

An

**Outline
Life of
Jesus**

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AN OUTLINE LIFE OF JESUS

A BRIEF STATEMENT OF THE EVENTS IN THE
EARTHLY LIFE OF JESUS, GIVEN IN CHRONO-
LOGICAL ORDER WITHOUT COMMENT OR DIS-
CUSSION. WITH

A DISTANCE MAP

A NEW AND UNIQUE METHOD OF PRESENTING
TO THE EYE THE JOURNEYING OF JESUS, AND
THE COMPARATIVE DISTANCES IN PALESTINE



BY THOMAS FREEMAN DIXON

MARKEN &
BIELFELD



FREDERICK

INTRODUCTION.

IN INTRODUCING this little book to the public there are several things that are *not* claimed for it, among which are the following: It is not claimed that this is by any means a "full" life of Jesus, that is an account of the events and happenings of that life, the most eventful the world has ever known, with the results, effects and connections of those events with the history of individual and personal life. In fact every effort has been made to eliminate all that is not absolutely necessary to the narration of the bald plain facts. All discussions about chronology and arguments over the location of disputed places have been purposely omitted, the chronology of Andrews' being followed in all cases in order to be consistent, and no attempt at all made to locate unknown places, their names only being used as in the Scripture account itself. Also questions of the order of events in the life of Jesus have not been opened, the order of Andrews' being again followed.

Again it is not claimed for this work that it is homiletical or theological at all in its character, no inferences are drawn from words or acts of Jesus, nor lessons attached to anything which he did or said, nor are any doctrines hinted at even in the faintest way.

Still again this is not in itself, strictly speaking, a devotional book, tho' it is hoped that its use will greatly stimulate and aid the devotional study of the life of Jesus, as will be shown later.

It is not designed or desired that this shall take the place of any of the larger and better, far better, works on this subject, on the contrary, as will be seen by a further perusal of this introduction, it is hoped by the reading of this little work, with its few pages, that a desire will be created for a larger, fuller and more detailed volume along the same line.

In fact this is not a *book* at all as books are generally written, but simply a compilation in the shortest and simplest way of the events as given in the Bible. There, however, the events are given by four different writers, some giving some events and some giving others, one using one order to suit his purpose, and another using a different order to suit his different purpose. Here the events are each given only once, and as nearly as we can ascertain in the proper order.

Having thus plainly stated what is *not* claimed, let us see the *purpose* for which these few pages are issued, for there *is* a very *definite purpose* in that action.

The attempt is to furnish a book that will make it possible for the reader to go over the whole life of Jesus at a single sitting and thus gain a grasp of its whole scope, and form an idea of the whole from the start to the finish. Most of our knowledge of the Bible is so fragmentary that we miss the beauty and instructiveness which springs from a knowledge of the relation of consecutive events. This is largely due to two things, first, the manner in which the International S. S. Lessons are given, picking out only the salient points in the history, and second, to the lack of consecutive reading of the Bible. We read in fragments and have a fragmentary knowledge of the history and no knowledge of the Philosophy of History, which is simply the plan that God is working out in ages and nations.

This may be unavoidable in Old Testament history, but surely in the life of Christ it can and must be avoided. This little book is so short that it can be read from cover to cover at one time, and so simple that such a reading, it is hoped, will not be heavy or tedious.

Another purpose is to produce a book that, because it is small and not at all formidable looking, may be picked up and read by those who would not think of attacking a large and extended work, but who, when they read this, may be interested in the events noted, but not explained or amplified, and may thus be led to a deeper investigation of the subject in other and fuller "Lives" or, best of all, may be led to read the accounts in the Bible itself. If this purpose should be accomplished in a single instance the *raison d'être* of the little book would be at once demonstrated.

Again, it is hoped to furnish in this volume a handbook which will be of use to students of this portion of Bible history by which they can readily and speedily ascertain the place of any event in the order of events, and also its relation to preceding and succeeding occurrences and thus add much to their knowledge of the event in question, and all this without long search thro' cumbersome volumes. It should and will help every minister in this way.

Finally, it is desired to put forth a simple, plain and short narrative which may be put in the hands of children that they may read

for themselves the life of Jesus, without being embarrassed or confused by glowing descriptions, argumentative essays, or theological or homiletical discourses.

This is simply the statement of where Jesus went and what He did and that is what children should know first.

With these purposes in view, it is desirable that the reader should observe the following:

Rules For the Use of This Book.

