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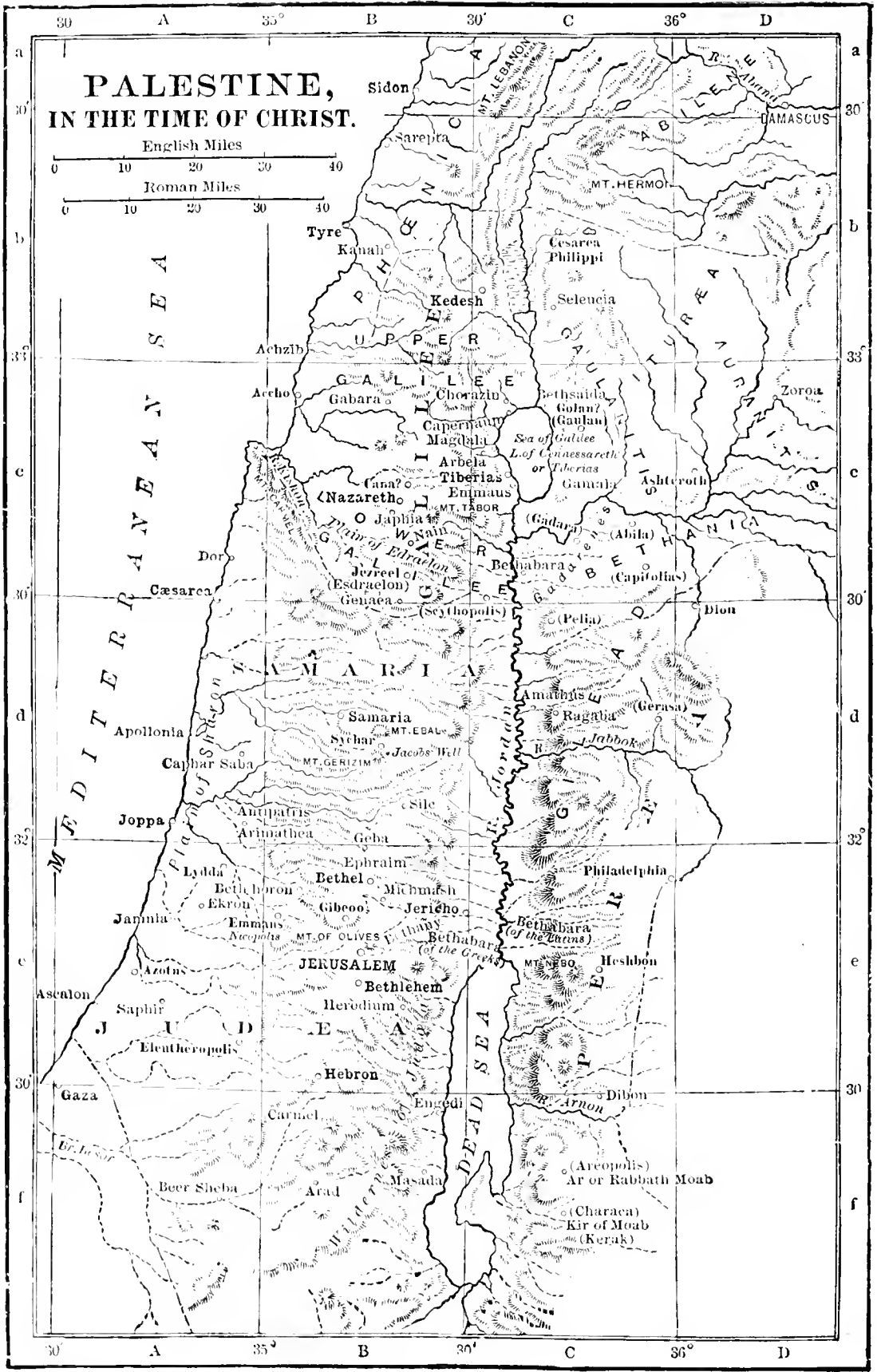
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MAP H

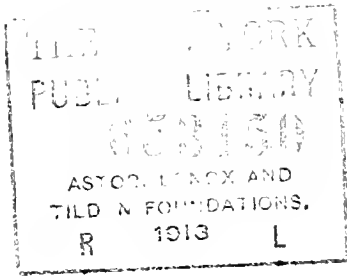
STUDIES
IN THE
LIFE OF CHRIST

A YEAR'S COURSE OF TWENTY-FIVE LESSONS, PROVID-
ING A DAILY SCHEME FOR PERSONAL STUDY
ADAPTED ALSO TO CLASS WORK

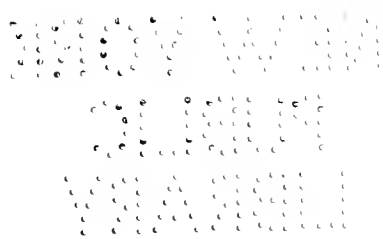
BY
THOMAS EDDY TAYLOR,
S. EARL TAYLOR, CHARLES HERBERT MORGAN

SIXTY-FIFTH THOUSAND
(REVISED EDITION)

PUBLISHED FOR
THE EPWORTH LEAGUE
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JENNINGS & GRAHAM



INTRODUCTION

IN preparing these Studies an attempt has been made to accomplish the following ends:

**The Aim
of These
Studies**

To outline each period in the life of Christ so that one may easily follow him from Birth to Ascension.

To furnish a text-book which in itself covers in simple narrative form the outline of the life of our Lord.

To make the Studies simple enough for those who are not accustomed to studious methods, and at the same time to furnish subjects for special investigation which will provide a basis for more advanced Bible study.

To embody in the Narrative extensive Scripture quotations, and at the same time promote the habit of a regular use of the Bible through a constructive arrangement of the Gospel material with passages for daily reading.

To encourage the student to prepare a Harmony, giving full directions and references, so that he may see the story develop in the four Gospels.

To insure accuracy by following the Scripture account closely, and by consulting the best authorities.

To provide for the memorizing of portions of Scripture and of the outline of the life of Christ.

The final aim is the mastery of the life of Christ and of the contents of the four Gospels. Nothing in the Studies beyond the direct work with the Gospel material is strictly required. All else is optional.

If the text-book seeks to establish a standard, this is the only requirement. Always, and first of all, read the assigned Gospel passage for the day, and seek to get out of it what God has therein for your own heart and mind. Even

in the few cases where a somewhat extended passage is assigned for continuous reading, read at least some part of it as your first work with the lesson for that day.

Bible Study
for Spiritual
Growth

A course of Bible study adapted to the needs of the young people and those wishing to cooperate with them must necessarily be very flexible in character; but all are equally concerned in the question of Bible study for personal spiritual growth. Realizing, then, that some will desire to enter upon a more extensive study than others, considerable work has been assigned which may, from its very nature, be increased or diminished according to the ability and desire of the student. The work of the fourth and fifth days can be extended almost indefinitely, and yet the beginner will find many things of interest which are well within his reach. The topics and questions of the fifth and sixth days will be especially helpful in class work, as the various members can bring in their independent findings and can verify in class the doubtful points.

Map-
drawing

It is suggested that in personal study and in class work homemade maps shall be used. It requires neither experience nor the ability of an artist to draw good maps and charts. The Outline Map of Palestine for Map-drawing and Distance (Map K, on page 12) is divided into squares of twenty miles on a side, the horizontal rows or columns of squares being designated by figures in the margin of the map from top to bottom, and the perpendicular columns by letters from left to right. The map is thus seen to cover an area of 200 miles north and south by 120 east and west. If one wishes to make a map of the whole or of a part of Palestine he has merely to note what squares on Map K cover the given area, and then to lay out on paper or cloth and mark lightly with pencil the same number of squares, but on a scale fitted to the size of the map to be drawn. The boundaries can then easily be traced through the squares and cities and other features



located as in the outline map, after which the slight pencil lines forming the squares can be erased. Sketch maps and suggestions for map-making are given in connection with the several Studies. Those wishing to combine the separate maps presented in the Studies can use the set of seven maps in the Appendix, as the sections for Christ's journeys have the same numbers in both cases.

Maps should be freely used in all class work. These can be drawn on the blackboard; but since they will be useful in review work, and for later reference, it is suggested that they be drawn on large sheets of paper. Use the reverse side of a Primary Leaf Cluster, or Lesson Roll of a past quarter, or five or ten sheets of manila or printers' paper, fastened together at the top by narrow strips of wood, and colored crayon, or a red and blue pencil, or use the simple water colors to be obtained everywhere, or ordinary black and red ink put on with a small brush. First, sketch lightly in pencil as described above the boundaries of countries or provinces and other features, and then go over the pencil lines with ink or water color, not usually covering the surface with color nor putting in names to any extent. If surfaces are to be colored, use light washes of water color and then strengthen boundary lines with water color or ink. For those wishing to make maps on muslin or other kinds of cloth, there are prepared cakes of color which can be moistened with water and applied with brush without running in the cloth.

Class Maps

In addition to the important work of indicating the journeys of Christ, the class artist in many cases can place on the blackboard or on paper enlargement of the main features of Map I, facing page 14, giving the physical features of Palestine. The area of depression below sea level and those of elevation above sea level can be simply outlined and the class be led to know the features of the Maritime Plain, the Shephelah, the Central Range, the Jordan Valley, and the Eastern Range, and the many

other physical phases of the land so closely connected with the life of our Lord.

**Making a
Harmony of
the Gospels**

Making a Harmony of the Gospels,¹ when fairly tried, is one of the most interesting features of the study of the life of Christ. First, secure a notebook having good quality of paper, and bound as well as you can afford. A ten-cent book will do, but since you will value it highly when your work is finished, procure a substantial book if possible. Second, purchase two inexpensive copies of the American Revised Version of the New Testament (minion, 32mo, cloth, red edges, No. 148A, at 10 cents each, pre-paid). As its columns of print are less than an inch and a half wide, the page of an ordinary school notebook will permit of four columns being placed side by side, and a pocket notebook, 3½ inches wide, can be used if desired. In this case put two columns of the Testament print on each of the two opposite pages, and treat these as one page by writing the titles of Parts and Studies across both pages. The left-hand page will hold the columns giving the Gospel material from Matthew and Mark, and the right-hand page that from Luke and John. In entering many of the discourses, and even other portions which appear in only one Gospel, that particular section can be arranged across the whole page with proper heading, or marking, to show to which Gospel it belongs.

Directions

The OUTLINE on pages 18-20 will give the framework of the Harmony; and as you proceed through the Studies each section of the OUTLINE is to be transcribed into the blank book containing your Harmony. Each Part and Study, both properly numbered, and the Gospel references just as they stand in the OUTLINE, should first be put on the page, forming the headings for the main divisions of your Harmony and Life of Christ.

¹ By the term "a Harmony of the Gospels" is not meant that the Bible student is to attempt to harmonize or to bring into agreement the Four Gospels. "It is simply an arrangement by which the corresponding parts of different documents may be brought together before the eye and compared"; in other words, placing the similar portions of the Gospels in parallel columns.

Then cut out from the Testaments and place next to the above headings the exact sections of the Gospels covered by the references, each in its proper column, carefully saving all detached verses or parts of verses for later use. When there is more than one section from the same Gospel under one Study, paste the several sections in your Harmony in their proper order, one below another; and never fail to write above every section you paste into the Harmony the designation of the Gospel, chapter or chapters, and verses which follow. Do not get the impression, because of these careful directions, that this work will prove difficult. It only requires 106 separate sections to be cut from the Testaments and pasted in the blank books to make the complete Harmony, which will then include every verse in the Four Gospels, with no verse repeated.

After each section of the Harmony proper is made, leave ample space for notes, answers to questions, illustrations, maps or other items, before entering the number and title of the next Part or Study.

For many years the students of the colleges in all parts of the world have been pursuing courses of Bible Study. They have tried all hours in the day, but it is the consensus of opinion that the best hour in the day is the morning hour, before breakfast, when the soul can spend the first minutes of the day alone with God in personal devotional Bible study and prayer.

Mr. John R. Mott, after eleven years of experience with students in all parts of the world, wrote the following: "Without dwelling at all upon the general helpful results which come from the devotional study of the Bible and from communion with God, it should be emphasized that at the very beginning of the day the soul is in its most receptive state. The mind has been refreshed by the rest of the night. It is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning are most favor-

**Time for
Personal
Study**

**Advantages
of Morning
Bible Study**

able. The first hour is preëminently the still hour. The noises of yesterday have receded, and the din of the world of today has not yet broken in upon us. It is easier to say, 'My soul, be thou silent unto God.' It is easier to heed the command, 'Be still, and know that I am God.' Furthermore, by having secret prayer and Bible study for spiritual growth the very first thing, we may make certain of them. By assigning these important exercises to a later hour in the day we multiply the chances of their being abridged, interrupted, or crowded out entirely."

**Bible Study
Class Work**

Nothing can take the place of private Bible study for personal spiritual growth, when the soul alone meets God face to face, nor can anything take the place of united study at stated periods, when each member of a class adds his contribution to the lesson of the week, and when the enthusiasm of united effort quickens the heart of the student.

**Organi-
zation**

It is suggested, therefore, that whenever possible a Bible study class be organized. The organization may be very simple and the class need not be large. Some one (not necessarily the pastor) should be chosen leader. The leader need not be an authority on Bible study, but must be one who is willing to lead in hard work. Special helps to leaders of Bible study classes, and valuable suggestions, may be had free of charge by addressing the Bureau of Bible Study, 57 Washington Street, Chicago, Illinois.

**Books of
Reference**

It has been the purpose of the authors to provide Studies in the Life of Christ which shall be complete in themselves, requiring little or no outside help. In fact, the only book strictly needed for the course, beyond the text-book, is a copy of the New Testament or Bible, preferably the American Revised Version. This can be obtained, New Testament, from 10 cents upward, prepaid, as previously described; entire Bible, minion, 24mo, without references, prepaid, 35 cents; 8vo, with references (No. 250),

prepaid, \$1; not prepaid, 75 cents; Teacher's Bible, bourgeois, 8vo, Egyptian seal, divinity circuit, red-under-gold edges (No. 2172), prepaid, \$2.20, and in other bindings at higher prices. This last has Bible dictionary, concordance, illustrations, and maps, and is especially recommended to leaders of classes. One or more good reference books will greatly assist both leaders and students.

[Except the Hastings Bible Dictionary and the Bible Encyclopædia (which can be obtained only from the publishers), all books referred to in this volume, including the New Testaments and Bible above mentioned, can be had of Jennings & Graham: Cincinnati, Chicago, Kansas City, San Francisco; or, Eaton & Mains: New York, Boston, Pittsburg, Detroit.]

Among these are the following, which compose the list of books throughout the Studies, for standard and general reference; and which will be referred to by the name or abbreviation that is placed first:

General
References

Edersheim. The Life and Times of Jesus the Messiah. This great work, in many respects the most successful presentation of Christ's life and teaching in popular form ever written, is full in its treatment of the setting of the life, as well as of the life itself, and is rich in varied learning, especially as respects Jewish manners, customs, and habits of thought. It abounds in noble word-pictures and graphic narrative, which yet are not overdrawn nor overwrought; and while it now represents somewhat older positions, it can be commended without reserve for its reverent handling of all questions. Two volumes. Price, \$2.

Smith. The Days of His Flesh. A book which has been called "the new Farrar," but which deserves better to be called "the new Edersheim," for it has much the same inner abundance of learning, and flows on through its more than five hundred pages, after the Introduction, keeping even more closely to the Gospel narratives. These it unfolds and makes clear with great simplicity and beauty of style. At a few points it takes positions which

may be questioned, but in general its discernment and spirit of faith are very assuring. Price, \$2.50, net.

Barton. Jesus of Nazareth. A work, of 558 pages, from the viewpoint of a studious pastor, who with camera has recently gone over the scenes of our Lord's ministry. It contains about 100 modern pictures of Palestine and 250 half-tone reproductions of pictures of Christ, thus presenting the pictorial side of the land and the life. Price, \$2.80.

Andrews. The Life of Our Lord. The most important contribution among those of English and American scholars to the difficult problem of determining the chronological sequence of the events of the Life of Christ, and also to the harmonization of the varying accounts of the Four Gospels. The book is largely taken up with these discussions. Price, \$2.50.

Blaikie. A Manual of Bible History. Covering, as it does, besides the Gospel History, the era of the Old Testament and the Apostolic Age, it forms a valuable link of connection between the three text-books of this series. Price, \$1.50.

Stalker. The Life of Jesus Christ. This survey is among the briefest, and in style luminous and classical. It seeks to give a general and yet well-ordered and suggestive view of the life of Christ. Price, 60 cents.

Dawson. The Life of Christ. It is fitting that this book should be placed between the more distinctive Lives, which have preceded, and the brief summary of Christ's teaching, which follows; for it is philosophical in tone, and gives the results of meditation by a mind of marked literary and imaginative power, so that, though following the general order of events, the arrangement of matter is more topical than chronological. Price, \$1.50, net.

Ross. The Teaching of Jesus. A chief virtue of this book is its simple and lucid method and style, which permits the traversing of all the important themes of Christ's

teaching without burden of reference to many authorities. Price, 60 cents.

Sanday, Hast. Bib. Dict. The masterly article on "Jesus Christ" in the second volume of Hastings' Bible Dictionary, which is also reprinted in a volume of 241 pages, entitled Outline of the Life of Christ. Price of reprint, \$1.50.

The following constitute a further or secondary list to which somewhat frequent reference is made, although others are also named in footnotes and elsewhere:

Secondary
References

Geikie. The Life and Words of Christ. Price, \$1.

Ramsay. Was Christ Born at Bethlehem? Price, \$1.75.

Bruce. The Training of the Twelve. Price, \$2.50.

Moffatt. The Historical New Testament. Price, \$4.50, net.

Farrer. The Messages of the Books. Price, \$3.50.

McClymont. The New Testament and its Writers. Price, 40 cents, net.

Stevens. The Theology of the New Testament. Price, \$2.50, net.

N. C. B. The New-Century Bible. General Editor, W. F. Adney. The four volumes on the four Gospels. Price per volume, 75 cents.

Godet. Commentary on the Gospel of John. Two volumes. Price, \$6.

Hist. Geog. H. L. The Historical Geography of the Holy Land. George Adam Smith. A most inspiring book; by far the best in its class. Price, \$4.50.

Stewart. The Land of Israel. Price, \$1.50.

Calkin. Historical Geography of Bible Lands. Price, \$1, net.

MacCoun. The Holy Land in Geography and History. Two volumes. Price, \$2.

Hurlbut. Bible Atlas: A Manual of Biblical Geography and History. Price, \$1.50, net.

Sanday (Sites). Sacred Sites of the Gospels. Price, \$1.50, net.

Bib. Dict. Any good Bible dictionary. That by J. D. Davis is useful and of moderate cost, and presents the conservative position on every question. Price, \$2, net.

Hast. Bib. Dict. Dictionary of the Bible, edited by James Hastings. In general it embodies a high standard of reverent scholarship, and represents a moderate, mediating position. Four regular volumes and extra volume. Charles Scribner's Sons. Sold only by subscription.

Bib. Ency. The Bible Encyclopædia and Scriptural Dictionary, edited by Bishop Samuel Fallows. Three volumes. The Howard-Severance Company. Sold only by subscription.

A. V., Authorized Version; R. V., Revised Version; Am. V., American Revised Version. (The last is used regularly for Scripture quotations in the text-book.)

**Bible Study
Reference
Libraries**

A Bible Study Reference Library will be found invaluable to individuals and classes pursuing this or similar courses of study. Carefully selected reference library lists, made up from the above list of books, with price for each set, will be sent on application to the Bureau of Bible Study, 57 Washington Street, Chicago, Illinois.

**Writing
a Life of
Christ**

Comparatively few students will care to attempt the writing of a Life of Christ, but to those who are willing to take the time the following suggestions are made:

In writing a Life of Christ the student should select a definite audience and propose to himself a definite aim. In a large class, all of whom undertook this part of the work, the following were some of the dedications: "To a young college student who honors Christ but does not know him"; "To a skeptical friend"; "To an indifferent friend"; "To an uneducated man"; "To a little child"; "To my twelve-year-old brother."

The persistent holding before the mind of the person an object for which you are writing is exceedingly impor-

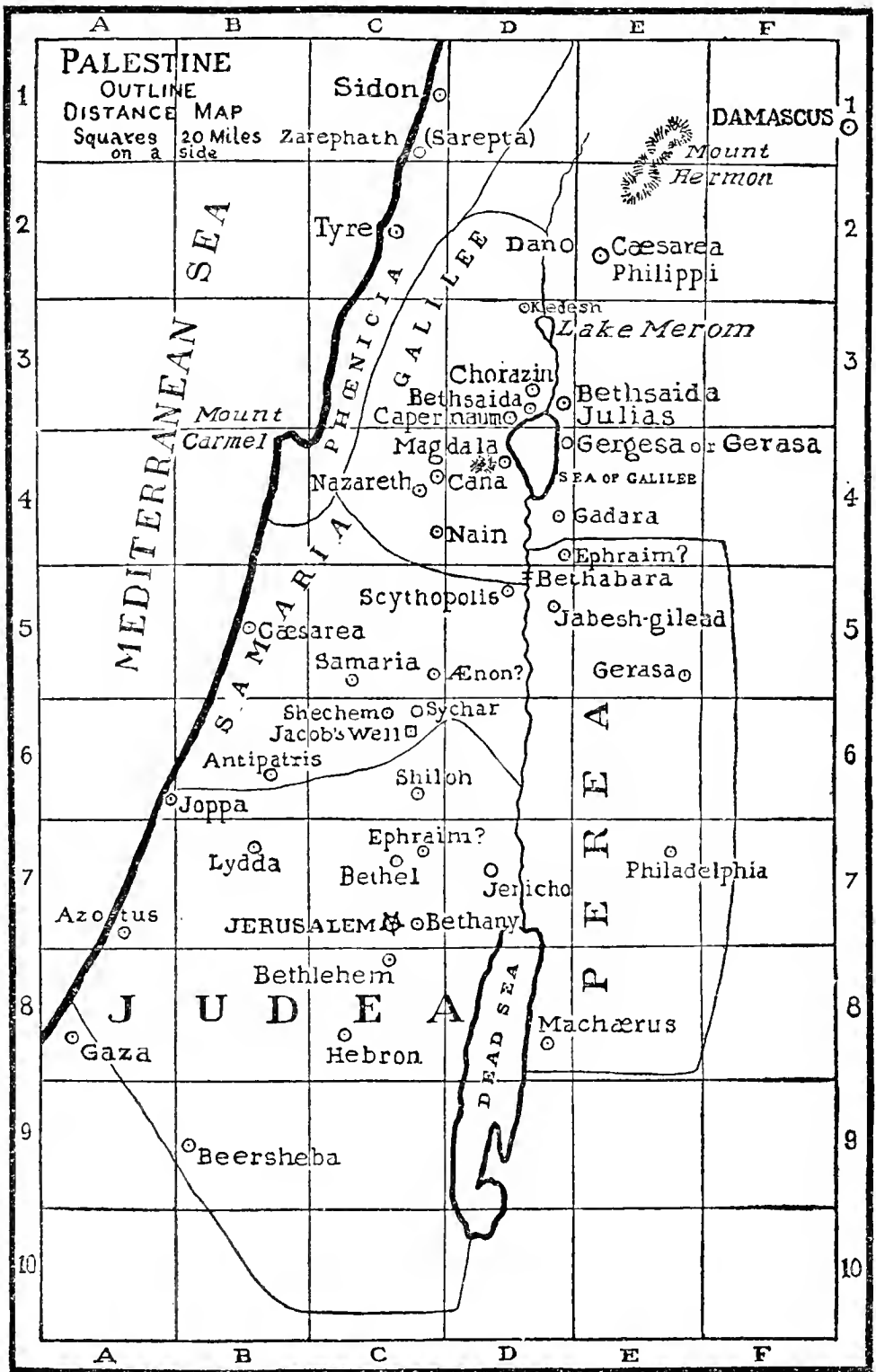
tant. It will give a unifying principle to your work and help you in deciding the difficult question as to what you are to omit and what to elaborate.

Write a chapter at the end of each week, using the material covered in the week's Study. It will not be necessary for you to embody it all. Keep the person for whom you are writing in mind. You are but following the example of the evangelists if you omit whole sections which do not seem to serve your immediate purpose.

Master the material and then sit down and write your chapter as though you were writing a weekly letter to your friend. You will soon be surprised at the good work you are able to do. It is important to find opportunity for this work when you can have a somewhat extended sitting, as it will probably take time to get into the writing mood. Much depends on the capacity to "hold on."

In addition to helpful hints which have come from lead-
ers and members of many Bible study classes, the authors
of the text-book, in its revised form, are under renewed
obligations to Professor D. A. Hayes, D.D., of the Gar-
rett Biblical Institute, for careful reading of the book in
manuscript and important suggestions, and to Professor
R. H. Walker, D.D., of Ohio Wesleyan University, for
the Postludes at the end of the Narrative in each Study.

Obligations



MAP K. PALESTINE OUTLINE FOR MAP-DRAWING AND DISTANCE

LIST OF MAPS

a. COLORED MAP

MAP H. PALESTINE IN THE TIME OF CHRIST.....*Frontispiece*

b. OUTLINE MAPS

	PAGE
MAP K. PALESTINE OUTLINE FOR MAP-DRAWING AND DIS- TANCE.....	12
MAP L. PHYSICAL SKETCH MAP—Central Bible Lands....	14

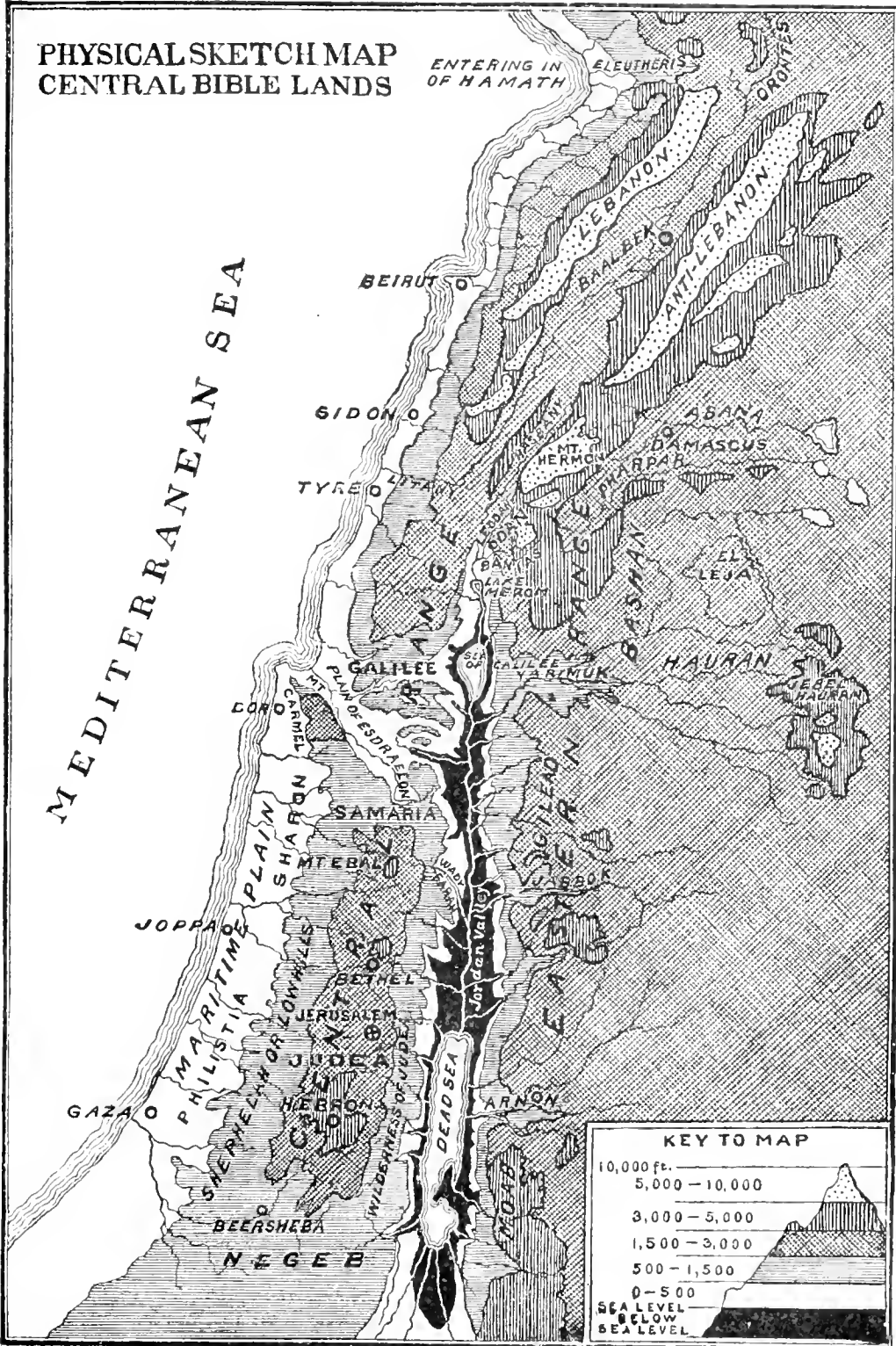
c. SKETCH MAPS MARKING JOURNEYS

MAP 1. PALESTINE—Mary and Joseph.....	26
MAP 2. PALESTINE AND EGYPT—Christ's Childhood and YOUTH.....	33
MAP 3. NAZARETH AND BETHABARA TO JERUSALEM—Bap- tism to First Passover.....	41
MAP 4. JERUSALEM AND JUDEA—Christ's Disciples Bap- tizing.....	49
MAP 5. JUDEA TO CAPERNAUM—Work in Samaria and Galilee.....	55
MAP 6. EASTERN GALILEE—Preaching Tour.....	61
MAP 7. CAPERNAUM AND JERUSALEM—Bethesda, Second Passover.....	67
MAP 8. CAPERNAUM AND MOUNT OF BEATITUDES—Sermon on the Mount.....	74
MAP 9. CAPERNAUM AND NAIN—Widow's Son Raised....	81
MAP 10. CAPERNAUM AND GERGESA—Demoniacs Cured....	89
MAP 11. CAPERNAUM AND NAZARETH—Second Rejection..	96
MAP 12. CAPERNAUM AND BETHSAIDA JULIAS—Five Thou- sand Fed.....	103
MAP 13. NORTHERN GALILEE AND DECAPOLIS—Four Thou- sand Fed.....	112
MAP 14. SEA OF GALILEE AND MOUNT HERMON—The Trans- figuration.....	119
MAP 15. CAPERNAUM AND JERUSALEM—Feast of Taber- nacles.....	126
MAP 16. TO JERUSALEM THROUGH PEREA—Feast of Dedi- cation.....	134

	PAGE
MAP 17. PEREA, BETHANY, EPHRAIM—Raising of Lazarus.	142
MAP 18. EPHRAIM TO BETHANY—Final Journey Toward Jerusalem.....	150
MAP 19. BETHANY AND JERUSALEM—Triumphal Entry...	159
MAP 20. BETHANY AND JERUSALEM—Second Cleansing of Temple.....	166
MAP 21. BETHANY AND JERUSALEM—Tuesday, Christ's Day of Conflict—Wednesday, Judas' Day to Meet the Priests.....	175
MAP 22. BETHANY, JERUSALEM, AND GETHSEMANE—LAST Supper and Agony in the Garden.....	184
MAP 23. GETHSEMANE, JERUSALEM, AND CALVARY—Be- trayal, Trials, Crucifixion, Burial.....	192
MAP 24. JERUSALEM AND THE TOMB—The Women and Peter and John.....	200
MAP 25. PALESTINE—Ten Resurrection Appearances.....	207
MAP A. PALESTINE AND EGYPT—From Birth to Public Appearance in Jerusalem.....	212
MAP B. PALESTINE—Early Judean and Galilean Work...	214
MAP C. GALILEE—Main Period of Public Work.....	216
MAP D. NORTHERN GALILEE AND JERUSALEM—Training Work Begun.....	218
MAP E. PEREA AND OTHER PROVINCES—Training Work Continued.....	220
MAP F. BETHANY AND JERUSALEM—Passion Week.....	222
MAP G. PALESTINE—Ten Resurrection Appearances.....	225

**PHYSICAL SKETCH MAP
CENTRAL BIBLE LANDS**

ENTERING IN
OF HAMATH



MAP I.

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CHRONOLOGY

OF

THE LIFE OF CHRIST

[This table of principal events in the Life of Christ is largely based on the "Chronological Index"¹ of Andrews, whose dates are followed in the text-book, as offering the most clear and practical arrangement.]

PART I

PREPARATION

	Month or Season	Year B. C.
Annunciation to Zacharias.....	October,	6
Annunciation to Mary.....	March-April,	5
Birth of John the Baptist.....	June,	5
Birth of Christ.....	December 25,	5
Circumcision of Christ.....	January,	4
Presentation of Christ.....	February,	4
Flight into Egypt.....	February,	4
Return to Nazareth.....	May,	4
A. D.		
Attendance at Passover at age of twelve.....	April 8-14,	8
Opening of ministry of John the Baptist.....	Summer,	26
Baptism of Christ.....	January 6,	27
Temptation of Christ.....	January-February,	27
Christ wins his first disciples.....	February,	27

PART II

PUBLIC WORK

First Passover of Christ's ministry, at which he cleanses the temple.....	April 11-17,	27
Baptism by Christ's disciples in Judea.....	Summer,	27

¹ Andrews, xxi-xxvii.

	Month or Season	Year A. D.
Arrest and imprisonment of John the Baptist....	Winter,	27
Christ departs into Galilee.....	December,	27
Second Passover of Christ's ministry at which he heals infirm man at pool of Bethesda....	March 30-April 5,	28
Return to Galilee for main period of Galilean ministry	April,	28
First rejection at Nazareth.....	April,	28
Call of Peter and Andrew, James and John...	April-May,	28
Call of Matthew.....	Early Summer,	28
Twelve apostles chosen and Sermon on the Mount	Summer,	28
John the Baptist sends his disciples to Jesus....	Summer,	28
Anointing by sinful woman.....	Autumn,	28
Beginning of teaching in parables.....	Autumn,	28
Second rejection at Nazareth.....	Winter,	29
Sending forth of the Twelve.....	Winter,	29
Death of John the Baptist	March-April,	29
Return of the Twelve.....	April,	29
Feeding of the Five Thousand.....	April,	29
Sifting or crisis discourse in synagogue at Caper- naum	April,	29
Third Passover of Christ's ministry.....	April 17-23,	29

PART III

TRAINING WORK

Withdrawal into northern Galilee.....	April-May,	29
Healing of daughter of Syrophenician woman..	Summer,	29
Feeding of Four Thousand.....	Summer,	29
At the feast of Tabernacles.....	October 11-18,	29
Peter's great confession of faith.....	Autumn,	29
The transfiguration.....	Autumn,	29
Tribute money miraculously provided.....	Autumn,	29
Final departure from Galilee.....	November-December,	29
Christ rejected in Samaria.....	November-December,	29
The Seventy sent forth.....	November-December,	29
Christ follows in Perea ministry..	November-December,	29
Return of the Seventy.....	November-December,	29
Parable of the Good Samaritan....	November-December,	29
Christ visits Mary and Martha.....	November-December,	29
At the feast of Dedication.....	December 20-27,	29

	Month or Season	Year A. D.
Healing of man born blind.....	December 20-27,	29
Discourse on the Good Shepherd.....	December 20-27,	29
Christ retires beyond Jordan.....	January,	30
Parable of the Prodigal Son.....	January,	30
Raising of Lazarus.....	January-February,	30
Council of Jews to put Christ to death, January-February,		30
Retirement at Ephraim.....	February-March,	30
Further ministry in Perea.....	March,	30
Christ receives and blesses little children.....	March,	30
Final journey toward Jerusalem, Zacchæus receives Christ.....	March,	30
Christ arrives at Bethany.....	Friday, March 31,	30
Anointing by Mary.....	Saturday, April 1,	30

PART IV

PASSION WEEK TO ASCENSION

Triumphal entry into Jerusalem.....	Sunday, April 2,	30
Second cleansing of the temple.....	Monday, April 3,	30
A day of conflict and controversy.....	Tuesday, April 4,	30
Parable of Ten Virgins, discourse on Last Judgment	Tuesday, April 4,	30
A day of retirement at Bethany.....	Wednesday, April 5,	30
Plotting of rulers, bargain of Judas..	Wednesday, April 5,	30
Preparation for and observance of fourth Passover of Christ's ministry.....	Thursday, April 6,	30
Christ washes the disciples' feet.....	Thursday, April 6,	30
Farewell discourse with disciples.....	Thursday, April 6,	30
Agony of Christ in Gethsemane.....	Thursday, April 6,	30
Betrayal by Judas and arrest.....	Friday, April 7,	30
The several trials of Christ.....	Friday, April 7,	30
Condemnation, crucifixion, and death....	Friday, April 7,	30
The burial.....	Friday, April 7,	30
The day in the tomb.....	Saturday, April 8,	30
The resurrection of Christ.....	Sunday, April 9,	30
First five resurrection appearances.....	Sunday, April 9,	30
Sixth appearance, with Thomas present..	Sunday, April 16,	30
Seventh to ninth appearances.....	April-May,	30
Tenth appearance.....	Thursday, May 18,	30
The ascension of Christ.....	Thursday, May 18,	30

OUTLINE OF PARTS,¹ STUDY TITLES, AND HARMONY REFERENCES

PART I. PREPARATION

From the Birth of Christ until His Public Appearance in Jerusalem. Thirty Years and Three Months, from December, B. C. 5, to April, A. D. 27.

