is identical with this of John, has been questioned, but without good grounds. Lightfoot, Clericus, A. Clarke, McKnight, Whitby, make them distinct." (ANDREWS, "Life of Our Lord," p. 399.)

"Placing the Lord's arrival at Bethany on Friday, the supper and anointing on Saturday, his solemn entry into the city took place Sunday." (Id., p. 404.)

"There was a feast at Bethany, that evening (Friday). No cynical Pharisee profaned it, but love and gratitude made it rich and sweet. Martha served; Lazarus sat beside Jesus. Mary came and broke her alabaster box of ointment on Jesus' head." (DR. W. E. BARTON, "Jesus of Nazareth," ed. of 1903, p. 357.)

"John is definite, 'six days before the passover.' Synoptists place it after the day of controversy, on the Wednesday preceding the Passover. John is probably correct." (PRESIDENT RUSH RHEES, Univ. Rochester, "The Life of Jesus of Nazareth," p. 169.)

"The supper which was made for Jesus in the house of Simon the leper (Mark 14 : 3) is probably to be placed on the Jewish Sabbath; that is, according to our mode of speech, the day after his arrival in Bethany. For the triumphal entry fell on the day following that of the supper (John 12 : 12), and therefore the supper cannot have been on Friday, for in that case the triumphal entry would have come on the Jewish Sabbath." (DR. G. H. GILBERT,

Prof. N. T. Lit. and Inter., Chicago Theol. Seminary, "The Student's Life of Christ," p. 234.)

"From Jericho a long and toilsome road, climbing several thousand feet through a parched and hideous country, leads to Jerusalem. By this road he traveled, reaching Bethany on the eve of the Passover, and at Bethany Martha and Mary made him a feast." (W. J. DAWSON'S "Life of Christ," p. 326.)

"When Jesus awoke next morning it was with complete composure. His disciples, refractory as they had been to his teaching the night before, had returned to their allegiance, and manifested no resentment. It is an affecting characteristic of these men that with all the narrowness of their intellectual apprehensions there was joined that peculiar nobility of temper which endures rebuke without cherishing offense. They doubted the wisdom of their Master, they criticized his conduct, but they never failed to follow him. On this day they were to follow him through one of the most exciting scenes of his career. It was a scene that seemed in such complete contradiction to the gloomy forecasts of defeat to which Jesus had accustomed them, that they might be excused if now, at last, they thought the kingdom of an outward triumph had already come." (Id., p. 332.)

One of the latest authorities consulted, the Italian scholar, Giovanni Resadi, in his recent treatise, entitled "The Trial of Jesus," published by Dodd, Mead & Co., says: "It is doubtful whether the supper described by John is the same as that mentioned by the first two evangelists. Luke is silent respecting it. The divergencies between John and the other evangelists are very noteworthy." (P. 109.)

CHAPTER IV

THE TWO DAYS PREVIOUS TO THE PASSOVER

Did Judas Go Out to Betray Jesus Tuesday Night?

When Jesus had left the temple for the last time, there followed his celebrated interview with his disciples as he sat on the Mount of Olives. This was two days before the Passover, and presumably the company withdrew forthwith from that interview to the house of Simon the leper. Let us here note what is going on at this special time in Jerusalem. "Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest a tumult arise among the people" (Matt. 26 : 3-5). Such then was the state of things in Jerusalem when Jesus and his disciples had come to the house of Simon in Bethany.

Now, as if in connection with what is going on in Jerusalem, what occurs in Bethany? "Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you?" (Matt. 26 : 14, 15); that is, in such a way as to make no tumult; the idea no doubt being to make the arrest in Bethany. As the company must have arrived late at Simon's, it must have been night when Judas left them. In Mark 14 : 1, 2, 10, 11, we find the same particulars and equally definite as to the time (after two days was the Passover) and place. Here Luke (22 : 1-3) introduces the same events, as follows: "Now the feast of unleavened bread drew nigh, which is called the passover" (this expression is just what we should expect if the precise time was two days before the feast). "And the chief priests and the scribes sought how they might put him to death; for they feared the people." Here Luke adds an item to what the others relate: "And Satan entered into Judas" (22 : 1-3). This is telling how—under what impulse—Judas went out. Here we have the time both when he went out and when Satan entered into him,

namely, when they were at the supper at Simon's, two days before the Passover. Special emphasis is given to the aim, which was to deliver Jesus up to them without a crowd. No doubt, we may say again, his eye was on Bethany as the scene for doing it.

Now John, away back five chapters before he treats of the scene in Gethsemane, yet after Jesus had left the temple, it being an occasion which, like Luke, he introduces as being some time before the feast of the Passover, incidentally speaking of it as a time of supper, says (13 : 27), "Then entered Satan into him (Judas)." Who can doubt that this is the identical event Luke tells of, and that the time and the place are the same? Just as Luke follows this event by saying that he went away and consulted with the chief priests, so John follows the event by telling what Jesus said to Judas, "What thou doest, do quickly"; and the divine pen adds (ver. 30), "He then . . . went out straightway, and it was night." Can it be doubted that this affair of going out, as recorded by John, is the same as that given by Luke, and that by consequence, if what Luke describes was two days before the Passover, so also was what John describes, and that neither has any bearing as to whether Judas was present on an occasion two days later? But John gives more fully the particulars of the occasion when Judas went out—relates the circumstances under which Satan entered Judas. Having omitted the matter of plotting that at this very time was going on in Jerusalem, he brings in as if in connection with that plotting a full statement of what was going on in Bethany.

At the very beginning of his account of the occasion, he speaks of the devil having already put it into the heart of Judas to betray Jesus; then, further advanced in the supper, he represents Jesus in an excess of sorrow, disclosing to his disciples how one of them would betray him. As may well be supposed, they seemed to be struck dumb; and though during the silence, Jesus signified to John by the morsel who was meant, yet the rest remained wholly ignorant and without the least mistrust of Judas. After the morsel, then entered Satan into Judas. Jesus therefore says to him, "What thou doest, do quickly," no one, however, understanding the import. We do not know that Judas himself did. He may have been so possessed from that moment, so intent on his purpose, that it is said of him, "He then, having received the sop, went out straightway; and it was night." John is only more circumstantially recording the identical event which the other

writers give us when they relate how Judas went away, and from that time sought to deliver up Jesus, which all admit was the very night after Jesus had left the temple, two days before the Passover.