1. Read it all at one sitting.
2. Read it often and learn as much as possible.
3. Read it with the Bible at hand, for reference.
4. Read it with a copy of Andrews' "Life of Our Lord" at hand if you have a desire awakened to know more on any certain subject, or event noted.

Thus read and studied it is hoped that this little volume may arouse in some heart an interest in the life of Jesus, and also in Jesus himself, who lived the life herein narrated, and died the death herein told, for mankind.

FREDERICK MD.,
July 8, 1902.

THOMAS FREEMAN DIXON.

THE DISTANCE MAP.

This feature of the work is thought to be entirely original and unique. It will be found of great use in studying the life of Jesus, as one can see at a glance, not merely the relative position of the various places visited in the course of that life, but can with the same glance ascertain the exact distance from one place to another. The distances are, of course, direct lines and in computing the time of a journey something must be allowed for the deviation of the road.

A day's journey was considered to be from sixteen to twenty English miles, this was calculated for pedestrians. As the most of Jesus' journeys were performed on foot a comparatively accurate estimate may be made from this map of the time consumed in going from place to place.

This map will also give a better idea of distances in Palestine than can be obtained in other ways, for at a glance, comparisons are instituted with well known local distances and an accurate knowledge thus obtained, which cannot be reached by a mere knowledge of the time required to accomplish a given journey, because the method of travel and the speed are so vastly different.

An Outline Life of Jesus.

His Youth.

IN THE year 749 A. U. C. or 5 B. C., Augustus the Emperor of Rome made a decree that all the Empire should be taxed, or enrolled, according to nations or families. To fulfill this it was necessary that each should go up to the main city of his tribe to be enrolled. In December there came up from Nazareth a man of the house of David, by the name of Joseph, and his wife Mary great with child. Upon their arrival at Bethlehem, so great was the concourse of people come to the enrollment they could not obtain accommodation in any of the ordinary places of entertainment for travellers and were forced to seek shelter in a stable. During their stay in Bethlehem the child Jesus was born and, because of the lack of other place, was lain in a manger. The night on which He was born angels appeared to shepherds, who were keeping their flocks by night, and announced the birth of the Messiah. The shepherds went to the stable, saw the child, worshiped Him, and returned rejoicing.

When Jesus was eight days old He was circumcised according to the Jewish ritual and received the name of Jesus, which name the angel had commanded His father to give Him. When He was forty days old, following the requirements of the law, Mary presented herself with the child at the Temple in Jerusalem, for her purification, and then returned to Bethlehem. Shortly after this three wise men, who had been expecting the birth of the one who was to bring light into the world, and who had seen His star in the East, came to Bethlehem to see and worship Him. By this time Herod had heard of the birth of a child who was called by the title that Herod himself bore, "King of the Jews." He was a selfish and unscrupulous man and thought

that if he could kill this child he would make his rule more secure. Hearing of the errand of the wise men he stopped them on the way to Bethlehem, and made them promise to tell him where they found this wonderful child. Being warned of God in a dream however, they returned home by another way and did not see Herod again. Herod then made inquiries and found that Bethlehem was the birth place of Jesus and ordered the murder of all the male infants of two years and under in that town. This order was executed but Jesus escaped death because Joseph, also being warned in a dream, took Mary and the child and went down to Egypt. This was in May, 4 B. C.

After a sojourn in Egypt of three or four months word was brought to Joseph that Herod was dead and the family immediately returned to their native country. The intention of Joseph was to return to Judæa but he was directed by God to go instead to Nazareth. He did so and thus Jesus spent His childhood and youth in Nazareth, according to prophecy.

Only one incident in the youth of Jesus is known. When He was twelve years old He went up to Jerusalem with His parents, for the first time, to keep the Feast of the Passover. This was April 8th, A. D. 8. When the feast was over His parents started home but Jesus remained behind in the Temple conversing with the doctors. After the caravan had gone three days on its journey His absence was discovered, His parents returned to the Temple, found Him, and He went with them to Nazareth, where He remained in retirement until He entered upon His public work at 30 years of age. Thus for eighteen years nothing is known of the life of Jesus.