STUDY	PAGE
1. INTRODUCTIONS — GENEALOGIES — JOSEPH AND MARY.....	21
Matt. i; Luke i. 1—ii. 5; iii. 23-38; John i. 1-18.	
2. FROM BIRTH TO BAPTISM.....	28
Matt. ii; Luke ii. 6-52.	
3. FROM BAPTISM TO PUBLIC APPEARANCE IN JERUSALEM.....	36
Matt. iii. 1—iv. 11; Mark i. 1-13; Luke iii. 1-22; iv. 1-13; John i. 19—ii. 13.	

PART II. PUBLIC WORK

From Christ's Public Appearance in Jerusalem until his Withdrawal into Northern Galilee. Two Years, from April, A. D. 27, to April, A. D. 29.

4. EARLY MINISTRY IN JERUSALEM AND JUDEA....	45
John ii. 14—iv. 3.	
5. THROUGH SAMARIA AND GALILEE—DISCOURSES AT SYCHAR AND NAZARETH.....	51
Matt. iv. 12-17; Mark i. 14, 15; Luke iv. 14-31; John iv. 4-54.	
6. FIRST FIVE APOSTLES CALLED—GALILEAN CIRCUIT—MANY CURES.....	57
Matt. iv. 18-22; viii. 14-17, 2-4; ix. 2-17; Mark i. 16—ii. 22; Luke v. 1-16; iv. 32-44; v. 17-39.	
7. WORKS OF MERCY AND NECESSITY ON THE SABBATH.....	64
Matt. xii. 1-14; Mark ii. 23—iii. 6; Luke vi. 1-11; John v.	

¹ If an eightfold division of the Life of Christ is preferred, the headings for that number of Parts are given in the COMBINED MAP AND LESSON OUTLINE, in the Appendix, the titles of such Parts being the words in italic enclosed in marks of parenthesis.

STUDY	PAGE
8. TWELVE APOSTLES CHOSEN—SERMON ON THE MOUNT.....	71
Matt. iv. 23-25; xii. 15-21; v. 1—viii. 1; Mark iii. 7-19; Luke vi. 12-49.	
9. MINISTRY AT CAPERNAUM AND VISIT TO NAIN..	77
Matt. viii. 5-13; xi. 2-19; xii. 22-50; Mark iii. 20-35; Luke vii. 1—viii. 3; xi. 14-36.	
10. PARABLES AT CAPERNAUM AND VISIT TO GERGESA	84
Matt. xiii. 1-53; viii. 18, 23-34; Mark iv. 1—v. 20; Luke viii. 4-39.	
11. CURES AT CAPERNAUM—VISIT TO SOUTHWESTERN GALILEE—DEATH OF JOHN THE BAPTIST.....	92
Matt. ix. 1, 18-34; xiii. 54-58; ix. 35—xi. 1; xiv. 1-12; Mark v. 21—vi. 29; Luke viii. 40—ix. 9.	
12. FEEDING OF THE FIVE THOUSAND—WALKING ON THE WATER—DISCOURSES ON BREAD AND EATING.....	99
Matt. xiv. 13—xv. 20; Mark vi. 30—vii. 23; Luke ix. 10-17; John vi. 1-71.	

PART III. TRAINING WORK

From the Withdrawal into Northern Galilee until the Final Arrival at Jerusalem. One Year, from April, A. D. 29, to April, A. D. 30.

13. WITHDRAWAL INTO NORTHERN GALILEE AND RETURN TO DECAPOLIS—FEEDING OF THE FOUR THOUSAND.....	107
Matt. xv. 21-38; Mark vii. 24—viii. 9.	
14. PETER'S CONFESSION—CHRIST TRANSFIGURED AND CURING THE DEMONIAK BOY.....	115
Matt. xv. 39—xvii. 23; Mark viii. 10—ix. 32; Luke ix. 18-45.	
16. TEMPLE TAX PAID—FEAST OF TABERNACLES—DISCOURSES AT CAPERNAUM AND JERUSALEM...	122
Matt. xvii. 24—xviii. 35; Mark ix. 33-50; Luke ix. 46-50; John vii, viii.	

STUDY	PAGE
16. FROM FINAL DEPARTURE FROM GALILEE TO ATTENDANCE AT FEAST OF DEDICATION.....	129
Matt. xix. 1, 2; viii. 19-22; xi. 20-30; Mark x. 1; Luke ix. 51—x. 42; John ix, x.	
17. MAIN PEREAN MINISTRY AND RAISING OF LAZARUS AT BETHANY.....	137
Luke xi. 1-13; xi. 37—xvii. 10; John xi. 1-54.	
18. TEACHINGS, PARABLES, AND MIRACLES IN FINAL JOURNEY TO JERUSALEM—ANOINTING AT BETHANY.....	146
Matt. xix. 3—xx. 34; xxvi. 5-13; Mark x. 2-52; xiv. 3-9; Luke xvii. 11—xix. 28; John xi. 55—xii. 11.	

PART IV. PASSION WEEK TO ASCENSION

*From the Final Arrival at Jerusalem until the Ascension.
Forty-seven Days, from Sunday, April 2, to Thursday,
May 18, A. D. 30.*

19. SUNDAY—A DAY OF TRIUMPH.....	155
Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19.	
20. MONDAY—A DAY OF AUTHORITY.....	162
Matt. xxi. 12-19; Mark xi. 12-19; Luke xix. 45-48.	
21. TUESDAY AND WEDNESDAY—DAYS OF CONFLICT AND RETIREMENT.....	169
Matt. xxi. 20—xxvi. 5, 14-16; Mark xi. 20—xiv. 2, 10, 11; Luke xx. 1—xxii. 6; John xii. 20-50.	
22. THURSDAY—THE LAST DAY WITH THE DISCIPLES	179
Matt. xxvi. 17-46; Mark xiv. 12-42; Luke xxii. 7-46; John xiii. 1—xviii. 1.	
23. FRIDAY AND SATURDAY—THE DAY OF SUFFERING AND THE DAY IN THE TOMB.....	187
Matt. xxvi. 47—xxvii. 66; Mark xiv. 43—xv. 47; Luke xxii. 47—xxiii. 56; John xviii. 2— xix. 42.	
24. SUNDAY MORNING—THE RESURRECTION.....	196
Matt. xxviii. 1-8; Mark xvi. 1-8; Luke xxiv. 1-12; John xx. 1-10.	
25. APPEARANCES—FINAL COMMISSION—ASCENSION	203
Matt. xxviii. 9-20; Mark xvi. 9-20; Luke xxiv. 13-53; John xx. 11—xxi. 25; Acts i. 1-9; 1 Cor. xv. 5-8.	

PART I

PREPARATION

FIRST WEEK

INTRODUCTIONS—GENEALOGIES—JOSEPH AND MARY

STUDY I.—FIRST DAY. Memory Verse, John i. 14.

Read John i. 1-18.

NARRATIVE.

The study of the Life of Christ should lead to fresh acquaintance with the four Gospels, since it is in these alone that the portrait of Christ and the record of his words and deeds are to be found as they were originally given by the inspired writers.¹

**The Inspired
Source**

The first three Gospels to a large extent resemble one another, frequently recording the same occurrences in almost identical words. Because they largely follow a common order, and give what may be called the same view or synopsis of our Lord's work, they are known as the Synoptic Gospels. Of these Mark is thought to be the earliest, and to embody the substance of Peter's narrative of Christ's life in his sermons, as heard and remembered by John Mark. The two other synoptic writers seem to derive from the Gospel of Mark the main outline of events and then to add features which make their own messages distinct. Matthew preserves in unusual clearness and extent the sayings or discourses of Christ, and notes his fulfillment of Old Testament prophecy; while

**Gospels
Character-
ized**

¹ For a more extended but compact statement concerning the Gospels, see McClymont, 5-15.

Luke portrays with peculiar charm the wide sympathies of the Son of man relating him to the whole race. Somewhat apart from the Synoptics in subject-matter, and more definite in avowal of purpose, is the Fourth Gospel, composed by the apostle John well on toward the close of the first century, and written, to use its own words, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John xx. 31).

**John's
Prologue**

What is termed the Prologue of this Gospel, consisting of John i. 1-18, may be viewed as an Introduction, but it is more than an ordinary introduction. Farrar says that it "contains the essence of all that the Evangelist intends to set forth."¹ At the very opening Christ is called "the Word" and is declared to be one with God. It is also stated that "all things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men." Finally, the Prologue reaches its great conclusion: "The Word became flesh, and dwelt among us, and we beheld his glory." This appears to be the central truth which it was given to John to make known in his Gospel.

**Luke's In-
trodutory
Chapter**

The first chapter of Luke may be regarded as introductory to that Gospel. The opening four verses are a preface, in which the author explains how he was led to undertake a fresh tracing of Christ's life. Then through the extended chapter the circumstances are unfolded of the birth of John the Baptist, beginning with the angel's message to Zacharias, and Mary is seen as the chosen one that is to be the mother of the Redeemer. Very deeply kindled with spiritual feeling are her words in the psalm or hymn known as the Magnificat, at the time of her visit to Elizabeth:

"My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath looked upon the low estate of his handmaid:

¹ Farrar, 99.

For behold, from henceforth all generations shall call me
blessed.

For he that is mighty hath done to me great things ;
And holy is his name.

And his mercy is unto generations and generations
On them that fear him.

He hath showed strength with his arm ;
He hath scattered the proud in the imagination of their
heart.

He hath put down princes from their thrones,
And hath exalted them of low degree.

The hungry he hath filled with good things ;
And the rich he hath sent empty away.

He hath given help to Israel his servant,
That he might remember mercy

(As he spake unto our fathers)

Toward Abraham and his seed forever.”

Many have noted that while Luke records the experiences of Mary, Matthew brings out those of Joseph, and this noble-hearted man is described as divinely prepared by the angel's assurance to perform with highest honor his part in the events approaching the gospel era.

**Matthew's
Record of
Joseph**

Both of these evangelists have genealogies of Christ, but great difficulties even yet attach to these lists, and the opinion of scholars inclines to the verdict that both tables relate to Joseph.¹ Professor Adeney thinks the view which best explains the divergence between the two lists is that Luke gives the actual line of descent and Matthew the line of inheritance or heirship.² At the same time writers make emphatic the point that Christ was regarded by the Jewish people and the early Church as a descendant of David. Hence, his mother, Mary, must also have belonged to David's line.³

**The Two
Genealogies**

¹ But that Luke gives the genealogy of Mary is the conclusion of Andrews, 65, and of other writers, as Robinson, Adam Clarke, Lange, Godet, Riddle, Weiss.

² N. C. B. (Luke), 164, 165.

³ Andrews, 58-61; Edersheim, I, 148, 149.

Joseph and
Mary—
Rome's
Sway

Joseph and Mary were natives of the humble village of Nazareth among the hills of Lower Galilee. Their province, as well as the rest of Palestine, was under the rule of King Herod the Great. But over all nations and kingdoms around the Mediterranean extended the sway of Rome. Augustus Cæsar was on the throne, it was the golden age of the empire, and everywhere the conquered lands lay hushed in peace.

The Jour-
ney for En-
rollment

The emperor had issued a decree "that all the world should be enrolled," which means that a census was ordered, which should serve as a basis for future taxation.¹ Among the Jews this census was taken, not at the place where the people resided, but in the city or town of their original tribe. And so it came to pass that Joseph and Mary went up out of Nazareth "to the city of David, which is called Bethlehem." As it was the winter season, and the road through Samaria is a toilsome one, it is likely that the route, after leaving the hills of Galilee, was through the plain of Esdraelon, along the low and warm valley of the Jordan, up the hard ascent from Jericho to Jerusalem, and over the stretch of five or six miles to Bethlehem. Mary probably rode this distance of eighty or ninety miles on a donkey, then as now the beast of burden of the common people of Palestine, and Joseph walked by her side as her protector.² And so they came to Bethlehem.

**We have need of patience after we have studied the
Word of God, that we may inherit its treasures.**

STUDY I.—SECOND DAY. Memory Verses, Luke i. 1-4.

Note that Luke makes four points in his preface: (1) How he came to write the book; (2) How he collected his

¹ Edersheim, I, 182; Hast. Bib. Dict., II, 645, 646.

² Geikie, I, 109; Barton, 25.

materials; (3) How he proposes to carry out his project; (4) The end he has in view. The whole is carefully phrased, and the style and tone reveal the writer as a historian whose work can be relied on.

The title for the Harmony in notebook may be HARMONY OF THE GOSPELS AND LIFE OF CHRIST.

HARMONY.—PART I. Preparation. STUDY I.—Introductions—Genealogies—Joseph and Mary. Matt. i; Luke i. 1—ii. 5; iii. 23-38; John i. 1-18.

STUDY I.—THIRD DAY. Memory Verse, Luke i. 17.

Read Luke i. 5-25. The great truth to be remembered is that it is possible for God to disclose his will now to any one of his children as he did to Zacharias, and that when the conviction comes that a certain thing or course is according to God's order, there should be unquestioning acceptance or obedience without asking for further signs. On verse 20 Mr. Moody says: "That is why we have so many dumb Christians nowadays; they are waiting for tokens."

MAP AND LESSON OUTLINE.

Prologue of John's Gospel.

Preface of Luke's Gospel.

Remainder of Luke's introductory chapter.

The angel's message to Zacharias.

Annunciation to Mary.

a. *Mary's journey to visit Elizabeth.*

Mary's song of praise.

b. *Return of Mary to Nazareth.*

The angel's assurance to Joseph.

The two genealogies of Christ.

The Roman emperor's decree.

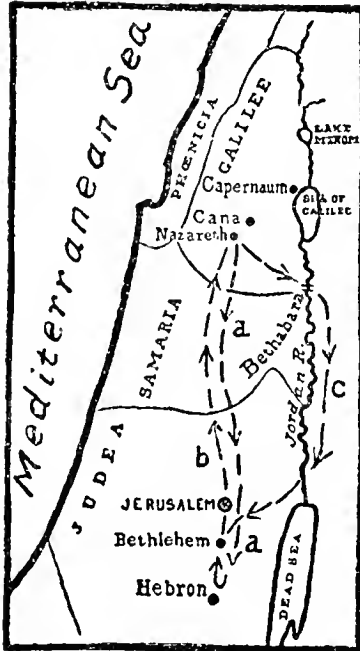
c. *Journey of Joseph and Mary to Bethlehem.*

The class artist can enlarge Map 1, and show the journey of Mary from Nazareth to the region of Hebron for

her visit to Elizabeth and return to Nazareth, and the later journey of Joseph and Mary from Nazareth to Bethlehem. See Map 1, sections *a*, *b*, *c*.

STUDY I.—FOURTH DAY. Memory Verse, Luke i. 32.

Read Luke i. 26-38. When this annunciation came to Mary its first effect might not be to bring joy, but a sense of wonder and almost of distress. Yet note, verse 38, how, in contrast with Zacharias, her faith and acquiescence in the divine choice for her are instant and complete.



MAP 1. PALESTINE
Mary and Joseph

GENERAL REFERENCES.

Edersheim, I, 133-159, 180-183; Smith, 1-3; Barton, 25-38; Andrews, 53-87; Blaikie, 412-416; Stalker, 11, 12; Dawson, 7-25; Ross, 27-43; Sunday, *Hast. Bib. Dict.*, II, 603-609, 643-647.

STUDY I.—FIFTH DAY. Memory Verse, Matt. i. 21.

Read Matt. i. 1; Luke iii. 38; Matt. i. 18-25. Notice that the genealogy in Matthew runs back to David and to Abraham; that in Luke, to Adam and to God.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The purpose of the incarnation or coming of the Son of God into human life. John i. 4, 5; Matt. i. 21; Luke i. 68; Mark ii. 17; John i. 14, 17; vi. 33; x. 10; Luke xix. 10; Matt. xx. 28.
2. Roman enrollment and taxation. Edersheim, I, 181-183, 515, 516; Smith, 2, 3, 11, 12; Andrews, 71-82; Ramsay, 95-196.
3. Manner of travel in the time of Christ. Barton, 25, 71-75.

4. The Eastern khan or inn. Smith, 3; Barton, 32, 33; Bib. Dict.
5. Bethlehem and the Church of the Nativity. Barton, 28-38; Andrews, 82-87; Blaikie, 416, 417.
6. The two genealogies of Christ. Edersheim, I, 148, 149; Andrews, 58-67.
7. Joseph. Andrews, 56; Smith, 19.

STUDY I.—SIXTH DAY. Memory Verses, Luke i. 74, 75.

Read Luke i. 57-80. Perhaps the chief point to be noted is the instant loosing of the tongue of Zacharias (verse 64), when by obedience and the touch of the Spirit his dumbness passed away.

QUESTIONS FOR WRITTEN ANSWERS.

1. Which are the Synoptic Gospels? See Narrative.
2. Of these which is thought to be the earliest? See Narrative.
3. What two Gospels have genealogies of Christ?
4. For what purpose was the Gospel of John written?
5. Of what place were Joseph and Mary probably natives?
6. Why did they go to Bethlehem?
7. By what route may they have journeyed thither? See Narrative.

STUDY I.—SEVENTH DAY. Memory Verse, Luke ii. 4.

Read Luke ii. 1-5. The questions which were raised as to Quirinius being governor of Syria at the time of the birth of Christ and to the enrollment here mentioned have practically been answered favorably to Saint Luke's accuracy.¹

PERSONAL THOUGHT.

“He was in the world, . . . and the world knew him not. He came unto his own, and they that were his own received him not.” (John i. 10, 11.)

Have I failed to recognize Christ; or, having recognized him, do I fail to acknowledge that he has a rightful claim to my whole life?

¹ Ramsay, 3-247; Sanday. *Hast. Bib. Dict.*, II, 645, 646; Smith, 11, 12.

PART I.--SECOND WEEK
FROM BIRTH TO BAPTISM

STUDY II.--FIRST DAY. Memory Verse, Isa. ix. 6.

Read Isa. vii. 14; ix. 1-7.

NARRATIVE.

**Arrival at
Bethlehem**

When Joseph and Mary reached Bethlehem they found the town filled with people, and all favorable quarters occupied. With no comfortable room available in the home of a friend or in an inn, they turned to the inn-yard or court, which was half kitchen, half stable, and there these weary travelers lodged.

Probably that very night, Mary "brought forth her firstborn son," and, because no conveniences were at hand, he was "wrapped in swaddling clothes," and laid in a manger.¹

**Birth Made
Known to
Shepherds**

The first announcement of Christ's birth was made to simple and devout shepherds, who were guarding, on the neighboring hillsides, flocks perhaps destined for sacrificial services. To them an angel appeared, saying: "There is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

¹Thomson describes the mangers as follows: "The mangers are built of small stones and mortar in the shape of a box, or rather of a kneading trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babies in. Indeed, our own children have slept there in our rude summer retreats in the mountains." (Quoted in Andrews, 86.)

If by supernatural means Messiah's birth was thus made known to humble peasants, we can believe that God might also disclose the coming advent to the Magi—devout men from the East, teachers of religion and science¹—and that they should already have started on their long journey to his cradle.

**Disclosure
to Magi**

On the eighth day the Babe was circumcised, and the name "Jesus" was given him according to angelic direction. From Bethlehem, when the days of the mother's purification were ended, Joseph and Mary went to Jerusalem, to present the child unto God in the temple, and offer two turtledoves, the appointed sacrifice of the poor (Lev. xii. 8).

**Circum-
cision and
Presenta-
tion**

After the presentation in the temple, it is supposed that Joseph and Mary returned, with the infant Jesus, to Bethlehem. Luke ii. 39 evidently omits the events intervening between the presentation and the final residence at Nazareth, which are now related.

**Return to
Bethlehem**

The wise men, arriving at Jerusalem, inquired of Herod, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him." Moved by apprehension and jealousy, the suspicious monarch hastily called together the chief priests and scribes, that he might inquire where this King was to be born. They replied, "In Bethlehem of Judea." Then he called the wise men, and inquired carefully as to their report concerning the star. Forthwith he sent them to Bethlehem, and charged them that when they should find the child they were to return and let him know, saying that he also wished to worship him.

**Magi
Arrive at
Jerusalem**

The wise men now continued on their way, "and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." Finding the Babe, they worshiped him, and presented him with gold and sweet spices. Then, "being warned of God

**They Find
and Wor-
ship Christ**

¹ Meyer on Matt. ii. 1; Bib. Dict., art. "Magi."

in a dream that they should not return to Herod, they departed into their own country another way."

**Flight into
Egypt**

At the same time God said to Joseph, "Arise and take the young child and his mother, and flee into Egypt." This entailed a journey of more than three hundred miles.

**Herod's
Cruel De-
cree and
Death**

When Herod became persuaded that the wise men would not return, and that his plans were frustrated, he decreed the death of every male child in Bethlehem under two years of age. This was not his first act of slaughter. Three of his own children suffered death at his hands, and had not God smitten him all would have been murdered. But only a few months after the Saviour's birth, Herod died, and Archelaus, the most tyrannical and self-willed of his sons, reigned in his stead.

**Return from
Egypt**

God now called Joseph and Mary out of Egypt. But where should they go, and in what place should they reside? They seem to have started back to Bethlehem, which they would probably have made their home; but as they journeyed they learned that Archelaus was not less to be dreaded than his father, and, being warned of God in a dream, they turned aside and went to Nazareth.

**Childhood
of Jesus**

Concerning the childhood of Jesus, little is known. Luke says, "The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him."

**Goes to
Jerusalem
at Age of
Twelve**

One important event is mentioned, his visit to Jerusalem at the age of twelve, or, more accurately, in his thirteenth year. This was a most important event in a Jewish boy's life. He was no longer to be regarded as a boy, but as a man. He must now begin to learn a trade. He could now for the first time have a part in the temple service, and was responsible for his attendance at the Feasts. After the festivities of Jesus' first Passover had been concluded, the families collected in companies for the homeward journey. The men usually walked together,

as did also the women, often in great numbers. Going northward toward Galilee with their company, Joseph and Mary had traveled a day's journey, when they found that their son Jesus was missing. Retracing their steps, they found the lad in the temple with the doctors or teachers, "both hearing them, and asking them questions"; and when his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing," he replied, "Knew ye not that I must be in my Father's house?"

Jesus returned to Nazareth, obedient and loyal to the home life, and "advanced in wisdom and stature, and in favor with God and men." Writers and Palestinian travelers remark on the fitness of Nazareth, with its location and outlooks, to be the home of Jesus during these eighteen silent years. "The town is closed in by the encircling ramparts of hills; but climb the overhanging brow, and, behold, what a panorama opens to the view! Northward, the ridge of Lebanon and the snow-capped peak of Hermon; eastward, the Jordan valley and the mountains of Gilead; southward, the Plain of Esdraelon, Israel's historic battlefield; westward, Mount Carmel and the sheen of the Mediterranean. Round the foot of the hill wound the Great West Road, 'The Way of the Sea,' the route of the caravans betwixt Damascus and the Mediterranean seaports; while southward ran the road to Egypt, thronging with merchants, and the road to Jerusalem, along which, as the festal seasons drew near, companies of pilgrims took their joyous way to the Holy City.¹ "There is no spot in Palestine that so suggests a Gospel cradled among the quiet hills, but carried out from thence over the habitable world."²

**Return to
Nazareth
and the Si-
lent Years**

¹ Smith, 18.

² Sanday (Sites), 101.

Twenty-five minutes spent in a workmanlike attempt to master the Scriptural facts of a lesson will often prepare for a greater emotional uplift in the last five minutes than could have come to you if you had spent all the time in saying, Now let us be devotional.—Professor W. W. White.

STUDY II.—SECOND DAY. Memory Verse, Luke ii. 14.

Read Luke ii. 6-20. 'The echoes of the angels' song and the joyous spirit which pervades this passage seem to inspire the whole Christian world at each recurring Christmas season. Probably the best date for Christ's birth is the year, B. C. 5, according to the present more accurate means of reckoning.¹

HARMONY.—STUDY II. From Birth to Baptism. Matt. ii; Luke ii. 6-52.

STUDY II.—THIRD DAY. Memory Verse, Luke ii. 25.

Read Luke ii. 21-39. Note how fully the devout followers of God in these early chapters of Luke are led by the Holy Spirit.

MAP AND LESSON OUTLINE.

(This study covers *The Thirty Years of Private Life*.)

Jesus born at Bethlehem, December 25, B. C. 5.

Visit of the shepherds.

The infant Jesus circumcised and named.

1. *Journey from Bethlehem to Jerusalem.*

Presentation in the temple.

2. *Return to Bethlehem.*

Adoration of the Magi.

3. *Flight into Egypt.*

Herod's slaughter of the innocents.

4. *Return journey from Egypt to Nazareth.*

Jesus' childhood.

¹ Edersheim, I, 212; Andrews, 1-12; Smith, 12. The month and day, as December 25, are regarded with favor by Edersheim, I, 187; Andrews, 12-20, but not claimed as certain.

5. *Going up to the Passover at the age of twelve.*
Conversation with the doctors in the temple.
6. *Return to Nazareth from the Passover.*
The eighteen silent years.

The student, for notebook, or the class artist, for lesson hour, can make copy of Map 2, and mark the journeys of



MAP 2. PALESTINE AND EGYPT
Christ's Childhood and Youth

Christ from his birth till the time of his departure from Nazareth to go to his baptism. If it is preferred that a larger number of journeys be entered in one map, use Map A in the Appendix, for the journeys of Studies II, III.

STUDY II.—FOURTH DAY. Memory Verse, Matt. ii. 11.

Read Matt. ii. 1-12, and observe the extent to which Matthew presents the kingly side of Christ's life.

GENERAL REFERENCES.

Edersheim, I, 184-254; Smith, 3-24; Barton, 39-81; Andrews, 83-111; Blaikie, 415-424; Stalker, 12-26; Dawson, 21-37; Ross, 75, 154; Sanday, *Hast. Bib. Dict.*, II, 643-647.

STUDY II.—FIFTH DAY. Memory Verse, Matt. ii. 20.

Read Matt. ii. 13-23. The closing clause of the Memory Verse might almost be a verdict on all opposers of this heaven-given Child. Death sweeps his enemies away, but he lives on, forever increasing the circle of his influence.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The influence of Jesus in home life. Luke ii. 40-52; John ii. 1, 2; Mark x. 7-16; Luke x. 38-42; John xix. 25-27.
2. The Magi. Edersheim, I, 204-215; Smith, 8-10; Andrews, 89-98; Ramsay, 215-218.
3. Herod the Great. Edersheim, I, 123-129, 204-207, 215-219; Smith, 9-12; Blaikie, 401-405, 418, 419; Dawson, 171-173; Ramsay, 174-196, 217-220, 223, 224.
4. Nazareth as the early home of Christ. Edersheim, I, 145-148, 221-223; Smith, 17-19; Barton, 56-62; Andrews, 104-108; Sanday (Sites), 100, 101.
5. Schools in Palestine and the education of a Jewish boy. Edersheim, I, 223-234; Smith, 19-21; Dawson, 33.
6. The "doctors" or teachers of the Jews. Luke ii. 46; v. 17; Edersheim, I, 246, 247; II, 381, 382; Blaikie, 406, 407; Stalker, 31-34.
7. Imaginative sketch: of a family of Galilee attending the Passover. Edersheim, I, 242-250.

STUDY II.—SIXTH DAY. Memory Verse, Luke ii. 49.

Read Luke ii. 40-50. Smith, 23, says on the Memory Verse: "This is the earliest recorded saying of our blessed Lord . . . It strikes the keynote of all his after-life . . . He realized that he had one only business among the children of men, the mighty work of their redemption, and he kept it ever before him, never resting, never faltering, never turning back."

QUESTIONS FOR WRITTEN ANSWERS.

1. Locate in the Old Testament the prophecy (Matt. ii. 4-6) as to the place where Christ should be born.
2. Who were the Magi? See Narrative.
3. Name three Herods in connection with the life of Christ.

4. By what requirement of the Old Testament Scriptures would Jesus go to Jerusalem at the age of twelve?

5. What name for God does Jesus begin to uplift in his answer to his mother at Jerusalem?

6. What are some of the mountains to be seen from the hills above Nazareth? See Narrative.

7. What are the roads that passed near Nazareth? See Narrative.

STUDY II.—SEVENTH DAY. Memory Verse, Luke ii. 52.

Read Luke ii. 51, 52.

PERSONAL THOUGHT.

“Knew ye not that I must be in my Father’s house?”
(Luke ii. 49.)

Am I so absorbed in my Father’s work that I am always to be found in the right place? Is my first and most anxious thought concerning the extension of his kingdom?

PART I.—THIRD WEEK
FROM BAPTISM TO PUBLIC APPEARANCE IN
JERUSALEM

STUDY III.—FIRST DAY. Memory Verse, Matt. iii. 11.

Read Luke iii. 1, 2.

NARRATIVE.

Ministry of
John the
Baptist

A stranger who at this time might happen to be in Jerusalem, or in the general region of Judea and the Jordan, would have noticed a stir and movement among the people, and that they were drawn forth to hear a strange new prophet, whose name was John, a man somewhat resembling Elijah, long since dead. Instead of fine linen and gorgeous robes he wore a garment of rough camel's hair, and about his loins was a goatskin girdle. He had grown to manhood "in the deserts," probably the rocky, sparsely inhabited country west of the Dead Sea, and had fed on locusts and wild honey. Moreover, although a priest by birth, he did not go to the temple or synagogue to proclaim his message, but began preaching in the "wilderness" region where he had lived, and at the fords of the Jordan. His doctrine was also new and strange. And while the Jewish ritual required numerous washings and purifications, John the Baptist did not follow it, but introduced a new symbol, that of water baptism. It was to hear such a prophet that the multitudes flocked to the Jordan. For the inhabitants of Judea and Jerusalem (Matt. iii. 5) the place of John's baptism may have been in the traditional location east of Jericho, but for Galilee and the Decapolis it may have been at a more northern point; for the Gospels indicate that John baptized at dif-

ferent places (John i. 28; iii. 23). Jesus probably went from Nazareth to his baptism when John was at the more northern station.¹

One day while John was declaring, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose," the young Man from Nazareth presented himself for baptism. John would have hindered him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus, answering, said unto him, "Suffer it now: for thus it becometh us to fulfill all righteousness." Having baptized him, John saw the heavens open and the Spirit, in the form of a dove, descend and abide upon him, and he heard a voice saying, "This is my beloved Son, in whom I am well pleased."

**Jesus
Baptized**

From his baptism, probably at Bethabara or Bethany, John's station on the upper Jordan, in southeastern Galilee, or across the river in Perea, Jesus was led by the Spirit into the wilderness² to be tempted of the devil. We can conceive that during these forty days the mind of Jesus was so engaged with the emotions and ideas which crowded on him that he forgot even to eat;³ for we read, "He did eat nothing in those days: and when they were completed, he hungered." The Gospels record only the threefold temptation, which probably belongs to the last days of our Lord's seclusion, and represents the culmination of Satan's assaults.

**Led into the
Wilderness**

The first temptation came at the end of this prolonged period of fasting, when Jesus was exceedingly hungry, and the adversary suggested, "If thou art the Son of God, command that these stones become bread." How unnecessary that you suffer thus, when by a simple command your physical need could be met! Christ's miraculous powers were not for private use, but for the glory of God, and he

**First
Temptation**

¹ Luke iii. 21; John i. 28; Edersheim, I, 278; Sanday (Sites), 23, 35, 36; Conder, art. "Bethabara," *Hast. Bib. Dict.*

² Edersheim, I, 126, 127.

³ Stalker, 45; *Hast. Bib. Dict.*, II, 412.

answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

**Second
Temptation**

The second temptation was, that Christ should presume foolishly on the ability of his Father to preserve his life in an act which should astound all beholders by its sublime daring. The arch tempter appears to stand with him on some overhanging pinnacle of the temple, saying: "If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
and,

On their hands they shall bear thee up."

But Jesus would not make requisition of divine power to subserve spiritual pride and personal honor, and replied, "Thou shalt not make trial of the Lord thy God."

**Third
Temptation**

The third temptation was to universal temporal dominion. The desert seems to have become, as it were, a great plain. Out of it arose a high mountain from which Jesus viewed "all the kingdoms of the world, and the glory of them." Such dominion had been the dream of Alexander and of Cæsar. Shall Christ accept the challenge and become master of Palestine and ultimately monarch of the world, as the Jews wished him to be, by methods of earthly force and policy? What appeal could be harder to resist? But Satan spreads his subtlest snare in vain. Jesus will not yield to groveling ambition. He came to "save his people from their sins," and he repels the third and last assault with the decisive answer, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him."

**Second
Visit to
Bethabara**

The forty days' temptation having ended in glorious victory, Jesus was led of the Spirit back toward Nazareth, passing through Bethabara. John the Baptist, seeing him, said, "Behold, the Lamb of God, that taketh away the sin of the world!"

The next day John repeated his testimony, concerning Christ as the Lamb of God, in the presence of some of his own attendants. Among those who heard John's declaration, two were immediately drawn to be the disciples of Jesus. One was Andrew, a fisherman from Bethsaida, on the Lake of Galilee; the other was probably John the evangelist, a native of the same town. Just what happened on this Sabbath at Bethabara, none can tell. Jesus seems to have remained for the day, possibly teaching or preaching. One thing seems certain; these first two disciples were not idle. Andrew was searching diligently for his own brother, Simon Peter, and brought him to Jesus, saying, "We have found the Messiah." When Jesus looked upon Simon, he saw in him that of which a true disciple could be made, and said, "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." The next day Jesus, with these three disciples, proceeded to Galilee. On the way, their mission work was continued, and another disciple, who was a fellow townsman of Andrew and Peter, was added to their number. His name was Philip. It was to him that Jesus first addressed the words, "Follow me." While we know little of Philip's life, we shall always be thankful that he followed Jesus; for he too became a missionary, and "findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." Nathanael asked, "Can any good thing come out of Nazareth?" Philip said unto him, "Come and see." Jesus saw Nathanael coming to him, and said unto him, "Behold, an Israelite indeed, in whom is no guile!" This salutation was a great surprise to Nathanael, and he asked, "Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God." In this way five men who were to become charter

**First Disci-
ples Drawn
to Christ**

members of the new kingdom were drawn to Christ, with whom he returned into Galilee and took steps looking toward his public ministry.

**Miracle
at Cana**

The little company doubtless expected to go to Nazareth, but whether they reached that place or not the record does not show. If so, Jesus found his mother and family absent in Cana, a neighboring village, about four miles away, attending a wedding, perhaps at the home of a relative or near friend.¹

At least this is known, that Christ honored the occasion not only by his presence, but also by performing his first recorded miracle, the turning of water into wine. "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him."

**Sojourn at
Capernaum**

The brief record is next made in John's Gospel, that, "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days." And after this he went up to Jerusalem.

"To go beneath the surface" would be a good resolution for this week. Few parts of the Scripture better repay independent thought than the portion assigned.

STUDY III.—SECOND DAY. Memory Verse, Mark i. 12.

Read Mark i. 1-13, and note the directness with which this Gospel strikes into the current of action. It is thought to have been written at Rome chiefly for Gentile readers.²

Find and write in the Harmony the places in Malachi and Isaiah from which Mark here makes his only quotation from the Old Testament. Observe that he mentions only one prophet, though he quotes from two.

¹ Smith, 52.

² Salmond in *Hast. Bib. Diet.*, III, 260, 261; and in *N. C. B. (Mark)*, 20-25; Smith, xiii, xiv.

HARMONY.—STUDY III. From Baptism to Public Appearance in Jerusalem. Matt. iii. 1—iv. 11; Mark i. 1-13; Luke iii. 1-22; iv. 1-13; John i. 19—ii. 13.