The synoptists treat with much particularity of the last supper, including the introduction of the memorial rite, making enough in all reason, to take place on that occasion, which could not have been long protracted, since the arrest that very night followed so soon. But if, when John says Judas went out, it was from the Passover supper, then all that he wrote in the memorable five chapters beginning with the thirteenth, belongs to the one supper occasion immediately preceding the arrest—all this added to what the synoptists write, and crowded into one brief mealtime. The expositors tell us that such is the fact; that when John says (13:1), "Now before the feast of the passover," it means before the repast which was at that moment ready for the disciples; as if that was our Lord's last supper with them, as if they were already in that large upper room furnished. It means, they say, that the first day of Unleavened Bread had already come. This seems to us preposterous. And further, when Jesus says, "What thou doest, do quickly," and no one understood it, we are told how some thought he was sent out to buy what was needed for the feast. This surely ought to satisfy any one that they were not at that very time partaking of the feast alluded to in those words. But what do the expositors tell us? "This means," they say, "hurried purchases to complete the feast then in progress"; and this, they assure us, was the Passover supper. We are told that when the disciples found the large upper room furnished, there they made ready the Passover, a poor make-ready, if toward the close of the feast Judas had to go through the city to hunt up what was lacking.

NOTE. PLACE IN A GOSPEL HARMONY OF JOHN 13 : 1-30

The standard modern harmonists put John 13 : 1-30 in connection with the Passover supper, Thursday evening.

Doctor Broadus makes parallel John 13 : 21, 22, Matthew 26 : 21, 22, Mark 14 : 18, 19, Luke 22 : 21-23.

Stevens and Burton arrange them, John 13 : 21-26, Matthew 26 : 21-25, Mark 14 : 18-21, Luke 22 : 21-23. These passages may be conveniently examined side by side.

The remainder of these thirty verses of John, namely, 1-20 and 23-30, are respectively inserted immediately before and after the parallel passages quoted above, in the first harmony named; and verses 1-20 and 27-30 have a like position in the second; in neither case paralleling any other Scripture.

The reasons for connecting this part of John's Gospel with the others are doubtless found either in verses 21, 22, or in 21-26; yet it will be difficult to find any real parallelism in any part of it except the words in verse 21, "Verily, verily, I say unto you that one of you shall betray me."

May there not be even better reason for believing that this statement was made at Tuesday night's supper? Judas was at that supper; Satan entered into him at that time (Luke 22 : 3, 4) to betray Jesus to the chief priests, and he doubtless went out from there for that purpose. How natural that Jesus should be troubled in the spirit, and should say, "Verily, verily, I say unto you that one of you shall betray me," that the disciples should have "looked one on another, doubting of whom he spake," that John, at Peter's request, should lean back and ask, "Lord, who is it?" and that a little later Jesus should say to the man, now possessed of Satan, "What thou doest, do quickly," and that "he went out straightway, and it was night."

Each of the first three evangelists records the departure of Judas Tuesday night to commune with the chief priests, Luke adding in the preceding verse that "Satan entered into Judas," corroborating thus John's statement, in his account of Passion week, written thirty-five or forty years later. (Ver. 27.)

If Jesus "foretold" Judas' treachery, as the synoptists hold, was it not at this supper Tuesday night rather than the following Thursday night? Is it within the bounds of probability that Jesus let him go out in so public a manner, without giving any intimation of his treachery? Why should he have withheld the disclosure for two whole days after this overt act? Would that have been foretelling in fact, especially as he had often before mentioned the fact, beginning away back during the Galilean ministry, that he was to be delivered up to be put to death?

Let us return to the supper at the house of Simon, as given in Matthew 26 : 1-16 and Mark 14 : 1-11, and compare with Luke 22 : 1-6 and John 13 : 1-30, and see if any real difficulty is encountered by placing John's account alongside of the other three.

(See Harmony, pages 120-125.)

Matthew begins, verse 2, Ye know that after two days the pass-over cometh.

Mark begins, verse 1, Now after two days was the feast of the passover.

Luke begins, verse 1, Now the feast of unleavened bread drew nigh.

John begins, verse 1, Now before the feast of the passover.

The dates named by the four evangelists correspond substantially.

Matthew then mentions Jesus' further prediction of his crucifixion and, with Mark and Luke, describes the plotting to this end.

John simply says: "Jesus, knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end."

According to this interpretation, Matthew and Mark next describe the supper at the house of Simon; and John follows with the account of Jesus' washing the disciples' feet, "during supper."

Then follows the account of Judas' bargaining for the betrayal: Matthew 26 : 14-16; Mark 14 : 10, 11; Luke 22 : 3-6; John 13 : 27-30, John's account closing with the words, "and it was night."

Two more events seem to fit in here admirably to close the record of Tuesday night: John 13 : 31-38 and 14 : 1-31, ending with Jesus' words, "Arise, let us go hence."

If, then, no other serious objection can be found to this arrangement, it will solve a number of most difficult problems:

1. It will make clear the date when Satan so far entered into Judas as to impel him to leave his associates for the purpose of bartering with the chief priests to deliver Jesus to them in Bethany, namely, Tuesday night at the house of Simon, rather than Tuesday night *and Thursday night*, at the Passover supper, as held by all the harmonists.

Notice especially the two verses, and their connection:

(a) Luke 22 : 3, 4: "*And Satan entered into Judas who was called Iscariot, being of the number of the twelve, and he went away, and communed with the chief priests and captains, how he might deliver him unto them,*" clearly Tuesday night.

(b) John 13 : 26, 27: "Jesus therefore answered, He it is for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon

Iscariot. And after the sop, *then entered Satan into him.* Jesus therefore saith unto him, What thou doest, do quickly."

Why not Tuesday night also?