A. D. 27.

In the first of the year A. D. 27, John the Baptist, the cousin of Jesus, began preaching repentance and the coming of the kingdom. After this preaching had continued for several months Jesus came to the River Jordan and was baptized by John. This was the beginning of the public ministry of Jesus and His initiation into the work was marked by the descent of the Holy Spirit in the form of a dove, and a voice from Heaven announcing the divinity of Jesus. Immediately after the baptism Jesus went apart into the wilderness, and was there forty days without food, undergoing a series of temptations from the Devil. When the temptations were over and angels had ministered to Him, He returned to the Jordan where John was still preaching, who, when he saw Jesus, exclaimed: "Behold the Lamb of God which taketh away the sins of the world." Upon this recommendation several of John's disciples followed Jesus and in a few days went with Him to Galilee. Jesus, while in Galilee, was invited to a wedding in Cana. He went and performed his first miracle by making wine out of water. He then went down to Capernaum, accompanied by His mother, brethren and disciples, but only

remained there a few days, as April had now come and with it the time for the celebration of the Passover. From Capernaum He went to Jerusalem to attend this feast, which occurred this year on the 11th of April. When Jesus entered the Temple He found its outer courts occupied by those who sold animals for sacrifices and by money-changers, these He drove out with a scourge of small cords, and when He was questioned by the Jews concerning his authority to do these things, He replied by a parable concerning His own death, which they did not comprehend. During the feast He worked miracles, the nature of which is not given, and one night He received under the cover of darkness, a visit from Nicodemus, "a ruler of the Jews," to whom He explained the nature and necessity of the new birth. Nicodemus afterwards became a secret follower. When the Passover was over He departed from Jerusalem with His disciples and going to Judæa He taught and His disciples baptized; but when He heard that the Pharisees were saying that He was baptizing more disciples than John He stopped the baptizing and left Judæa. Passing through Samaria, He spent two days there teaching, and made many converts. Coming to Galilee His disciples left Him for a time to make a visit to their respective homes from which they had now been absent some months. Jesus was received with great honor and welcome by the Galileans at this visit because of the great things He had done at the recent feast. He now went to Cana, and in the place where He had performed the first miracle He now performed the second, that of healing the son of a nobleman, the son being sick in Capernaum. This period, known as the Judæan ministry, together with the work in Galilee, filled some seven or eight months from the Passover, and it was now December. From this time to the time to go up to the next Passover, March A. D. 28, Jesus lived in retirement in Galilee.

A. D. 28.

About March 30, A. D. 28, Jesus went up to Jerusalem to His second Passover. At the pool of Bethesda He healed an impotent man which act, because done on the Sabbath, much incensed the Jews, who entered into a conspiracy against His life. Their anger was still further aroused by the manner and words in which He defended His healing on the Sabbath day. Word was brought to Him April fifth, of the imprisonment of John the Baptist, and He retired to Galilee and resumed His work there. The first place to which He came was Nazareth where He stopped and preached in the synagogue.

The people became enraged at His teachings and went about to kill Him, so He was forced to leave the town in which He was raised in order to save His life. He therefore went to Capernaum, a journey of twenty miles, where He took up His abode for a month or more. Upon His arrival at Capernaum Jesus gathered His former

disciples around Him again not having had them with Him during His work in Judæa. Quite a number of important events marked this stay in Capernaum: The first miraculous draught of fishes; the healing of the demoniac in the synagogue on the Sabbath day; and on the same day, the healing of Peter's wife's mother, and a great number of sick and impotent who were brought to Him in the evening. On the morning after this famous Sabbath of healing Jesus rose early and went out of the city to a solitary place to pray. Simon and others followed Him while the multitude waited, but Jesus told those who came to seek Him that he must now go on a tour through the other cities and also the villages of Galilee preaching in them also, which He immediately proceeded to do, spending some time in this way. Early in the summer Jesus returned to Capernaum from his circuit through Galilee, and spent some time in that city and on the seashore nearby. His fame had now become so widespread that many sick came to Him, whom He healed, and also Pharisees and doctors from all parts of the land were attracted to Capernaum to see and hear this new prophet. Their anger and enmity was aroused against Him because in healing a paralytic who was brought to Him on a bed, Jesus first forgave the man's sins. This the Pharisees and doctors deemed to be blasphemy and became very indignant. Jesus now went out on to the seashore and taught. Seeing Levi, or as he is better known, Matthew the publican, at his seat of customs, he called him to follow Him. Still another thing which especially aroused the anger of the Pharisees against Jesus during this stay in Capernaum, was His action in regard to the Sabbath day. One Sabbath day Jesus was walking with His disciples through a field of grain and the disciples plucked some heads, rubbed them out in their hands and ate them. Another Sabbath Jesus healed a withered hand. The Pharisees now conspired with the Herodians to kill Him. Again He withdrew from His enemies in the city and taught by the seashore where great multitudes gathered to hear Him, some even coming from Idumea, and some from the regions beyond the Jordan.