STUDY III.—THIRD DAY. Memory Verse, Matt. iii. 15.

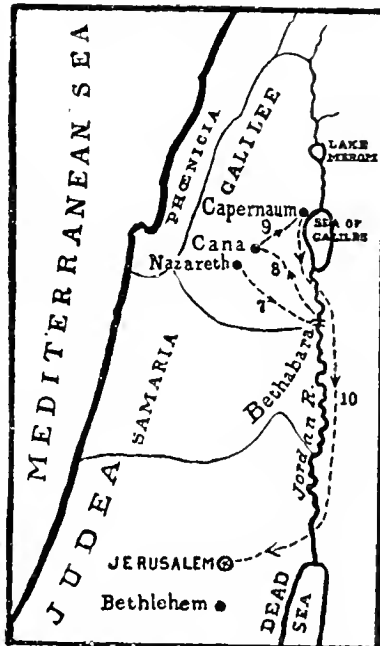
Read Matt. iii. 13-15; Luke iii. 21, 22, and mark what Jesus did at his baptism, as related by Luke, and what followed.

MAP AND LESSON OUTLINE.

(This lesson covers the *Opening Events of Christ's Ministry.*)
Ministry of John the Baptist.

7. *Christ's journey from Nazareth to the place of his baptism.*
Christ baptized by John.
Retirement into the wilderness and temptation.
Return to Bethabara. (These not traced on map.)
John's testimony.
First disciples drawn to Christ.
8. *Journey from Bethabara to Cana.*
First miracle, the water made wine.
9. *Visit to Capernaum.*
10. *Journey to Jerusalem.*

Make a simple map of the region of Lower Galilee, the Sea of Galilee, and the region southward as far as Jerusalem, locating Bethabara at the ford near the southern line of Galilee. Then mark the course of Christ from Nazareth to Bethabara, from Bethabara to Cana and thence to Capernaum, and from Capernaum to Jerusalem. See Map 3.



MAP 3. NAZARETH AND BETHABARA TO JERUSALEM
Baptism to First Passover

STUDY III.—FOURTH DAY.

Memory Verse, John i. 23.

Read John i. 19-28, in which we may see John the

Baptist tempted by the deputation on the same day that Jesus was tempted by the devil. We find this was Thursday, by counting back from the marriage day (John ii. 1-11), which, for a maiden, by uniform custom, was Wednesday.¹

GENERAL REFERENCES.

Edersheim, I, 255-366; Smith, 25-58; Barton, 81-111; Andrews, 137-165; Blaikie, 423-428; Stalker, 38-52; Dawson, 37-62, 66-69; Ross, 155; Sanday, *Hast. Bib. Dict.* II, 610-613.

STUDY III.—FIFTH DAY. Memory Verse, John i. 29.

Read John i. 29-34. "On the morrow," namely, Friday, John bears this first testimony to "the Lamb of God."

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The attractiveness of Jesus' personality. Luke ii. 52; John i. 35-49; Mark v. 18; x. 13; Luke x. 39; John xii. 19-21; Luke xxiv. 28-32.

2. The Jordan River and its valley, including the Sea of Galilee and the Dead Sea. *Hist. Geog. H. L.*, chaps. XXI-XXIII; Stewart, chap. XX; Calkin, chap. IX; MacCoun, I, 47-52.

3. Jewish sects, such as the Pharisees, Sadducees, Essenes. Edersheim, I, 310-335; Barton, 83; Stalker, 32-35; Dawson, 184, 185; *Bib. Dict.*

4. The character of Jesus' temptations. Smith, 34-41; Barton, 91-100; Stalker, 44-46; Dawson, 46-56.

5. Principles of personal work as seen in the lesson. Edersheim, I, 345-350; Smith, 45-49.

6. Jewish betrothal and marriage. Edersheim, I, 148-150, 353-359; Barton, 105-110.

7. The two sites claimed for Cana and Capernaum. Edersheim, I, 355, 356, 365, 366; Barton, 165-167; Andrews, 162-164, 224-238; *Hist. Geog. H. L.*, 456; Sanday (*Sites*), 24, 36-49 (but see also his *Outlines of the Life of Christ*, pp. vi. and 46, 47).

¹ Edersheim, I, 339, 345; Smith, 45.

STUDY III.—SIXTH DAY. Memory Verse, John i. 35.

Read John i. 35-51, "Again on the morrow" (verse 35), namely, Saturday, the Jewish Sabbath. And once more "On the morrow" (verse 43), namely, Sunday. Dwell on the record of "personal evangelism" for these two days. Edersheim observes: "It was . . . the first of Christ's mission-work, the first of his preaching. He was preparing to return to Galilee. It was fitting he should do so; for the sake of his new disciples; for what he was to do in Galilee; for his own sake. The first Jerusalem visit must be prepared for by them all. . . . It was probably a distance of about twenty miles from Bethabara to Cana. By the way, two other disciples were to be gained."¹

QUESTIONS FOR WRITTEN ANSWERS.

1. At what point on the Jordan do some writers place the baptism of Christ? See Narrative.
2. Can you give briefly the principle at stake in each of Christ's three temptations?
3. What are some of the sayings of John, showing his unselfish spirit?
4. Name the first five disciples of Christ in the order given in the Narrative.
5. What city did Jesus visit just before he went up to Jerusalem? See Map and Lesson Outline.

STUDY III.—SEVENTH DAY. Memory Verse, John ii. 5.

Read John ii. 1-13. "The third day" from Sunday, namely, Wednesday. This is the first of seven "signs" or miracles given in the first twelve chapters of John, revealing Christ's "glory," and related to the ever-present claim of his Deity. Go beneath all the surface incidents and feel the sense of his divine power working amid normal, joyous life. What does it teach us?

PERSONAL THOUGHT.

"One of the two that heard John speak, and followed

¹ Edersheim, I, 348.

him, was Andrew, Simon Peter's brother. He findeth first his own brother, Simon, and saith unto him, We have found the Messiah." (John i. 40, 41.)

Since becoming a Christian, have I ever led anyone to Christ? Have I ever spoken of him to my relatives or my friends and acquaintances? What keeps us from doing what was the natural thing with Andrew?

PART II

PUBLIC WORK

FOURTH WEEK

EARLY MINISTRY IN JERUSALEM AND JUDEA

STUDY IV.—FIRST DAY. Memory Verse, John ii. 17.

Read John ii. 13-17.

NARRATIVE.

The Jews' Passover being at hand, Jesus had now come to Jerusalem. It was early spring, in the month of April, A. D. 27.¹ A month before the feast the bridges and roads had been repaired, and the sepulchers had been whitened to prevent accidental pollution to the traveler. As the day of the feast approached, great multitudes began to move in the direction of the Holy City. Jews from all nations were going up to sacrifice and to pay their temple tax. Josephus says that A. D. 65 there were three million Jews at the feast,² and that at the Passover in the reign of Nero there were two million seven hundred thousand present, and that two hundred and fifty-six thousand five hundred lambs were slain. "All the sects of Judea, all the tribes of Israel, all the nationalities of the earth, were present. The Syrian Jew was there; the Jew from Egypt; the Jews from the Rhine—in short, Jews from all East countries, and all West countries, and all the islands of the sea, were present." With this vast company Jesus

**Christ At-
tends the
Passover**

¹ Andrews, 169.

² *Hast. Bib. Dict.*, III, 691.

went up to Jerusalem to celebrate the first Passover of New Testament record since his baptism. It was a momentous occasion. Should Jesus begin his public ministry, suddenly appearing in the temple, declaring, "The kingdom of heaven is at hand"? Many abuses had crept into the Jewish Church; should he now begin the work of reformation? Much heresy was being taught; should he clarify their doctrines?

Cleanses the
Temple

The first thing Jesus did was to cleanse the temple. In the outer court, the court of the Gentiles, Jesus noticed great confusion. Herdsmen were there with oxen and sheep, which they sold for sacrificial services. Sellers of pigeons stood ready to supply doves to poor women coming for purification. The place seemed more like a market than the approaches to the inner shrine where God was to be reverently worshiped. At the feast it was also customary for the people to pay their temple tax, and make a freewill offering for the house of the Lord. Coming from all provinces and all nations, they brought the coin of their own realm. That Palestinian Jews, as well as those from abroad, might obtain the exact half-shekel of the sanctuary, which the officials would expect as the temple tax, exchange was necessary. For this purpose stalls were opened a month before the feast at Jerusalem, and even in every country town.¹ There was no need that the traffickers and the money-changers should invade the temple courts. Not only had they done so, but gross abuses had arisen, and extortion was freely practiced. For this reason the money-makers and the people, who were suspicious of fraud, spent much time in arguing, disputing, quarreling, and bargaining. Such traffic Christ looked upon as a terrible desecration, and such practices as none other than robbery. Jesus, therefore, "made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money,

¹ Edersheim, I, 367.

and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise."

The cleansing of the temple created such a sensation that multitudes gathered about Jesus, unto whom he spoke and before whom he performed certain unrecorded miracles, and "many believed on his name, beholding his signs which he did." Among those upon whom conviction settled was one Nicodemus, a Pharisee, and a member of the Jerusalem Sanhedrin, who came to Jesus by night to learn the way of life. To him Jesus delivered the wonderful discourse in John iii. 1-21, on the new birth, and the foundation principles of his kingdom. The latter verses, from about the sixteenth onward, are probably John's own words, in which he seeks after the lapse of so many years to give the essence of what his Master said.¹

**Many
Believe**

**Discourse
with
Nicodemus**

The closing part of John's third chapter tells of another period of Jesus' early Judean ministry when perhaps in the region to the northeast of Jerusalem, just on the borders of Samaria, both he and his forerunner, John the Baptist, still offered to the rulers and leaders of the Jewish people the opportunity to acknowledge his Messiahship. This they could do by coming to the baptism, which expressed readiness to receive him.² But they came not. And when the common people now began to gather to Jesus rather than to John, the latter makes his grand closing confession of self-sacrificing loyalty, calling himself the Bridegroom's friend, and saying, "He must increase, but I must decrease."

**Loyalty of
the Fore-
runner**

Here is an opportunity for word-picturing. Half the significance of the Nicodemus incident is dependent upon a vivid realization of the circumstances.

¹ Edersheim, I, 389; N. C. B. (John), 146.

² Andrews, 176, 177.

STUDY IV.—SECOND DAY. Memory Verse, John ii. 21.

Read John ii. 14-22. Fix some of the special features of John's Gospel. It was written probably in the years 85 to 100 A. D.¹ It shows Jesus attending the Feasts at Jerusalem, and so gives his ministry in Judea. It seems to have been written for the Church universal. It reveals the Deity of Christ, and contains many of his greatest discourses. Everywhere in it we see faith and unbelief, respecting Christ, contending for mastery in men's hearts. About this contest center its great words, such as, "believe," "know," "judge," "witness," "the light," "the truth," "glory," "glorify," "the Son," "eternal life."²

HARMONY.—PART II. Public Work. STUDY IV. Early Ministry in Jerusalem and Judea. John ii. 14—iv. 3.

STUDY IV.—THIRD DAY. Memory Verse, John ii. 23.

Read John ii. 23-25, having in mind the key-points given yesterday.

MAP AND LESSON OUTLINE.

(Studies IV—VII cover the *Early Judean and Galilean Ministry*.)

Attendance at the Passover.

First cleansing of the temple.

Further "signs" or miracles.

Interview with Nicodemus.

11. *Journey to northeastern Judea.*

Baptizing by Christ's disciples.

John's closing testimony to Christ at Ænon.

A map can be made of the portion of Judea from Jerusalem to the northern boundary and the course of Christ marked from the capital to the place where his disciples baptized. See Map 4. If it is preferred that a larger number of journeys be entered in one map, use Map B in the Appendix for the journeys of Studies IV—VII.

¹ N. C. B. (John), 24; Godet, I, 167; Moffat, 495, 496; Smith, xli; McClymont, 38, 39.

² Farrar, 94-117; McClymont, 33-40.

STUDY IV.—FOURTH DAY. Memory Verse, John iii. 3.

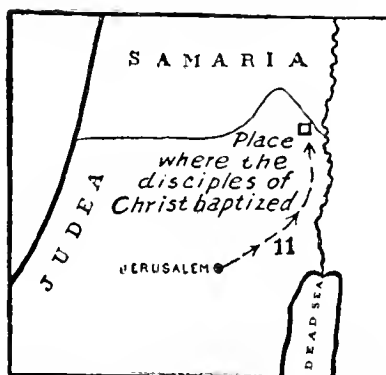
Read John iii. 1-8, weighing each phrase most carefully.

GENERAL REFERENCES.

Edersheim, I, 367-394; Smith, 58-70; Barton, 111-119; Andrews, 167-178; Blaikie, 428-431; Stalker, 52, 53; Dawson, 94-110; Ross, 66, 105, 131, 164; Sanday, *Hast. Bib. Dict.*, II, 613.

STUDY IV.—FIFTH DAY. Memory Verses, John iii. 14, 15.

Read John iii. 9-15. Note that the words of Jesus here imply a profound personal knowledge as belonging to the revelation which he brings to the world, so that those who are truly his disciples can bear witness to the reality of spiritual things.



MAP 4. JERUSALEM AND JUDEA
Christ's Disciples Baptizing

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The boldness of Jesus. Luke ii. 46; John ii. 13-16; Mark ii. 15, 16; John vi. 59, 61, 66; Luke xiii. 31, 32; John xi. 7, 8, 16; Matt. xxiii. 13-36; John xviii. 3-5; xix. 9-11.
2. The temple at Jerusalem (Herod's), and its courts. Edersheim, I, 114, 120, 243-246; Smith, 422; *Hast. Bib. Dict.*
3. The money in common use in Palestine. *Bib. Dict.*
4. The Sanhedrin and its membership. Edersheim, I, 96; II, 382, 553-558; Smith, 468; *Bib. Dict.*
5. An estimate of the character or qualities of Nicodemus as a man and a disciple. Edersheim, I, 380-389; II, 162, 163, 617; Smith, 63-68, 338, 339, 507; Dawson, 105-110.
6. The mission of John the Baptist as related to the new kingdom. Edersheim, I, 264-278, 336-342, 390-393; Smith, 25-30, 41-45, 69, 70; Stalker, 40, 42.

STUDY IV.—SIXTH DAY. Memory Verse, John iii. 16.

Read John iii. 1-21, and write in notebook, after each of the following words, the number of times (counting all forms) it is found in the passage: “know,” “believe,” “judge,” “the light.” The great saving truths of the Gospel are combined in the Memory Verse. Let each member of the class get it “by heart” in the twofold sense.

QUESTIONS FOR WRITTEN ANSWERS.

1. What is the date of the first Passover in Christ's public ministry? See Narrative.
2. In what court of the temple were the traders located whom Christ drove out? See Narrative.
3. Can you tell in a few words what is the New Birth, basing your answer on Scripture?
4. What are some of the great truths in John iii. 16?
5. Give a few of the key-words of the Gospel of John.
6. If Christ is “the bridegroom,” who is “the bride”? (John iii. 29.)

STUDY IV.—SEVENTH DAY. Memory Verse, John iii. 36.

Read John iii. 22—iv. 3. Edersheim well observes, “There is no necessity for supposing that John and the disciples of Jesus baptized at, or quite close to, the same place. . . . Jesus was within the boundaries of the province of Judea, while John baptized at Ænon (the springs) near to Salim.” The site of these places he regards as most probably the one seven and a half miles south of Bethshan or Scythopolis, and with this other writers agree.¹

PERSONAL THOUGHT.

“Except one be born anew, he cannot see the kingdom of God.” (John iii. 3.)

Have I the evidence that fully satisfies me that the experience of the New Birth is mine?

¹ Edersheim, I, 393; Sanday (Sites), 35; Smith, 69; C. W. Wilson in *Hast. Bib. Dict.*, art. “Salim.”

PART II.—FIFTH WEEK
THROUGH SAMARIA AND GALILEE—DIS-
COURSES AT SYCHAR AND NAZARETH

STUDY V.—FIRST DAY. Memory Verse, Mark i. 14.

Read Matt. iv. 12; Mark i. 14; John iv. 1-3.

NARRATIVE.

An event presaging the trials which were to come to the new movement happened at this time. John the Baptist had felt impelled as a true prophet of God to reprove Herod Antipas for his guilty union with his brother Philip's wife, and the king, probably spurred on by the revengeful woman, had caused John to be arrested and cast into prison at Machærus, east of the Dead Sea.

**John's Im-
prisonment**

This appears to be the principal reason why Christ closed his work in Judea; for Matthew says, "When he heard that John was delivered up, he withdrew into Galilee." Smith observes, "He hastened northward . . . because in the fall of that brave leader he recognized a call to step into the breach and unfurl the banner of his kingdom in Galilee."¹

**Christ's
Withdrawal
into Galilee**

The most direct route to Galilee ran north through the despised province of Samaria; but because of the general hatred for its inhabitants, the people of Judea usually followed the road along the Jordan River, praying God that their eyes might never fall on a Samaritan. This enmity between Judea and Samaria dated back to the separation of the ten tribes from Judah, under Rehoboam, and was so intense that since the days of the prophet Hosea, more than seven hundred and fifty years before, it had been unsafe for Jewish travelers to pass through

**Passing
Through
Samaria**

¹ Smith, 72.

the border districts. The population of Samaria was a mixture of Jewish and Gentile blood. They accepted the Mosaic law, built themselves a temple which rivaled the one at Jerusalem, and claimed for Mount Gerizim a greater holiness than Mount Moriah. It was through this often unsafe and always despised country that Jesus journeyed toward Galilee.

**At Jacob's
Well and
Sychar**

Saint John declares: "And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, . . . and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour." While the Master rested beside the well, his disciples went to the town to purchase food. Presently a humble woman came to the well to draw water. Jesus began the conversation by asking a favor of the woman, saying unto her, "Give me to drink." Then followed a most skillful discourse which so convicted this sinful woman that she became a witness for Christ, and many of her neighbors and townspeople believed and "besought him to abide with them: and he abode there two days. And many more believed because of his word."

**Again Visits
Cana**

From Sychar, Jesus passed into Galilee, and visited Cana a second time. The news of his popularity in Judea and of his miracles and preaching there had been carried back to Galilee by those who attended the Passover, and many of the people were anxious for his return. Among others, a certain nobleman, who lived at Capernaum, twenty miles away, had heard of this wonderful Teacher, and, learning that he was again in Cana, went there, "and besought him that he would come down, and heal his son; for he was at the point of death." "Jesus saith unto him, Go thy way; thy son liveth." Believing the words of Jesus, he went his way, and as he returned "his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever

left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

From Cana, Christ went to Nazareth, the home of his childhood. There among his old neighbors and friends Jesus formally opened his public ministry, announcing himself as the promised Messiah. "And he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the
poor:

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and . . . began to say unto them, To-day hath this scripture been fulfilled in your ears." The first impression was one of admiring wonder. But when Jesus did not respond to their craving for miraculous signs, and was forced to cite the benefits bestowed on Gentile faith by Old Testament prophets, "they were all filled with wrath in the synagogue, . . . and they rose up, and cast him forth out of the city."

Having been rejected at Nazareth, and having escaped the mob, Jesus went to Capernaum, which became his headquarters through all the remaining period of his Galilean ministry.

Rejected at
Nazareth

Removes to
Capernaum

In the study of the work of the coming week, which is mostly in the Gospel of John, remember that scholars find evidences of design in the whole structure of the Gospels, and that it will open up to the alert and patient student in the most unexpected manner.

STUDY V.—SECOND DAY. Memory Verse, John iv. 14.

Read John iv. 4-15. Note the skill and effectiveness of Christ in personal work. One principle of drawing others to one is to receive some favor from them, rather than to confer a favor. So Jesus says to the woman, "Give me to drink" (verse 7).

HARMONY.—STUDY V. Through Samaria and Galilee—Discourses at Sychar and Nazareth. Matt. iv. 12-17; Mark i. 14, 15; Luke iv. 14-31; John iv. 4-54.

STUDY V.—THIRD DAY. Memory Verse, John iv. 24.

Read John iv. 16-26. The Samaritan woman shows the tendency of a soul to raise some point of controversy when hard pressed with spiritual truth (verses 12, 20); but Jesus avoids these bypaths, awakens her deeper desires and her conscience, and unfolds the sublime doctrine of God. Then when the way is prepared he discloses himself as the Messiah.

MAP AND LESSON OUTLINE.

John the Baptist's imprisonment.

12. *Journey of Christ from place where his disciples baptized to Jacob's Well and Sychar.*

Talk with the woman at the well.

Evangelism at Sychar.

13. *Journey from Sychar to Cana.*

Healing of the nobleman's son.

14. *Journey to Nazareth.*

Sermon in the synagogue and rejection.

15. *Removal to Capernaum.*

Make a map of northern Judea, Samaria, and Galilee, and mark the course of Christ from the place where his disciples baptized to Jacob's Well, Sychar, Cana, Nazareth and Capernaum. See Map 5.

STUDY V.—FOURTH DAY. Memory Verse, John iv. 34.

Read John iv. 27-42, and write in notebook the things which you see giving Jesus power as a personal worker.

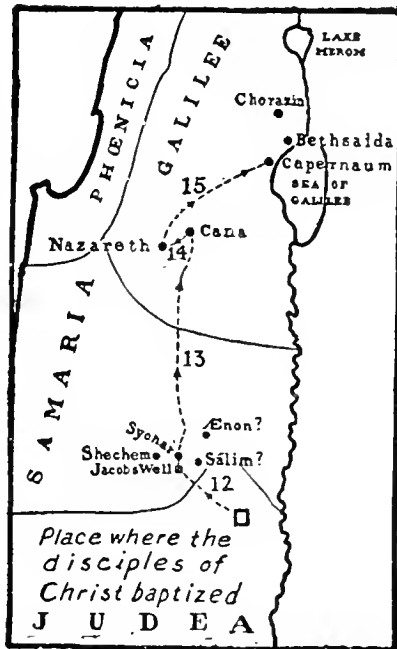
GENERAL REFERENCES.

Edersheim, I, 394-457, 655; Smith, 70-82; Barton, 120-136; Andrews, 178-189, 215-221; Stalker, 54-60; Dawson, 62-66, 112-121; Ross, 20, 126, 132, 133, 138, 171; Sanday, *Hast. Bib. Dict.*, II, 613.

STUDY V.—FIFTH DAY.

Memory Verse, Matt. iv. 16.

Read Matt. iv. 12-17. It will be seen that the return of Christ to Galilee and the opening of what is the first period of his Galilean ministry constitute the first event to find record in all the four Gospels.



MAP 5. JUDEA TO CAPERNAUM
Work in Samaria and Galilee

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The attitude of Jesus toward women. Luke ii. 48-51; John ii. 1-5, 12; iv. 7-39; Mark i. 30, 31; Luke vii. 37-50; viii. 2, 3; Matt. xv. 21-28; Luke x. 38-42; John xi; Mark xvi. 3-9; xii. 41-44; Luke xxiii. 27-29; John xx. 11-18.
2. The history of the Samaritans. Edersheim, I, 395-403; Smith, 73, 74; *Bib. Dict.*
3. Description of Jacob's Well, Mount Gerizim, and surroundings. Edersheim, I, 404-407; Andrews, 184, 185; Barton, 120-126; Stewart, 147-152.
4. The principles of soul-winning as seen in Christ at the well and at Sychar. Edersheim, I, 408-421; Smith, 75-79; Dawson, 112-118.
5. Special sketch or study of Christ's sermon at Nazareth. Edersheim, 451-457; Stalker, 59, 60; Dawson, 63-66.
6. The arrangements, officials, and service of the synagogue. Edersheim, I, 430-450; Smith, 94, 95; *Hast. Bib. Dict.*, art. "Synagogue."

STUDY V.—SIXTH DAY. Memory Verse, John iv. 50.

Read John iv. 43-54. Note that this Gospel numbers the healing of the nobleman's son as the "second sign," and that it develops faith toward Christ.

QUESTIONS FOR WRITTEN ANSWERS.

1. Where was John the Baptist imprisoned? See Narrative.
2. By what king was he imprisoned?
3. What was the cause of his imprisonment?
4. What two great truths did Christ unfold to the woman of Samaria?
5. Had Jesus announced his Messiahship before doing so at Nazareth? If so, where?
6. From what chapter in Isaiah did he read?

STUDY V.—SEVENTH DAY. Memory Verses, Luke iv. 18, 19.

Read Luke iv. 16-31. It is when the Holy Spirit is upon one that the true impulse and power for service is realized.

PERSONAL THOUGHT.

Should any sinner say to me, "Sir, give me this water, that I thirst not," have I anything to give? (John iv. 15.)

Do I know how to do personal work for Christ? Have I ever studied the life of Christ and the Word of God, that I may learn how to bring people into the kingdom?

PART II.—SIXTH WEEK

FIRST FIVE APOSTLES CALLED—GALILEAN
CIRCUIT—MANY CURES

STUDY VI.—FIRST DAY. Memory Verse, Luke v. 4.

Read Luke v. 1-11.

NARRATIVE.

Some have supposed that Christ's mother had transferred her own residence with her son's to Capernaum; others, that he made his home with Simon Peter, whose house was always open to the disciples.

Christ's
Mother and
Home

One day, while walking by the Sea of Galilee, Jesus saw two brethren—Simon, called Peter, and Andrew, his brother—casting a net into the sea; for they were fishermen. And he said unto them, "Come ye after me, and I will make you fishers of men." "And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, . . . and he called them. And they straightway left the boat, . . . and followed him." This event proved to be one of the turning points of history; for these Galilean fishermen were to lay the foundations of the Christian Church.

Second
Call of the
Disciples

When the Sabbath day came round, as his custom was, he went into the synagogue and began to instruct the people, "and they were astonished at his teaching; for his word was with authority." The morning service in the synagogue began at nine o'clock, and the news that this new rabbi was in the city doubtless attracted large crowds of people. Those who heard him were amazed. Other rabbis talked about washings, tithes, circumcision, the kind

Sabbath of
Miracles

of wood to be used at the altar, and other trivial rabbinical rules. Jesus spoke of the essentials which constitute Christian living, and stirred the very depths of the heart. But they were not alone astonished at what he said, but equally so at the manifest power of his words. There was present in the audience a "man with an unclean spirit," who, when he heard Jesus speak, arose, "and cried out, . . . Ah! What have we to do with thee, Jesus thou Nazarene? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And . . . he came out of him, having done him no hurt. . . . And there went forth a rumor concerning him into every place of the region round about."

**Peter's
Wife's
Mother
Restored**

This incident was so startling and unexpected that it seems to have interrupted the outdoor service for a time, and Jesus and his disciples retired to Simon's house. Entering this hospitable home, he found Simon's wife's mother violently sick with a fever. Anxious friends besought his assistance, and, going into the chamber, he bent over the sick woman, "and took her by the hand, and raised her up; and the fever left her, and she ministered unto them." The news of a second miracle stirred the people in all parts of the city, "and when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."

**Tour in
Eastern
Galilee**

The soul of Christ was deeply stirred by this eventful day of miracle-working, so that after a few hours of rest he rose, "a great while before day, . . . and departed into a desert place, and there prayed." When morning dawned the disciples missed their Master, and soon the people began to assemble, again bringing their sick. The disciples, not knowing what to do, hastened in search of Jesus. "And they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go

elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out demons." It was during this tour that a leper was cleansed.

Returning from his tour through eastern Galilee, Christ continued his ministry in Capernaum. The first recorded event is the healing of the man sick of the palsy. Jesus was preaching in Simon's house, and the people had crowded around him, filling the inner rooms, the gallery, the court and hallway, and probably thronging the street. When four men came carrying the paralytic there was no room remaining for approach to Jesus. They decided quickly what to do. Outside the house was a stairway, by which they ascended to the roof. Reaching the roof over the place where Jesus stood, they were able through an opening to lower their friend into the presence of the Divine Healer. Jesus, seeing their faith, said unto the sick of the palsy, "Man, thy sins are forgiven thee." This clear assertion of his Messianic power appears to mark the real beginning of the opposition to Christ.

Going forth "by the sea side," passing by the "place of toll," Jesus saw a publican named Matthew, or Levi, the son of Alphæus, collecting revenues for the Roman government. These taxgatherers were always hated by the Jews, to whom paying tribute to a Gentile government was exceedingly obnoxious, and for a Jew like Levi-Matthew to engage in such a business was to be excommunicated forever from fellowship with his people. But to this despised publican Jesus now said, "Follow me." This was a welcome invitation, and Matthew "forsook all, and rose up and followed him." His resignation as a taxgatherer took effect that very hour, and he became a follower of Jesus.

As a mark of appreciation, and as an expression of gratitude to Jesus, Levi-Matthew "made him a great feast

**The Call of
Matthew**

**Matthew's
Feast**

in his house: and there was a great multitude of publicans and of others that were sitting at meat with them." There seems to have been no difficulty in securing the presence of the publicans on this occasion. The treatment accorded Matthew by Jesus was so different from that which he or any of them had ever received that they gladly came. But, the case was too flagrant to be overlooked, and when Jesus condescended to dine with them that day, the Pharisees could not resist the opportunity of attack, and they ask, "Why eateth your Teacher with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick."

Question
about
Fasting

At about this time some of the disciples of John ask a question about fasting, to which Jesus replies in three brief parable-germs, showing that the spirit of the new kingdom cannot be combined with the old.

Cultivate your imagination. Get into the habit of dwelling on these events until you can see them vividly.

STUDY VI.—SECOND DAY. Memory Verse, Mark i. 17.

Read Mark i. 16-20. Think of Mark as written about 63-70 A. D.,¹ Matthew about 67-75 A. D.,² and Luke about 70-80 A. D.³ Then fix some of the key-points of Mark's Gospel.⁴ It is first in time of the four, at least in their present form. It is the shortest, having least of the matter of discourses. Its author was least prominent of the four Gospel writers; yet very early tradition places Peter's preaching and thought back of much of Mark's record. All is intense, rapid action. It makes Jesus the Divine Worker, moving with power, yet with great humility and

¹ N. C. B. (Mark), 27; Ross, 34.

² Moffatt, 273; Hast. Bib. Dict., III, 304.

³ N. C. B. (Luke), 32; Hast. Bib. Dict., III, 164.

⁴ Farrar, 53-66; Hast. Bib. Dict., art. "Mark, Gospel of."

compassion. The style is graphic, the writer a word-painter. The narrative goes onward like the march of a Roman legion; "and" begins almost every chapter and paragraph, and "straightway" occurs about forty times.

HARMONY.—STUDY VI. First Five Apostles Called—Galilean Circuit—Many Cures. Matt. iv. 18-22; viii. 14-17, 2-4; ix. 2-17; Mark i. 16—ii. 22; Luke v. 1-16; iv. 32-44; v. 17-39.

STUDY VI.—THIRD DAY. Memory Verse, Mark i. 35.

Read Mark i. 21-45. Notice the evidence of Jesus' prayer-life. Find other instances where Jesus prayed, and deeply consider that this alone accounts for the inexhaustible strength which fills these years of service.

MAP AND LESSON OUTLINE.

Call of first four apostles, Peter and Andrew, James and John.

A Sabbath day of miracles.

16. A preaching tour in eastern Galilee.

Healing of the paralytic borne of four.

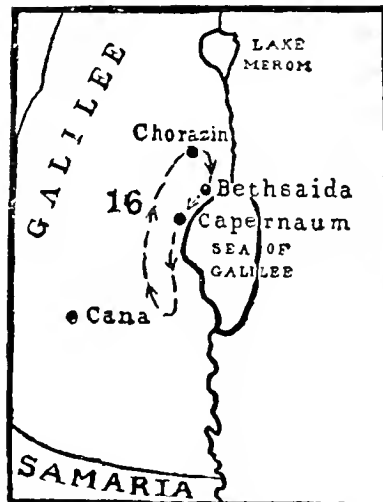
Call of Matthew, and his supper.

Question about fasting.

Make a map of Lower Galilee, and mark the tour of Jesus through the eastern part. This may have given the opportunity when he visited Chorazin and Bethsaida. See Map 6.

STUDY VI.—FOURTH DAY. Memory Verses, Luke v. 24, 25.

Read Luke v. 17-26. Note how many prominent but unfriendly witnesses were present, yet the strong faith of the four friends and the paralytic, and the demonstration



MAP 6. EASTERN GALILEE
Preaching Tour

that the Son of man had "authority on earth, to forgive sins" (Luke v. 24). In Mark ii. 1, is the significant phrase, "It was noised that he was [margin] at home."

GENERAL REFERENCES.

Edersheim, I, 458, 459, 472-521, 661-665; Smith, 80-89, 105-115, 119-130; Barton, 163-175; Andrews, 239-243, 245-255, 303, 304; Blaikie, 429-431; Stalker, 60-99; Dawson, 131-157, 170; Ross, 20, 21, 173, 180; Sanday, *Hast. Bib. Dict.*, II, 613-616.

STUDY VI.—FIFTH DAY. Memory Verse, Matt. ix. 2.

Read Matt. ix. 1-13. Picture to yourself the importance of Matthew's call. This publican was to be the one who should put in writing the "sayings" of Christ, probably as early as A. D. 55-65; and his collection of these in Aramaic, Christ's native language, is supposed to have given us nearly all the discourses common to the Synoptic Gospels.¹ Think, then, of Peter as first giving us the deeds of Christ in Mark's Gospel, and Matthew his words or discourses. Later, Luke and John will add their special parts to these, all combining through the Holy Spirit to present the full knowledge of Jesus' life, and words, and saving work.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The prayer-life of Jesus. Matt. vi. 9-13; John xi. 41, 42; Matt. xiv. 23; Luke v. 16; Mark i. 35; John xvii; Matt. xxvi. 36, 39.
2. The province and people of Galilee. Smith, 14-17; Stalker, 58, 59; *Hist. Geog. H. L.*, chap. XX; *Bib. Dict.*
3. Capernaum as Jesus' home city. Edersheim, I, 364-366; Smith, 82-85; Barton, 163-167.
4. The cases of possession with spirits in the time of Christ. Edersheim, I, 478-484; Sanday, *Hast. Bib. Dict.*, II, 624, 625.
5. Lepers as dealt with by the Jews and by Christ. Edersheim, I, 491-498; Smith, 112-115.

¹ Moffatt, 265, 273; Meyer, *Commentary on Matthew*, 9-31; Smith, xiii, xvi.

6. The architecture of the Jewish house. Edersheim, I, 501-503; Smith, 120; Ramsay, 57-64.

7. Fasting, from the point of view of (1) the Old Testament and (2) the New Testament. Edersheim, I, 662-664; Smith, 104, 127-130; Bib. Dict.

8. Oriental bottles or "wine-skins." Matt. ix. 17; Smith, 129; Hast. Bib. Dict., art. "Bottle."

STUDY VI.—SIXTH DAY. Memory Verse, Luke v. 32.

Read Luke v. 27-32, and see that Luke, and not Matthew, lets us know that the feast was given by Matthew.

QUESTIONS FOR WRITTEN ANSWERS.

1. What are some of the diseases that were prevalent in Palestine, as noted in the Gospels?

2. What was the business of the publicans?

3. Which one of the apostles belonged to this class?

4. What was the popular opinion concerning publicans? Read Matt. xviii. 17; xxi. 31; Luke xviii. 11.

5. Has fasting a place among Christian duties? If so, give the New Testament proof-texts.

6. In what ways can you see Peter's temperament and spirit reflected in Mark's Gospel?

STUDY VI.—SEVENTH DAY. Memory Verses, Mark ii. 19, 20.

Read Mark ii. 18-22. Note that Jesus thus early again indicates his violent death. See verse 20, and compare with John ii. 19-22.

PERSONAL THOUGHT.

"Son, thy sins are forgiven." (Mark ii. 5.)

What are the scriptural conditions of forgiveness of sins? Do I believe that Christ has authority on earth freely to forgive sin if the conditions are met?

Is there any other way whereby I may be free from the guilt of sin? Do I have knowledge that my sins are forgiven?

PART II.—SEVENTH WEEK

WORKS OF MERCY AND NECESSITY ON THE
SABBATH

STUDY VII.—FIRST DAY. Memory Verse, John v. 24.

Read John v. 1-9.

NARRATIVE.

Jesus at
Jerusalem

“After these things there was a feast of the Jews; and Jesus went up to Jerusalem.” It is not known what this feast was. Some have called it the Passover, others Pentecost, still others the Feast of Tabernacles. In accordance with various writers¹ it is here regarded as the Passover.