2. It will make clear beyond peradventure the meaning of Jesus' words: "What thou doest, do quickly" (John 13 : 27).

3. It will solve in the negative, in the simplest possible way, the much-mooted question whether Judas went out after the Passover supper, and before the institution of the Lord's Supper, since no word can anywhere else be found in the Bible supporting such an assumption.

4. It will obviate the necessity of dividing up the first forty-six verses of the twenty-sixth chapter of Matthew into four sections, and transposing these sections as follows: 1-25; 31-35; 26-30; 36-46; and leave the record as graphically and simply told in God's word.

5. It will not be necessary to cut up the first forty-two verses of the fourteenth of Mark, and parcel out as follows: 1-21; 27-31; 22-26; 32-42; but leave Mark's record also without attempted emendation.

6. The five transpositions in the first forty-six verses of Luke 22, as follows: 1-16; 24-30; 21-23; 31-38; 17-20; 39-46, will all disappear, requiring only the dropping of verses 19 and 20 below 30 to make the parallelism with Matthew and Mark complete.

7. The dismemberment of John 12, left after the harmonizing of Doctor Broadus, as follows:

Verse 1, Friday before the Passover.
 Verses 9-11, Saturday.
 Verses 12-19, Sunday.
 Verses 20-50, Monday.
 Verses 2-8, Tuesday evening at the house of
 Simon.
 Chapters 13 and 14, Thursday evening,

will all disappear, and leave chapters 13 and 14 to follow chapter 12, Tuesday evening.

In the above comparisons reference is made to the Broadus Harmony. If we compare with the later Stevens and Burton Harmony, we find them carrying back two passages, Matthew 26 : 6-13 and Mark 14 : 3-9 to follow chapters 20 and 10 respectively, in order to combine the suppers at Bethany described by

Matthew and Mark with that of John 12 : 2-8; also carrying forward John 13 : 1-30 from "before the feast of the passover," to near the end of that feast, requiring no little explanation and argument.

If the venerable Doctor Robinson's Harmony, as revised by Riddle, be consulted, we find five transpositions in Matthew, six in Mark, nine in Luke, and three in John, of the same chapters; each of these three scholars having a different method of separating and combining, and apparently to support somewhat different theories.

The serious objection to all this tampering with the Gospel record is that Scripture is thereby discredited, and that the reader does not know what to accept or what to expect from such harmonizing.

If, then, it is possible to construct a real harmony from the Gospels as originally written, it seems well worth the effort; and if this little book shall contribute in any measure to such an end the author's purpose will be fulfilled.

In a later "Outline Harmony of the Gospels," Doctor Riddle has reduced the number of transpositions in these several chapters, in Matthew, from five to four; in Mark, from six to two; in Luke, from nine to seven; and left John intact; and the result is quite at variance with any former one by this veteran author, and unlike any other harmony the editor has been able to find; this too, by a theologian and scholar, who began this kind of study as professor of New Testament Exegesis, at Hartford Theological Seminary, in 1871. It illustrates the unstable and unsatisfactory character of all the old theories of Passion week, and the need of an entirely new one.

To sum up, then, in the briefest possible space: If Doctor Whitman's Plan of Harmony be accepted, namely:

1. To return to the original view, of two recorded suppers at Bethany, the one on Friday, the other on the following Tuesday evening;

2. To connect John's second supper with those of Matthew and Mark;

3. To give four days, instead of two, to Christ's teaching at Jerusalem during Passion week, which occupies so large and important a part of the whole gospel record, nearly one-third;

It will tend to solve important problems hitherto apparently unsolvable:

(a) To remove the discreditable and increasing want of harmony among harmonists, as illustrated above in chapter four and accompanying note.

(b) To remove the shocking and unnecessary discrediting of Scripture in the vain effort to accomplish the impossible.

(c) To abandon the dismemberment and rewriting of the simple stories of Passion week, as told by all four of the evangelists.

(d) To enable the profoundest scholar, and the unlettered reader, alike, to read, understand, and accept the marvelous story just as recorded nineteen centuries ago by the companions and earliest disciples of our Lord.

CHAPTER V

THE SIGNIFICANCE OF THE WORDS, "ARISE, LET US GO HENCE"

Did Tuesday Night's Teaching End with John 14 : 31?

Let it be noticed that when Judas had left in the night (John 13 : 30), Jesus, according to John's record, commenced a very tender discourse with the remaining eleven. How free the interview between them continues on till, at length—it must have been near midnight—there comes a sudden break. "The prince . . . cometh," says Jesus. "Arise, let us go hence." What do these words mean? Can any one doubt they did go hence? No one has ever told us where they went, but need any one doubt they went to some seclusion, where, after a few hours of sleep, the interview was resumed and the ensuing day given to the cordial commingling of Christ with his disciples (the Eleven), the last and best day in this respect they ever had together, descriptive of which we happily have those three notable chapters, fifteenth, sixteenth, and seventeenth of John.

It is certainly the last thing an expositor should have thought of, that, while putting all that John records as taking place after Judas went out—all that is embraced in the last of the thirteenth chapter and the whole of the fourteenth—putting all this, we say, as coming after the memorial rite, then, when in this case it could not have been much short of midnight that the company changed their quarters, to suppose that, before crossing the Kidron, they somewhere had leisure for the tranquil and unhurried intercourse sufficient, we may well judge, to have required a whole day's time—at any rate the pen of inspiration, which is a miracle in brevity, employs three whole chapters in describing it—all this before crossing the Kidron the very night before the arrest—it is too improbable to be admitted in the absence of any evidence. The expositor who admits that it must have been midnight when the break occurred, claims that it was on the way to the garden, in the moonlight, that the discourse between Jesus and his disciples was resumed, ending in the prayer, as embraced in John's three chapters, the fifteenth, sixteenth, and seventeenth; a conception which seems next to the impossible.