One evening He left the multitude and went up into a neighboring mountain to pray. In the morning following He made the choice of twelve disciples to be His immediate and personal followers, these we call the Twelve Apostles. As the morning advanced the multitudes discovered His whereabouts and followed Him to the mountain. Jesus then seated himself upon the hillside, gathered first His disciples, and then the multitude, and delivered the Sermon on the Mount. When He had concluded He returned to the city and healed the centurion's servant, the multitude still following and thronging Him.

Jesus now left Capernaum and went to Nain, a city about twenty-two miles southwest of Capernaum. As He reached the gate of Nain



He met a procession bearing to the tomb the body of the only son of a widow of that city; He halted the bearers, recalled the young man to life, and restored him to his mother. During His ministry in the parts of Galilee round about Nain Jesus received a message from John, who was in prison, brought by two of the disciples of the latter. Jesus answered the message and then addressed the multitude concerning John.

Upon this circuit "throughout every city and village preaching" in Lower Galilee, Jesus was accompanied by the twelve and by certain women, Mary Magdalene, Joanna, Susannah, and others. One other incident is given in connection with this circuit: Jesus dined with a certain Pharisee named Simon and in lieu of the duty of the host, a woman, who was a sinner, washed His feet with tears, wiped them with her hair, and anointed them with precious ointment. Simon objected to this and Jesus replied by relating the parable of the Two Debtors. Completing the circuit Jesus returned to Capernaum. Having spent the summer in this way it was now the fall of the year A. D. 28.

In Capernaum Jesus healed one possessed of a devil, blind and dumb, whereupon the Pharisees accused Him of employing the aid of Beelzebub in His miracles, and in order to tempt Him asked for a sign from heaven. While Jesus was answering it was announced to Him that His mother and brethren were standing outside, to which He replied by pointing to His disciples and calling them His nearest relatives. The same day He left His house and sat by the seashore, and when the multitude gathered around Him in so great numbers as to press upon Him, He entered into a boat, and, putting out a little way from the shore, taught them from the ship. When the day came to an end He and the disciples crossed over to the other side of the sea, which was not much of a voyage, as the lake was only seven miles wide at the widest point. On the way over Jesus, fatigued by the labors of the day, slept, but was awakened by the disciples because a violent storm had overtaken them and they were in danger of being swamped. Jesus first rebuked the lack of faith in the disciples and then calmed the tempest and brought the boat to the other side where they landed in the country of the Gergesenes. As they went up into the country, two men possessed of devils came running and cast themselves before Jesus and begged Him to free them from their torments. He drove the devils from the men but allowed them to enter a herd of swine feeding near by; whereupon the swine ran down a steep place into the water and were drowned. The owners of the swine and the people of the neighborhood, when they heard of this, came out to beg Jesus to leave their country, and in compliance he returned to Capernaum.

During this stay in Capernaum the following events occurred:

The feast at the house of Matthew with its accompanying conversations, first with the Pharisees and then with some of John's disciples; the healing of the woman with an issue of blood; the raising of Jairus' daughter; the healing of two blind men, and the disposing of one with a dumb spirit, upon which the Pharisees again accused Him of being in league with Satan. The autumn has now past and we have come to the winter and with it to the beginning of the next year.

A. D. 29.

The first three months of this year were spent in another circuit through Lower Galilee, during which Jesus visits Nazareth and is rejected the second time. He commissioned the Twelve during this time and sent them out, and He Himself worked alone for a time. About this time He heard of the murder of John the Baptist. In April Jesus and the Twelve met in Capernaum and prepared to go secretly over the sea to obtain a needed rest, but the multitude, ascertaining their destination, followed around the head of the lake, and Jesus healed their sick and fed five thousand men, besides women and children, with five loaves and two fishes. The same evening He sent His disciples across the sea and retired to a mountain and prayed until the fourth watch, when He went walking on the sea, to the disciples, who were in great distress in the boat and not able to come to land because of the storm. Peter attempted to walk on the water to meet Jesus but sank. Jesus rescued him and they both entered the boat and it was immediately at the shore. Jesus healed many by the sea-shore upon landing, and went up to Capernaum, where in a discourse on the bread of life, growing out of the miracle of the previous evening, He offended many of His disciples, who left Him forever. The Twelve remained with Him, but Jesus declared that one of them even was a devil. During this sojourn in Capernaum Jesus delivered the sharp rebukes against the hypocrisy of the Pharisees in a discussion of Pharisaical traditions, entered into because the Pharisees objected to the disciples eating with unwashed hands.