Heals
Infirm
Man

One incident is related, the curing of the infirm man at the Pool of Bethesda, but this one incident stirred the city of Jerusalem from center to circumference. Hearing, perhaps, that many blind, lame, and infirm were congregated about this pool, Jesus found his way there, and when his eyes fell on the poor, sad creatures, he had compassion on them. “Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool. . . . Jesus saith unto him, Arise, take up thy bed, and walk.” The thing which stirred Jerusalem most

¹ Smith, 138, 531, 532; Barton, 155; Andrews, 189-198.

on this occasion was not that a great miracle had been performed, but that it had been performed on the Sabbath day, and therefore a serious crime had been committed by Jesus. Not that any of God's laws concerning the Sabbath had been broken, but laws which the rabbis had made had been infringed.

To understand the growing contest between Jesus and the Jewish leaders, it must be remembered that the authorities of the Church had added much by their traditions to the simple commands of God through Moses. But such was their accepted position and influence that the rabbis had actually usurped the place of Moses, and their interpretations were regarded in many cases as more important than the direct commands of God. The Jew said, "Keep the minutest detail of the ritual, if you would be approved." Jesus the Christ said in substance, "Be pure in heart, have right motives, give thyself to philanthropy and benevolence." The Jew said, "Church service." Jesus said, "Heart service."

Jewish Traditions and Teachings

In harmony with his own teachings, Jesus responded freely to the needs of humanity on the Sabbath. But when the Jews saw the impotent man, mingling with the crowd, carrying his mat or rug rolled up under his arm, they said, "It is the sabbath, and it is not lawful for thee to take up thy bed." Then they ask him, "Who is the man that said unto thee, Take up thy bed, and walk?" When the Jews found that it was Jesus who had so commanded, they sought to kill him.

Hatred Aroused by this Sabbath Cure

Two other events—one illustrating, as does the foregoing, the rightfulness on the Sabbath of a work of mercy or charity, and the other a work of necessity—are placed along with the healing of the infirm man at Jerusalem, though their locality and date are not even as clearly known.

Other Sabbath Events

It is stated that on a Sabbath day the disciples "were hungry"; so, as they passed through the field, they plucked

Disciples Plucking Grain

the ears of grain, and, rubbing them in their hands, began to eat. These "ears" of grain were heads of wheat or barley. There were then no roads fenced off as public highways, but often the road or pathway led through the grainfields; and it was not regarded as trespassing for the traveler to pluck the heads of grain for his own subsistence. While the law forbade one using the sickle on the Sabbath, there was nothing unlawful about plucking what was necessary for food.

Man with
Withered
Hand
Restored

The restoration in the synagogue of a man whose "right hand was withered" is also recorded; but the deed of mercy was performed on the Sabbath day, and called forth the wrath of the Pharisees, who sought "what they might do to Jesus."

Christ's
Higher
Standard

The Pharisees gave very minute directions for the observance of the Sabbath. The plucking of grain, the healing of the sick, or the walking of a cured patient with his bed was considered by them a desecration of the Sabbath. A bone was not to be set, nor a dislocation poulticed on the Sabbath. If life was in danger, the proper remedies might be allowed, but those which were only calculated to make the sick more comfortable were strictly forbidden. The man at the pool and the man with the withered hand had chronic ailments which in no way endangered their lives, and the Pharisees said no help should be rendered such cases on the Sabbath. But God's law did not forbid it, and Jesus by example as well as precept approved of the doing of good on the Sabbath day.

Return to
Capernaum

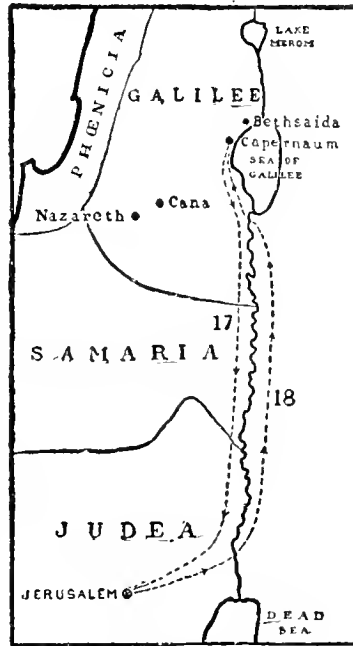
Either during the latter part of this lesson or at the close Jesus and his attendants returned to Capernaum.

As you enter upon the week's work, endeavor to impress upon your memory the main facts of the record as a unit.

STUDY VII.—SECOND DAY.

Memory Verse, John v. 17.

Read John v. 10-18, and consider the claim of Deity by Christ in the fact that, as he states in the Memory Verse, he works as does God the Father; and when his enemies understand that his words make him equal with God he immediately answers, "The Son can do nothing of himself," and then claims that "what things soever" the Father doeth, "these the Son doeth in like manner" (verse 19).



MAP 7. CAPERNAUM AND
JERUSALEM

Bethesda, Second Passover

HARMONY.—STUDY VII. Works of Mercy and Necessity on the Sabbath. Matt. xii. 1-14; Mark ii. 23—iii. 6; Luke vi. 1-11; John v.

STUDY VII.—THIRD DAY. Memory Verse, John v. 26.

Read John v. 19-29. Christ further asserts his Deity in that he possesses quickening and life-giving power along with the Father, and full "authority to execute judgment."

MAP AND LESSON OUTLINE.

17. *Journey from Capernaum to Jerusalem.*

Second passover "feast" of Christ's public ministry.

Healing of the infirm man at the Pool of Bethesda.

Jesus' defense of his action.

Disciples plucking grain on the Sabbath.

Restoring of man whose right hand was withered.

18. *Return journey to Capernaum.*

Make a map of Palestine and mark the journey of Christ from Capernaum to Jerusalem and return. See Map 7.

STUDY VII.—FOURTH DAY. Memory Verse, John v. 44.

Read John v. 30-47. Jesus closes his powerful discourse at Jerusalem by pointing the Jews to the double witness of the Father to him, (1) in the miracles which he performed, (2) in the Scriptures. Give to the first five chapters of John brief chapter-names; as, **i. First Five Disciples**; **ii. Wedding, Temple.**

GENERAL REFERENCES.

Edersheim, I, 460-471, 500; II, 51-62; Smith, 131-144; Barton, 155-162; Andrews, 189-207, 255-262; Stalker, 100, 101; Dawson, 150, 191; Ross, 38, 95, 96, 160, 170, 173; Sanday, *Hast. Bib. Dict.*, II, 616.

STUDY VII.—FIFTH DAY. Memory Verse, Matt. xii. 8.

Read Matt. xii. 1-8. Fix carefully in mind this order. While Matthew probably formed a collection in Aramaic of the sayings or discourses of Christ from five to ten years before Mark's Gospel was written,¹ our present Gospel of Matthew in Greek is supposed to date from five to ten years after the writing of Mark's Gospel. Notice that the Gospel of Matthew is far less chronological in arrangement than that of Mark. It largely brings together the miracles and parables in groups, and gives the discourses without reference to their exact place in the history. Thus, chapters viii and ix record ten principal miracles; chapter xiii, seven parables; and chapter xi, just preceding today's section, portions of probably two or three discourses. Some scholars think that this grouping or arrangement of the material makes it probable that the Gospel of Matthew, especially in its present form, had in view the needs of the evangelists, prophets, and teachers, thereby aiding the memory of instructors and hearers.²

¹ N. C. B. (Matt.), 12, 18; *Hast. Bib. Dict.*, III, 303, 304, would indicate a date about 57-62 A. D.

² N. C. B. (Matt.), 18-24; Smith, xiii; *Hast. Bib. Dict.*, III, 298-304.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Some of the Gospel proofs of the Deity of Christ. John i. 1-4, 14-18; Luke i. 31-35; Matt ii. 11; iii. 17; John i. 34, 49; iii. 16, 35, 36; Luke iv. 41; v. 20-25; John v. 17, 18, 21-26; Matt. xii. 8; Mark iv. 39; Matt. xvi. 16; Mark ix. 7; John viii. 58; x. 30, 36; Matt. xxvi. 63; xxviii. 17-20; John xx. 31.

2. The Christian Sabbath as contrasted with the Jewish. Edersheim, II, 56-58; Smith, 131-136; Bib. Dict.

3. A plan of Jerusalem showing the location of the more important pools. Hurlbut, 79-81; Stewart, 170-216; Bib. Dict.

4. The Pool of Bethesda. Andrews, 198-201; Smith, 138, 139; Sanday (Sites), 55-58; Hast. Bib. Dict., art. "Bethesda."

5. The cereals of Palestine. Bib. Dict., arts. "Corn," "Barley," "Wheat."

6. The Herodians. Mark iii. 6; Matt. xxii. 16; Smith, 136, 137; Andrews, 261; Hast. Bib. Dict.

STUDY VII.—SIXTH DAY. Memory Verse, Mark ii. 27.

Read Mark ii. 23-28, fixing the right understanding of the principle stated in verse 27.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why was Jesus called a Sabbath-breaker? See Mark i. 21-34, and the passages in the Harmony for this lesson.

2. Why was he called a blasphemer? See Mark ii. 6, 7; John x. 30-38.

3. Why was he called a sinner? See Mark ii. 16.

4. Give the points in the Old Testament rule as to the right to pluck the ears in a neighbor's standing grain. See Deut. xxiii. 25.

5. Can you name some forms of labor that may rightly be counted works of necessity on the Sabbath?

6. What are some things improperly counted as works of necessity?

7. Can you mention some things that are good works or works of mercy on the Sabbath?

STUDY VII.—SEVENTH DAY. Memory Verse, Matt. xii.
13.

Read Luke vi. 6-11, and compare it with Mark iii. 1-6. Note Jesus' "anger" (Mark iii. 5), as defined by "grieved."

PERSONAL THOUGHT.

"But he knew their thoughts." (Luke vi. 8.)

Do I realize that God knows my inmost thoughts?

PART II.—EIGHTH WEEK

TWELVE APOSTLES CHOSEN—SERMON ON THE MOUNT

STUDY VIII.—FIRST DAY. Memory Verse, Matt. iv. 23.
Read Matt. iv. 23-25.

NARRATIVE.

The fame of Jesus had now so increased that great multitudes followed him from Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan. But growing popularity was not only an encouragement to him; it was also a burden. His pointed discourses, unqualified denunciation of current rabbinical teaching, and numerous miracles performed on the Sabbath, had aroused the hatred of the entire ruling circle of the Jewish Church. Many came from this class as hearers, but not to profit by the truth. They followed for no other purpose than to entrap and overthrow him. It was at this juncture that two new features entered into his work.

Christ's
Widespread
Fame

First, he chose additional attendants. Many have followed him as disciples. He now proposed to select twelve apostles, who should become close students and special delegates of the new kingdom which he was inaugurating.¹ These apostles were appointed by Jesus with great care, who called "unto him whom he himself would." They were chosen as far as possible from those who had been longest with him, and were known to be most trustworthy. Not all were accepted who seemed to be candidates for apostleship. In Matthew viii. 19 it says, "There came a scribe, and said unto him, Teacher, I will follow thee

Chooses the
Apostles

¹ Smith, 145, 146; Bruce, chap. IV; Hast. Bib. Dict., II, 614.

whithersoever thou goest." But Jesus discouraged him, saying, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

**Named Two
by Two**

We do not know just where the selection was made, but, after spending the night in prayer alone in a mountain, Jesus announced the names of the apostles in pairs, having chosen for each his companion: Simon, whom he also named Peter, and Andrew, his brother; James and John; Philip and Bartholomew (Nathanael); Matthew (Levi) and Thomas; James, the son of Alphaeus, and Simon, who was called the Zealot; and Judas (Jude, Lebbeus, Thaddeus), the son of James, and Judas Iscariot. These men were to go out two by two, with authority and power to teach and preach, and they were to perform miracles and extend the kingdom of God. By them the Christian Church was to be organized, and much of the New Testament was to be written. It was a surprise to the Jews that Jesus selected the men he did for this work. Not a single Jewish leader was commissioned, but men who did not belong to the influential or learned classes were chosen. To twelve simple men from the ranks of the common people he delivered the keys of the kingdom of God.

**Sermon on
the Mount**

Thus far Jesus had taken no steps toward a formal and open separation from Judaism. Now, as a second important feature of his work at this point, he sets forth the foundation principles of a new kingdom to be founded on love and righteousness, whose citizenship should be open to all, whether Jew or Gentile. Having at Jerusalem and Capernaum unfolded somewhat fully his Messiahship, in the Sermon on the Mount Jesus announced the platform of the kingdom of God, so that it may be regarded as his inaugural address. The occasion was the installation of the twelve apostles.¹ Doubtless, some announcement and preparation for this service had been made, for

¹ Smith, chap. XVIII, even uses the term "ordination."

multitudes were there from Tyre and Sidon, and from Judea and Jerusalem. The place where this sermon was delivered is unknown. Tradition has selected the Horns of Hattin, a double-peaked hill, four miles west of the Sea of Galilee, and now known as "the Mount of the Beatitudes," as best fulfilling the conditions of the Gospel record.¹

The following may be a helpful outline of the Sermon on the Mount:

OUTLINE OF THE SERMON ON THE MOUNT.

Outline of
Sermon

Matt. v.—vii.

Subject—THE MEMBERS OF THE KINGDOM OF GOD.²

- | | | |
|--|------|-----------|
| 1. THEIR CHARACTER..... | v. | 3-12 |
| 2. THEIR MISSION IN THE WORLD..... | v. | 13-16 |
| 3. THEIR ATTITUDE TOWARD THE LAW AND
THE PROPHETS..... | v. | 17-19 |
| 4. THEIR STANDARD OF RIGHTEOUSNESS (in
contrast with that of the scribes and
Pharisees, and with the teachings of
the synagogue)..... | v. | 20-48 |
| 5. THEIR MOTIVES (in contrast with those
of the hypocritical, the superstitious,
and the unforgiving)..... | vi. | 1-18 |
| 6. THEIR RELATION TO GOD..... | } | vi. 19-34 |
| | | vii. 7-11 |
| 7. THEIR RELATION TO MEN..... | } | vii. 1-6 |
| | | vii. 12 |
| 8. THEIR THREEFOLD CARE (to find the right
way, to beware of false prophets, and
to "do" as well as "hear" and "say").. | vii. | 13-27 |

After delivering the sermon Christ returned to Capernaum.

No labor should be spared in fixing in the memory the Scripture material. It is the foundation of all future zest in Bible study.

¹Andrews, 269.

²Hast. Bib. Dict., II, 621, 622, 852, 853.

STUDY VIII.—SECOND DAY. Memory Verse, Matt. xii. 20.

Read Matt. xii. 15-21, and see that Matthew here indicates that the Gospel is to reach out to the Gentiles. The new Church is to break down the barriers of race.

HARMONY.—STUDY VIII. Twelve Apostles Chosen—Sermon on the Mount. Matt. iv. 23-25; xii. 15-21; v. 1—viii. 1; Mark iii. 7-19; Luke vi. 12-49.

STUDY VIII.—THIRD DAY. Memory Verses, Luke vi. 12, 13.

Read Luke vi. 12-19, and mark how the prayer-life of Christ reveals itself in every important crisis.

MAP AND LESSON OUTLINE.

(Studies VIII—XII cover the *Second Period of Galilean Ministry.*)

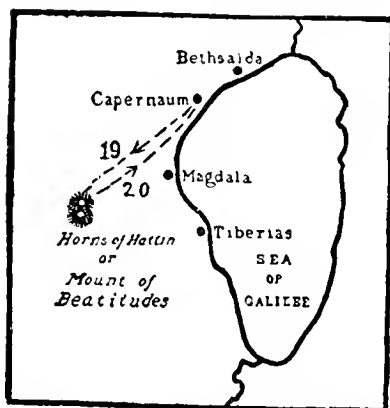
The widespread fame of Christ.

19. *Journey from Capernaum to Mount of Beatitudes.*

Choice of twelve apostles.

Sermon on the Mount.

20. *Return to Capernaum.*



MAP 8. CAPERNAUM AND MOUNT OF BEATITUDES
Sermon on the Mount

Make a map of the Sea of Galilee and region a few miles westward, and mark Christ's course from Capernaum to the Mount of Beatitudes and return to Capernaum. See Map 8.

STUDY VIII.—FOURTH DAY. Memory Verses, Matt. v. 1-12.

Read Matt. v. and outline in notebook the several phases of life to which the new standard of righteousness is applied. The Beatitudes, selected as the Memory Verses, deserve to be committed to memory by every one.

GENERAL REFERENCES.

Edersheim, I, 521-541; Smith, 94-105, 145-175; Barton, 176-189; Andrews, 265-274; Blaikie, 433, 434; Stalker, 67-83; Dawson, 83-93; Ross, 40, 48-59, 75, 76, 84-88, 102-106, 115-118, 141, 142, 163, 174-176; Sanday, *Hast. Bib. Dict.*, II, 614, 615.

STUDY VIII.—FIFTH DAY. Memory Verse, *Matt.* vi. 33.

Read *Matt.* vi.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The authority of Jesus as Founder and Lawgiver of the kingdom of God. *Luke* v. 27; *John* v. 27; *Matt.* v. 20-22; vii. 23, 24, 29; x. 37-39; xii. 8; xvi. 18, 19; *Mark* xi. 27-33; *Matt.* xxiii. 10; *John* xxi. 22; *Matt.* xxviii. 18-20.

2. The apostolic band: their characteristics, looked at collectively. Edersheim, I, 521-523; Smith, 145-153; Stalker, 80-82; Bruce, 29-40.

3. Character-study of Peter, the first in the list. Edersheim, I, 475-477; Smith, 146, 147; Barton, 430-442.

4. Contrasted character-study of Judas Iscariot, the last in the list. Smith, 153-156; Dawson, 361-376.

5. Outline of the qualities demanded in a Christian. Smith, 157-167; Dawson, 85-90, 269-284; Ross, 102-120.

6. Christianity a religion of ideals or principles rather than rules. Edersheim, I, 106, 527; Dawson, 70-81; Ross, 101, 102, 120-123, 176.

7. The Lord's Prayer. Smith, 168-175; Dawson, 167, 168.

8. The flowers of Palestine. *Matt.* vi. 28, 29; Blaikie, 209, 434; *Hist. Geog. H. L.*, 84, 94, 95, 98, 101, 149, 419, 446, 644, 645; *Hast. Bib. Dict.*, arts. "Lily," "Rose."

STUDY VIII.—SIXTH DAY. Memory Verse, *Matt.* vii. 12.

Read *Matt.* vii. 1-12, and write in notebook an outline of the relations of the members of the kingdom, (a) to God, (b) to men. Observe that the Memory Verse embodies the Golden Rule.

QUESTIONS FOR WRITTEN ANSWERS.

1. What are some of the things that account for the widespread fame of Christ at this time? See Matt. iv. 23, 24.
2. What effect had this on the ruling classes among the Jews? See Narrative.
3. Can you see a special reason why Christ should choose his apostles at this point?
4. How did the apostles differ from other disciples?
5. On what mountain is it supposed that the inaugural sermon was given?
6. What are the "Beatitudes" and what in a general sense does the term mean?
7. Can you briefly outline the Sermon on the Mount? See some of the main points of Outline in the Narrative, or prepare your own outline.

STUDY VIII.—SEVENTH DAY. Memory Verse, Matt. vii. 21.

Read Matt. vii. 15-29. A great truth that shines out of the sermon or manifesto of Christ is the worth of deeds, when they are the expression of genuine spiritual life. No amount of hearing or of talking on the part of a Christian can take the place of doing the will of God.

PERSONAL THOUGHT.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." (Matt. vii. 24.)

On what am I building my life and work? On rock or sand?

PART II.—NINTH WEEK

MINISTRY AT CAPERNAUM AND VISIT TO NAIN

STUDY IX.—FIRST DAY. Memory Verse, Matt. viii. 8.

Read Matt. viii. 5-8.

NARRATIVE.

When Christ reached Capernaum, following the Sermon on the Mount, he first cured the centurion's servant. A certain centurion's faithful servant whom he loved was sick and at the point of death, and the officer sent to Jesus that his servant might be healed. But before Jesus reached the house the centurion met him¹ and said, "I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed." This centurion was the commander of a company of one hundred men in the army of Herod Antipas,² tetrarch of Galilee. He was also a Gentile, and probably a Roman. When Jesus heard his words he marveled and said, "Verily I say unto you, I have not found so great faith, no, not in Israel. . . . And the servant was healed in that hour."

Cure of
Centurion's
Servant

"And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude." Nain was a small, uninviting city some twenty-five miles southwest of Capernaum. As Christ and his company neared the gate of the city, "behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her." Something about the death

Visit to Nain

¹On the adjustment of the accounts of Matthew and Luke as to the personal interview of the centurion with Christ, see Edersheim, I, 544; Smith, 119.

²Andrews, 274; Smith, 116.

seemed to have aroused the sympathy of the whole town. For some reason Jesus was also touched by the sight. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." Then he did a most unusual thing, which no other rabbi in the land would do. He "touched the bier," and said, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother."

John the
Baptist's
Question

For six months or more that good man, John the Baptist, had been in prison, every day expecting a violent death, but Antipas had not determined what his fate should be. During those awful months many questions had arisen in John's mind concerning the work of Jesus. So he called two of his disciples and "sent them to the Lord, saying, Art thou he that cometh, or look we for another?" Christ's response was in deeds rather than in words; for "in that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight." Jesus then sent back word, "Go your way, and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in me." The messengers having departed, Jesus began to preach to the people, taking John the Baptist as his text.

Return
Journey or
Another
Tour

Perhaps Christ now returned to Capernaum, and Luke refers to another tour,¹ of which we have only the further fact given that there were "with him the twelve, and certain women who had been healed of evil spirits and infirmities; Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto them of their substance."

¹Andrews, 281.

It may have been after his return to Capernaum that "one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner . . . brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment."

**The Penitent Woman
in Simon's
House**

Though Simon had invited the presence of Christ in his home, the courtesies paid to a guest seem to have been neglected by him. The entrance of the sinful but deeply penitent woman was perhaps unnoticed till her tears fell upon the feet of Jesus as he reclined at the table. Probably in her embarrassment she began to wipe away the tears with her hair, the act being wholly unpremeditated, as her real purpose was the anointing which followed. But nothing was ever more acceptable to Christ than such a spontaneous expression of love. When therefore the Pharisee in his thoughts raised the question of his guest's prophetic insight in even permitting the touch of the contrite woman, Jesus proceeds to draw a most pointed contrast between her spirit and that of Simon himself, and gave her a thrice-uttered assurance of her forgiveness.

**A Pointed
Contrast**

After the above incident, Jesus healed a demoniac who was blind and dumb. Unwilling to acknowledge his Deity, and maddened by the words of the multitude, "Is this the son of David?"—that is, the Messiah—the scribes and Pharisees said, "By Beelzebub the prince of the demons casteth he out demons." Jesus made answer, "If Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?" Then he accused them of having committed an eternal and unpardonable sin,¹ and proceeded to pass judgment upon them, saying: "Therefore I say unto you, Every sin and blasphemy shall be forgiven

**Scribes and
Pharisees
Warned**

¹ Smith, 117.

unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." And in response to their demand for a sign, he declared, "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it."

**The True
Kindred of
Christ**

Immediately after Jesus' reply to the scribes and Pharisees, "there came to him his mother and his brethren, and they could not come at him for the crowd." When they sent word to him that they desired to speak with him, he checked their evident purpose to interfere with him in doing his Father's work, "and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and 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."

If possible, do not leave the lesson until you have learned to tell it vividly in your own language.

STUDY IX.—SECOND DAY. Memory Verse, Luke vii. 9.

Read Luke vii. 1-10. Contrast it with Matthew's account, set for yesterday, and note that Luke gives the kindly human feelings and personal relations. Matthew and Mark have been called "official" Gospels; Luke and John "personal" Gospels.¹ Observe (verse 9; Matt. viii. 10-12) Jesus' recognition of the readiness of the Gentiles, as illustrated by the centurion, to receive the kingdom, as compared with the Jews.

HARMONY.—STUDY IX. Ministry at Capernaum and Visit to Nain. Matt. viii. 5-13; xi. 2-19; xii. 22-50; Mark iii. 20-35; Luke vii. 1—viii. 3; xi. 14-36.

¹ G. W. Weston, *Matthew*, 29, 30.

STUDY IX.—THIRD DAY. Memory Verse, Luke vii. 14.

Read Luke vii. 11-17, and mark once more the gentleness and considerateness that breathe through this Gospel.

MAP AND LESSON OUTLINE.

Healing of the centurion's servant.

21. *Journey to Nain.*

Raising of the widow's son.

John the Baptist's last message.

Christ's testimony to John.

22. *Return journey to Capernaum.*

Women and other attendants of Christ.

The sinful woman forgiven.

Scribes and Pharisees warned.

The true kindred of Christ.

Make a small map of the region southwest of the Sea of Galilee, and mark the journey of Christ to Nain, and perhaps other places, and return to Capernaum. See Map 9.

STUDY IX.—FOURTH DAY.

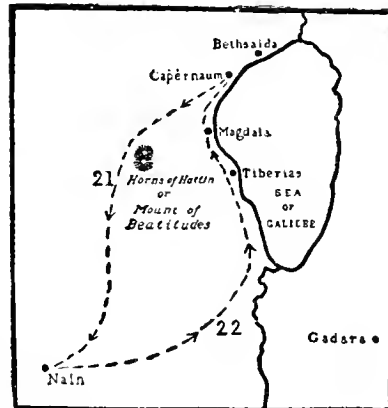
Memory Verse, Luke vii. 28.

Read Luke vii. 18-35. Picture the thoughts of John the Baptist, languishing in prison, while Jesus is passing through the most popular period in his ministry, and try to answer the question why Jesus should not have sent a more feeling message to John.¹

Consider deeply the consequences which flowed from the attitude stated in Luke vii. 30; (a) to John, (b) to Jesus, (c) to these leading classes, (d) to the Jewish nation.²

GENERAL REFERENCES.

Edersheim, I, 542-577, 666-671; II, 197-203; Smith, 116-119, 176-182, 202-212, 221-229; Barton, 190-206, 211, 212, 218-221; Andrews, 274-291; Stalker, 64, 66; Dawson, 127, 160, 161, 176,



MAP 9. CAPERNAUM AND NAIN
Widow's Son Raise²

¹Edersheim, I, 666-668; Andrews, 279; Hast. Bib. Dict., II, 615.

²Andrews, 280.

177, 256-262; Ross, 51, 57, 73, 103, 106, 137, 192; Sanday, *Hast. Bib. Dict.*, II, 615, 616.

STUDY IX.—FIFTH DAY. Memory Verse, Luke vii. 47.

Read Luke vii. 36—viii. 3; xi. 27, 28, and notice how fully Luke has given us the Gospel of the humble and despised, of the weak and unworthy. It is peculiarly the Gospel of hope and tolerance for those who have sinned and failed, but who are repentant. It is also the Gospel of womanhood. The word for “woman” occurs in Luke nearly as often as in both Matthew and Mark together.¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The tenderness of Jesus. Mark i. 40, 41; Matt. xi. 28; Luke vii. 12, 15, 41-50; viii. 41, 42, 49, 50; Matt. ix. 36; Luke xiii. 10-13; xiv. 13, 14; xviii. 5-17; John xi. 35; xix. 26-37.

2. Burial customs among the Jews. Edersheim, I, 553-558; II, 316, 317; Smith, 222.

3. The love of humanity and benevolences of Christianity its answer to the world, as the good works of Christ were to John. Smith, 225, 226; Dawson, 272, 296, 297; Ross, 110-114.

4. Social position of women among the Jews. Edersheim, I, 130, 131, 200, 201, 564; Smith, 77.

5. The scribes. Mark iii. 22; Edersheim, I, 93-96; Smith, 89, 144; Andrews, 290; Dawson, 185, 186.

6. The standard of speech according to Christ. Matt. xii. 36, 37; Ross, 165; N. C. B. (Matt.), 205.

7. The unpardonable sin. Matt. xii. 32; Mark iii. 29; Smith, 177, 178; Andrews, 289, 290.

STUDY IX.—SIXTH DAY. Memory Verse, Matt. xii. 37.

Read Matt. xii. 22-45. There seems to be here the nearest approach to an explanation of the unpardonable sin. It is for one who is religiously enlightened to ascribe to the evil spirit what is undoubtedly the work of the Holy Spirit, and to do this deliberately yielding to sinful motives.² The Memory Verse also shows the great importance

¹ Farrar, 81-87; McClymont, 31, 32; *Hast. Bib. Dict.*, III, 173.

² Smith, 177, 178.

which Jesus attaches to our words. "Language is not only the exponent of character, but it performs a most important part in making character. The young man who has never spoken an impure word has done a great deal to form a pure character."¹

QUESTIONS FOR WRITTEN ANSWERS.

1. What generous thing had the centurion at Capernaum done? See Luke vii. 5.
2. Why did he count himself unworthy to have Christ come to his home?
3. Why would no rabbi touch a dead person? (Luke vii. 14.) See Num. xix. 11-13; Edersheim, I, 557.
4. Prepare a rather complete list of the women thus far mentioned by Luke.
5. How did the scribes and Pharisees account for Jesus' miracles? See Mark iii. 22; Matt. xii. 24.
6. What is meant by speaking against the Holy Spirit? (Matt. xii. 31, 32.)
7. What is meant by every "idle" word? (Matt. xii. 36.)

STUDY IX.—SEVENTH DAY. Memory Verse, Mark iii. 35.

Read Mark iii. 31-35. "Looking round about on them that sat round about him." We are to think of Jesus as seated as he taught or preached (Matt. v. 1; xiii. 2), according to the custom of that day, and his disciples as here also sitting about him, and at these he looks and points."²

PERSONAL THOUGHT.

"A bruised reed shall he not break,
And smoking flax shall he not quench."

(Matt. xii. 20.)

How much do I owe in my life to the tender spirit and gentle dealing of Christ with me? What instances can I recall of God's long-suffering with me and his watchcare over me?

¹ G. W. Weston, *Matthew*, 81, 82.

² Meyer, *Commentary on Matthew*, 249; N. C. B. (Mark), 156.

PART II.—TENTH WEEK

PARABLES AT CAPERNAUM AND VISIT TO
GERGESA

STUDY X.—FIRST DAY. Memory Verse, Matt. xiii. 12.
Read Matt. xiii. 10-16.

NARRATIVE.

The
Beginning
of Parables

Jesus had previously used comparisons which Bruce has aptly called "parable-germs,"¹ but he now introduces more fully this form of teaching, which doubtless marked an advanced step in his ministry. This method of making plain the subjects of discourse had been used more or less since the days of the Judges (Judg. ix. 7), and was in constant use among the rabbis; but Jesus is so far to transcend all other users of it that he may justly be called the creator of this form of instruction. "Nothing was henceforth left unused. The light, the darkness, the houses around, the games of childhood, the sightless way-side beggar, the foxes of the hills, the leathern bottles hung from every rafter, the patched or new garment, and even the noisy hen amid her chickens, served, in turn, to illustrate some lofty truth. The sower on the hillside, the gaudy weeds among the corn, the common mustard plant, the leaven in the woman's dough, the treasure disclosed by the passing plowshare, the pearl brought by the traveling merchant from distant lands, for sale at Bethsaida or Tiberias, the draw-net seen daily on the lake, the pitiless servant, the laborers in the vineyard—these, and other

¹ Bruce, *The Parabolic Teaching of Christ*, 295-308; Study VI, Close of Narrative.

details of everyday life, were elevated to be the vehicle of the sublimest lessons."¹

When Jesus called the four from their fishing-nets near Capernaum, he entered into a boat which he used as a pulpit; and now, when he would introduce the parable, he entered again into a boat, and, pushing out from the shore, delivered his first five parables. His surroundings were exceedingly suggestive for parabolic teaching. Before him lay the seaside with its boats and fish and nets, and not far distant could be seen the fields where the sower was casting the seed.

**Christ
Teaches
from a Boat**

Jesus, therefore, called attention to the sower, saying, "Behold, the sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, . . . and when the sun was risen, they were scorched. . . . And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty."

**Parable of
the Sower**

After interpreting this parable of the sower, Jesus at once proceeded to deliver four others: the wheat and tares, the mustard seed, the leaven, and the seed growing secretly, recorded in Mark iv.

**Other
Parables**

Jesus now sent the multitude away, and, having entered into a house, the disciples came to him and asked the interpretation of the parable of the tares and the wheat. After complying with the request, Jesus declared three other parables to them also. The first was the hidden treasure; the second, the pearl of great price; and the third, the draw-net. In the closing parables they were taught that the business they were engaged in was, after all, the supreme business of life, and that they were indeed in search of the pearl of great price.

**Sends the
Multitude
Away**

¹Geikie, I, 145.

**Departure
for the
Eastern
Shore**

After the long day of teaching in parables, Jesus still "saw great multitudes about him," and, needing relief from the strain of the work, he gave commandment to the disciples that they should set out for the eastern shore of the lake. They required no second word, but, "leaving the multitude, they take him with them, even as he was, in the boat."

**Stilling the
Tempest**

So unexpected was their departure from Capernaum that they may not have noted the signs of an approaching storm; or the changeful atmosphere of the depressed basin of Lake Galilee may have been quiet in the early evening, but powerfully disturbed later on by the downrushing of winds through the gorges of the eastern shore, to which they were going, so that the sudden tempest struck them full in front amid the darkness. What a contrast between the commotion of wind and wave and the alarm of even these hardy boatmen, and the calm rest of Christ, asleep, as Mark in his graphic way makes us see, with his head "on the cushion," or leathern seat of the steersman! The scene gives us an impression of the inner quietude of Jesus in the midst of all the outward agitation and conflicts of his life. At length, as "they were filling with water, and were in jeopardy," the disciples "came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water; and they ceased, and there was a calm." When the company with him had recovered from their fright, and saw what he had done, "they marveled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?"

**Arrival at
Gergesa or
Gerasa**

"And they arrived at the country of the Gerasenes, which is over against Galilee." By the finding by Thomson of a place called Khersa, or Gersa, upon the eastern shore of the sea, with the exact surroundings required, Andrews is able to say, "This discovery of the site of Gergesa removes all the topographical difficulties from the

sacred narratives.”¹ The name “Geresa” for this city has almost as much in its favor as “Gergesa.”²

“And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he was commanding the unclean spirit to come out from the man. . . . And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. . . . And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned.”

**The
Demoniac
Cured**

Let us look right into the face of biblical difficulties. They are like wild beasts—they will often slink away under a fearless gaze. Never resort to a “shift” in explaining a hard passage.

¹ Andrews, 300. See also Sanday (Sites), 25-29; Hist. Geog. H. L., 458, 459; Smith, 191; Hast. Bib. Dict., art. “Gerasenes.”

² Luke viii, 26 Am. Ver. reads, “And they arrived at the country of the Gerasenes, which is over against Galilee,” but the margin has, “Many authorities read ‘Gergesenes’; others, ‘Gadarenes.’” As there was a prominent Greek city called Gerasa twenty miles southeast of the Sea of Galilee, it is better to use the name “Gergesa” for the small city or village in this lesson.

STUDY X.—SECOND DAY. Memory Verses, Luke viii. 14, 15.

Read Matt. xiii. 1-9, 18-30, 36-43; Mark iv. 26-29. These three parables relate to the sowing, growing, and gathering of grain. Try to arrange in your mind the main points which they cover when applied to the kingdom of God.

HARMONY.—STUDY X. Parables at Capernaum and Visit to Gergesa. Matt. xiii. 1-53; viii. 18, 23-34; Mark iv. 1—v. 20; Luke viii. 4-39.

STUDY X.—THIRD DAY. Memory Verse, Matt. xiii. 33.

Read Matt. xiii. 31-33, and note that these two brief parables show the extensive and the intensive growth of the kingdom from very small beginnings. The briefest parable in statement, verse 33, is fullest in suggestion, and gives almost the whole method and secret of the success of the kingdom.¹

MAP AND LESSON OUTLINE.

Parables by the Sea of Galilee.

23. *Course across the sea to Gergesa.*

Stilling the tempest.

The demoniacs cured.

24. *Return to Capernaum.*

Make a map of the Sea of Galilee and mark the course of Christ across the sea to Gergesa and return. See Map 10.

STUDY X.—FOURTH DAY. Memory Verse, Matt. xiii. 46.

Read Matt. xiii. 44-50, giving the three parables spoken to the disciples.

GENERAL REFERENCES.

Edersheim, I, 578-615; Smith, 183-195; Barton, 222-226; Andrews, 291-302; Blaikie, 434-436; Stalker, 63-71; Dawson,

¹ Bruce, *The Parabolic Teaching of Christ*, 106-116.