There was much significance in the words of John 13 : 27, “What thou doest, do quickly.” We regard it as expressing what was precisely the intent of Judas at that time, for it was already in his heart to betray Jesus, but with the entrance of the devil on taking the morsel, he was possessed with the idea that that very night was the time to effect his purpose; for were not the chiefs of Jerusalem gathered in counsel that very hour? How could he, the devil in him, fail to seize the present moment to appear before the plotting enemies of Jesus with the question, “What will ye give me and I myself, *kaigo*, will deliver him up to you without fear of tumult?” We know it was the determination of Judas to make quick work. It is no wild conjecture to say that ere an hour had passed from the time he went out, he stood before that council in Jerusalem to tell them there was no need of any tumult or of any delay. It is no conjecture, but only in the line of reason, to suppose that not two hours had passed before a band was made up and ready to start out to Bethany. This only accords with what Jesus, we may say, foretold when he said, make haste. It was Judas’ first opportunity. And would he not improve it? Jesus knew he would succeed, but not that night. We believe that when, at that late hour, Jesus said, “The prince of the world cometh,” Judas was starting out from Jerusalem with his band. “Arise.” We think the verb “*egeiro*” here has its distinctive force, *wake up*. It is in line to suppose the disciples for the past week had only broken rest at night, and that at the present late hour it had become almost impossible for them to keep awake. The force of the injunction, as we may well imagine, is “Wake up now! We are not to sleep here, we must go hence.”

Jesus and the Eleven Probably in Retreat Wednesday and Thursday

We do not know where they went; but it is quite certain they went where Judas never found them. We can imagine what silence reigned when he came with his band hurriedly to the deserted premises of Simon, only to be foiled in his first attempt to deliver up the Lord Jesus. Jesus and his companions were already in that safe retreat where even the “prince of the world” could not find them; where, after refreshing sleep and their morning’s repast, they had the day all to themselves; a day when Jesus stood to them in the relation of Friend instead of Master; when too, the absence of Judas, we think, favored the free intercourse

between them (for John, at least, knew from the signal of the night previous, his true character); the day which afforded precisely the opportunity which Gospel harmony requires for continuing that farewell discourse which the pen of John commemorates in the three chapters following these significant words, "Arise, let us go hence"—our Lord's last day with his disciples in sacred Bethany. It seems quite natural to infer from John 12: 10, that Lazarus, in danger of being kidnapped, had withdrawn to some place of concealment, Martha and Mary with him. As Jesus was in Bethany every night, they were doubtless under his advice where to go. Hence what is more natural than to suppose that, when the break occurred in the discourse, and the company needed a place of concealment for themselves, they went to the safe retreat of Lazarus? Thus it may have been (and we love to think of such a possibility) that Martha and Mary, with Lazarus, their brother, had Jesus and the Eleven for their guests on that day so memorable for all time to the lovers of New Testament history.

Canon Farrar remarks very truly: "No mortal has ever known where Christ and his disciples were all that day and night preceding the day of Unleavened Bread." But no one can well doubt that they were away from any human habitation, and consequently (an item of moment in this connection), away from the perch of fowls; so that Peter never again heard the cock crow till he had thrice denied his Lord. It is worthy of remark that where the synoptists—all three of them—give the words of Jesus, and where we know it was on the Passover evening, it is every time "this night" or "this very day," before the cock will crow. But John, speaking of what occurred on the feet-washing night, says simply, "Before the cock shall crow," unlimited by "this night," or "this very day," which, interpreted by the fulfilment, must mean before ever again he should hear the cock crow.

Here we take pleasure in appending what we once cut from a religious weekly. No other man we know of has done so much in so few words for Gospel harmony as the author of the following paragraph:

Three Suppers:

The *first*, John 12: 1, 2; six days before the Passover at Bethany. Present, Lazarus, Mary, and Martha.

The *second*, John 13: 1, "before the feast of the passover," washing feet, 4-17. John leaning on the bosom of Jesus, 23-25.

The sop given to Judas, and he went out, 26-30. All left this supper at 14 : 31, for then Jesus said, “Arise, let us go hence.” The second supper was also out of Jerusalem, for Luke says: “And every night he went out and lodged in the mount that is called Olivet, 21 : 37. And in John 18 : 1, we read, “When Jesus had spoken these words,” etc. John means the words found in the fifteenth, sixteenth, and seventeenth chapters. He gives an account of the arrest, the trial, and the crucifixion in the eighteenth and nineteenth chapters, *but he never mentions the Passover supper*. His account in 18 : 1 begins after the time of the Passover supper, as we learn by Matthew 26 : 17: “Where wilt thou that we prepare for thee to eat the passover?” and 20-25.

The Passover supper. This is the *third*. Jesus was betrayed this night. We may now add the Lord’s Supper, and say that it is the fourth. When we mix the suppers, the circumstances will not agree. Do not mix, and all do agree.

P. S. G. WATSON.

AUSTIN, TEXAS.

CHAPTER VI

THE "LOST WEDNESDAY"

Writers at Variance Regarding Wednesday of Passion Week

Certain writers, who have sought more especially to portray to us the life of Jesus, tell us as they draw nigh to its close, of a lost Wednesday. They give a full account of what he did and said the last day he was in the temple (supposed by them to be on Tuesday), and how in the evening he paused on the Mount of Olives to give his disciples a better comprehension of what he had predicted. They tell us where he was at night, namely, at the house of Simon the leper, and what took place; but "what of him and his disciples on the next day, Wednesday; where they were, what was said or done, no mortal can divine or even attempt a conjecture."

May not this mystery about the lost Wednesday, as they call it, be of their own making? They crowd the whole of what occurred on that day and a large part of what occurred the night before into the one feasting occasion on the night in which our Lord was betrayed. And when they have done this, they wonder what Jesus and his disciples could have been doing all the previous Wednesday.

They assign the whole of what John embraces in his memorable five chapters, fourteenth to seventeenth inclusive, to one brief mealtime; that too, after they had reclined at the table in the upper room the evening before our Lord's arrest. We think that lovers of Scripture narrative would be glad to accept the view that our Lord and his disciples, not counting Judas, had a part of two successive days previous to the day of Unleavened Bread for the free and unhurried intercourse with one another—intercourse of unspeakable moment—such as those five precious chapters disclose to us.