Now Jesus made another circuit with Capernaum as the base. He went through the regions of Tyre and Sidon, where He healed the daughter of a woman of that country. Then He went into Decapolis where He healed many, note being made of one with an impediment in his speech, and fed four thousand miraculously. He returned to Capernaum, where the Pharisees and Sadducees met Him and tempted Him by asking for a sign from heaven. Jesus rebuked their hypocrisy and declared that no sign should be given save the sign of Jonah the Prophet, and again went away from the city by boat. On the way He discoursed to the disciples in the boat on the leaven of the Pharisees, until they arrived at Bethsaida, where he healed a

blind man and sent him away privately to his own home. This work in and around Capernaum occupied the whole summer of the year 29 and it was now October, from the 11th to the 18th of which month the Feast of Tabernacles took place. During the first days of the feast many inquired about the whereabouts of this new teacher but made these inquiries secretly for fear of the wrath of the rulers. In the midst of the feast Jesus arrived quietly in Jerusalem and went into the Temple and taught and many believed on Him. The Pharisees and rulers made two attempts to seize Him at this time but both were futile, the officers they sent the second time, returning saying "Never man spake like this man."

During the feast the following events occurred: The night spent on Mt. Olivet; the conversation with the woman taken in adultery; another controversy with the Pharisees and a vain attempt to stone him; the healing of a blind man whom the rulers excommunicated, but who afterward accepted Jesus as the Messiah; and the delivery of the parable of the Good Shepherd. When the feast was over Jesus returned to Galilee and went with the disciples into the region of Caesarea Philippi, over Jordan. On the way Peter made the Great Confession and Jesus instructed His disciples concerning the coming events which should close His earthly life. He also taught disciples and people the requirements and rewards for following Him and told of His final glory. Six days later He took Peter, James and John and went into a high mountain and the transfiguration took place. Descending from the mountain Jesus healed a demented child whom the disciples could not cure and departed from that place and made a quiet tour through Galilee, which occupied some time, avoiding public attention and instructing His disciples and preparing them for the closing events in His life, now soon to culminate. Thus they came again to Capernaum, where the incident of the tribute money being found in a fish now occurred. At Capernaum Jesus continued His instructions to the disciples. This now brings us to November or December. The time was now drawing near for the commencement of the last scenes in the life of Jesus, and He, knowing His end, now left Capernaum for the last time and set His face to go to Jerusalem, a journey in a direct line, of about seventy-eight miles. Jesus did not, however, go directly. There were two ways, by the Jordan Valley or through Samaria. Jesus chose the latter. Being rejected in a village of the Samaritans, he went to another, and rebuked the angry disciples who would have called down fire from heaven upon the villagers rejecting Him. Seventy disciples were now chosen and sent out in pairs to go into the places where Jesus expected to come later and prepare the way for Him. These returned to Him from time to time during the journey to report their success or failure. Jesus followed these preparations, journeying towards Jerusalem.

During this journey the following events occurred: The teaching and healing of the multitudes; the tempting question of the lawyer which evoked as reply the parable of the Good Samaritan. The request by one of the disciples of a form of prayer and the giving of the Lord's Prayer; the curing of a dumb, possessed man calling forth still another accusation of partnership with Beelzebub; the Pharisee's dinner, or rather breakfast, with its accompanying sharp rebuke of Pharisaic hypocrisy; a discourse to the disciples and a great multitude warning against the leaven of the Pharisees; the request to force a brother to divide an inheritance, and the reply in the form of the parable of the Rich Fool; the parable of the Fig Tree; the healing of a woman who had been sick eighteen years and the warning by certain Pharisees against Herod. Jesus now arrived at Jerusalem for the Feast of Dedication which took place about December 20, passing through Bethany on the way, and visiting the house of Martha and Mary. When He reached Jerusalem He was asked by the Jews to declare plainly whether He was the Messiah, He answered by referring to His past works and when they would have stoned Him went away to Bethabara and abode there for some little time.