86, 87, 146-149, 151; Ross, 27, 39, 40, 53-58, 134-141, 191; Sunday, *Hast. Bib. Dict.*, II, 617-623.

STUDY X.—FIFTH DAY. Memory Verse, Matt. xiii. 52.

Read Luke viii. 9, 18; Matt. xiii. 34, 35, 51, 52. These statements show a twofold purpose in the parables. While

seeming to impart they really conceal the truth from the false-hearted hearers; but they reveal it to the true-hearted.¹

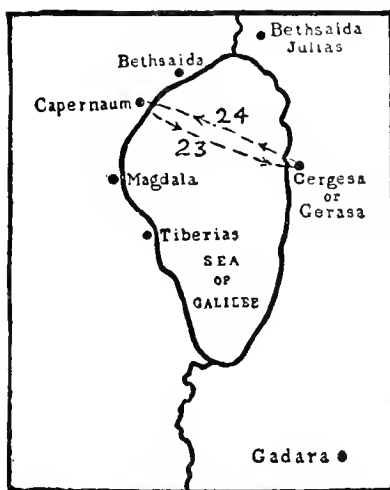
Carefully weigh the following points: Christ was a Master or Rabbi, an Evangelist and a Prophet. The parables may be placed in three groups, corresponding to these three phases of Christ's ministry: First, the theoretic parables, containing the general truth concerning the kingdom of God; second,

the evangelic parables, setting forth the divine goodness and grace; third, the prophetic parables, proclaiming the righteousness of God, and his rewards to men according to their works. . . . Most of Matthew's parables belong to the first and third groups; most of Luke's to the second.²

Others would find the key to the groups of parables more in the changing outward conditions of Christ's ministry, but they reach a similar result: The parables of the kingdom; the parables of grace; and the parables of warning, or judgment.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Jesus' knowledge and use of nature in illustration and appeal. John iii. 8; iv. 35-38; Luke v. 10, 36-39; Matt. v.



MAP 10. CAPERNAUM AND GERGESA
Demoniacs Cured

¹ Edersheim, I, 582, 583; Smith, 184, 185; *Hast. Bib. Dict.*, II, 617, 618; III, 662-665.

² Bruce, *The Parabolic Teaching of Christ*, 3-5.

15; vi. 26-30; Luke vi. 43, 44; vii. 32; Matt. xiii. xvi. 2, 3; John x. 1-5; Luke xii. 6; xiii. 34; xv; Mark x. 25; Matt. xx. 1-16; John xv. 1-8.

2. Practical present-day lessons from the parables. Eder-
sheim, I, 582, 587-598; Smith, 186-188; Barton, 222-224; Daw-
son, 86-88; Ross, 52-59.

3. Authorship, date, and characteristics of the Gospel of
Matthew. Edersheim, II, 127, 128; McClymont, 16-20; N. C. B.
(Matt.), 3, 4, 12-24.

4. The Sea of Galilee, size, altitude, storms, surroundings
in time of Christ. Edersheim, I, 225, 472-474; Barton, 163-175;
Stewart, 262-272.

5. The tranquility of Jesus. Edersheim, I, 605; Smith, 190,
200; Dawson, 242.

6. The best explanation of demon-possession in the time of
Christ. Edersheim, I, 479-485, 607-615; II, 755-763.

STUDY X.—SIXTH DAY. Memory Verse, Mark iv. 39.

Read Mark iv. 35—v. 20. Note the picturesque descrip-
tion, as of a strongly impressed eyewitness. The trip to
Gergesa, with its thrilling experiences, would have left
every detail indelibly stamped on Peter's mind; and his
vivid recollection is probably back of Mark's narrative,
through his recounting of these events, either in preaching
or in conversation.

QUESTIONS FOR WRITTEN ANSWERS.

1. How many parables did Christ deliver on this occasion
publicly? See Narrative.

2. How many did he give to the apostles privately? See
Narrative.

3. What is the teaching of the parable of the sower?

4. What are some of the truths you get from the parable of
the leaven?

5. How long and wide is the Sea of Galilee?

6. About how far is its surface above or below sea level?

7. Can you name five cities that were then on or near its
shores?

STUDY X.—SEVENTH DAY. Memory Verse, Luke viii.
39.

Read Matt. viii. 28-34. Notice that Matthew speaks
of two demoniacs, Mark and Luke of only one. Perhaps

only one belonged to that section, or was "out of the city" (Luke viii. 27) of Gergesa. If the other mentioned by Matthew was from Gadara, six miles southeast of the lake, that fact might lead him to write, "into the country of the Gadarenes" (verse 28).

PERSONAL THOUGHT.

"For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath." (Luke viii. 18.)

Have I a receptive spirit, so that Christ can reveal his truth to me, or am I thinking that I have now a sufficient knowledge of spiritual things?

PART II.—ELEVENTH WEEK

CURES AT CAPERNAUM—VISIT TO SOUTH-
WESTERN GALILEE—DEATH OF JOHN
THE BAPTIST

STUDY XI.—FIRST DAY. Memory Verse, Luke viii. 40

Read Luke viii. 40-42.

NARRATIVE.

Jesus
Returns to
Capernaum

Over on the east side of the lake the people had begged Jesus to depart from their borders. When he arrived at Capernaum the people seemed eager to receive him again, and many pressed about him who had friends sick and dying. "And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him."

Touched by
a Woman

On the way to Jairus' house a very unusual incident occurred. A woman afflicted twelve long years with a chronic ailment, having sought a cure in vain, resolved to seek help from Jesus. But as her disease was one of which she hesitated to speak, she touched the corner of his outer garment, and as she did it with strong faith, she was healed. "And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she

was healed immediately. And he said unto her, Daughter, thy faith hath made thee whole; go in peace."

But while he yet spoke, "there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her; but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat."

**Brings to
Life Jairus'
Daughter**

"And as Jesus passed by from thence, two blind men followed him, crying out, . . . Have mercy on us, thou son of David. . . . Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

**Cures Two
Blind Men**

"And as they went forth, behold, there was brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb man spake: and the multitudes marveled, saying, It was never so seen in Israel."

**And a Dumb
Demoniac**

Jesus now arranged to enlarge his work still further throughout Galilee. His heart yearned to proclaim the truth in the town of his childhood. At the time of his last visit, when he unfolded his Messiahship, the people of Nazareth arose and thrust him out of the city, and proposed to kill him. They looked upon him now as a dangerous disturber of the established religion. He was not in the succession of rabbis, for he had never been ordained. He was the son of a carpenter, whom they had known many years. With such credentials, he appeared a stone

**Jesus
Enlarges
His Work**

of stumbling to their narrow prejudices and unbelief, and they could not receive him; but even Nazareth is dear to Jesus, and thither he went to make a last appeal. Going to the synagogue on the Sabbath, as his custom was, he began to speak. Soon whispers passed through the congregation concerning him. They recognized in him great wisdom, but said among themselves, "Whence hath this man these things? . . . Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief."

**The Twelve
Commis-
sioned**

Jesus now decided to send forth the Twelve, that more might hear the glad news of salvation. Calling them together, he told them his purpose and gave them authority to heal the sick, to raise the dead, to cleanse the lepers and to cast out demons, and to declare that the kingdom of heaven was at hand. He also charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, Put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them." How long the mission lasted is not known. It may have continued weeks or months, but it was probably somewhat brief.¹ Jesus himself was not idle during

¹ Andrews, 309, 310.

their absence, but when he "had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities."

The sad news of the death of John the Baptist reached Jesus about the time the apostles returned.

Death of
John the
Baptist

Recall the spiritual lessons that have most impressed you in your recent study.

STUDY XI.—SECOND DAY. Memory Verse, Mark v. 36.

Read Mark v. 35-43. We may picture the suspense of the parents of this "little daughter," waiting for Jesus' return till she is "at the point of death," the father's urgency, the unforeseen detention of Jesus on the way to the house, and, at last, the word, "Thy daughter is dead." But at the darkest point the light begins to gleam when the Master, "not heeding the word spoken," says, "Fear not, only believe." Thence it grows till we are in the genial glow of Jesus' thoughtful command "that something should be given her to eat."

HARMONY.—STUDY XI. Cures at Capernaum—Visit to Southwestern Galilee—Death of John the Baptist. Matt. ix. 1, 18-34; xiii. 54-58; ix. 35—xi. 1; xiv. 1-12; Mark v. 21—vi. 29; Luke viii. 40—ix. 9.

STUDY XI.—THIRD DAY. Memory Verse, Luke viii. 46.

Read Luke viii. 43-48. Notice (verse 45), "Peter said." We have here the first record of his forwardness. Shortly after, Peter and James and John are designated as privileged witnesses at the raising of the daughter of the ruler of the synagogue. The prominence of the foremost apostle, and of the chosen three, will be seen at several other places. Note also that each synoptist gives Christ's use of the tender word "daughter," in addressing this tremb-

ling, shrinking woman. We find no other instance. How indicative are such marks of the truth of the record, and of the beauty of the Life behind the record!

MAP AND LESSON OUTLINE.

A woman touches the hem of Christ's garment.
Raising of Jairus' daughter.
Two blind men and dumb demoniac restored.

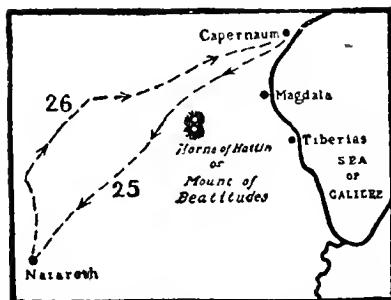
25. *Journey to Nazareth.*

Christ's second rejection at Nazareth.
Mission of the Twelve.
Death of John the Baptist.

26. *Christ's return to Capernaum.*

The Twelve gather to him there.

Make a map of southern Galilee, and mark the course of Christ from Capernaum to Nazareth and return to Capernaum. See Map 11. Doubtless other tours occurred during this period (see Fifth Day), but the Gospel data



MAP 11. CAPERNAUM AND
NAZARETH
Second Rejection

is so slight concerning them that they cannot be traced.

STUDY XI.—FOURTH DAY. Memory Verse, Matt. ix. 29.

Read Matt. ix. 27-34. Observe the first instance of the clear use of the Messianic title, "Son of David," and the strong emphasis on personal

faith as the condition of healing. Observe also that men begin to take sides in the presence of the notable miracles of Christ.

GENERAL REFERENCES.

Edersheim, I, 616-654, 671-675; Smith, 196-201, 212-230; Barton, 226-233; Andrews, 302-315; Blaikie, 435; Stalker, 80-83, 101, 102; Dawson, 155, 156, 174-182, 213, 221; Ross, 21, 40, 71-75, 140, 163, 164, 192; Sanday, *Hast. Bib. Dict.*, II, 613-615.

STUDY XI.—FIFTH DAY. Memory Verse, Matt. xiii. 58.

Read Mark vi. 1-6; Matt. ix. 35; xi. 1. Notice (Memory Verse) what stood in the way of the manifestation of Christ's power at Nazareth. The latter brief sentences set to be read probably cover extended labors, teachings, and healings, of which there are for the most part only these brief summaries. Especially at this time, as Smith remarks, "The apostles were absent on their own errands; and since they included in their tradition only what they had seen and heard, they have left at this point a blank page."¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ's training of the twelve and of other disciples. John i. 38-51; ii. 11; iv. 7-26; Mark iii. 14, 15; Matt. v—vii; Mark v. 18, 19, 37; Matt. x; Luke ix. 28-36, 52-55; x; xi. 1-13; xii. 41-48; xvii. 1-10; Mark x. 13-31; John xii. 20-32; Matt. xxiv, xxv; John xiii. 3-15; xx, xxi; Acts i. 1-8.

2. Condition of medical science in the time of Christ. Geikie, II, 157-159; Smith, 197; Hast. Bib. Dict., art. "Medicine."

3. The garments probably worn by Christ. Edersheim, I, 620-626; Smith, 497; Bib. Dict., art. "Dress."

4. Authorship, date, and characteristics of the Gospel of Mark. Edersheim, II, 127, 128; McClymont, 21-26; N. C. B. (Mark), 3-44.

5. The best view concerning those termed the brothers and sisters of Christ. Edersheim, I, 251, 364; Smith, 18; Andrews, 111-123; Bib. Ency., art. "Brother."

6. Short study of some of the most striking sayings in the discourse at the sending out of the Twelve. See especially Matt. x. 5, 14, 29, 30, 34, 39; Edersheim, I, 641, 644, 649-651; Smith, 216-220; Ross, 71, 72, 95.

7. The life and character of John the Baptist. Edersheim, I, 260, 264-287, 336-347, 390-394, 654-675; Smith, 25-33, 42-45, 69-72, 127, 128, 222-230; Barton, 81-89, 190-203.

STUDY XI.—SIXTH DAY. Memory Verse, Matt. x. 29.

Read Matt. ix. 36—x. 33. To be "moved with compas-

¹ Smith, 221.

sion" for men is the source of all effort and power in evangelistic and mission work. Observe how here, as always, Jesus seeks to guard his disciples from false and illusive hopes. They were to enter his work fully forewarned of the severe experiences they were to meet.¹

QUESTIONS FOR WRITTEN ANSWERS.

1. How did Christ know that the woman had touched his garment?

2. In what language are the words "Talitha cumi"? (Mark v. 41. See Bib. Dict.)

3. About how long were the apostles in training from the time of their being chosen till they were sent out? See Chronology, text-book, page 16.

4. Why were they sent out two by two? (Mark vi. 7.)

5. What does it mean to confess Christ before men? (Matt. x. 32.)

6. What is the meaning of Christ's words, "I came not to send peace, but a sword"? (Matt. x. 34.)

7. How long had John the Baptist been in prison before his execution? See Chronology, text-book, page 16; Smith, 229.

STUDY XI.—SEVENTH DAY. Memory Verse, Mark vi. 20.

Read Mark vi. 14-29. The circumstances leading up to and attending the death of John the Baptist are here given by Mark much more fully than by Matthew or Luke.

PERSONAL THOUGHT.

"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. x. 32, 33.)

Do I ever deny Christ? Have I ever confessed him before men?

¹ Bruce, 109-119.

PART II.—TWELFTH WEEK

FEEDING OF THE FIVE THOUSAND—WALKING
ON THE WATER—DISCOURSES ON BREAD
AND EATING

STUDY XII.—FIRST DAY. Memory Verse, Mark vi. 31.

Read Mark vi. 30-32; Luke ix. 10, 11.

NARRATIVE.

Already worn by fatigue, Jesus heard with sorrow the news of the sudden murder of John the Baptist, and he felt the need of rest and a season of retirement for fresh communion with God.¹ The apostles returning about this time from their first tour unattended by Christ, were also weary, and their Master said to them, "Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart."

Jesus
Desires a
Brief Rest

Jesus wanted to suspend his public work for a short period of quiet conference and rest. But he had been absent some time, and the multitude learning of his return, were eager to hear his wonderful words. "The people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them." The place is thought to have been where the plain of Butaiha, which extends southeast from Bethsaida Julias, meets the mountains, along the northeastern shore of the Sea of Galilee.² It was about six miles by water from Capernaum, but some miles farther by land. Christ had gone for rest, but it was denied him, and when he went

A Multitude
Come to Him

¹ Smith, 231.

² Andrews, 322.

forth out of the boat, "he saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things."

**Feeding of
the Five
Thousand**

Jesus, seeing their faith and interest in his words, could not turn them away. Many had brought their sick for healing. Many others knew not the way of eternal life and must be taught. Soon the day was far spent, but the people had no thought of retiring home. And when his disciples came and said, "The place is desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat," he answered, "Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat? And he said unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men," and there were, of course, besides them the "women and children" (Matt. xiv. 21).

**Prompt
Action
Followed
by Prayer**

Then there occurred a sudden movement of the people of which only John speaks in his Gospel,¹ to make Jesus king, even if they had to do it by force. Quickly he started the apostles to go by boat across to Bethsaida of Galilee, the fishing port of Capernaum, and then he sent the multitude away. After this he went up into the mountain to pray. Having performed every service which love re-

¹ John vi. 15.

quired, how sweet must have been the privilege which he had sought of being alone with God!

But it is not long before the needs of his apostles again call for his action. "When even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened."

**Walking
on the Sea**

"And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

**Cures at
Gennesaret**

Following these events, Jesus gave important teachings on the way to Capernaum, and in the synagogue of that city. Indeed, his discourse on himself as "the bread of God . . . which cometh down out of heaven, and giveth life unto the world," formed the great turning point of the years of his ministry. It stands between the periods of popularity and disfavor, and itself contributes to the change. Yet this result Christ does not avoid; for he perceives the hour has come when there must be a sifting, and he makes this discourse his winnowing fan. The teaching

**Teachings
at
Capernaum**

is now and will be increasingly concerning himself, rather than the external kingdom. Very properly also in the other discourse (Mark vii. 1-23) on eating, he shows that purity is interior, and not in outward ceremonial. These discourses, therefore, close the period of Public Work, which has been covered in Part II, and open the way to the period of Training Work, which distinguishes Part III, though nowhere during his ministry are the two fully separated, Public Work simply being the chief feature in the earlier period and Training Work in the later one.

**Remember the command to meditate on these things
“when thou walkest by the way, and when thou liest
down, and when thou risest up.”**

STUDY XII.—SECOND DAY. Memory Verse, John vi. 12.

Read John vi. 1-15. The stupendous miracle here recorded is really the first event treated by all four evangelists. It is true they all touch upon the opening of Christ's Galilean ministry (see Harmony for Study V), but this marvelous “sign,” the fourth in John's notable list, is the only occurrence that calls forth a record in all the Gospels before the Passion Week. Verses 14, 15 show that it produced a great crisis, which gave a new direction to Christ's work.¹

HARMONY.—STUDY XII.—Feeding of the Five Thousand—Walking on the Water—Discourses on Bread and Eating. Matt. xiv. 13—xv. 20; Mark vi. 30—vii. 23; Luke ix. 10-17; John vi. 1-71.

STUDY XII.—THIRD DAY. Memory Verse, Matt. xiv. 27.

Read Matt. xiv. 22-36. Verses 22, 23, reveal Christ's instant course when he saw that the people purposed to

¹ Edersheim, II, 35, 36; Stalker, 104, 105.

make him a king. This sudden crisis has been compared to his third temptation in the wilderness. Notice that the account of Peter's going to Jesus on the water is given by Matthew alone.

MAP AND LESSON OUTLINE.

27. *Christ and the apostles cross the Sea of Galilee.*

Feeding of the five thousand.

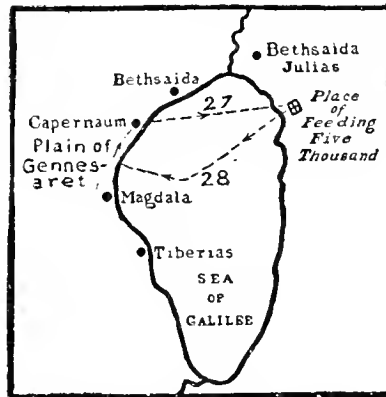
The disciples rowing against the storm.

The multitude sent away.

28. *Christ walking on the water—return to Capernaum.*

Discourses on bread and eating.

Make a map of the Sea of Galilee and mark the course of Christ from Capernaum eastward across the Sea of Galilee to the point where the plain stretching from Bethsaida Julias meets the mountains by the eastern shore, where the five thousand were fed, thence southwesterly to the point where, walking on the water, he is received into the boat, and to the Gennesaret shore, and to Capernaum. See Map 12.



MAP 12. CAPERNAUM AND
BETHSAIDA JULIAS
Five Thousand Fed

STUDY XII.—FOURTH DAY. Memory Verse, John vi.
35.

Read John vi. 22-59. Smith with deep insight notes that Christ in the miracle of the loaves, in that of walking on the water, and in this discourse is drawn out in spirit toward the closing experiences of the Last Supper and of his death and resurrection. He says: "Like the feeding of the multitude, the miracle [of walking on the water] had a great prophetic purpose. . . . The miracle of the feeding of the multitude had been a picture of the Last Supper, a prophecy of his death; and this miracle is a prophecy of his resurrection. It is, indeed, impossible for

a mortal body to walk upon the water, but an ethereal body is subject to other laws; and if it was possible for the Risen Lord to pass through the closed door and appear in the chamber where his disciples were assembled, it was possible for him, assuming by the power of God the ethereal condition, to walk upon the water."¹

GENERAL REFERENCES.

Edersheim, I, 676-695; II, 3-36; Smith, 231-236; Barton, 234-256; Andrews, 317-333; Blaikie, 430, 432, 436; Stalker, 104-106; Ross, 22, 23, 164, 172; Sanday, *Hast. Bib. Dict.*, II, 613-628.

STUDY XII.—FIFTH DAY. Memory Verse, John vi. 63.

Read John vi. 60-65. The centuries of Christian history have grandly confirmed Christ's statement that his words are spirit and life. A wonderful truth is involved in the phrase, "It is the spirit that giveth life." By finding the spiritual side of everything there will come to any child of God marvelous power.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ's power to supply every human need. John i. 4, 12, 16; iv. 14; Luke iv. 18-21; Matt. iv. 23; John v. 26; Matt. xi. 5; Mark v. 28, 29; vi. 42, 43; John vi. 35; Matt. xv. 30; John x. 27, 28; xiv. 1-3, 13, 14, 27; xv. 7, 13-15; xvii. 17-26; Matt. xxviii. 18-20.

2. The two Bethsaidas. Edersheim, II, 3, 4; Smith, 83, 84; Barton, 167, 234; Andrews, 230-236.

3. Bread-making at that time; grains used, size of loaves and other items. *Hast. Bib. Dict.*, art. "Bread"; *Bib. Ency.*, art. "Bread."

4. Christ as the Bread of Life. Edersheim, II, 30, 34; Smith, 241, 242.

5. The whole period of our Lord's ministry before, contrasted with that after the crisis-discourse. Edersheim, II, 35, 36; Barton, 250-253.

6. The vow of Corban. Edersheim, II, 18-22; Smith, 244, 245; Barton, 255.

¹ Smith, 235-242.

7. The new law of purity required by Christ, over against the traditional demands of the elders and the regulations of the Mosaic ceremonial law. Edersheim, II, 22-24; Smith, 244-246; Barton, 254, 255.

STUDY XII.—SIXTH DAY. Memory Verse, John vi. 68.

Read John vi. 66-71. When Christ says to the Twelve, "Would ye also go away?" Peter responds, "Lord, to whom shall we go? thou hast the words of eternal life." In this little band, then, able to say, "We have believed and know that thou art the Holy One of God," Christ has secured the core of all his future kingdom, and these he will now take and train more perfectly. The movement inaugurated by Christ has up to this point been extensive, affecting wider and wider circles of popular interest; henceforth it is to be chiefly intensive, the deepening of the faith and understanding of the apostolic band and a few others who stand nearest to him. In this method the perfect wisdom of our Lord is shown, for it is not primarily by numbers that any great cause succeeds. Would you set working in the world a truth that is to endure through ages? Then give yourself up to fixing it firmly in the hearts of a few who understand you. Time and God's laws of spiritual growth will accomplish the rest.

QUESTIONS FOR WRITTEN ANSWERS.

1. What two events especially caused Jesus to wish for a season of retirement? See Narrative.
2. How did it happen that so many people were present without food?
3. What surprising direction or suggestion did Jesus give the apostles? See Luke ix. 13.
4. Who had the loaves and fishes with which Jesus began to feed the five thousand?
5. Can you see a special reason why the apostles gathered up twelve baskets (John vi. 13) of fragments?
6. What is meant by Christ being "the bread of life"? (John vi. 48.)

STUDY XII.—SEVENTH DAY. Memory Verse, Matt.
xv. 13.

Read Mark vii. 1-23, and observe the profound principle given in verse 15. How clearly could Peter see, especially after his later vision (Acts x. 9-16), that Christ had made, by his statements here, "all meats clean" (verse 19).

PERSONAL THOUGHT.

"For the bread of God is that which cometh down out of heaven, and giveth life unto the world." (John vi. 33.)

How fully have I assimilated the spirit and life of Christ as the true bread from heaven?

PART III

TRAINING WORK

THIRTEENTH WEEK

WITHDRAWAL INTO NORTHERN GALILEE AND RETURN TO DECAPOLIS—FEEDING OF THE FOUR THOUSAND

STUDY XIII.—FIRST DAY. Memory Verse, Matt. xv.
22.

Read Matt. xv. 21, 22.¹

NARRATIVE.

All through his ministry, Jesus tried to avoid open collisions with the rabbis and priests at Jerusalem, and the Pharisees and other disciples of the schools scattered throughout the country. But trouble was sure to follow his straightforward denunciation of sin. The world hated him because he testified of it that its works were evil. In John vii. 1, we learn that he had already been excommunicated from worshiping in the synagogues of Judea. The same sentence was now to be extended to the synagogues of Galilee. Nazareth had closed its doors to him, and we no longer read that he visited synagogues on the Sabbath day. He was, therefore, compelled to find new fields in which to labor, and especially was he in search of quiet

Increasing
Hostility
of the
Pharisees

¹ Note that "Greek" (Mark vii, 26) means Gentile, though perhaps also implying that the woman spoke the Greek language; "Syrophenician," that she was a Syrian dwelling in Phœnicia; "Canaanitish," that she was by race or blood a Canaanite, not a Jew; "Decapolis," that the region was the one in which had grown up "ten (Greek) cities."

surroundings that he might instruct the apostles carefully concerning his kingdom, knowing full well the time when he should be offered up was near at hand.¹

**Our Lord's
Movements**

Dr. Wallace fittingly remarks concerning this period of Christ's ministry: "Hostility had so increased that Jesus deemed it wise to withdraw from Galilee. Only one year remained to him on earth. Much of that time he must spend in training his disciples. During the spring and summer, forming the first half of this year, he sought constantly to avoid the notice of the people, that plots might not thicken about him, and that he might not be interrupted in his work of teaching the twelve. At first he went northward into the neighborhood of Tyre and Sidon; thence eastward past Hermon, and southward to Decapolis; thence across the lake to the west shore, where he landed at Dalmanutha; then by water to Bethsaida Julias; then north as far as Hermon, and then back to Capernaum for a brief stay. Everywhere, as soon as his presence was known, his seclusion was interrupted by those who, in their affliction, came to him for succor, or, hearing of his miracles, were eager to see him." This may serve to show in outline the course of Christ during the closing period of his work in Galilee; and in the present lesson the course is followed as far as to Decapolis.

**The Daughter
of the
Syrophœnician
Woman
Cured**

The first thing recorded as happening on this tour was the curing of the Syrophœnician woman's daughter. "And he entered into a house, and would have no man know it; and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the

¹ Edersheim, I, 36, 37.

dogs. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the demon gone out." For Jesus to have attempted at once the winning of the Gentiles would have been to forfeit his hold upon his own people. So he would first devote himself to them. Yet this general attitude and rule was not without exceptions, as in the case of this woman, and we are to understand that Jesus' vision and sympathies were ever reaching beyond the bounds of the Jewish nation to embrace the whole world. Matt. viii. 10-12; xiii. 38; John x. 16; xii. 20-32.

How long Jesus remained about Tyre and Sidon is unknown. It would seem as if his wonderful miracles had hastened his departure. "And again he went out from the borders of Tyre, and came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis." "And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel."

Jesus had now arrived in the region of the Decapolis, and was probably in its central part east of the Sea of Galilee. Sick and infirm people in large numbers had been healed, and great multitudes were about Jesus. They had listened to him for three days, and their food supply was exhausted. The provisions the disciples had brought were also exhausted, except seven loaves and a few fishes. And Jesus said unto his disciples, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send

**Jesus
Departs for
Decapolis**

**He Feeds
the Four
Thousand**

them away fasting, lest haply they faint on the way. . . . And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, besides women and children." "While there are several points of resemblance between this miracle and that of the feeding of the five thousand, there are many of difference: as to the number of persons fed, the quantity of food, the quantity of fragments gathered up, the time the multitude had been with Jesus, and the events both preceding and following the miracle."¹

Fix in your mind the main points of the week's lesson so that you may meditate upon it in your leisure moments.

STUDY XIII.—SECOND DAY. Memory Verse, Mark vii. 26.

Read Mark vii. 24-30. It is evident from the latter part of verse 24 that Jesus still seeks retirement, but because of the eagerness of the people for the help he can give, he does not yet find it. He shows his greatness here in a twofold way: in calmly limiting his work to the sphere of his own country; and then, with equal calmness, in making the exception when a higher reason requires it. The words of Christ, verse 27, are not to be taken as having in them either dissemblance or ungentleness. The Greek diminutive term, "little dogs," brings this common expression for Gentiles by the Jews, as used by Christ, within the feeling

¹ Andrews, 337. See also Smith, 255, 256.

associations of family life—that is, the little house-dogs that run about under the table.¹

HARMONY.—PART III. Training Work. STUDY XIII.—Withdrawal into Northern Galilee and Return to Decapolis—Feeding of the Four Thousand. Matt. xv. 21-38; Mark vii. 24—viii. 9.

STUDY XIII.—THIRD DAY. Memory Verse, Matt. xv. 27.

Read Matt. xv. 23-28. The woman comes forth from the borders of Gentile territory, and enters the bounds of Palestine, to meet him whom she recognizes as the Messiah of the Jews. By her persistence in the face of all difficulties she became, and remains, the model of true supplication and all-conquering faith.

MAP AND LESSON OUTLINE.

(Studies XIII—XV cover the *Third Period of Galilean Ministry.*)

29. *Withdrawal into northern Galilee.*

Curing of the Syrophœnician woman's daughter.

30. *Return journey to Decapolis.*

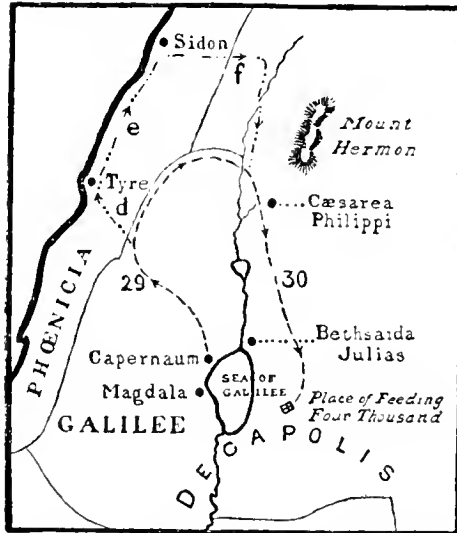
Many gather about Christ for healing.

Feeding of the four thousand.

Make a map of northern Palestine and Phœnicia so as to include the Decapolis, Galilee, and the Mediterranean coast from below Mount Carmel northward to Sidon. The maps in textbook show the seacoast as "Phœnicia," extending along the west side of Galilee and including Mount Carmel. G. A. Smith says: "In the later history, Carmel lay outside the province of Samaria—sometimes reckoned to Galilee, sometimes taken by Tyre." "And west [of Galilee], the narrow Phœnician coast. . . . The seacoast, claimed for Zebulun and Asher, never belonged either to them or to the province of Galilee: it was always

¹Meyer, *Commentary* (Matt. xv. 26, 27); Smith, 250.

Gentile.”¹ Then mark the course of Christ from Capernaum northwestward and around the northern border of Galilee, and then southeast to the place of feeding the



MAP 13. NORTHERN GALILEE AND
DECAPOLIS
Four Thousand Fed

four thousand. Should any prefer the view that Christ went to Tyre and Sidon or near to them, his course can be marked by sections 29, *d*, *e*, *f*, 30, instead of 29, 30. See Map 13. If it is preferred that a larger number of journeys be entered in one map, use Map D in the Appendix for the journeys of Studies XIII—XV.

STUDY XIII.—FOURTH

DAY. Memory Verse, Matt. xv. 28.

Read Matt. xv. 21-28; Mark vii. 24-30, and by combining both accounts, outline in notebook the succession of all the items of the narrative.

The “Decapolis” was the name applied to the region in which were located ten Greek cities. These cities had been established after Alexander’s conquest, and just before this had formed a league. The cities included Hippos, Gadara, Pella, Gerasa, Philadelphia, Dion, Canatha, Raphana, and Damascus, east of the Jordan, and Scythopolis, the capital of the league, west of the Jordan.²

GENERAL REFERENCES.

Edersheim II, 37-50, 63-70; Smith, 247-255; Barton, 257-263; Andrews, 333-337; Blaikie, 436, 437; Stalker, 106; Dawson, 197-201; Ross, 135; Sanday, *Hast. Bib. Dict.*, II, 628.

¹ *Hist. Geog. H. L.*, 338, 415.

² Edersheim, II, 44, 45; Barton, 224; *Hist. Geog. H. L.*, 595-608.

STUDY XIII.—FIFTH DAY. Memory Verse, Matt. xv.
31.

Read Mark vii. 31; Matt. xv. 29-31. The eager haste of the semi-heathen population, in bringing the needy sufferers, their wonder, and their praise to the God of Israel, are to be noted.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGN-
MENT IN CLASS WORK.

1. The hostility to Christ, its cause and vindictive character. John i. 5, 10, 11; iii. 19, 20; Luke iv. 23-30; v. 20, 21; John v. 16-18; Mark iii. 2; Matt. xii. 23, 24; ix. 34; xv. 1-14; xvi. 1, 6; John viii. 43, 44, 59; x. 31, 39; xi. 53; xii. 10, 11; xv. 21-25; Matt. xxvii. 20-26, 41-43.

2. Eastern hospitality. Mark vii. 24; Hast. Bib. Dict., art. "Hospitality, Host."

3. Syrophœnicia, and the cities of Tyre and Sidon. Smith, 247; Calkin, 84-86; Stewart, 69-75; Bib. Dict.

4. The dogs of the Orient. Smith, 250; Hast. Bib. Dict., art. "Dog."

5. The Aramaic as the language which Jesus commonly spoke. Mark vii. 34; Edersheim, I, 130; II, 47, 81, 83.

6. The feeding of the four thousand contrasted with the feeding of the five thousand. Edersheim, II, 63-67; Smith, 255, 256; Andrews, 337.

STUDY XIII.—SIXTH DAY. Memory Verse, Mark vii.
37.

Read Mark vii. 32-37. The graphic description of the healing of one special case reveals Christ's use of means to awaken and guide the man's faith. Verse 34, in two words, discloses two striking facts: Christ's "sigh," eloquent of his sense of the grievous effects of sin among men; "Ephphatha," uttered here among a people using Greek, conclusive proof that Aramaic was the familiar language of Jesus in his common speech.

QUESTIONS FOR WRITTEN ANSWERS.

1. What was the purpose of Jesus in making this tour? See Narrative.

2. Why could not Christ attempt at once the winning of Gentiles? See Narrative.

3. Can you state the racial and geographical points as respects the woman mentioned early in the lesson? See First Day, footnote.

4. What was it that won her case with Christ?

5. What proof can you give that Christ commonly used the Aramaic language?

6. Out of the ten cities of the Decapolis give what you regard as the five that are best known. For list see Fourth Day.

7. Of Christ's two miracles of feeding the multitude, which appears to be the more important as bearing on his later ministry?

STUDY XIII.—SEVENTH DAY. Memory Verse, Mark viii. 2.

Read Mark viii. 1-9. It has been observed that Christ's ministry in three several districts was brought to a close with a supper: in Galilee, as guests, five thousand Jews; in Decapolis, four thousand semi-Gentiles; in Judea, the twelve apostles.¹

PERSONAL THOUGHT.

“She came and worshiped him, saying, Lord, help me. . . . Jesus answered, . . . Be it done unto thee even as thou wilt.” (Matt. xv. 25, 28.)

Have I learned the secret of a victorious life, as absolute abandonment of soul, and sublimity of trust in Jesus as my Lord?

¹ Edersheim, II, 63.

PART III.—FOURTEENTH WEEK

PETER'S CONFESSION—CHRIST TRANSFIGURED AND CURING THE DEMONIAK BOY

STUDY XIV.—FIRST DAY. Memory Verse, Matt. xvi. 6.
Read Matt. xv. 39—xvi. 12.

NARRATIVE.

After feeding the multitude and sending them away, Jesus took boat with his disciples and crossed the lake. But to just what point they went is not very clear. Matthew says that they "came into the borders of Magadan"; Mark, that they "came into the parts of Dalmanutha." Perhaps the best view is that Magadan is Magdala, and that Dalmanutha is a place close by.¹

Jesus
Crosses
the Lake

No sooner was his presence known than his enemies began active operations. "And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven. But he answered and said unto them, . . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed." It was his final rejection, and Jesus was now leaving the region about Capernaum, never to return to teach or work miracles publicly; indeed, he never returned, except for brief visits.