Nor need it be esteemed too surprising if, according to this theory, we must admit that John says not one word about the Passover occasion. The wonder is not that John, who wrote some twenty years after the synoptists, should omit all notice of an occasion which he knew they, each with more or less minute-

ness, had described. The wonder is that Matthew, Mark, and Luke should all omit the rich portion of the Gospel which includes the farewell address and the memorable prayer as set forth in those five chapters, when they could not have known that John would live on and, twenty or thirty years later, give what they had omitted—in some respects the richest part of the whole Gospel narratives—to the world.

The Memorial Rite Symbolizing Universal Brotherhood

Let us consider the relation between these two things: what John did, and what the synoptists did. John did give the farewell interview between Jesus and his disciples, as embraced in the last of chapter 13 and the whole of the four following chapters. This farewell interview the three synoptists omit, but they bring in an important transaction which John omits, the institution of a memorial rite. Here let us consider the nature of what the synoptists bring in but John omits. It is an object-lesson in which we behold a company sharing together the body and blood of Jesus. How, then, ought they to love Christ! How ought they to love one another! Here it must be considered that in the farewell interview our Lord's great anxiety was that they should love one another—their success in this service would depend upon this. And how could they love one another in Jesus except as they remembered him and loved him? What, then, could be more calculated to keep Jesus and therefore all the instructions as contained in the farewell address in remembrance, than just such a rite as he introduced at the close of the last supper? For what was that rite which the synoptists and Paul describe but an object-lesson wherein Jesus set before the eyes of his disciples the concentrated doctrines which fell from his lips, and the prayer he breathed forth, in the farewell interview which John so faithfully records? There was no time to repeat and urge again upon the attention of his followers all he has said and taught on that night and the Wednesday following.

There was time to present it all in the most perfect object-lesson ever known; an object-lesson to be held up from time to time before all generations to come, which the people of every land and tongue could understand, perpetuating the memorable interview of Jesus with his disciples on that lost Wednesday, and connecting it forever with the scene which soon followed on Calvary.

CHAPTER VII

“BUT JOHN SAYS JUDAS WENT OUT”

Was Judas Present at the Institution of the Lord's Supper?

We notice in Doctor Broadus' Commentary on Matthew, page 528, a statement to the effect that Judas was not present when the memorial ordinance was instituted. The passage quoted seems quite devoid of argument. We give the first part: "According to the order in Matthew and Mark, Judas went out before the memorial of bread and wine was instituted." It is difficult to see what is here meant; for what is the fact? Neither Matthew nor Mark, nor indeed Luke, in the accounts they give of the last Passover occasion, say one word about Judas' going out. These all, however, mention him by name as being at the Passover, and if they say nothing of his leaving before the rest, their presumptive testimony is that he remained as long as the rest did. But there is the positive testimony of Luke to the presence of Judas, in that he represents Jesus as saying immediately following the memorable words of 22 : 20, "This cup is the new covenant in my blood, even that which is poured out for you." Following this in verse 21, he tells us that Jesus adds: "But behold, the hand of him that betrayeth me is with me on the table." No expository pen should be found making the effort to sever these words from their connection in Luke's account of the memorial rite.

"But John says Judas went out," is often stated as conclusive that Judas was absent at the time the ordinance was instituted. Each of the other Gospel writers, indeed, relates the same, that Judas went away. But every careful reader should know that they are describing what happened on an occasion previous to that Passover. And this same careful reader also should know that John is speaking of the same occasion when he, in 13 : 30, introduced the words: "He then, having received the sop, went out straightway; and it was night."

But how can any expositor presume that John, in giving this account of Judas, is speaking of anything that occurred at the Passover supper, when it is quite certain that he never wrote one

word about that occasion? If you could find a man who has read only the Gospel of John, and were to question him about the Passover supper which the Lord had with his disciples in an upper room in Jerusalem on the evening before he was arrested, and the memorial of bread and wine which he on that occasion introduced, the only consistent response he would make would be, "I do not know what you mean." Indeed, what expositor knows not, or ought not to know, that, with the Gospel of John alone left in the hands of men, nothing would ever have been heard or known or named of that "last supper," or of that memorial rite from the time when John laid down his pen to the present hour.

CHAPTER VIII

WHETHER JUDAS PARTOOK OR NOT: ITS RELATION TO OTHER QUESTIONS

The Propriety of Admitting Judas to the First Lord's Supper

One of our best expositors says that the question whether Judas was present at the institution of the Lord's Supper is one of very little importance. But consider this point. The majority of those who entertain a negative view of this question evidently do consider it important. They seem to think the honor of Jesus is concerned and, in the course of their argument, they disclose a latent conviction that it would be just cause of reproach to Jesus if, under his very eye, a person so corrupt as he knew Judas to be, was allowed to participate in the holy rite.

Doctor Broadus himself ("Com. on Matt.," p. 528), it must be admitted, considers the question important in this regard, for he ends his argument in these words: "So there is no propriety in understanding that here a flagrantly wicked person was knowingly admitted to take part in the ordinance." Here is, at least, the insinuation that it would have been just cause of reproach to Jesus to allow Judas to participate. But it is known for a certainty that Jesus did choose Judas for an apostle. Thus, if Judas did partake, is it not inconsistent to reproach Jesus for it, unless we are willing to go back and reproach him for choosing Judas as an apostle?

If there is occasion for perplexity here in regard to Judas' partaking (admitting that he did), it lies in the circumstance of Jesus making choice of him as one of the Twelve. How shall we understand this? Our Lord, we think, acted in view of the time when there would be churches, and his followers would be left to the exercise of their own limited knowledge in the matter of admitting and rejecting members. The Paraclete would indeed come, but even that benign helper would not always prevent the hypocrite and traitor from commingling with them. It seems that not more surely was Jesus to have a fold than that the fold would be liable to have within its enclosure the wolf in sheep's clothing.