A. D. 30.

We have now come to January of the last year of Jesus' life. Jesus went to a feast at the house of a certain Pharisee and while there healed a man of dropsy, rebuked the guests for seeking chief seats, reminded the host of his duty to the poor, and delivered the parable of the Great Supper. He now resumed his journeyings in Peraea followed by great multitudes, the vast majority of whom were Publicans and sinners, to the great disgust of the Pharisees, since He did not hesitate to eat with them. To this concourse He spoke concerning the self-denial required to be His disciple; and as a rebuke to the Pharisees, and to correct their erroneous teachings, He uttered the parables of the Lost Sheep, the Lost Piece of Silver and the Prodigal Son, and privately to the disciples that of the Unjust Steward. The Pharisees still continued to mock Him and to them directly He addressed the parable of Dives and Lazarus. This part of His journey is full of advice and council to His disciples on many subjects. Jesus now received word from Mary and Martha of Bethany that their brother Lazarus was ill. He tarried two days and then went to Bethany and raised Lazarus from the dead. Jesus then went secretly with His disciples to Ephraim, and remained there in private until the time came for the preparation for the Passover i. e., the latter part of March. Some of the Jews who were present and witnessed the raising of Lazarus carried the story to Jerusalem. A council was at once called and Caiaphas, who was then High Priest, advised the death of Jesus, making that now famous

statement: "It is expedient that one man should die for the people." Efforts were then made to capture Jesus but without success. Shortly before the Passover Jesus and His disciples left Ephraim and passing along the dividing line between Galilee and Samaria, and down the Jordan Valley, came to Bethany, during which journey the following important events occurred in order as given: The healing of ten lepers; the parable of the Unjust Judge; the parable of the Pharisee and the Publican; a discourse on divorce; the blessing of little children; the conversation with the rich young man; a statement of the reward of all faithful disciples; the parable of the Laborers in the Vineyard; the announcement of the manner of His coming death and of the resurrection; the refusal to James and John of the chief seats in His kingdom; the healing of two blind men near the gate of Jericho; the sojourn over night in Jericho with Zacchaeus; and the parable of the Pounds.

The day Jesus arrived in Bethany was Friday, 31st of March, or according to the Jewish calander the 8th of Nisan. He remained over night and all the next day, Saturday, April 1st, in Bethany, on which day, Saturday, He ate with Simon the leper and was anointed by Mary. On Sunday He sent to a neighboring village for an ass upon which He made the Triumphal Entry into Jerusalem, in fulfillment of prophecy. He went to the Temple but soon left and returned with the Twelve to Bethany where He spent the night. On Monday Jesus went again to Jerusalem, cursing the barren fig tree by the way. On this day He cleansed the Temple a second time, healed lame and blind, and received the hosannahs of the children. In the evening He returned again to Bethany for the night. Tuesday was again spent in Jerusalem in the Temple, mostly in arguments and teachings. To the Pharisees questioning His authority He replied by a question regarding the mission of John the Baptist, which silenced them for the time, and then added the parables of the Two Sons and the Wicked Husbandmen. He also gave the parable of the King's Son. Seeing the people casting gifts into the treasury He commended the Widow's Mite. Some Greeks desired to see Him and asked of the disciples, when Jesus was told He prophesied His death, and thereupon a voice was heard from heaven as at His baptism. As that marked the beginning of Jesus' work, so this marked its close, for now Jesus took His final leave of the Temple, prophesying its downfall as He passed out. His public work was now done and He appeared no more in His Father's house as a preacher of righteousness. On His way back to Bethany in the evening Jesus seated Himself on the Mt. of Olives and instructed His disciples in the coming events. That same night Judas covenanted to betray Him. Wednesday was spent in seclusion in Bethany. Thursday was the Preparation for the Passover and Jesus sent His disciples into