Opposed by
Pharisees
and
Sadducees

As the boat plowed its way across the waters, Jesus took occasion to discourse to them on the "leaven of the Pharisees." At first they supposed the lesson he would teach them was that, since they had forgotten bread, if they should purchase of a Pharisee, such bread would defile

Christ
Warns
Against
Their
Teachings

¹ Andrews, 338, 339.

them; but further explanation showed that "he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."

Cures Blind
Man at
Bethsaida
Julias

"And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village," apparently wishing to attract no attention. So after he had restored the man's sight, "he sent him away to his home, saying, Do not even enter into the village."

Journey
Toward
Cæsarea
Philippi;
Peter's
Confession

Leaving Bethsaida Julias, Jesus went northward to Cæsarea Philippi. One day, "he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." This saying of Peter seemed greatly to please Christ, and he gave his leading apostle the assurance that because of this confession he was to be the first stone in the building of the Church, next to Christ himself, who is the real foundation.¹

Foretells
His Death
and Resur-
rection

Then Jesus foretold how at Jerusalem he should suffer many things, be killed, and be raised up. This is Christ's first distinct prophecy of his resurrection. All the disciples were shocked by the announcement. Peter even rebuked him, "saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men."

Trans-
figured

That the apostles might be more fully prepared to receive the great truth of Christ's real sacrificial mission to the world, and that our Lord himself might be cheered by this experience of the Father's approval, he was trans-

¹ Smith, 261-266.

figured on some mountain. The place of the transfiguration is supposed to have been a peak or spur of Mount Hermon in the vicinity of Cæsarea Philippi. "He took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, who were Moses and Elijah; who . . . spake of his decease which he was about to accomplish at Jerusalem. . . . And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. . . . And a voice came out the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone."

Peter seems to have thought, after this wonderful scene and the interview with Moses and Elijah, that nothing ordinary would again occur in the life of Christ and the three who were with him. Yet even Jesus could not escape the commonplace. He had no time to build tabernacles. He was needed down in the valley where there were many in affliction who must be healed. "And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oftentimes he falleth into the fire, and oftentimes into the water. And I brought him to thy disciples, and they could not cure him. . . . And Jesus rebuked him; and the demon went out from him: and the boy was cured from that hour."

It is probable that the return journey to Capernaum was through northern Galilee. "And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry."

Not Tabernacles, but Help for the Distressed

Jesus again Foretells His Death and Resurrection

Some are saying that meditation is a lost art. Do not allow it to be so in your case, as you dwell on this portion of the life of Christ.

STUDY XIV.—SECOND DAY. Memory Verses, Mark viii. 24, 25.

Read Mark viii. 22-26. Again Mark gives careful particulars of a cure. These circumstantial details bring Jesus nearer in his compassionate love, and it is seen that every act of healing cost him something.

HARMONY.—STUDY XIV. Peter's Confession—Christ Transfigured and Curing the Demoniac Boy. Matt. xv. 39—xvii. 23; Mark viii. 10—ix. 32; Luke ix. 18-45.

STUDY XIV.—THIRD DAY. Memory Verse, Matt. xvi. 16.

Read Luke ix. 18; Matt. xvi. 13-20. Humbly meditate on the fact that Jesus' prayer-life emerges at every great occasion in his ministry fraught with high interests. Here his Messiahship is at last to be fully recognized and confessed.

MAP AND LESSON OUTLINE.

31. *Christ and the disciples cross the lake to Dalmanutha and Capernaum.*

Pharisees and Sadducees ask for a sign.

32. *Journey to Caesarea Philippi and Mount Hermon.*

Blind man cured at Bethsaida Julias.

Peter's great confession of faith.

Christ foretells his death and resurrection.

The transfiguration.

Healing of the demoniac boy.

33. *Return to Capernaum.*

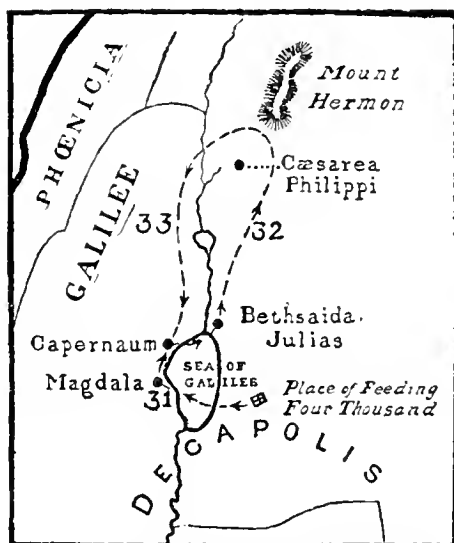
Make a map of the northeastern part of the Holy Land, including Mount Hermon, and mark the course of Christ

from the place of feeding the four thousand, across the Sea of Galilee to Magdala, and Capernaum, and thence by water to Bethsaida Julias, and northward to Mount Hermon and return to Capernaum. See Map 14.

STUDY XIV.—FOURTH DAY. Memory Verse, Mark viii. 36.

Read Mark viii. 31—ix.

1. See the relation of this disclosure to Peter's confession. The Master makes known the deep things of the kingdom as fast as we are fitted to receive them.



MAP 14. SEA OF GALILEE AND MOUNT HERMON
The Transfiguration

GENERAL REFERENCES.

Edersheim, II, 70-110; Smith, 256-279; Barton, 273-281; Andrews, 337-340, 349-362; Blaikie, 437-439; 106-109; Dawson, 128, 223-239; Ross, 38, 50, 96, 136, 143-145, 180-187, 191; Sanday, *Hast. Bib. Dict.*, II, 628-630.

STUDY XIV.—FIFTH DAY. Memory Verse, Luke ix. 29.

Read Luke ix. 28-36. Notice again that it is Luke, of the three synoptists, who brings out the feature of Jesus' prayer preceding the transfiguration. The prominence given to prayer is one of the marked distinctions of this Gospel.

Barton has this fine passage: "Morning after morning at Nazareth, at Tiberias, and from the hills of Galilee, I saw Mount Hermon light up before the sun had risen upon us, and I almost beheld the transfiguration repeated on its slope. When in the Vatican I saw that greatest of masterpieces of Raphael, the human Christ radiant with a divine and resident glory, I felt as if I had seen before

the incident which the artist with such power had transcribed upon his canvas."¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Discipleship to Christ: its meaning and conditions. Luke iii. 8-14; John i. 37, 43; ii. 5, 11; iii. 3, 5; iv. 10; Matt. iv. 19, 20; John v. 24; Matt. v. 3-16, 29, 30, 43-48; vii. 24, 25; xii. 49, 50; Luke viii. 15; Matt. x. 22, 24, 32, 37-39; Mark viii. 34-38; Matt. xviii. 3, 21, 22; Mark xii. 30, 31; Matt. xxv. 34-40; John xv. 1-8; Acts i. 8.

2. The conception of the Messiah: (*a*) in the Old Testament, Edersheim, I, 160-163; (*b*) in Jewish thought at the time of the lesson, Edersheim, I, 163-179; Smith, 35, 297, 362, 363; Stalker, 96, 97; (*c*) in Peter's confession, Edersheim, II, 80, 81; Smith, 261, 262.

3. Is the Church founded on Peter (Roman Catholic view); or on Peter's confession (Reformers' view); or on Peter as the representative of humanity, illuminated by the Spirit of God, and confessing that Jesus is the Christ (the view of many moderns)? Edersheim, II, 81-85, 91; Smith, 261-265; Stevens, 137-142.

4. Cæsarea Philippi, and the sources of the Jordan.² Edersheim, II, 72-74; Dawson, 226; Stewart, 256-258.

5. The relation of natural surroundings to the life of Christ, such as, (*a*) solitude, (*b*) cities, (*c*) the sea, (*d*) mountains. Edersheim, I, 147; Blaikie, 430-435; Stewart, 265, 266; Hist. Geog. H. L., 432-441.

6. Mount Hermon and its fitness to be the scene of the transfiguration. Edersheim, II, 92-97; Barton, 275-277; Andrews, 356; Blaikie, 438, 439; Dawson, 233-239.

7. A comparison of Elijah and John the Baptist. Edersheim, II, 104, 105; Smith, 275, 276; Hast. Bib. Dict., I, 691; II, 610.

STUDY XIV.—SIXTH DAY. Memory Verse, Matt. xvii. 12.

Read Matt. xvii. 9-13, and compare in your mind the careers and characters of Elijah and John the Baptist.

¹ Barton, 277.

² These are the Hasbany, the Leddan, and the Banias, and they rise at elevations of 1,700, 500, and 1,080 feet above sea-level. See Map L.

QUESTIONS FOR WRITTEN ANSWERS.

1. Can you give a list of some previous occasions when the Messiahship of Christ has been either stated or implied?
2. Why then was Peter's confession of such supreme moment?
3. When also had Jesus previously implied or foretold his death?
4. What purposes were served by the transfiguration?
5. Why should Moses and Elijah be the ones manifested with Christ?
6. What did Peter intend by proposing to build three tabernacles?
7. Why could not the apostles cure the demoniac boy?

STUDY XIV.—SEVENTH DAY. Memory Verse, Matt. xvii. 20.

Read Mark ix. 14-29; Matt. xvii. 20, and dwell upon these closing verses, enforcing the marvelous power of prayer and faith.

PERSONAL THOUGHT.

“It is good for us to be here: and let us make three tabernacles. . . . On the next day, when they were come down from the mountain . . . a man . . . cried, saying, Teacher, . . . look upon my son. . . . Jesus . . . healed the boy, and gave him back to his father.” (Luke ix. 33-42.)

Am I prompt to follow every exalted spiritual privilege with fresh service among the sin-possessed and needy? Do I realize why it is not best for me always to remain on the mountain top?

PART III.—FIFTEENTH WEEK
TEMPLE TAX PAID—FEAST OF TABERNACLES
—DISCOURSES AT CAPERNAUM AND
JERUSALEM

STUDY XV.—FIRST DAY. Memory Verse, Matt. xvii.
27.

Read Matt. xvii. 24-27.

NARRATIVE.

**Brief Visit to
Capernaum**

Jesus had now returned to Capernaum. He could no longer pass openly from place to place as in other days, so he purposely avoided the more public roads and popular places, and sought the bypaths among the hills, and spent his time quietly instructing his disciples.

**He Pays the
Temple Tax**

No sooner did he reach Capernaum than the collector of the annual tax for the support of the temple “came to Peter, and said, Doth not your Teacher pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And **when** he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel:¹ that take, and give unto them for me and thee.”

**The
Disciples
Dispute by
the Way**

The disciples appear to have been insensible to the statements of Christ respecting his approaching sufferings and death, and seemed only to gain the idea that the Mes-

¹ For explanation of the two coins here mentioned (the second is literally “stater”), see *Hast. Bib. Dict.*, III, 422, 428. See also Barton, 287.

sianic kingdom was near at hand, and to be anxious as to who of their number should have the highest office. "And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? But they held their peace: for they had disputed one with another on the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."

But the purpose of Jesus at this time was more than to settle this dispute among the disciples. What has been quoted is but a small part of one of the greatest and most beautiful discourses delivered by Christ. The eighteenth chapter of Matthew is a discourse on the "Unity and Peace of Christ's Church." The first symbol used is that of a child; so willingly submissive that it has no desire to rule its own life, much less to be counted superior to others. So the heirs of Christ's kingdom must possess that submission of will designated by the term "childlike." In the next figure the kingdom is represented as a family, and the children are brethren. Christ here outlines methods of dealing with a trespassing brother, and, in the eighteenth verse, declares that all who act in harmony with his law on the subject have the assurance that the decision of the Church below will be confirmed by the Church above. "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." As a fitting conclusion to this wonderful discourse, Christ illustrates the gospel law of forgiveness by the parable of the Unforgiving Servant, which is so direct in its logic that it causes every unforgiving heart to pass judgment upon itself.

**Unity and
Peace of
the Church**

**Relatives
Urge Jesus
to Attend
the Feast**

When Jesus reached Capernaum, great caravans of pilgrims were already on their way to Jerusalem, to attend the Feast of Tabernacles; and some of his relatives from Nazareth called upon him and urged him to go to Jerusalem to the feast, that he might publicly present his work. Jesus said to them, "My time is not yet come; but your time is always ready." Doubtless the reason why he declined going with his brethren was that, if he went with the great Galilean caravan, the Pharisees and others would be watching for him and would know of his presence as soon as the caravan arrived, and, perhaps, would succeed in arresting him before his work was finished. He could go up a few days later, and thus avoid publicity.¹ Waiting, therefore, until all was quiet, and the people had made up their minds that he was not coming to the feast, he, with the twelve and a number of other disciples, started for Jerusalem.

**Sudden Ap-
pearance at
Jerusalem**

The feast was at its height when Jesus entered the city, and suddenly made his appearance in the temple, and began to teach those who gathered about him. It was not long before he was recognized, and some one cried out, "Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?"

**"Never
Man so
Spake"**

They seem to have planned to arrest him at this time; but by his coming late to the feast, they are completely surprised and off their guard, and hardly know what course to take. They were also amazed at his power to interpret the Scriptures. A humble Galilean, he had never attended the schools, and they could not help feeling that God must have taught him as he did the prophets of old. The chief priests and Pharisees, hearing his words and wondering why he had not been arrested, asked the officers charged with the duty, "Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore

¹ Andrews, 341-343.

answered them, Are ye also led astray?" While at Jerusalem, in spite of the opposition against him, and the determined effort to arrest him, Jesus succeeded in delivering several discourses recorded in the seventh and eighth chapters of John.

"As I was musing the fire burned." This is usually the experience of the Bible student who has learned "to labor and to wait."

STUDY XV.—SECOND DAY. Memory Verse, Matt. xviii.

3.

Read Matt. xviii. 1-14. Note that to the first part of the lesson Jesus is imparting, on becoming like little children (verses 1-4), he adds a second part on receiving little children, or the weakest of his followers (verses 10-14).

HARMONY.—STUDY XV. Temple Tax Paid—Feast of Tabernacles—Discourses at Capernaum and Jerusalem. Matt. xvii. 24—xviii. 35; Mark ix. 33-50; Luke ix. 46-50; John vii, viii.

STUDY XV.—THIRD DAY. Memory Verses, Matt. xviii.

19, 20.

Read Matt. xviii. 15-20, and note that more clearly than any other passage in the Gospels it implies church organization and discipline, inspired by the intercession and presence of Christ in response to united prayer.¹

MAP AND LESSON OUTLINE.

Temple tax paid at Capernaum.

Discourse on humility and forgiveness.

Securing the unity and peace of the Church.

34. *Jesus goes to the Feast of Tabernacles.*

Discourses on light and freedom.

35. *Return to Capernaum.*

¹Hast. Bib. Dict., II, 653, 855.

Make a map of the Holy Land from Capernaum to Jerusalem, and show the course of Christ from the former city to the latter probably by a route through Samaria, and his return to Capernaum. See Map 15.

STUDY XV.—FOURTH DAY. Memory Verse, Matt. xviii. 35.

Read Matt. xviii. 21-35, with searching examination of heart, in the light of the final statement of verse 35.

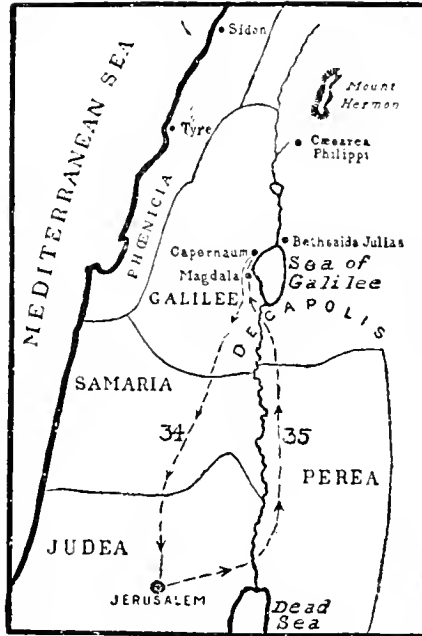
GENERAL REFERENCES.

Edersheim, II, 111-132, 148-176; Smith, 279-288, 300, 301, 330-343; Barton, 264-272, 282-300; Andrews, 341-345, 362, 363; Blaikie, 446; Stalker, 67, 84, 85, 106; Dawson, 240, 262-269, 271, 272; Ross, 37, 49, 51, 65, 72, 79, 84, 92, 94, 113, 117, 122, 131, 140-145, 164, 165; Sanday, *Hast. Bib. Dict.*, II, 630, 631.

STUDY XV.—FIFTH DAY. Memory Verse, John vii. 17.

Read John vii. 1-51. The time has now come for Christ to begin the assertion publicly of his Messiahship at the

capital before the leaders of the people. In a threefold manner is this to be done—at the Feasts of Tabernacles, Dedication, and the Passover. Hold this main idea in mind as you read the discourses which follow to the time of the crucifixion. Dwell upon the vital principle in verse 17. It is one which Jesus everywhere uplifts in this Gospel. See how emphatic he now makes the point that he is sent from God, hence is the Messiah (verses 18, 28, 29, 33). As the ceremony, at the Feast of Tabernacles, of water-pouring occurred, Jesus probably made the declara-



MAP 15. CAPERNAUM AND JERUSALEM
Feast of Tabernacles

tion in verse 37; and as the four great golden candelabra in the Court of the Women were lighted, that of John viii. 12.¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ's views as to money and property. Matt. v. 40-42; Luke vi. 34, 35, 38; Matt. vi. 11, 19-33; xi. 5; Luke viii. 2, 3; Mark iv. 19; Matt. x. 8-10; John vi. 27; Matt. xvi. 26; xvii. 24-27; Luke x. 41, 42; xii. 13-21; xiv. 12-14; xvi. 9-15, 19-31; Mark x. 21-30; Luke xxi. 1-4; John xii. 1-8; Matt. xxi. 1-7.

2. The temple tax, and its collection and use. Edersheim, II, 111, 112; Smith, 280.

3. The slight teachings of Christ relating to the Church as compared with that respecting the Kingdom. What expiation can you offer? Edersheim, II, 123, 124; Smith, 286, 287; Stalker, 76-78; Ross, 143; Stevens, 135-145.

4. The heirs of salvation (or perhaps children) designated in Matt. xviii. 10 as "little ones," and their guardian or ministering angels. Edersheim, II, 122; Smith, 285, 286; Ross, 94.

5. The Christian law of forgiveness. Edersheim, II, 124, 125, 294-297; Smith, 287, 288; Barton, 295-298.

6. The Feast of Tabernacles and the custom of pouring of water in connection therewith. Edersheim, II, 149, 150, 157-161, 165-168; Smith, 336, 339, 340; Barton, 264-267.

7. The nature of the freedom of the followers of Christ. Edersheim, II, 172, 173; Smith, 341, 342; Barton, 259, 272.

8. Characteristics of the Jewish people. Dawson, 186-195.

STUDY XV.—SIXTH DAY. Memory Verse, John viii. 12.

Read John viii. 12-30. Mark the profound statements of verses 12, 23, 24. No wonder they ask, "Who art thou?" (verse 25), and that, as he spake these things, "many believed on him" (verse 30).

QUESTIONS FOR WRITTEN ANSWERS.

1. Had Christ probably paid the temple tax in the previous years of his ministry?

¹ Edersheim, II, 160, 165; *Hast. Bib. Dict.*, I. 861.

2. Why did he question the rightfulness of a demand on him to pay it now?

3. Can you state the ground on which Christians should yield their rights or just claims? See 1 Cor. viii. 13.

4. Give cases to which the principle applies.

5. In what sense is one to become as a little child?

6. At what three feasts was Christ now to assert his Messiahship? See Fifth Day.

7. With what two great natural blessings did Christ compare what he brings to mankind? See John vii. 37; viii. 12.

STUDY XV.—SEVENTH DAY. Memory Verse, viii. 32.

Read John viii. 31-59. In this section of the discourse, Christ reveals the terrible bondage and connections of sin (verses 34, 44), and his power to make free from sin (verse 36); and asserts in the most sublime manner his own sinlessness and eternal existence (verses 46, 58).

PERSONAL THOUGHT.

“If therefore the Son shall make you free, ye shall be free indeed.” (John viii. 36.)

Have I this freedom?

PART III.—SIXTEENTH WEEK
FROM FINAL DEPARTURE FROM GALILEE TO
ATTENDANCE AT FEAST OF DEDICATION

STUDY XVI.—FIRST DAY. Memory Verse, Mark x. 1.

Read Matt. xix. 1, 2; Mark x. 1.

NARRATIVE.

Jesus now takes his farewell of Galilee, though it is probable that he passed through the southeastern part of it just before his last journey to Jerusalem. But he now sadly departs from Capernaum, where he had taught so frequently, and, after entering Samaria and not being received in a village, he goes into Perea. The name means "the other side," that is, of the Jordan, for it lay east of that river, extending from a line about fifteen miles south of the Sea of Galilee, seventy miles south to Machærus, and from the Jordan thirty miles eastward, till it bordered on the desert. It was, therefore, somewhat larger than Galilee and nearly as fertile, being an elevated region, abounding in pastures, trees, fruits, and several fine cities built in Roman style and belonging to the league known as the Decapolis. Herod Antipas ruled Perea as well as Galilee, but his control seems to have been over the country outside the range of these cities. Two of the cities, Philadelphia and Gerasa, now called Jerash, were rich in architecture, as their ruins still show. The people were largely Gentile, and so Jesus still found a welcome among them and made this province the last field of his labors.¹ Luke, in about ten chapters which belong to his Gospel alone, tells of Jesus' work in Perea, while John's Gospel gives two short visits into Judea.

The Perea
Ministry

¹ Andrews, 388.

Jesus sends
Out the
Seventy

Soon after entering Perea Christ sent out the Seventy. About seven months have passed since the Twelve completed their missionary journey. Their mission at that time was to the Jews only, for the minds of the disciples had not been so broadened as to believe that Jesus could save Gentiles as well as Jews. But further teaching from the lips of Jesus, and cures wrought in northern Galilee among the Gentiles, had removed much of this prejudice. Feeling that the time was short, Jesus determined to enlarge his work by sending out the Seventy, who should journey "two and two before his face into every city and place, whither he himself was about to come," and proclaim their Master the Saviour of mankind. Their commission was much like that of the Twelve. "Behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes." They were to "salute no man on the way," for their business was urgent. They were to eat and drink such things as were set before them, and show a contented spirit. Just how long the Seventy continued this preaching tour we cannot tell, but Saint Luke makes it clear that when they returned it was "with joy, saying, Lord, even the demons are subject unto us in thy name." As Jesus heard their story he rejoiced with them, and said unto them, "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

Parable of
the Good
Samaritan

Following the account of the return of the Seventy, Saint Luke records the parable of the Good Samaritan, which has greatly stimulated philanthropy through all the history of the Church. "A certain lawyer stood up and . . . said unto Jesus, And who is my neighbor? Jesus made answer, . . . A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him

half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. . . . Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise."

Christ and the apostles now turned their steps toward Jerusalem to attend the Feast of Dedication. "As they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house." The village here mentioned was probably Bethany, and at this time occurred the incident of Mary sitting at his feet, and hearing his words, and of the Master's gentle reproof of Martha because of her care "about many things."

Then came the interesting case of the healing of the blind man at Jerusalem. "And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him." It was a prevalent belief that all disease and misfortune was a direct punishment from God for some particular sin. Jesus undertook to correct this gross error in the thinking of the disciples, saying, "Neither did this man sin, nor his parents." Jesus did not say that he had never sinned, nor that men do not pay the penalty for transgressing the laws of their physical being; but that this affliction of blindness, like many other

At Bethany,
Visits
Martha and
Mary

At
Jerusalem,
Heals the
Man Born
Blind

calamities, was not necessarily the result of some particular sin.

Asserts
Messiahship
at the
Feast of
Dedication

At the Feast of Dedication, Jesus gave the discourse on the Good Shepherd (John x), and more fully revealed his Messiahship. "The Jews . . . came round about him, and said unto him, . . . If thou art the Christ, tell us plainly." Then he boldly declared, "I and the Father are one"; as much as to say, "I am his Son, I am the Saviour of men." Then "the Jews took up stones again to stone him, . . . and he went forth out of their hand."

It is well each week for the student to select some portion of the lesson as a kind of specialty. Let him go over this one point every day during the week. At the end he will usually find that his ideas are greatly clarified on the subject.

STUDY XVI.—SECOND DAY. Memory Verse, Luke x. 20.

Read Luke ix. 51—x. 24. After weighing many different views as to the true order of events in Christ's life after the Feast of Tabernacles, Andrews decides that the most acceptable is that which includes his return to Galilee, and puts the final departure from Galilee a few days before the Feast of Dedication. "It is generally admitted that the starting point was Capernaum; the goal was Jerusalem."¹ So the point of time is reached when the province and city most favored in the earthly life of our Lord are to see his face no more. Have this thought in mind as you read.

HARMONY.—STUDY XVI. From Final Departure from Galilee to Attendance at Feast of Dedication. Matt. xix. 1, 2; viii. 19-22; xi. 20-30; Mark x. 1; Luke ix. 51—x. 42; John ix, x.

¹ Andrews. 379.

STUDY XVI.—THIRD DAY. Memory Verses, Matt. xi. 28-30.

Read Matt. xi. 25-30. One feels a divine pathos in the words of Jesus at this period. He who, in the reading of yesterday, was leaving the only locality and city ever called his home, and was saying to the scribe, "The Son of man hath not where to lay his head," in the present passage rejoices in the Holy Spirit (Luke x. 21), and offers himself as the refuge of the weary and heavy laden of all centuries, climes and races.

MAP AND LESSON OUTLINE.

(Studies XVI—XVIII cover *The Perea Ministry*.)

Jesus' final departure from Galilee.

36. *Course south into Samaria.*

Samaritan village does not receive him.

37. *Through southern Galilee into Perea.*

Sending out of the Seventy.

Woe pronounced on Chorazin, Bethsaida, and Capernaum.

The Seventy return with joy.

Christ's invitation to the weary and heavy laden.

Parable of the Good Samaritan.

38. *Journey through Perea and Judea to Bethany.*

Visit to Mary and Martha.

39. *From Bethany to Jerusalem at the Feast of Dedication.*

Healing of the man born blind.

Discourse on the Good Shepherd.

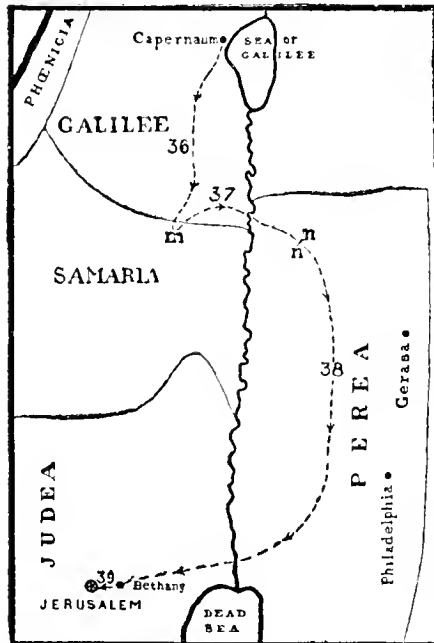
Make a map covering Perea and parts of the other provinces, and mark on it the probable journey of Christ from Capernaum to northern Samaria, thence across the Jordan into Perea, and his later course to Bethany and Jerusalem. See Map 16, in which *m* may locate the unfriendly Samaritan village, and *n—n* the point from which the Seventy were sent out. If it is preferred that a larger number of journeys be entered in one map, use Map E in the Appendix for Studies XVI—XVIII.

STUDY XVI.—FOURTH DAY. Memory Verse, Luke x. 42.

Read Luke x. 25-42. Verses 38-42 give the visit of Jesus to the home of the sisters at Bethany, probably in connection with his attendance at the Feast of Dedication.

GENERAL REFERENCES.

Edersheim, II, 132-147, 177-196, 226-239; Smith, 289, 290, 325-331, 343-353; Barton, 301-307, 329-337; Andrews, 347-349, 365-390, 397-401; Blaikie, 437, 441, 442, 446; Stalker, 109, 110; Dawson, 161, 162, 166-168, 200, 241, 242, 269; Ross, 22, 49, 65, 69, 75, 85, 122, 138, 141, 150, 152, 160-169, 183, 184; Sanday, *Hast. Bib. Dict.*, II, 630, 631.



MAP 16. TO JERUSALEM THROUGH PEREA
Feast of Dedication

STUDY XVI.—FIFTH DAY. Memory Verse, John ix. 25.

Read John ix and note that the center of the contending forces is in this: "If any man should confess him to be the Christ" (verse 22); and, "Dost thou believe on the Son of God?" (verse 35). John probably gave this very large space to the blind man incident because it so perfectly reflected the state of public feeling.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The emotional nature of Christ. John ii. 17; iv. 32; Mark iii. 5; Matt. xiv. 14; Mark vii. 34; viii. 12; Luke x. 21; xiii. 32; John xi. 33, 35; Luke xix. 41; John xii. 27; Luke xxii.

14; John xiv. 27; xv. 11; Matt. xxvi. 37; Mark xvi. 7; John xx. 16; John xxi. 12.

2. Christ's evident plan in evangelizing Palestine. Edersheim, II, 188, 195, 196; Andrews, 388, 389.

3. The province and people of Perea. Andrews, 388; Calkin, 61; Hist. Geog. H. L., 539, 540.

4. The mission of the Seventy. Edersheim, II, 135-141; Barton, 301; Dawson, 213-224.

5. The influence of the parable of the Good Samaritan. Edersheim, II, 234-239; Smith, 328, 329; Dawson, 205, 206.

6. Jewish priests and Levites. Smith, 328, 329; Bib. Dict.

7. The Feast of Dedication. Edersheim, II, 226-228; Smith, 350; Barton, 329.

8. The man born blind. John ix; Edersheim, II, 177-187; Barton, 330-335.

9. The pool of Siloam. Edersheim, II, 157, 158; Barton, 331, 332.

10. Christ the Good Shepherd. John x; Edersheim, II, 188-194; Barton, 335-337.

STUDY XVI.—SIXTH DAY. Memory Verse, John x. 11.

Read John x. 1-21. This disclosure of Christ as the Good Shepherd is one of the most expressive and far-reaching in its suggestiveness and appeal.

QUESTIONS FOR WRITTEN ANSWERS.

1. What was the difference between the mission of the Seventy and that of the Twelve?

2. What did Christ mean in the words, "I beheld Satan fallen as lightning from heaven"?

3. Have we account of any of Christ's works in Chorazin or Bethsaida?

4. Did Jesus follow any systematic plan for the evangelization of Palestine? See Fifth Day, Topic 2, references.

5. What was a "lawyer"? See Bib. Dict.

6. What was the difference between a priest and a Levite? See Bib. Dict.

STUDY XVI.—SEVENTH DAY. Memory Verses, John x. 27, 28.

Read John x. 22-42. These wonderful sayings of Jesus disclose his essential oneness with the Father, and assure

us of our perfect and everlasting security if we but keep our souls in his hands.

Seek, by a careful survey, to grasp the great truths of John, chapters vi—x, and weigh these as chapter names: vi, Bread; vii, Water; viii, Light; ix, Sight; x, Good Shepherd.

PERSONAL THOUGHT.

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, . . . and set him on his own beast, and brought him to an inn, and took care of him.” (Luke x. 33, 34.)

Are my deeds prompted by a Christlike compassion?

PART III.—SEVENTEENTH WEEK

MAIN PEREAN MINISTRY AND RAISING OF
LAZARUS AT BETHANY

STUDY XVII.—FIRST DAY. Memory Verse, Luke xi.
13.

Read Luke xi. 1-13.

NARRATIVE.

When Jesus attended the Feast of Dedication and declared openly, "I and the Father are one," the Jews took up stones again to stone him. "And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode. . . . And many believed on him there." He thus resumed his ministry in Perea. The seventy had preceded him and had opened the work, and the people were curious concerning his coming. Many of the discourses which Jesus had delivered in Galilee were repeated in Perea, with now and then a few slight changes. The Lord's Prayer seems to have been given again, when the apostles asked to be taught how to pray.¹ Jesus also repeated his teaching on moral cleanliness, reproving the people for foolishly following the details of the ceremonial law. The opposition of the Pharisees was waged in much the same way as in Galilee. Their objections were almost identical, and his discussions with them were similar.² His life was now exceedingly filled with teaching, and many of his greatest parables and discourses were delivered.

Teaching
in Perea

One day, when Jesus was discoursing on the leaven of the Pharisees, "one out of the multitude said unto him,

Parable of
the Foolish
Rich Man

¹ Luke xi. 1-4.

² Luke, xi. 37; xii. 12.

Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Woman
Healed
on the
Sabbath

A marked case of healing was that of a woman with an infirmity that had continued for eighteen years. And when the ruler of the synagogue began to reprove the people for seeking to be cured on the Sabbath, Jesus again explained the true law of the day of rest.

Three
Parables
of Grace

"Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." Then Jesus delivered three of his clearest parables, which were calculated to correct the false notions of the Pharisees concerning God's attitude toward sinners. The Pharisees taught that God rejoiced when the sinner perished. Jesus taught that "there shall be joy in heaven over one sinner that repenteth." The first of these parables was that of the Lost Sheep, the second, the Lost Coin, and the third, the Prodigal Son. The last of these is most expressive. Tender and gracious is the heart of a God who would seek for a sinner as a man seeks for a lost

animal or a lost coin, but exceedingly gracious the heart of God when he receives a sinner coming like the prodigal, who had wasted the father's earnings and returned in rags to be reinstated in the father's house.

At this same time he delivered two other parables, which are recorded in the sixteenth chapter of Luke, the Unjust Steward and Dives and Lazarus.

**Two
Parables of
Warning**

While Jesus was engaged with his teaching in Perea, a family in Bethany of Judea, whom he loved, were in great distress over the sickness and death of Lazarus. When the two sisters, Mary and Martha, saw that their brother was dangerously ill, they sent a messenger to Jesus, saying, "Lord, behold, he whom thou lovest is sick." Although the message touched his heart, either he could not leave his work or he waited for the leading of the Father, and "he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judea again." The disciples, knowing the hatred of the Pharisees, and being familiar with the plot to kill their Master, said to him, "The Jews were but now seeking to stone thee; and goest thou thither again?" for Bethany was but two miles distant from Jerusalem. But they could not hinder him, and he said, "I go, that I may awake him out of sleep." Then said Thomas unto his fellow disciples, "Let us also go, that we may die with him." When Jesus reached Bethany, he found that Lazarus had been dead four days and had been buried, and many Jews were present to comfort Mary and Martha.

**The Death
of Lazarus**

When Jesus, therefore, saw the sisters weeping, and the Jews also weeping, "he groaned in the spirit, and was troubled, and said, Where have ye laid him?" They said, "Lord, come and see." It is at this point that the Gospel of John, which so fully affirms the Deity of Christ, also permits us to see the profoundly human side of his life and the reality of his emotional nature. "Jesus wept. The Jews therefore said, Behold how he loved him! . . . Jesus

**The
Sympathy
of Jesus**

therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

**Lazarus
Restored
to Life**

“Jesus saith, Take ye away the stone.” Then after words of thanksgiving to the Father for hearing his prayer he cried, “Lazarus, come forth. He that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.” Some believed on him. Some hastened back to Jerusalem to tell the Pharisees what had happened. Soon the city was all astir.

**The Decision
of the
Sanhedrin**

“The chief priests therefore and the Pharisees gathered a council, and said, “What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

**Jesus
Withdraws
to Ephraim**

“Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.”

In the raising of Lazarus we have a special opportunity of realizing the difference between the miracles of Christ and those attributed to other religious leaders. The miracles of Jesus are wrought in ministration to some human need, and are, at the same time, made to carry a profound revelation of himself.

STUDY XVII.—SECOND DAY. Memory Verse, Luke xii. 32.

Read Luke xii. 32-48; xiii. 31-35. The Study for this week takes us through the heart of that section of Luke in which he alone gives the main portion of Jesus' words and work in Perea. The Scripture reading for the First Day enforces the point that this is the Gospel of Prayer, and bears witness to the additional truth that it is the Gospel of the Holy Spirit (xii. 13). The Holy Spirit is named sixteen times in Luke, equaling the total of Matthew and Mark, and exceeding that of John. The readings for today contain injunctions to watchfulness and fidelity on the part of all (xii. 35-40), especially the apostles as stewards (xii. 41-48); and sorrow over the doom awaiting Jerusalem (xiii. 34, 35).

HARMONY.—STUDY XVII. Main Perea Ministry and Raising of Lazarus at Bethany. Luke xi. 1-13; xi. 37—xvii. 10; John xi. 1-54.

STUDY XVII.—THIRD DAY. Memory Verses, Luke xiv. 13, 14.