Was it lacking in fitness for Jesus' followers at the start, even when he was with them, to labor under the very state of things in this respect that would attend his followers in later times? It is because Jesus did not allow the company which he chose, to be exempt from this state of things, and even foretold its continuance, that infidelity gains little by reproaching the Christian system on account of hypocrites.

The expositor, however, supposes it would justly expose the Christian system to the charge of spuriousness if Judas was allowed to participate. But how, we ask, could such be the case here, and not in the fact that Jesus had chosen Judas as one of the Twelve, and had retained him as such to the end, when he even was heard to say, "Have I not chosen you twelve and one of you is a devil?"

A very harmful notion has prevailed among some brethren that one may appropriately refuse to commune (I use this word because it is correct) if there is any one in the church whom he cannot fellowship. Every such brother is glad to be told by the expositor that Judas was not present at what is called the first participation. We see his idea in the question: "How could John, who knew it was Judas that would betray the Lord, have participated with such a man?" Now the others, though they knew not who, yet knew that one of the company was a shamefully wicked character. On this theory they, though Judas was absent, not knowing that he was the guilty one, would have been justified in refusing to commune; and our Lord would have broken the bread and poured the wine without communicants.

Perhaps the expositor supposes that ten in common with John had become aware of Judas' character; that is, knew he was the one alluded to by Jesus as his betrayer, and that it was owing to his absence that the rite appropriately followed, and was duly enjoyed by the Eleven.

Thus we think the unwillingness to allow Judas' presence is largely based on the theory that it would have made the introduction of the rite impracticable. But this theory is altogether delusive. The history of the early churches, indeed of all churches that we know anything about, and what our own observation teaches from a long connection with the churches of our time, assures us that there is seldom a communion without a Judas present. And not unfrequently is there some one who, as he partakes, knows, as John knew, who the Judas is. Thus, if Judas

was present, it only made the occasion more strictly prophetic of what was to attend many occasions of the observance of the rite in after time. Accordingly, if we object to his presence at the inauguration of the rite, we virtually declare the keeping up of the ordinance impracticable.

If, however, Judas was allowed to be present, it should not encourage churches to permit loose discipline. Church discipline can reach only overt acts. Though it be revealed to a church that one of its members is a deceiver or a thief at heart, the church can do nothing till some one commits the overt act, is accused, is brought to trial, and proved guilty; then it can exclude. Now the first church meetings that were ever held were some time after Judas had committed his overt act. They did not, however, have to try him; he had already hanged himself. Thus, the first church action was, not to try Judas and depose him from the ministry, but to appoint another to fill his place.

This question may be considered as affecting the definition of a gospel church. If a negative decision is considered important, then, by inference, a church is supposed to be composed of only regenerate people; while an affirmative decision harmonizes with a different definition, namely, that a church of Christ is composed of those who profess or give evidence of regeneration, the latter being most correct; for practically only the evidence of regeneration is the qualification for membership. If real regeneration were the qualification we never could know whether a person is in the church or not.

NOTE

A brief final summary may possibly tend to encourage further examination in the hope of eliminating some unsolved problems connected with the study of Passion week.

Among the latest results reached by modern harmonists, regarding the occurrences of Passion week, the following may be named:

They are agreed:

That after reaching Bethany Friday night, Jesus rested over the Sabbath.

That "On the morrow" (John 12 : 12) should be interpreted: On the morrow after resting over the Sabbath.

That the public entry was on Sunday.

That Jesus' teaching in the temple began Monday morning, and ended Tuesday afternoon.

That there was but one supper, with anointing, during Passion week.

That Satan entered into Judas to betray Jesus, both Tuesday night and Thursday night.

That Judas went out from the Passover supper, and before the institution of the Lord's Supper.

That the washing of the disciples' feet occurred Thursday evening.

That the five chapters of John 13 to 17 describe what occurred Thursday night.

That there must be various transpositions in the four Gospel accounts to secure harmony.

And yet each one of the above ten conclusions appears to be without Scripture warrant or other adequate basis, as even a cursory examination of the following harmony will tend to make plain.

The same writers fail to agree upon the following:

When or where the anointings described in the Gospels occurred. (Matt. 26 : 6-13; Mark 14 : 3-9; John 12 : 2-8.)

What Jesus meant by the words, "What thou doest, do quickly" (John 13 : 27).

How to interpret Jesus' words, "Arise, let us go hence" (John 14 : 31).

But each one of these, and like questions, is capable of satisfactory answer, as will readily appear from even the briefest examination of the same harmony.

It would seem that there should be further study of the Gospel record of Passion week, in the interest of correct and satisfactory interpretation of the important events therein narrated.

The title of this volume indicates that *new light* is thrown on Passion week, and not that the whole truth has been revealed.

Part Third

A Harmony of Passion Week

INTRODUCTORY

1. FRIDAY: The Blind Men Near Jericho

MATT. 20 : 29-34

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

MARK 10 : 46-52

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What

LUKE 18 : 35-43

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy

| MARK | LUKE |
|---|---|
| <p>wilt thou that I should do unto thee? And the blind man said unto him, Rabbi, that I may receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.</p> | <p>sight: thy faith hath made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.</p> |

2. FRIDAY: Visit to Zacchæus

LUKE 19 : 1-10

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

3. FRIDAY: Parable of the Minæ

LUKE 19 : 11-28

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to

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pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

4. FRIDAY EVENING: Anointing of Jesus by Mary of Bethany

JOHN II : 55 to 12 : 11

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this ointment sold for

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three hundred shillings, and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. 7 Jesus therefore said, Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned 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. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

PASSION WEEK

5. SATURDAY: The Public Entry

MATT. 21 : 1-II

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments;

MARK II : 1-II

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. 4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. 8 And many spread

LUKE 19 : 29-44

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, Go your way into the village over against *you*; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, *even* at the descent of the

JOHN 12 : 12-19

12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 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. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard

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and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

MARK

their garments upon the way; and others branches, which they had cut from the fields. 9 And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: 10 Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

6. SATURDAY: Greeks Seeking Jesus

JOHN 12 : 20-36

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any

(Continued on page 98.)

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mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; 38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept over it, 42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to 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.