Jerusalem to prepare for the feast. In the evening of Thursday, April 6th, Jesus entered Jerusalem to partake of the Passover with His disciples. As the Jewish day was from sunset to sunset, this evening of Thursday would be, to them, the beginning of the next day, Friday 15th Nisan or April 7th, which was the crucifixion day. Coming to the table Jesus washed the disciples feet and then partook with them of the Passover, at the close of which He instituted the Lord's Supper, and spoke those wonderful words of comfort and cheer. They rose from the table and Jesus prayed for the disciples, and then they went over the brook Kidron to the Garden of Gethsemane, where Jesus went apart and spent some time agonizing in prayer. Judas now came with the officers and betrayed the identity of Jesus with a kiss, upon which the officers took Him and conveyed Him to the city, all His disciples fleeing, but John, who went with Him, and Peter, who followed afar off. It was past midnight when they reached the city and therefore the morning of April the 7th. Jesus was first taken to the house of Annas, and then to that of Caiaphas, and a call was sent out for the assembling of the council. While this was being done Caiaphas made a preliminary examination. When the council had assembled, between one and two A. M., Jesus was put on trial, and as no testimony could be produced against Him, He was condemned as a blasphemer, upon the grounds of His own confession. It was during this trial that Peter denied Him. As no sentence pronounced by the Sanhedrin before daylight was legal, the council now adjourned till daybreak. During this time Jesus remained in the palace of the High Priest, where his enemies heaped all manner of abuse upon Him, smiting Him and spitting upon Him. When day broke the Sanhedrin reassembled and sentenced Jesus to death, and He was bound and led away to Pilate, the Roman Governor, who must also pass sentence in a case of death. Judas at this point, hearing the result and the sentence, returned the money he had received and went and hanged himself. Pilate, after trying various subterfuges to save the life of Jesus, whom he pronounced a just man and unworthy of death, and at the same time to retain the friendship of the people, yielded to their demands and condemned Jesus to crucifixion, despite the warnings of his wife, and handed the condemned man over to a guard of Roman soldiers to be executed. Jesus was then led out of Jerusalem, Simon a Cyrenian being pressed into service to help bear the cross, and crucified at a place called Golgotha, between two malefactors. The time of the crucifixion was between the hours of 9 and 12, Friday, April the 7th, A. D. 30.

The crucifixion was accompanied by remarkable natural disturbances: Darkness from 12 to 3 P. M.; rending of the veil of the Temple; earthquakes and the opening of the tombs. A centurion standing by bore witness to Jesus' divinity. Jesus probably died about three

o'clock in the afternoon, and before night, permission having been first obtained, Joseph of Arimathea and Nicodemus took the body of Jesus from the Cross, and wrapping it in linen and spices laid it in Joseph's new tomb. The next day, the Jewish Sabbath, the rulers persuaded Pilate to seal the tomb and set a Roman guard over it.

At day-break the first day of the week, Sunday, April 9th, there was a great earthquake and an angel descending rolled away the stone from the grave and Jesus rose from the dead. Mary Magdalene and other women came with spices and ointments to more thoroughly prepare the body than could be done in the hurry of the burial. As soon as Mary Magdalene saw the stone rolled away she hurried back to tell the disciples, but the other women went on, saw the angel, were told of the resurrection of Jesus and given a message from Him to the disciples. Peter and John next came to the sepulchre and, satisfied that the body was not there, returned. Now Jesus made his first appearance after the resurrection. Mary Magdalene had returned after Peter and John and when they left the tomb she remained weeping. To her Jesus appeared and called her by name, shortly after this he appeared to the other women. In the afternoon He appeared to two disciples and went with them to Emmaus; a little later He made Himself apparent to Peter, and still later when the disciples, all but Thomas, were gathered in an upper room with the doors shut, Jesus stood in their midst, showed them His hands and side still bearing wounds and, breathing upon them, gave them power to remit sins and understand Scripture. Jesus made five appearances on the Resurrection Day.

A week later, Sunday, April 16th, Jesus again appeared to the assembled disciples, Thomas being this time present.

The disciples now left Jerusalem and went into Galilee according to a previous command of Jesus. While they were fishing one day Jesus appeared on the shore, and the second miraculous draught of fishes was made. Coming to shore they ate and Jesus bade Peter "feed my sheep," "feed my lambs." He then foretold the manner of Peter's death and John's long life and left them. Then He appeared on a mountain in Galilee to "above five hundred" disciples and delivered the Great Commission to the Church.

After these appearances in Galilee the disciples returned to Jerusalem and on the fortieth day after the resurrection, May 18th, A. D. 30, Jesus gathered the Eleven at the Mt. of Olives, led them out towards Bethany, and while blessing them ascended out of their sight.

While the disciples gazed after Him two angels appeared in forms of men, and told them that as He went He should so come again.

The disciples then returned to Jerusalem to carry on the work He had begun.





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