Read Luke xiv. 1-24, and again see the emphasis with which our thought is directed in Luke to the poor and unfortunate (verses 12-14).

MAP AND LESSON OUTLINE.

40. *Christ retires into Perea.*

Lesson to the disciples on prayer.

Woes and warnings against the Pharisees.

The foolish rich man.

Infirm woman healed on the Sabbath.

Three parables of grace: The Lost Sheep—Coin—Son.

Two parables of warning: The Unjust Steward—Dives and Lazarus.

Teachings on forgiveness and faith.

41. *Journey to Bethany.*

Lazarus raised from the dead.

Jewish leaders plan to destroy Christ.

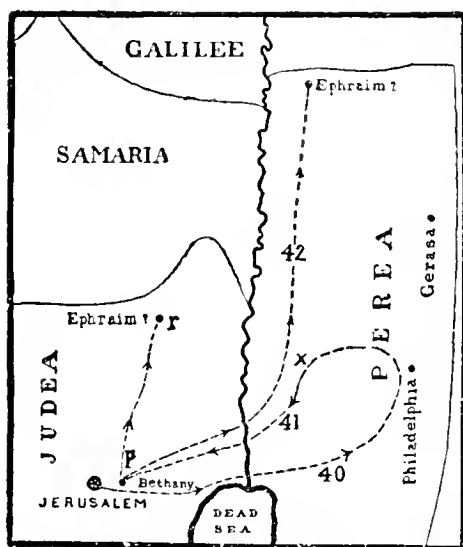
42. *Withdrawal to Ephraim.*

Make a map of Perea and of Judea so far as to include the region of Jerusalem, and mark the course of Christ for the various journeys of the lesson. See Map 17, in which *x* may indicate the place where Christ chiefly stayed during this part of his Perean work. If Ephraim was not in northern Perea, where Edersheim places it, but in Judea, section *pr* will take the place of section 42.

STUDY XVII.—FOURTH DAY. Memory Verse, Luke xv. 10.

Read Luke xv. The outreaching love of the compassionate heart of God for sinners is here portrayed in the parable of the Prodigal Son. Notice verse 20. Easily first of the parables of grace, it may well be regarded as the greatest of all the parables.

The third Gospel has almost certainly, through the intimate association of the



MAP 17. PEREA, BETHANY, EPHRAIM

Raising of Lazarus

writer thereof with Paul, felt the impress of that great apostle's thought and spirit. Let us, in the light of Paul's life and preaching and epistles, all of which had gone before, consider each special quality of this Gospel thus far named: its breadth of sympathy, embracing all races and conditions; its recognition of woman, of prayer, of the Holy Spirit; its parables of grace, and its

multiplied contrasts. More fully than we at first perceive, the Spirit of God may have used the four greatest natures among the apostles in producing the four Gospels—Matthew, Peter, Paul, and John. The highest lives were in-

spired to portray the one supreme Life, and were thus linked with it forever.¹

GENERAL REFERENCES.

Edersheim, II, 196, 197, 204-225, 232, 239-283, 298-326; Smith, 290-299, 302-319, 367-375; Barton, 308-328, 338-344; Andrews, 390-397, 401-412; Blaikie, 442; Stalker, 66, 86, 87, 109, 110; Dawson, 165-169, 212-224, 245-251, 269-294, 301-322; Ross, 73, 75, 84, 86, 92, 95, 113, 132-142, 150, 164, 165, 172, 180-186, 195; Sanday, *Hast. Bib. Dict.*, II, 630, 631.

STUDY XVII.—FIFTH DAY. Memory Verse, John xi. 4.

Read John xi. 1-32. Profound interest centers in this miracle of the raising of Lazarus. It crowns the series of seven "signs" recorded by John.² After the prologue in the first chapter, there are three main parts to the Fourth Gospel: Chapters i. 19—iv. 54 cover an early period in which faith and unbelief respecting Christ had their beginnings; v—xii mark the growth of unbelief in Israel; xiii—xxi unfold the growth of faith in the disciples.³ So this supreme miracle stands at the point where unbelief culminates in the council of the leaders of Israel decreeing the death of Christ.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ's power over nature, spirits, disease and death. John ii. 6-11; Luke v. 4-26; Mark i. 23-34, 41, 42; John v. 21, 25-29; Matt. viii. 13; Luke vii. 14, 15; Mark iv. 39; v. 6-8, 41, 42; Matt. xiv. 19-21, 25; Luke ix. 37-42; John ix. 1-7; x. 17, 18; xi. 25, 26, 43, 44; Matt. xxi. 19; John xx. 6-9.

2. The Gospel of Luke, author, date and characteristics. Edersheim, II, 127, 128; McClymont, 27-32; N. C. B. (Luke), 3-33.

3. Christ's lesson on prayer. Luke xi. 1-13; Edersheim, II, 196, 197; Barton, 311-316; Dawson, 166, 167.

¹ Meyer, *Commentary on Luke*, Introduction; Farrar, 75; Moffatt, 272, 367; *Hast. Bib. Dict.*, art. "Luke."

² Farrar, 101.

³ Godet, I, 299.

4. Foods, meals, and social dinners among the Jews of Christ's time. Edersheim, II, 205-210; Smith, 306, 307; Bib. Dict., art. "Meals."

5. The birds of Palestine. Luke xii. 7, 24; Blaikie, 434; Hast. Bib. Dict., III, 491, 492; Hist. Geog. H. L., 101, 149.

6. The career and character of Herod Antipas. Mark vi. 17-28; Luke xiii. 31, 32; Edersheim, I, 261, 656-675; Blaikie, 426, 427; Dawson. 173-179.

7. The three parables of grace, and Christ as a soul-winner. Luke xv; Edersheim, II, 253-263; Smith, 310-313; Barton, 317-328; Stalker, 86, 87; Dawson, 206-211.

8. Mourning for the dead among the Jews by relatives and friends. Edersheim, II, 317, 318, 320, 321; Smith, 91, 369, 371.

9. The raising of Lazarus. Edersheim, II, 308-325; Dawson, 301-322.

STUDY XVII.—SIXTH DAY. Memory Verse, John xi. 35.

Read John xi. 33-46. Recall the great key-truth of the prologue, "The Word became flesh, and dwelt among us." The tears of Jesus bear witness to his complete humanity and intense sympathy. Every feature of majesty and truth combines to make this the miracle of miracles in the ministry of Jesus, and the result is a wider circle of faith, and a more determined center of opposition.¹

QUESTIONS FOR WRITTEN ANSWERS.

1. In what two places is the Lord's Prayer given?
2. To what class of parables do those of Luke mostly belong? See Study X, Fifth Day.
3. Can you state some of the truths taught in the parable of the Prodigal Son?
4. The spirit of what class among the Jews was portrayed by the elder brother?
5. What reason would you assign for Jesus' delay in responding to the call of the sisters?
6. Put down in order the seven miracles or "signs" recorded in John i—xii.
7. What two contrasted effects were produced by them? See John xx. 30, 31; xi. 37-43.

¹Edersheim, II, 306.

STUDY XVII.—SEVENTH DAY. Memory Verse, John xi. 51.

Read John xi. 47-54. The "council" (verse 47) was a meeting of the Sanhedrin, the highest judicial and governing body of the Jews—not a regular meeting, but a hasty gathering to deliberate on what should be done.¹ Caiaphas, high priest for that memorable year in which Jesus was put to death, unwittingly uttered a far greater truth than he intended.

PERSONAL THOUGHT.

"The Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not. . . . Let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go, that we may die with him." (John xi. 8, 9, 15, 16.)

Have I the purposefulness of Jesus or the consecration of Thomas?

¹ Andrews, 408.

PART III.—EIGHTEENTH WEEK

TEACHINGS, PARABLES, AND MIRACLES IN
FINAL JOURNEY TO JERUSALEM—
ANOINTING AT BETHANY

STUDY XVIII.—FIRST DAY. Memory Verse, Luke xvii.
17.

Read Luke xvii. 11-19.

NARRATIVE.

Jesus
Begins Last
Journey to
Jerusalem

According to the margin of the Revised Version, Luke xvii. 11, when Jesus left Ephraim he passed “between Samaria and Galilee.” Probably the best supposition is that during his retirement some of his followers may have visited their friends in Galilee, and that Jesus first went west from Ephraim to meet these and a pilgrim band from Galilee, who then accompanied him through Perea, along the usual route east of the Jordan, and by Jericho, to the Passover. In evidence of this there is the record (Mark xv. 41) of “many women which came up with him unto Jerusalem,” and also of the Samaritan (Luke xvii. 16) who was one of the ten lepers cleansed. His brief retirement to Ephraim was past, and the Saviour of men prepared for his last journey to Jerusalem. We cannot be certain just where each separate discourse included in the last few studies was delivered. But time and place are not most important: well for the student of the life of Christ if he catch the inner, deeper lesson which each discourse teaches.

Cleanses
Ten Lepers

Somewhere in Samaria, or Galilee perhaps, Jesus cleansed ten lepers. “And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus,

Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan."

"And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them," thinking doubtless that there were so many adult people present that Jesus could waste no time on these infant children. "But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

**Blesses
Little
Children**

"And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich." "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

**The Rich
Young
Ruler**

As Jesus passed through Jericho, a multitude followed him, "And behold, two blind men sitting by the wayside,

**Blind Men
Near
Jericho**

when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 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. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him."

Jesus Meets
Zacchæus

It was also at Jericho that Jesus met Zacchæus. The crowd being great and Zacchæus fearing that he might not see Jesus, "he ran on before, and climbed up into a sycamore tree to see him, for he was to pass that way. 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. And he made haste, and came down, and received him joyfully."

Completes
Final
Journey

The incidents of this final journey are now completed. There has been in it the sadness arising from the more particular statement by Christ of the approaching end, that he is to be delivered "unto the Gentiles to mock, and to scourge, and to crucify." But there has also been in it the transfiguring power of self-sacrifice; so that, as Jesus went before them, the disciples followed with a certain awe and amazement at the majesty of his bearing and the grandeur of his resolution. In addition to the discourses already noted, he has shown again that greatness in his kingdom is won only by service, and has concluded his instructions with the parable of the Pounds.

Is Anointed
at Bethany

Finally, six days before the Passover he came to Bethany. Here occurred a most significant event, connecting the past with the week of suffering which was to come—the anointing of Jesus by Mary with the precious ointment, "in Bethany, in the house of Simon the leper."

Do not allow yourself to leave the morning lesson until you have learned to tell it vividly in your own language.

STUDY XVIII.—SECOND DAY. Memory Verses, Luke xviii. 13, 14.

Read Luke xvii. 20—xviii. 14. Consider most deeply the great truth in verse 21. In xviii. 1-14, the two parables teach that urgency, importunity, humility, joined with faith (verse 8) and contrition (verse 13), are qualities which make prayer acceptable and irresistible.

HARMONY.—STUDY XVIII. Teachings, Parables, and Miracles in Final Journey to Jerusalem—Anointing at Bethany. Matt. xix. 3—xx. 34; xxvi. 6-13; Mark x. 2-52; xiv. 3-9; Luke xvii. 11—xix. 28; John xi. 55—xii. 11.

STUDY XVIII.—THIRD DAY. Memory Verse, Matt. xix. 14.

Read Matt. xix. 3-15, and seek to realize that the words of Jesus here have affected human society more powerfully and beneficently than any others ever uttered on the subject of marriage and child-life. They are the bulwark of the Christian family and home, and were never more needed than today.

MAP AND LESSON OUTLINE.

43. Beginning of Christ's final journey to Jerusalem.

Ten lepers cleansed.

Coming of the kingdom.

Parables of the Importunate Widow, and of the Pharisee and Publican.

Teachings on divorce and marriage.

Christ blesses little children.

The rich young man.

Parable of the Laborers.

Third foretelling of death and resurrection.

Request of James and John.

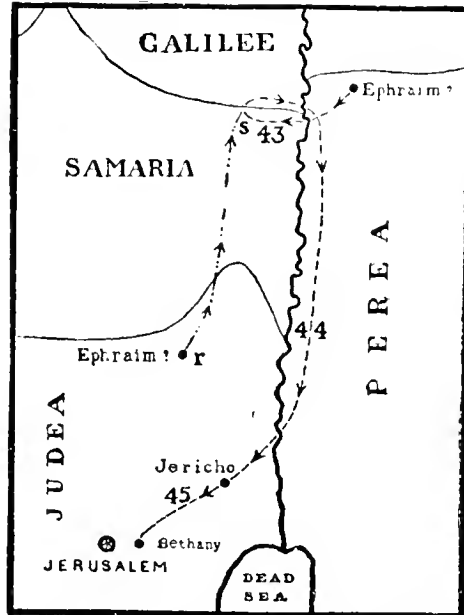
44. *Journey as far as Jericho.*

Blind men healed.
Conversion of Zacchæus.
Parable of the Pounds.

45. *Journey to Bethany.*

Anointing by Mary.

Make a map of southern Galilee, Samaria, Perea and northern Judea, and mark the course of Jesus from



MAP 18. EPHRAIM TO BETHANY
Final Journey toward Jerusalem

Ephraim to Bethany near Jerusalem. The reading in Luke xvii. 11, margin, "between Samaria and Galilee," may mean that Jesus, in starting from Ephraim, first went from this town in Judea through Samaria, meeting a pilgrim band from Galilee, and some of his apostles who had been there in retirement, and then went eastward along the border of the two provinces, crossing the Jordan, then south through Perea and by way

of Jericho to Bethany. See Map 18, in which Ephraim, according to Edersheim, is located in northern Perea. If it is in Judea, section *rs* will take the place of section 43.

STUDY XVIII.—FOURTH DAY. Memory Verse, Mark x.
21.

Read Mark x. 17-52. The condition required of the young ruler was personal, and made because Jesus saw it was necessary. The best single word to explain the relation of Christ's followers to money and property is "stewardship."

GENERAL REFERENCES.

Edersheim, II, 327-360; Smith, 320-325, 354-366, 376-389; Barton, 345-361; Andrews, 412-428; Blaikie, 441-444; Stalker, 110-115; Dawson, 243, 244, 251, 252, 322-331; Ross, 122, 160, 170, 186; Sanday, *Hast. Bib. Dict.*, II, 630, 631.

STUDY XVIII.—FIFTH DAY. Memory Verse, Luke xix. 17.

Read Matt. xx. 1-16; Luke xix. 1-28. Give special heed to these two parables illustrating principles of service. The first looks back to Peter's question and Jesus' reply in Matt. xix. 27-30. Notice what Matthew records in verse 28 of marked interest to his Jewish readers, and the words, "with persecutions," in Mark x. 30. By the parable of the Laborers, Christ shows that each of his workers is sure of a reward, but that the motive of service should never be merely a commercial one. We should serve in the kingdom with hearty good-will irrespective of "hire" to ourselves or others. The key to the second parable is in the principle, unequal diligence in the use of equal endowments unequally rewarded.¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ's teaching as to the kingdom of God, and its relation to human society.² Matt. v; vi. 10, 19-34; vii. 12; xiii; ix. 5-42; John vi. 15; Mark vii. 20-23; Luke x. 25-37; xvi; xvii. 20, 21; Matt. xix. 3-30; Mark x. 42-45; Matt. xxi. 43; xxii. 15-22; xxiv. 14; xxv. 31-46; xxvi. 52; John xviii. 36, 37; Matt. xxviii. 18-20.

2. The New Testament ground of divorce. Edersheim, II, 331-335; Smith, 356, 357; *Bib. Dict.*, art. "Divorce."

3. Christ's teaching as to marriage. Edersheim, II, 335, 336; Smith, 356-358; Stevens, 116, 117.

4. Relation of children to the kingdom of God. Edersheim, II, 119, 336, 337; Smith, 338; Barton, 288-294, 377.

¹ Bruce, *The Parabolic Teaching of Christ*, 178-200, 215-225.

² *Hast. Bib. Dict.*, II, 619-622, 849-855.

5. The rich young man. Edersheim, II, 338-342; Barton, 346-348; Dawson, 251, 252.

6. Christ's ideal of greatness, through service and sacrifice. Mark x. 42-45; Edersheim, II, 347, 348; Dawson, 271-284.

7. Jericho in the Old Testament and in the New Testament. Edersheim, II, 349, 350; Smith, 382-384; Barton, 352-356; Hist. Geog. H. L., 266.

8. The conversion of Zacchæus. Edersheim, II, 352-355; Smith, 384-386; Barton, 353-356; Blaikie, 443.

9. Brief character-study of Martha and Mary. Edersheim, II, 144-147, 358-360; Barton, 207-211, 339-342, 357-361; Blaikie, 442; Dawson, 161, 162, 326-331.

STUDY XVIII.—SIXTH DAY. Memory Verse, John xii.

3.

Read John xi. 55—xii. 11. Fix the point that the sinful woman of Luke vii. 36-50, Mary Magdalene, and Mary of Bethany are entirely distinct persons, according to the judgment of most recent scholars.¹ Also, that in view of the slight differences between the several Gospels, as whether one blind man or two blind men at Jericho, whether Mary anointed the head or the feet of Christ, or both, are comparatively unimportant variations. Barton says: "The value of the alabaster box was that of a year's wages for a working man. It would be fair to reckon it as the equivalent of three hundred dollars, or perhaps five hundred dollars."²

QUESTIONS FOR WRITTEN ANSWERS.

1. Give the four previous occasions of mention of Samaritans or a Samaritan.

2. Why does Luke twice set "a Samaritan" in very favorable light as compared with Jews?

3. Does Jesus in any sense exalt the celibate above the family ideal of life?

4. What does the term "ruler" (Luke xviii. 18) probably mean?

¹ Andrews, 281-286; Hast. Bib. Dict., III, 279-286. But Smith, 206-211, makes them one person, and presents striking reasons for his views.

² Barton, 358.

5. Why does Jesus say to the young ruler, "Why callest thou me good?"

6. Had he kept the commandments in letter, or spirit, or both?

7. Is "needle's eye" to be taken literally, or does it mean a gateway, as some have taught?

8. What was the value in dollars of the ointment used by Mary?

STUDY XVIII.—SEVENTH DAY. Memory Verses, Mark xiv. 6-9.

Read Mark xiv. 3-9.

Costly as Mary's offering might appear, it could not equal the worth of the insight and devotion which inspired it. "Deepest humility now offered, what most earnest love had provided, and intense faith, in view of what was coming, applied. And so she poured the precious ointment over his head, over his feet—then stooping over them, wiped them with her hair, as if not only in evidence of service and love, but in fellowship of his death. 'And the house was filled'—and to all time his house, the Church, is filled—'with the odor of the ointment.'"¹

PERSONAL THOUGHT.

"The kingdom of God is within you." (Luke xvii. 21.)

Do I carry within my heart the principles and laws, the obedience and aims, of the kingdom of God? And is my constant prayer, "Thy kingdom come, thy will be done in me as it is in heaven"?

If, as some would claim,² it is not admissible to render this passage as "within you," but rather "among you," then our Lord would intend it to be a rebuke of the hardness of heart and blindness of the Pharisees and a large part of the Jewish nation. They were continually demanding a sign from heaven, and practically asking when

¹ Edersheim II, 359.

² See Smith, 321.

the kingdom would come, all unconscious that it was already there among them. Have we a measure of the same blindness, so that we do not discern the presence of God's kingdom in many places and ranges of life where it really exists?

PART IV

PASSION WEEK TO ASCENSION

NINETEENTH WEEK

SUNDAY—A DAY OF TRIUMPH

STUDY XIX.—FIRST DAY. Memory Verse, Matt. xxi. 5.

Read Matt. xxi. 4, 5.

NARRATIVE.

A special term has come to be used for the final sacrificial sufferings of Christ, especially in Gethsemane and on Calvary. They are called his Passion, which in this sense means suffering, and the week in which they belong is called the Passion Week. All should enter upon its record thoughtfully, reverently and prayerfully. The caution that Christ has previously observed, in order that violent opposition might not end his course before his work was done, is now in a measure laid aside. There is a peculiar strength and freedom of action during the first days of this week, as if the Saviour would complete the disclosure of himself, and no longer postpone the hour of his sacrifice for the sins of the world, knowing that his death at the hands of the national leaders is inevitable. By his kingly entrance into the capital and full manifestation as Messiah, he will leave them without excuse for his rejection. Yet he gives no ground for any charge of political aspirations, but shows clearly that he claims to be king only in a spiritual sense. A whole lesson will be

**The Week of
Suffering**

devoted to the events of most of the days of the Passion Week, but this arrangement is strictly in harmony with the minutely detailed history of this period given by the evangelists, which occupies about one third of the Gospels.

Entry as
Messiah,
Route

For some months Jesus had carefully avoided, so far as possible, arousing public excitement. His miracles had been performed quietly, and nearly always he had requested those who were cured to say nothing about it. But now, after calm deliberation, he determined to enter Jerusalem publicly, and openly announce his claim to the Messiahship. As to the particular routes followed, Andrews observes: "The road by which the Lord passed over Olivet was probably the southern or main road which passes between the summit and that called the Mount of Offense."¹ Stanley was also shown that the language of Luke xix. 36-44 corresponds exactly with the peculiarities of the southern road. Therefore the reader may conceive of the course of Christ for the Day of Triumph as passing over this road from Bethany to Jerusalem, entering the city perhaps by the Fish Gate, passing through the streets to the west side of the temple inclosure, entering the temple court, and returning by the same route to Bethany.

Eager
Preparation

"And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 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. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. . . . And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. 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. And the multitudes that went before him,

¹Andrews, 433.

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."

"Hitherto he had entered the Holy City on foot; this day, like David and the Judges of Israel, he would ride on an ass, the ancient symbol of Jewish royalty. Nor must we think of Western associations in connection with the subject. In the East the ass is in high esteem. Stalier, livelier, swifter than with us, it vies with the horse in favor. Among the Jews it was equally valued as a beast of burden, for work in the field or at the mill, and for riding. In contrast to the horse, which had been introduced by Solomon from Egypt, and was used especially for war, it was the emblem of peace. To the Jew it was peculiarly national, for had not Moses led his wife, seated on an ass, to Egypt; had not the Judges ridden on white asses; and was not the ass of Abraham, the friend of God, noted in Scripture? Every Jew, moreover, expected, from the words of one of the prophets, that the Messiah would enter Jerusalem poor, and riding on an ass. No act could be more perfectly in keeping with the conception of a King of Israel, and no words could express more plainly that that King proclaimed himself the Messiah."¹

**Symbol of
Royalty**

John tells us that when the multitude heard that Jesus was coming again to Jerusalem, they took branches of palm trees, and went forth to meet him. Many of these were doubtless Galilean pilgrims, who were proud to claim him as a prophet from their own district.

**Pilgrims Go
Out to Meet
Him**

When they saw him, and the pilgrims that were with him, coming around the brow of the mountain, riding on the colt of an ass, they shouted, "Hosanna!" The cry was taken up by the crowd which were immediately about Jesus, saying, "Blessed is the King that cometh in the name of the Lord." The road was quickly strewn with mats and branches, and with the garments of the excited

**The
Triumphal
Entry**

¹ Geikie, II, 372. See also Smith, 391.

throng. As he drew near to the Holy City, there arose before him a panorama of its destruction. He was upon the very soil where, a generation later, the Roman army would be encamped, besieging the Holy City, and laying waste its splendor. Saint Luke declares that this scene so overcame the Son of God that he wept. His mother, and those nearest him, heard the lamentation he uttered, and saw his tears falling; but the great crowd swept on, shouting and singing, down into the valley and up again to the gate of Jerusalem. By this time every one was asking, "Who is this?" The Galileans, proud of their prophet, replied, "This is the prophet, Jesus, from Nazareth of Galilee." The day had soon passed, and Jesus, having accomplished his purpose, simply entered the temple and "looked round about upon all things," and retired to Bethany for the night.

Glance over the material for the week, and plan your campaign.

STUDY XIX.—SECOND DAY. Memory Verse, Mark xi. 9.

Read Mark xi. 1-10. The words in verse 3, "and straightway he will send him back hither," is probably to be taken as a part of Jesus' message by the disciples, assuring the owner of the return of the colt.

HARMONY.—PART IV. Passion Week to Ascension. STUDY XIX.—Sunday—A Day of Triumph. Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19.

STUDY XIX.—THIRD DAY. Memory Verse, John xii. 19.

Read John xii. 12-19. Verse 12, "on the morrow," namely, Sunday. Jesus had arrived at Bethany, it is supposed, on Friday or Saturday; and the "supper" (John

xii. 2), at which he was anointed by Mary, was probably the special festive meal of the Jewish Sabbath on Saturday. The triumphal entry followed on Sunday, which, of course, was not then the sacred rest-day. Notice that John shows (verses 13, 18) how it is that the multitude from Jerusalem meet Jesus as, now coming from Bethany, he approaches the city.¹

MAP AND LESSON OUTLINE.

(Studies XIX—XXIII cover *The Passion Week*.)

Colt procured from Bethphage.

46. *Triumphal Entry—Course from Bethany to Jerusalem.*

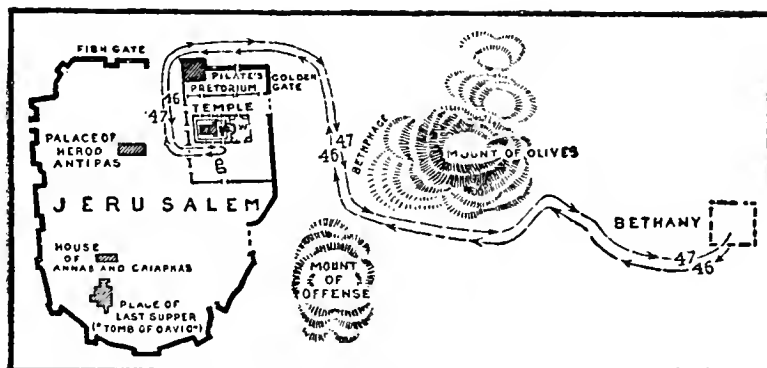
Multitude meet Christ and escort him.

Christ weeps over the city.

Visit to the temple.

47. *Return to Bethany.*

Make a local map, including Jerusalem and Bethany, and place on it the course of Jesus to the city, according to the indications given in Fourth Day, and his return to Bethany. See Map 19. If it is preferred that a



MAP 19. BETHANY AND JERUSALEM

Triumphal Entry

larger number of journeys be entered in one map, use Map F in the Appendix for the journeys of Studies XIX—XXIII.

¹ Edersheim, II, 357-366.

STUDY XIX.—FOURTH DAY. Memory Verse, Luke
xix. 40.

Read Luke xix. 37-44. The allusions of Luke correspond exactly to the features of the southernmost of the three roads from Bethany to Jerusalem, the course of which is shown in Map 19. Verse 37 indicates the point where one catches the first sight of the city, but not of the temple; verse 41, the point on the southern shoulder of the Mount of Olives where the road bends sharply to the north and west, giving a commanding view of Jerusalem with the temple area in the foreground.¹

GENERAL REFERENCES.

Edersheim, II, 363-373; Smith, 390-396; Barton, 362-372; Andrews, 429-436; Blaikie, 444; Stalker, 115-117; Dawson, 332-344; Ross, 36; Sanday, *Hast. Bib. Dict.*, II., 632.

STUDY XIX.—FIFTH DAY. Memory Verse, Mark i. 1.

Read continuously Mark i. 1—iii. 6. The brief Gospel material for this and the next Study permits a rapid review of Christ's life from his baptism to the Passion Week in six sections of the swift-moving Gospel of Mark. Even the longest section, 102 verses (Study XX, Fifth Day), takes but ten minutes of continuous reading. Notice in this passage the many persons with whom Jesus comes in contact, and make a list of at least ten of them in notebook.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGN-
MENT IN CLASS WORK.

1. Christ's conception of the Church, and of religion, prayer, and worship. Luke ii. 49; John ii. 14-16; iv. 21-24; Matt. vi. 1-18; xvi. 18, 19; xviii. 10-22; John x. 1, 7-9, 16; Luke xviii. 9-14; xxii. 17-20; Matt. xxvi. 30; John xiii. 34, 35; xiv; xv. 1-8; xvi. 23, 24; xvii; xx. 19-29; xxi. 15-17; Matt. xxviii. 18-20; Acts i. 4, 5, 8; Luke xxiv. 50-53.

¹Andrews, 433, 434.

2. Bethany. Barton, 338, 339; Bib. Ency.
3. Bethphage. Edersheim, II, 364, 365; Smith, 391; Andrews, 430-432.
4. The Mount of Olives. Blaikie, 445; Andrews, 429.
5. Jerusalem in the time of Christ. Edersheim, I, 111-120, 127-132; MacCoun, II, 89-94.
6. The Triumphal Entry. Edersheim, II, 363-373; Barton, 362-372; Stalker, 115-117; Dawson, 332-344.

STUDY XIX.—SIXTH DAY. Memory Verse, Mark iv. 28.

Read continuously Mark iii. 7—iv. 34. Note again some of the persons with whom Jesus comes in contact.

QUESTIONS FOR WRITTEN ANSWERS.

1. What were the beasts of burden in Palestine?
2. Why did Jesus make the triumphal entry? See Narrative.
3. Where is a prophecy found of this event?
4. What foreseen event in later history added to Jesus' grief at sight of the city?

STUDY XIX.—SEVENTH DAY. Memory Verse, Matt. xxi. 10.

Read Matt. xxi. 10, 11; Mark xi. 11.

PERSONAL THOUGHT.

“And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.” (Luke xix. 41, 42.)

Do I share the grief of Jesus over the unspiritual state of men? and am I deeply concerned for the religious well-being of some city or community?

PART IV.—TWENTIETH WEEK
MONDAY—A DAY OF AUTHORITY

STUDY XX.—FIRST DAY. Memory Verse, Matt. xxi. 19.

Read Matt. xxi. 18, 19.

NARRATIVE.

Again to
the City

From his arrival at Bethany till the evening of the Last Supper, Jesus probably found the home of the sisters and Lazarus at Bethany a restful retreat from the strain of his public work at Jerusalem. In Mark xi. 12 it is stated that on Monday morning, "when they were come out from Bethany, he hungered." Why this should have occurred is not known; nor is there anything showing by what route Christ went on this day to Jerusalem. But for convenience in tracing his course, let it be supposed that he used the northernmost of the three roads, or the one passing over the north part of the Mount of Olives between the two crests,¹ and that the fig tree was located at some distance from Bethany along this route.

The Disap-
pointing
Tree

When Jesus approached the tree, that he might in some measure satisfy his hunger, "he found nothing but leaves." Then he said, "Let there be no fruit from thee henceforward forever. And immediately the fig tree withered away."

Christ
Looked for
New Figs

Various explanations have been offered of Christ's action regarding the fig tree. Perhaps the best view is that because of the presence of leaves, which were a sure indication of new fruit, Jesus looked for figs. It is true "it was not the season of figs" (Mark xi. 13), the date being in the last of March or first of April, while the principal fig

¹ Geikie, II, 373.

harvest came in June or July. But there were early varieties of figs which set in January and February and which were ripe by the middle of April. Professor Post, of Syria, states that he had figs set in his garden at Beirut as early as January 22 which were ripe by the middle of March. Dr. William Thomson says he plucked figs from the trees of Lebanon, one hundred and fifty miles north of Jerusalem, in May. In Jerusalem the same trees would bear a month earlier. Dr. Selah Merrill tells of finding young figs on trees near Tiberias in February. All this would indicate that Jesus was looking for new figs.¹

Some have regarded this as a harsh judgment, scarcely to be expected from a wise Creator, against a tree incapable of good or evil. Christ's other miracles were those of mercy—opening blind eyes, unstopping deaf ears, curing the lame, and raising the dead; this was his only miracle of judgment, and pronounced against a tree, without feeling, that it might become a symbol, and impress the disciples as an acted parable.² The fig tree vaunted itself by putting forth of leaves, challenging the passer-by to come and find at least green fruit. When the Lord drew near, it proved to be without fruit. The sin of Israel was not so much that it had no fruit, but that, having none, it boasted so much.

Upon arrival at the city, Jesus once more entered the temple. It was from the Court of the Gentiles that Christ cast out the traders. This Court was square-shaped, and about 1,000 feet on a side, though all four sides were of different length. Magnificent porticoes formed of pillars supporting a roof extended along the sides, that along the east side being Solomon's Porch (John x. 23) and that along the south side especially wide and high.³ The sacred inclosure was in the north part of this great outer court,

A Type
of Israel

Courts and
the Holy
House

¹ Barton, 373, says: "On March 9, 1902, I ate a green fig in Palestine, grown as large as a small plum, while yet the leaves were forming. The fig was not good, but fit to stay one's hunger in an emergency, and so used by the natives."

² Smith, 395.

³ Stewart, 195, 196.

from which it was fenced off by a stone lattice four and one half feet high, beyond which a Gentile could not go on pain of death. Then 24 feet farther within, a very strong wall, 40 to 60 feet high, shut in the rest of the sacred inclosure. The east part of the sacred inclosure was taken up with the Court of the Women, where they as well as men could come. Even this was very large, being about 240 feet square, so it would hold a great number of people. The west part of the sacred inclosure had all round the inside of the inclosing wall a space known as the Court of Israel, 320 feet long on the north and south sides and 240 feet long on the east and west sides, but not very wide. Next to this and separated from it by a low balustrade was the Court of the Priests. Within this was the House of God, or Temple proper, and at its east front the great Altar of Burnt Offering. Then the Temple itself had, in its east part, the Holy Place, 30 feet wide north and south and 60 feet long east and west, and in its west part, behind the veil, the Holy of Holies, 30 feet square. From the Court of the Gentiles to the floor of the Temple proper, each of the spaces or courts was higher than the preceding, so that steps led from one to another.¹

Second
Cleansing of
the Temple

About two years before this Christ had cleansed the outer court of the house of God, but gradually the love of gain had restored the profaning traffic. It was doubly offensive to him after the zealous deed of his earlier ministry; and he "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; 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."

Children
Shout
"Hosanna"

Soon the temple courts were thronged by the multitude, curious to know what this Galilean would do next. In the midst of the excitement, children shout, "Hosanna to the son of David." When the chief priests and scribes

¹ See especially Hurlbut, 139-142

heard this cry, they said unto Jesus, "Hearest thou what these are saying?" And Jesus said unto them, "Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went forth out of the city¹ to Bethany, and lodged there."

Now, as your work is drawing to a close, is the time for unsparing toil. To have anything like a clear view of the life of Christ, as a whole, is worth a large amount of sacrifice.

STUDY XX.—SECOND DAY. Memory Verse, Matt. xxi. 14.

Read Matt. xxi. 14-17. Observe that when the temple was cleansed, Jesus there healed the blind and the lame, and taught the multitude, till the hearts of the children overflowed with praise. What lesson has this for us?

HARMONY.—STUDY XX. Monday—A Day of Authority. Matt. xxi. 12-19; Mark xi. 12-19; Luke xix. 45-48.

STUDY XX.—THIRD DAY. Memory Verse, Mark v. 28.

Read continuously Mark iv. 35—vi. 13. This is the middle portion of Part II. A little earlier occurred the choice of the Twelve to be with Christ for training. Now, at the close of our passage, they are going forth two by two, independently, to preach and work. Add further to your list of persons whom Mark records Jesus to have met.

MAP AND LESSON OUTLINE.

48. *Day of Authority—course to Jerusalem.*

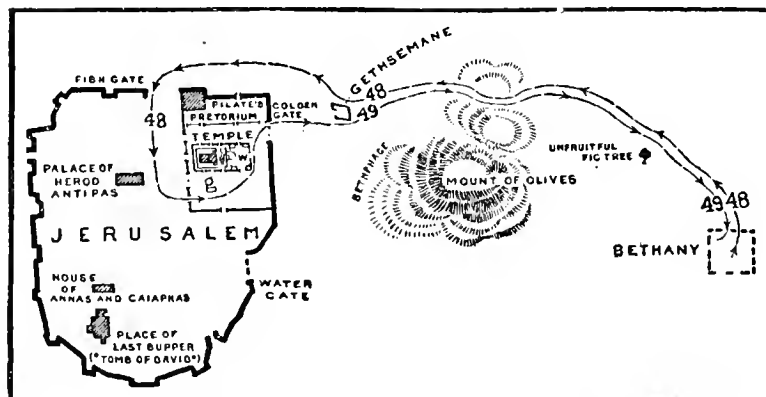
Barren fig tree cursed.

Second cleansing of temple.

49. *Return to Bethany.*

¹ Geikie, II, 380, states that Christ, "leaving privately by the flight of steps to the Kidron, crossed Olivet with only his disciples." Following this suggestion, Christ's exit from the temple may be represented as by the Golden Gate, and return to Bethany by the northern road.