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that he had done this sign. 19 The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him.

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man serve me, him will the Father honor. 27 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. 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. 29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die. 34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light.

7. SATURDAY: The Jews' Rejection of Jesus

JOHN 12 : 37-50

37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah 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?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,
And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: 43 for they loved the glory *that is* of men more than the glory *that is* of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that

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judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

8. SUNDAY: Blighting of the Fig Tree

MATT. 21 : 18, 19

18 Now in the morning as he returned to the city, he hungered. 19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.

MARK II : 12-14

12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

9. SUNDAY: Cleansing of the Temple

MATT. 21 : 12-17

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14 And the blind and

MARK II : 15-19

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught,

LUKE 19 : 45-48

45 And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48

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the lame came to him in the temple; and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearst thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.

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and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And every evening he went forth out of the city.

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and they could not find what they might do; for the people all hung upon him, listening.

10. MONDAY: The Fig Tree Withered

MATT. 21 : 20-22

20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

MARK II : 20-25

20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he

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saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. 25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

II. MONDAY: Jesus' Authority Challenged

MATT. 21 : 23-27

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered, and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men;

MARK II : 27-33

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32

LUKE 20 : 1-8

1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; 2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I also will ask you a question; and tell me: 4 The baptism of John, was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 6 But if we shall say, From

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we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

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But should we say, From men—they feared the people: for all verily held John to be a prophet. 33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

LUKE

men; all the people will stone us: for they are persuaded that John was a prophet. 7 And they answered, that they knew not whence *it was*. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

12. MONDAY: Three Parables of Warning

MATT. 21:28 to 22:14

28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Which of the two did the will of his father? They say, 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. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the

MARK 12: 1-12

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. 5 And he sent another; and him they killed: and many

LUKE 20: 9-19

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 10 And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the lord of the vineyard said, What shall I do? I will

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harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and

MARK

others; beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture:

The stone which the builders rejected,

The same was made the head of the corner;

11 This was from the Lord,

And it is marvelous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

LUKE

send my beloved son; it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared

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cast him forth out of the vineyard, and killed him. 40 When therefore the lord of

the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner;

This was from the Lord,

And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 : 1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who 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 the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.

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the people: for they perceived that he spake this parable against them.

13. MONDAY: Three Questions by the Jewish Rulers

MATT. 22 : 15-40

15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. 16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then he saith unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went away.

23 On that day

MARK 12 : 13-34

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. 14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. 17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come

LUKE 20 : 20-40

20 And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Cæsar, or not? 23 But he perceived their craftiness, and said unto them, 24 Show me a denarius. Whose image and superscription hath it? And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came

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there came to him Sadducees, they that say that there is no resurrection: and they asked him, 24 saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third, unto the seventh. 27 And after them all, the woman died. 28 In the resurrection therefore whose wife shall she be of the seven? for they all had her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham,

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unto him Sadducees, who say that there is no resurrection; and they asked him, saying, 19 Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. 20 There were seven brethren: and the first took a wife, and dying left no seed; 21 and the second took her, and died, leaving no seed behind him; and the third likewise: 22 and the seven left no seed. Last of all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife. 24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. 26 But as touching the dead, that they are raised; have ye not read in the book of Moses,

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to him certain of the Sadducees, they that say that there is no resurrection; 28 and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died childless; 30 and the second; 31 and the third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons

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and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, trying him: 36 Teacher, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. 40 On these two commandments the whole law hangeth, and the prophets.

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in *the place concerning* the Bush, how God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: 30 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. 31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the

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of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, Teacher, thou hast well said. 40 For they durst not any more ask him any question.

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understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 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 any question.

14. MONDAY: Jesus' Unanswerable Question

MATT. 22 : 41-46

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David.* 43 He saith unto them, How then doth David in the Spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? 45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man

MARK 12 : 35-37

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. 37 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

LUKE 20 : 41-44

41 And he said unto them, How say they that the Christ is David's son? 42 For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies the footstool of thy feet. 44 David therefore calleth him Lord, and how is he his son?

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from that day forth
ask him any more
questions.

15. TUESDAY: Woes Against the Scribes and Pharisees

MATT. 23 : 1-39

1 Then spake Jesus to the multitudes and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. 4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.

5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, 6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, *even* he who is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold

MARK 12 : 38-40

38 And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and *to have* salutations in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts: 40 they that devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

LUKE 20 : 45-47

45 And in the hearing of all the people he said unto his disciples, 46 Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

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of the temple, he is a debtor. 17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, that strain out the gnat, and swallow the camel!

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! 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.

16. TUESDAY: The Widow's Two Mites

MARK 12 : 41-44

41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. 42 And there came a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

LUKE 21 : 1-4

1 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

17. TUESDAY: The Desolation of Jerusalem, and End of Age

MATT. 24 and 25

1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be?

MARK 13

1 And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us,

LUKE 21 : 5-38

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Teacher, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? 8 And he said, Take heed that ye be not led

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and what *shall be* the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travail. 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. 10 And then shall many stumble, and shall deliver up one another, and shall hate one another. 11 And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be

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when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am *he*; and shall lead many astray. 7 And when ye shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail. 9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. 10 And the gospel must first be preached unto all the nations. 11 And when they lead you *to judgment*, and deliver you up, be not anx-

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astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. 12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. 13 It shall turn out unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be

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multiplied, the love of the many shall wax cold. 13 But he that endureth to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloak. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in

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ious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: 15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloak. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation,

LUKE

able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your souls.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24

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the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe *it* not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. 28 Wheresoever the carcass is, there will the eagles be gathered together.

MARK

such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days. 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe *it* not: 22 for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

LUKE

And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

MATTHEW

29 But immediately after the tribulation of those days 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: 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. 31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 33 even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be ac-

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24 But in these days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see these things coming to pass, know ye that he is nigh, *even* at the doors. 30 Verily I say unto you, This generation shall not pass away, until all

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25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall

MATTHEW

complished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. 37 And as *were* the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. 40 Then shall two men be in the field; one is taken, and one is left: 41 two women *shall be* grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his

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these things be accomplished. 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is. 34 *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

LUKE

not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for *so* shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple, to hear him.

MATTHEW

house to be broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

25 : 1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a

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cry, Behold, the bridegroom! Come ye forth 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 going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: 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 not the day nor the hour.

14 For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that *received* the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But 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 did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the

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angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the 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 hungry, and ye gave me to eat; 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 hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And 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 did it unto one of these my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; 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, saying, Lord, when saw we thee hungry, 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 unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

18. TUESDAY EVENING: Jesus' Further Prediction; His Crucifixion Plotted

MATT. 26 : 1-5

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas: 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people.

MARK 14 : 1, 2

1 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

LUKE 22 : 1, 2

1 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.

JOHN 13 : 1

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

19. TUESDAY EVENING: Jesus Anointed in the House of Simon

MATT. 26 : 6-13

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this

MARK 14 : 3-9

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. 8 She hath done

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gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

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what she could; she hath anointed my body beforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

20. TUESDAY EVENING: Jesus Washing the Disciples' Feet

JOHN 13 : 2-26

2 And during supper, the devil having already 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 came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand 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 bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. 19 From henceforth I tell you before it come to pass, 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.

JOHN

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 The disciples looked one on another, doubting of whom he spake. 23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot.

**21. TUESDAY EVENING: Judas Goes Out and Bargains for
Betrayal**

MATT. 26 : 14-16

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportunity to deliver him *unto them*.

MARK 14 : 10, 11

10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.

LUKE 22 : 3-6

3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

JOHN 13 : 27-30

27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.

22. TUESDAY EVENING: The Son of Man Glorified

JOHN 13 : 31-38

31 When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; 32 and God shall glorify him in himself, and straightway shall he glorify him. 33 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 unto you. 34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

23. TUESDAY EVENING: Jesus' Departure; Promise of the Comforter

JOHN 14 : 1-31

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; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. 4 And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know

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not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 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 dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself; but the Father abiding in me doeth his 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 the 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, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. 20 In 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 unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass 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 word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding with you. 26 But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I 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 fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the 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 may believe. 30 I will no more

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1 speak much with you, for the prince of the world cometh: and he 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.

24. WEDNESDAY: Abiding Union of Jesus and His Disciples

JOHN 15 : 1-27

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of 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; so neither 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 beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide 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 may be in you, and *that* your joy may be made full. 12 This is my commandment, that ye love one another, even 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 the things which I command you. 15 No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. 16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye may love one another. 18 If the world hateth you, ye know that it hath hated me before *it hated* you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, 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. 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my

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Father also. 24 If I had not done among them the works which none other 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 may be fulfilled that is written in their law, They hated me without a cause. 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 bear witness of me: 27 and ye also bear witness, because ye have been with me from the beginning.

25. WEDNESDAY: Persecution Foretold

JOHN 16 : 1-33

1 These things have I spoken unto you, that ye should not be caused to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been 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 shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; 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 know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye

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shall weep and lament, but the world shall rejoice: 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 when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. 23 And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

25 These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. 26 In 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 forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. 30 Now know we 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 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 have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

26. WEDNESDAY: The Intercessory Prayer

JOHN 17 : 1-26

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received

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them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. 14 I have given them thy word; and the world 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 from the world, but that thou shouldest keep them from the evil *one*. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. 24 Father, I desire 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 knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

27. THURSDAY: Preparation for the Passover

MATT. 26 : 17-19

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the pass-

MARK 14 : 12-16

12 And on the first *day* of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make

LUKE 22 : 7-13

7 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make

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over? 18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover.

MARK

ready that thou mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; 14 and whosoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

LUKE

ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

28. THURSDAY EVENING: The Passover Supper; The Betrayer Designated

MATT. 26 : 20-25

20 Now when even was come, he was sitting at meat with the twelve disciples; 21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sor-

MARK 14 : 17-21

17 And when it was evening he cometh with the twelve. 18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. 19 They began

LUKE 22 : 14-18, 21-30

14 And when the hour was come, he sat down, and the apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not

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rowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

MARK

to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

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eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. 21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! 23 And they began to question among themselves, which of them it was that should do this thing.

24 And there arose also a contention among them, which of them was accounted to be greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye *shall* not *be* so: but he that is the greater among you, let him become

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as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

29. THURSDAY EVENING: The Lord's Supper Instituted

MATT. 26 : 26-30

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and *said*, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

MARK 14 : 22-26

22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said unto them, This is my blood of the covenant, which is poured out for many. 25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

30. THURSDAY NIGHT: Dispersion of the Twelve Announced; Peter's Denial

MATT. 26 : 31-35

31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

MARK 14 : 27-31

27 And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. 28 Howbeit, after I am raised up, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. 31 But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

LUKE 22 : 19, 20

19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. 20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

(I COR. 11 : 23-26)

23 For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

LUKE 22 : 31-38

31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. 33 And he

said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

JOHN 18 : 1

1 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.

31. FRIDAY: The Agony in Gethsemane

MATT. 26 : 36-46

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away,

MARK 14 : 32-42

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. 33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? 38 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words.

LUKE 22 : 39-46

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

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except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

MARK

40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

32. FRIDAY: Betrayal and Arrest

MATT. 26 : 47-56

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. 50 And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

MARK 14 : 43-52

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. 44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. 46 And they laid hands on him, and took him. 47 But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. 50 And they all left him, and fled.

51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him; 52 but he left the linen cloth, and fled naked.

LUKE 22 : 47-53

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the servant of the high priest, and struck off his right ear. 51 But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

JOHN 18 : 2-11

2 Now Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received the band of *soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, was standing with them. 6 When therefore he said unto them, I am *he*, they went backward, and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. 10 Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. 11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

NOTE. The discussions of Part Second not extending beyond the events of Friday, this Harmony ends with the Betrayal and Arrest.

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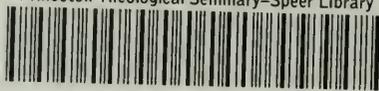
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