On a map of Bethany and Jerusalem mark Jesus' route from Bethany to the temple, and return by the road passing over the north part of Olivet. See Map 20.



MAP 20. BETHANY AND JERUSALEM
Second Cleansing of Temple

STUDY XX.—FOURTH DAY. Memory Verse, Mark vi. 37.

Read continuously Mark vi. 14—vii. 23. This passage concludes Mark's record of Part II, Public Work. Note that he treats this period more fully than any other, perhaps because it embraces the sphere of Jesus' widest activities and mighty deeds. For Mark's is the Gospel of action; it is realistic, and manifests Jesus as he was "in daily actual life, living and working among men in the fullness of his energy."¹

GENERAL REFERENCES.

Edersheim, II, 374-379; Smith, 395; Barton, 373-377; Andrews, 436-438; Blaikie, 444, 445; Stalker, 117; Sanday, *Hast. Bib. Dict.*, II, 632-636.

STUDY XX.—FIFTH DAY. Memory Verse, Mark ix. 24.

Read continuously Mark vii. 24—ix. 50. This is the longest section in the rapid review reading of Mark, and it traverses the first or Galilean section of Part III. Insert in notebook a list of the new characters with whom Jesus comes in contact.

¹Farrar, 57

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The originality and independence of Jesus relative to the ideas and standards of his time. Luke ii. 46, 47; John iii. 3-13; iv. 27; Matt. ix. 11, 14-17; v. 21; vi. 1-18; vii. 28; xiii. 17, 52; John vi. 60, 66; Mark vii. 14-23; Luke x. 29-37; xv. 2; xviii. 14; Matt. xix. 9; Mark x. 13-16, 23-26, 42, 43; xi. 15-19, 27-33; Matt. xxii. 29-33; Acts i. 6-8.

2. Fruits of Palestine mentioned in the Gospels. Edersheim, II, 374, 375; Smith, 297, 298; Barton, 373-379.

3. Principles which appear to control Christ's use of miracles. Stalker, 64-67; Dawson, 126-131.

4. A brief history of the temple buildings from Solomon to Christ. Stewart, 194; Hast. Bib. Dict., art. "Temple."

5. Special study of the temple of Herod. Edersheim, I, 243-246; Smith, 422; MacCoun, II, 90-92; Stewart, 194-198; Sanday (Sites), 106-117.

6. Right standards for the sacredness of present places of worship. Stevens, 22-26.

STUDY XX.—SIXTH DAY. Memory Verses, Mark x. 43, 44.

Read continuously Mark x and xiv. 3-9. Mark here puts into a little more than one chapter all that he gives of Christ's Perea ministry, for which Luke takes about ten chapters. Fill out the list of persons with whom Jesus comes into any association.

QUESTIONS FOR WRITTEN ANSWERS.

1. In what home did Jesus probably abide during Passion Week?

2. Did Jesus ever modify any expression of opinion or judgment?

3. Is there record of any earlier cases of healing by Christ in the temple?

4. To which is a church building today to be compared, to the Jewish temple or to a synagogue?

5. Are places of worship now to be kept sacred. If so, on what ground?

6. What is it to keep a church sacred to the service of God?

STUDY XX.—SEVENTH DAY. Memory Verse, Luke
xix. 48.

Read Luke xix. 47, 48.

Review your entire list of those with whom Jesus came in contact as given by Mark up to date, and consider the effect upon each.

PERSONAL THOUGHT.

“My house shall be called a house of prayer.” (Matt. xxi. 13.)

Does prayer, worship, and communion with God define the really vital and consciously delightful and dominant factor in my association with the place I call the house of God?

PART IV.—TWENTY-FIRST WEEK

TUESDAY AND WEDNESDAY—DAYS OF CONFLICT AND RETIREMENT

STUDY XXI.—FIRST DAY. Memory Verse, Mark xi. 30.

Read Mark xi. 27-33.

NARRATIVE.

Dr. Edersheim says concerning Tuesday: "The record of this day is so crowded, the actors introduced on the scene are so many, the occurrences so varied, and the transitions so rapid, that it is even more than usually difficult to arrange all in chronological order. Nor need we wonder at this, when we remember that this was, so to speak, Christ's last working day—the last of his public mission to Israel; the last day in the temple; the last of teaching and warning to the Pharisees and Sadducees; the last of his call to national repentance."¹

**Christ's
Last
Working
Day**

As Christ and the Twelve passed along the north road on Tuesday morning to a point where the path over the summit of Olivet diverges, "they saw the fig tree withered away from the roots" (Mark xi. 20). Then if they went by the middle path or road over the Mount of Olives and entered by the Golden Gate, they would reach most directly the courts of the temple which were the scene of this day of intense action. On the previous day the Jewish authorities had stood in awe of Christ, and had offered little opposition, but on Tuesday morning their attitude was far more determined. "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

**His
Authority
Questioned**

¹ Edersheim, II, 380

thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things." Their questions eliciting no satisfactory answer, the Pharisees retired to the council chamber to devise plans by which to entrap him.

**His Three
Parables**

Jesus continued speaking, and delivered three parables of warning. The first was the parable of the Two Sons, the second the parable of the Wicked Husbandmen, the third the parable of the Wedding of the King's Son. All these parables were directed against the authorities of the Jewish Church and so enraged them that they openly attempted his arrest and destruction, but did not succeed because most of the multitude about him were his friends and hindered them in so doing.

**Result of
the Council**

The deliberations in the council resulted in the return of the authorities with questions which they presented to Jesus with a hope that they might ensnare him by involving him with the government, or by proving him ignorant upon some point of law or religion. Since the sentence of death could, at this time, be pronounced only by the Roman government, this was a very shrewd device on the part of the Jews; for if the Roman government found reason to proceed against Jesus, it would shift the responsibility from them, and make his overthrow easy.

**Herodians
Silenced**

The first to come were the Herodians, who were Jewish royalists, who affected great loyalty to the government. They ask, "Is it lawful to give tribute unto Cæsar, or not?" their purpose being to bring him into collision with the

civil authorities. Jesus replied, saying, "Bring me a denarius, that I may see it"; and when they had done so he asked, "Whose is this image and superscription?" and they said unto him, "Cæsar's." And Jesus said unto them, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

The Herodians being silenced, the Sadducees asked a question about the resurrection, intending to provoke a laugh at Christ's expense. They did not believe in the immortality of the soul or the resurrection, therefore they now attempted to ridicule the doctrine. Jesus, knowing their motive, wisely replied, "When they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven."

When the Pharisees heard that he had put to silence the Sadducees, they gathered themselves together to put forth a scribe to ask, "Teacher, which is the great commandment in the law?" And he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

Jesus now becomes the questioner, and brings to his opponents so much of discomfiture that they withdraw, lest they themselves be entrapped. Then follow the Lord's tremendous woes against the scribes and Pharisees, his lament over Jerusalem, the visit of the Greeks, and the Father's witness from heaven. It is Christ's last working day, and probably as the hour of sunset approached he passed out of the temple, and went with his disciples by the middle path up the west slope of the Mount of Olives.

As the disciples sat there, with their faces turned toward Jerusalem, their thoughts reverted to the words of doom which he had so recently pronounced upon the city. They could not understand how this temple, so strong and mag-

**Sadducees
Put to
Shame**

**Scribe
Answered**

**Conflict
Ended**

**Discourse
on the
Mount of
Olives**

nificent, could be destroyed. Josephus declares that the white stones of which it was built were of great size, from thirty-seven to forty feet long, twelve feet thick, and eighteen feet broad. Who could destroy this massive structure? Sitting now on the Mount of Olives, at the close of day, the disciples came privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. 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. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. 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. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. 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."

**Return to
Bethany,
and Day of
Retirement**

Having ended his public teaching in Jerusalem, and given these far-reaching instructions to the disciples on the Mount of Olives, Jesus retired for a day of quiet at Bethany. There is no record given of what happened. Were its hours spent in the house of Mary and Martha and Lazarus, or were they passed in some secluded spot, alone? Again the words of Edersheim are very suggestive:

"The day . . . would be one of rest, a Sabbath to his soul before its great agony. He would refresh himself,

gather himself up for the terrible conflict before him. And he did so as the Lamb of God, meekly submitting himself to the will and hand of his Father, and so fulfilling all types, from that of Isaac's sacrifice on Mount Moriah to the paschal lamb in the temple; and bringing the reality of all prophecy, from that of the woman's seed that would crush the serpent's head to that of the kingdom of God in its fullness, when its golden gates would be flung open to all men, and heaven's own light flow out to them as they sought its way of peace."¹

In connection with this lesson study the predictions of Christ concerning the end of the world—not so much as a series of detailed prophecies whose literal fulfillment is to be looked for, but rather as pictures which are to be looked at as a whole, and which are designed to have a certain effect on the mind, and to beget in us a certain moral attitude. What this attitude is, is the real, practical subject of inquiry.

STUDY XXI.—SECOND DAY. Memory Verses, Matt. xxii. 11, 12.

Read Matt. xxi. 28—xxii. 14. Note with what absolute, fearless, and unsparing fidelity Christ honors the principle of the truth as an authority, before which the traditional privileges, dignities, and professions of men become nothing. Meditate on the statements of xxi. 31, 32, 43; xxii. 7.

HARMONY.—STUDY XXI. Tuesday and Wednesday—Days of Conflict and Retirement. Matt. xxi. 20—xxvi. 5, 14-16; Mark xi. 20—xiv. 2, 10, 11; Luke xx. 1—xxii. 6; John xii. 20-50.

¹ Edersheim, II, 468.

STUDY XXI.—THIRD DAY. Memory Verses, Matt. xxii. 36-40.

Read Mark xii. 13-37. Recognize that we have recorded here the most remarkable demonstration of the ability of Christ infallibly to answer every question and to confound the wisdom of men. See Matt. xxii. 46.

MAP AND LESSON OUTLINE.

50. *Day of Conflict—course to Jerusalem.*

Withered fig tree observed.

Christ's authority challenged.

Three parables of warning: **Two Sons—Wicked Husbandmen—Marriage of King's Son.**

Trap questions by Herodians and Sadducees.

Pharisee's or lawyer's question.

Christ's unanswerable question.

Discourse against scribes and Pharisees.

Widow's two mites.

Greeks seeing Jesus.

51. *From the temple to the Mount of Olives.*

Discourse on destruction of Jerusalem and **end of the world.**

Parables of the Ten Virgins and of the Talents.

Picture of Christ as judge.

52. *From the Mount of Olives to Bethany.*

Day of Retirement at Bethany.

e. Judas goes to Jerusalem and to the high priest's house.

Bargain of betrayal for thirty pieces of silver.

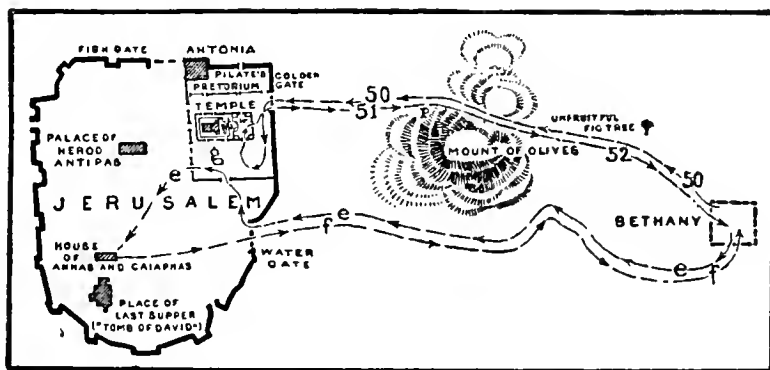
f. Return of Judas to Bethany.

On a map of Bethany and Jerusalem mark the course of Christ on Tuesday to the temple by the middle road or path over the Mount of Olives, and his return to the Mount (to the point marked *p*) and to Bethany. See Map 21, sections 50-52. The course of Judas, as he goes on Wednesday to Jerusalem to buy the paschal lamb¹ and sells the Lamb of God, and his return to Bethany may also be traced. See Map 21, sections, *e, f*.

¹ Edersheim, II, 475-479, 486.

STUDY XXI.—FOURTH DAY. Memory Verse, Matt. xxiii. 13.

Read Matt. xxiii. In this chapter we see that the Prince of Peace hath a sword. There are times when the blade of truth must smite sin and pierce to the heart of iniquity.



MAP 21. BETHANY AND JERUSALEM

Tuesday, Christ's Day of Conflict—Wednesday, Judas' Day to meet the Priests

What strength of manhood and majestic heroism clothe Christ in the utterances of this chapter, such as have glorified the greatest prophets and reformers! Yet what balance, to hold the position of verses 2 and 3 till the time arrives when the leaders of the new kingdom shall be prepared to replace these of the older order!

GENERAL REFERENCES.

Edersheim, II, 375-377, 380-478; Smith, 394, 397-437; Barton, 378-387; Andrews, 438-450; Blaikie, 441, 444, 445; Stalker, 117-124; Dawson, 294-300, 345-377; Ross, 65, 75, 104-107, 110-120, 134, 141-152, 160, 170, 171, 180-197; Sanday, *Hast. Bib. Dict.*, II, 632.

STUDY XXI.—FIFTH DAY. Memory Verse, John xii. 32.

Read Mark xii. 41-44; John xii. 20-36. Note that once more the deed of a woman is immortalized by the words of Christ, much as was Mary's act of anointing. See also the beautiful and timely significance of the coming

of these Greek inquirers, perhaps the token from the West at the close of Christ's life answering to that from the East at the beginning in the visit of the Magi, of his future universal dominion over men's hearts. No wonder it caused the fundamental note of sacrifice and consequent glory to sound in Jesus' nature, and called forth the third attestation by the Father in audible words of the perfect approval of the Son.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ as a preacher and controversialist. John ii. 18-20; Luke iv. 16-30; Matt. iv. 16, 23-25; Mark i. 38, 39; ii. 6-11, 18-22; John v; Matt. v—vii; Mark iii. 22-27; iv. 33, 34; Matt. xv. 1-14; xvi. 1-4; John viii. 31-59; Luke x. 25-37; John x. 24-38; Luke xx. 1-8; Matt. xxii. 15-45; xxiii—xxv.

2. The authorizing and ordaining of Jewish rabbis. Edersheim, II, 381, 382.

3. Roman "Cæsars," or emperors, during Christ's life. Luke ii. 1; iii. 1; Edersheim, I, 256-262; Andrews, 22-29; Hast. Bib. Dict., art. "Cæsar."

4. Christ's summary of the moral law, or the two great commandments (Matt. xxii. 36-40). Edersheim, II, 404, 405; Barton, 381.

5. The quiet hours in Jesus' life. Edersheim, II, 468, 469; Stalker, 39, 40, 88, 89, 109, 124, 125.

6. The destruction of Jerusalem. Edersheim, II, 431, 432; Blaikie, 493; Hast. Bib. Dict., II, 588, 589.

STUDY XXI.—SIXTH DAY. Memory Verse, Matt. xxiv. 13.

Read Matt. xxiv. It is regarded that Jesus considers the question respecting the end of the world first, in verses 4-14, not by telling when the end will be, but by declaring that six antecedents will first take place: 1. Appearance of false Christs. 2. Wars, rumors of wars, etc. 3. Physical commotions, emblematic of the foregoing. 4. Persecutions. 5. Sifting of the Church. 6. Evangelization of the world. Next, respecting the destruction of Jerusalem

(verses 15-28) he discloses a picture of unparalleled distresses (a million Jews perished, and ninety-seven thousand went into captivity). Then he brings his final coming into perspective with this picture in verses 29-31, the word "immediately" (verse 29) seeming to exclude all interval; but his words in Luke xxi. 24, allow for this long period in the expression, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Jesus then shows, perhaps by the tender buds of a fig tree under which they sat, that the sure signs of the summer and the distant harvest of fruit were at hand. So that generation (verse 34) would see as accomplished facts the incipient stages of all those elements whose distant consummation would form the end. It will come suddenly and unexpectedly, therefore watch and be ready.¹

QUESTIONS FOR WRITTEN ANSWERS.

1. When Christ entered the temple Tuesday morning of Passion Week, who met him, and with what demand?
2. What parables did he deliver that morning?
3. What questions were put to him?
4. What counter questions did he propose?
5. Give a list of the vices for which Jesus denounced the Pharisees.
6. Do such vices exist today?
7. Can the date of the end of the world or the final coming of Christ be calculated from Bible predictions? See Matt. xxiv. 36.

STUDY XXI.—SEVENTH DAY. Memory Verse, Matt. xxv. 45.

Read Matt. xxv. Note that the parable of the Ten Virgins (verses 1-13) still further enforces the great practical lesson of a personal possession of grace and watchfulness. The parable of the Talents (verses 14-30), as distinguished from that of the Pounds (see Study XVIII, Fifth Day),

¹ See especially Bruce, 333-339.

has as its key-principle, equal diligence in the use of unequal endowments equally rewarded.¹ The great discourse closes (verses 31-46) with a sublime sketch of Christ on the judgment seat, and his everlasting awards according as men have ministered to or neglected him in the person of his needy brethren.

PERSONAL THOUGHT.

“And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money.” (Mark xiv. 10, 11.)

In what way may a Christian today betray Christ? Would anything induce me to betray my Lord?

¹ Bruce, *The Parabolic Teaching of Christ*, 200-215.

PART IV.—TWENTY-SECOND WEEK

THURSDAY—THE LAST DAY WITH THE DISCIPLES

STUDY XXII.—FIRST DAY. Memory Verse, Luke xxii. 13.

Read Luke xxii. 7-14.

NARRATIVE.

Not only did Jesus spend Wednesday of Passion Week outside the city of Jerusalem in retirement, but a large part of Thursday. Some time during the day his disciples asked where he would keep the Passover, that they might make the needed preparations. He then sent Peter and John to the city, with such directions that Judas should not know of the place and notify the authorities. Some have thought that it was at the home of John Mark, others that Joseph of Arimathæa had extended the hospitality. The traditional site is the upper room known as the Cœnaculum. "It is a room in the mosque known as Neby Daud, or 'Tomb of David.' The building in which it is was formerly a Christian church, and is of very high antiquity, and was early held to be the place where the apostles were assembled at Pentecost when the Holy Ghost descended upon them."¹ Christ may be thought of as going from Bethany by the south road, entering Jerusalem through the Water Gate, and proceeding to this room, as there is now no means of identifying the place more closely.

Preparations and Place of Passover Supper

The guests gathered and reclined on couches about three sides of a table. If the end of the table having no couch is pictured as facing one, the couches can be thought of as extending from one's left hand around the other three sides

About the Table

¹Andrews, 498. See also Sanday (Sites), 77-88.

of the table in the form of an elongated horseshoe to one's right hand. Edersheim would then place John first at the left-hand end of the couch, Jesus next, and Judas next, while he would place Peter last in order, or at the right-hand end of the couch, thus bringing him opposite to John, all, of course, reclining on their left side and arm. "As regards Peter, we can quite understand now, when the Lord with such loving words rebuked their self-seeking and taught them the greatness of Christian humility, he should, in his impetuosity of shame, have rushed to the lowest place at the other end of the table."¹

Order of
Paschal
Meal

The order of the meal and the recorded words and events may have been about as follows: First there was handed to Jesus a cup of wine²—one fourth wine and three fourths water, as was the custom—"and when he had given thanks, he said, Take this, and divide it among yourselves." Just here, there seems to have arisen a contention among them as to which of them should be greatest. Jesus said, "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." After passing the wine, the next point of the ceremony was for the head of the company to arise and wash hands. In this case the washing of the disciples' feet was undoubtedly coupled with this act to teach them that in the new kingdom true greatness was in service. Returning to his place at the table, Jesus said, "He that eateth my bread lifteth up his heel against me," referring to Judas who should betray him. A little later Jesus handed around "a sop" which consisted of the flesh of the paschal lamb, a piece of unleavened bread, and bitter herbs. He first gave it to Judas, who asks, "Is it I?" "Jesus therefore saith unto him, That thou doest, do quickly." Judas arose hastily and left the room that he might complete the arrangements for the betrayal of his Master.

¹ Edersheim, II, 494, 495

² Andrews, 482; Hast. Bib. Dict., III, 691.

When therefore he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him." With these words by way of introduction he began to deliver his most familiar and touching discourses, recorded in John xiii. 31—xvi. 33. The language in the Greek is especially kind and affectionate. Certain words which were used only by the parent in the home are here introduced. "Little children, yet a little while I am with you. . . . As I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another, even as I have loved you. . . . Simon Peter saith unto him, Lord, whither goest thou? Jesus answereth, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith, . . . Lord, . . . I will lay down my life for thee. Jesus answereth, . . . Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." Soon followed those wonderful words recorded in the fourteenth, fifteenth and sixteenth chapters of John. Jesus closed with that remarkable intercessory prayer, John xvii, in which he prays first for himself, then for the disciples, then for all who shall believe on him in future years, even for us.

The most solemn part of the evening's exercises was the institution of the new sacrament of the Lord's Supper. It was at the close of the paschal supper that Jesus introduced this new institution which should forever supplant the Passover supper. "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. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. 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."

**Farewell
Discourses**

**The Lord's
Supper
Instituted**

Gethsemane

“And when they had sung a hymn, they went out unto the mount of Olives. . . . And they come unto a place which was named Gethsemane.” Leaving most of the disciples in the open part of the garden, he takes Peter, James and John and goes a few paces ahead. Here the Son of man pours out his soul to God. And, although well-nigh overwhelmed, he gains a complete victory and prays, “My Father, if this cannot pass away, except I drink it, thy will be done.” Returning to his disciples, he went forth to meet those who came to arrest him.

With regard to all eucharistic controversy, we may wish, with Hooker, “that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how. There have been those who, because they enjoyed not, disputed, and others who disputed not because they enjoyed.”

STUDY XXII.—SECOND DAY. Memory Verses, John xiii. 14, 15.

Read Mark xiv. 13, 14; Luke xxii. 24-30; John xiii. 1-15. Notice, in Mark xiv. 14, the expression, “my guest chamber,” which indicates that Jesus would have the room strictly to himself and his disciples. He also kept the place from the knowledge of Judas, who, it is supposed, went to Jerusalem the day before to purchase the paschal lamb, and used the occasion to confer with Christ’s enemies.¹ Recognize the steps in the passages of yesterday and today: the approach to the Passover meal, the strife for precedence and Jesus’ example of humble service in the feet-washing.

HARMONY.—STUDY XXII. Thursday—The Last Day with the Disciples. Matt. xxvi. 17-46; Mark xiv. 12-42; Luke xxii. 7-46; John xiii. 1—xviii. 1.

¹ Edersheim, II, 481-486.

STUDY XXII.—THIRD DAY. Memory Verse, John
xiii. 35.

Read John xiii. 21-38; Matt. xxvi. 26-29. There is now given Christ's designation of the traitor, Judas' withdrawal, the institution of the sacrament of the Lord's Supper and the warning to Peter concerning his denial of the Master.

MAP AND LESSON OUTLINE.

Preparations are made for the Passover.

53. *Christ and the Twelve go to the upper room.*

Paschal meal begun.

Contention of apostles as to which is greatest.

Christ washes their feet and enforces his example.

Judas, designated as traitor, retires.

Paschal meal concluded.

Lord's Supper instituted.

Prediction of Peter's denial.

Farewell discourses.

Christ's intercessory prayer.

54. *Course to Gethsemane.*

Agony in the garden.

h. Judas goes to high priest's house.

i. Their visit to Pilate and the temple for a band.

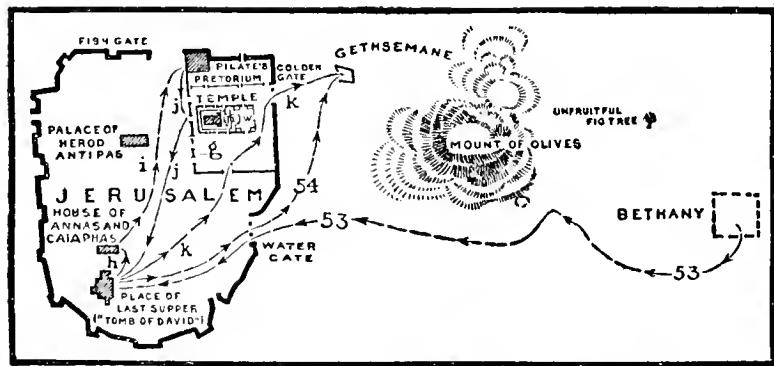
j. Return to upper room to arrest Christ.

k. Their course to Garden of Gethsemane.

Mark on a map of Bethany and Jerusalem the last journey of Jesus from Bethany to Jerusalem, at least before his Passion, by the southern road, used at the triumphal entry, but turning westward at the Kidron valley, perhaps through the Water Gate to the "upper room," in the southwest part of the city, and thence to Gethsemane. See Map 22, sections 53, 54. For the course of Judas after leaving the upper room, as he goes to the high priest's house, and they go to Pilate and the temple to procure a band to arrest Christ, return to the upper room and go to Gethsemane, see Map 22, sections *h, i, j, k*.

STUDY XXII.—FOURTH DAY. Memory Verses, John
xiv. 1-6.

Read John xiv. Note that in the earlier part of this discourse there are four questions or requests: (1) By Peter, xiii. 36-38, "Whither goest thou?" (2) by Thomas, xiv. 5-7, "How know we the way?" (3) by Philip, verses 8-14, "Show us the Father"; (4) by Judas, not Iscariot,



MAP 22. BETHANY, JERUSALEM AND GETHSEMANE

Last Supper and Agony in the Garden

verses 22-24, "How canst thou appear unto us, and not unto the world?" Jesus also presents four great points of strength and comfort: (1) His new commandment, Love one another in my absence, xiii. 34, 35; (2) Have faith in God and in me; though away, I still regard you, and will come for you, verses 1-4; (3) Even while away, I will be with you through the Holy Spirit, verses 19-21, 26; (4) I leave with you and give unto you my peace, verse 27.¹

GENERAL REFERENCES.

Edersheim, II, 479-541; Smith, 437-458; Barton, 387-401; Andrews, 450-503; Blaikie, 445-447; Stalker, 125, 126; Dawson, 377-392; Ross, 19, 70, 75, 79, 110, 112, 125, 132, 134, 145, 165, 183-188, 194, 197; Sanday, *Hast. Bib. Dict.*, II, 632, 633, 636-638.

¹ Bruce, chapter XXIV; Godet, II, 262-289.

STUDY XXII.—FIFTH DAY. Memory Verse, John xv. 8.

Read John xv. Deeply consider that the great topic of this chapter is "Fruit." Notice how Jesus makes it indispensable in his disciples, verse 2; declares its conditions, verses 3-7; and seeks to call it forth by a sevenfold motive: the Father's glory, Christ's honor, verse 8; their abiding in Christ's love, verse 10; Christ's joy in them, their joy fulfilled, verse 11; the privilege of friendship with Christ, verses 14, 15; and gratitude for his choice of them, verse 16. The new commandment is also twice repeated, verses 12, 17; their tribulations pointed out, but also the Comforter to sustain them in being his witnesses, verses 18-25, and these last two ideas are carried into the next chapter.¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The perfect character of Jesus. Luke ii. 40, 52; Matt. iii. 15; iv. 1-11; John iii. 13; iv. 42; Luke v. 3-11; Matt. xii. 17-20; v. 17; John vi. 33; Matt. xvi. 15-23; xvii. 1-8, 24-27; John viii. 46; Luke xxii. 27; John xiii. 12-15; xiv. 30; xvii. 19; Matt. xxvi. 42; Luke xxiii. 34; John xix. 26, 27, 30.

2. The Jewish usage in observing the Passover in the time of Christ. Edersheim, II, 479-513; Andrews, 484-489; Dawson, 381-386.

3. The arrangement of the table and couches, and the position of Christ and especially of the apostles who took part in the conversation during the Supper, shown by a diagram. Edersheim, II, 493-495; Andrews, 485; Dawson, 382.

4. The true significance of the Lord's Supper. Edersheim, II, 509-512; Barton, 388-394; Dawson, 380, 386-388; Stevens, 149.

5. Heaven and the future life as taught by Christ. Edersheim, II, 514, 515; Ross, 196, 197; Stevens, 166, 232, 233.

6. The Garden of Gethsemane. Edersheim, II, 533, 534; Barton, 402; Andrews, 499, 500; Blaikie, 445, 446.

¹ Bruce, chapter XXV.

7. The authorship, date and characteristics of the Gospel of John.¹

STUDY XXII.—SIXTH DAY. Memory Verse, John xvi. 24.

Read John xvi. These most intimate farewell disclosures of Jesus to his disciples are brought to a close in this chapter by utterances in which the central thought may be regarded as power to come from the Holy Spirit (verses 8-15) and from prayer to the Father in Christ's name (verses 23, 24).

QUESTIONS FOR WRITTEN ANSWERS.

1. When did the Paschal supper originate?
2. What did it commemorate? Bib. Dict., art. "Passover."
3. Why was unleavened bread used?
4. Did Judas Iscariot partake of the Lord's Supper? See Smith, 443, 444; Andrews, 491-493; Narrative.
5. What does it mean to ask or pray in the "name" of Christ? (John xvi. 23, 24.)
6. In John xvii. 11, 22, is Jesus praying that there may be a single Church organization?

STUDY XXII.—SEVENTH DAY. Memory Verses, John xv. 1-8.

Read thoughtfully, reverently and with deep meditation John xvii; Matt. xxvi. 30, 36-46.

Determine your chapter names for John xiii—xvii, and write them in notebook.

PERSONAL THOUGHT.

"Ye did not choose me, but I chose you, and appointed you, that ye should bear fruit, and that your fruit should abide." (John xv. 16.)

Is it the normal thing for the Christian life to bear fruit? Of what sort is the fruit? Is it good works merely? What is the condition of fruit-bearing? Does my life bring forth the fruit of the Spirit?

¹ Edersheim, II, 127, 128; McClymont, 33-40; N. C. B. (John), 3-40.

PART IV.—TWENTY-THIRD WEEK

FRIDAY AND SATURDAY—THE DAY OF SUFFERING AND THE DAY IN THE TOMB

STUDY XXIII.—FIRST DAY. Memory Verse, Mark xiii. 37.

Read Mark xi—xiii, thus continuing the review reading of this Gospel, and making a review of the first three days of the Passion Week.

NARRATIVE.

When Christ received the kiss of betrayal he motioned Judas aside, stepped forward, and asked the soldiers, "Whom seek ye?" At this they seemed smitten with awe and fell to the ground; but, recovering strength, they bound Christ and led him away to the city of Jerusalem.

**Christ's
Arrest**

The trial began early in the morning, just after midnight. Jesus was first taken before Annas, who was the real Jewish high priest for that year, but not acting. "So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year." No account is given of what happened at the house of Annas. The disciples seem to have been so overcome by fear that they absented themselves, and perhaps none of them ever knew what sort of a trial Jesus was subjected to before Annas. From Annas, he was taken before Caiaphas, who was the high priest set up by the Roman government.

**His Trial
Before
Annas**

The trial before Caiaphas and the hastily assembled Sanhedrin was a sham and a mockery. From the first the court sought to condemn the prisoner. No effort was made

**Before
Caiaphas
and the
Sanhedrin**

to ascertain the truth. Untrustworthy and hostile witnesses were set up. If Jesus was not guilty of breaking some civil law, he could not be held for breaking any moral law. If they could prove him to be a Sabbath-breaker, which they were unable to do, this offense would not be punishable by death. They were compelled to invent a pretext before arraigning him, and to conduct a mock trial if he was to be condemned. The one charge on which chief stress was placed was that of blasphemy, as they called it. They believed he would openly claim Messiahship, and this, they said, is blasphemy. So "the high priest stood up in the midst, and asked Jesus, saying, . . . Art thou the Christ, the Son of the Blessed? And Jesus said, I am. . . . And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death." At daybreak Christ was again led before the Sanhedrin, which was the ecclesiastical court of the Jewish Church. "And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council."

**Before
Pilate and
Herod**

The Jewish council not having power to execute the death penalty, Jesus was now taken before Pilate, the Roman governor of Judea. "And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, . . . and saying that he himself is Christ a king." Pilate, finding no fault in him, and learning that he was a Galilean, turned him over to Herod, governor of Galilee, who was in the city at this time. Herod sent him back to Pilate, who, at last, though regarding Jesus as innocent, on threat of accusation to Cæsar by the Jewish leaders, delivered him to be crucified.

**The
Crucifixion**

"They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a

skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. . . . The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots." At about three o'clock in the afternoon of that awful day the end was at hand. The long silence was broken by a cry, "My God, my God, why hast thou forsaken me?" Presently Christ uttered the final words, "Father, into thy hands I commend my spirit."

"And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, . . . bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation . . . they laid Jesus."

**The
Burial**

"Although Christ was dead and buried, the rulers were not at ease, and the chief priests and Pharisees came to Pilate desiring that the door of the sepulcher might be sealed, and a watch set, to prevent the disciples from stealing the body; alleging, as the ground of their fear, his words, 'After three days I will rise again.' At what time this request was made is in question. It is said by some that they went to Pilate on the evening following the burial, perhaps two or three hours later, the object being

**The
Restless
Jewish
Rulers**

to secure the body before the darkness made its theft possible. . . . But the language of Matthew, 'Now on the morrow,' leads us rather to think of the morning after, but at how early an hour we cannot tell; nor do we know where they met Pilate, whether at his palace or not. . . . When the stone was sealed is not said, but probably sometime during the Sabbath. . . . Perhaps they supposed at first that with his death all cause of apprehension from his disciples had vanished, and that afterward, seeing the boldness of Joseph and Nicodemus in the matter of his burial, they began to reflect, and this step occurred to them.

Why
Matthew's
is the Only
Account

"That the account is given by Matthew only is readily explained from the fact that he wrote specially for the Jews, among whom the report of stealing the body had been put in circulation. It is omitted by Mark and Luke, who wrote for another class of readers."¹

The End of
Letter and
Type

There was one startling sign, visible to every worshiper, declaring, did one but grasp its import, that the religion of letter and type had come to an end, and that the religion of spirit and life was henceforth to unfold and possess the future. The heavy veil of the temple hung rent from top to bottom. It expressed the fact that true faith was forever emancipated from dead forms, and that Christ had opened "the kingdom of heaven to all believers."

Those in whom Christ abides will hush themselves into awe in the presence of these memories.

STUDY XXIII.—SECOND DAY. Memory Verse, John xviii. 4.

Read John xviii. 1-24. It is thought by nearly all scholars that the preliminary examination of Jesus before the high priest (verses 13-23) was before Caiaphas, and that verse 24 means that Annas had previously sent Jesus

¹Andrews, 572-574.

bound to Caiaphas.¹ Mark the manly dignity and force with which Christ states the consistent principles and method of his ministry, and the sound, practical equity of his demand that the appeal be made to those who have heard him (verses 20, 21).

HARMONY.—STUDY XXIII. Friday and Saturday—The Day of Suffering and the Day in the Tomb. Matt. xxvi. 47—xxvii. 66; Mark xiv. 43—xv. 47; Luke xxii. 47—xxiii. 56; John xviii. 2—xix. 42.

STUDY XXIII.—THIRD DAY. Memory Verse, Matt. xxvi. 58.

Read Matt. xxvi. 57-66; Luke xxii. 63-71. It should be specially noted that while Jesus throughout his trial maintained silence, in the face of illegal and futile attempts to incriminate him through baseless and perverted charges and false witnesses, there was a calm, direct answer from himself, given with absolute disregard of consequences, when a question, even bearing the form of constituted authority, was put to him respecting his character and nature. So here, when the high priest puts him under oath, and asks whether he is the Messiah, Jesus' immediate answer is, "I am." See Matt. xxvi. 63, 64; Mark xiv. 61, 62; Luke xxii. 70—all pertaining to the same event, in the view of most writers. How high and clear show the courage and splendor of soul of Christ in this point!

MAP AND LESSON OUTLINE.

Judas gives the kiss of betrayal.

Christ presents himself to the soldiers.

55. *Course from Gethsemane to the house of Annas and Caiaphas.*

Christ first examined before Annas.

Illegal trial and condemnation before Caiaphas and Sanhedrin.

Peter's denial of Christ, and his penitence.

Sanhedrin at daybreak confirms sentence against Christ.

¹Andrews, 506-509.

56. *Course to Pilate's Pretorium at Antonia.*

Early trial before Pilate.

57. *Course to palace of Herod Antipas.*

Trial before Herod.

Christ crowned with thorns and mocked.

58. *Return to Pilate's Pretorium.*

Further trial before Pilate.

Barabbas chosen for release.

Christ scourged and presented to the people.

Pilate yields to Jewish threat, and condemns Christ to the cross.

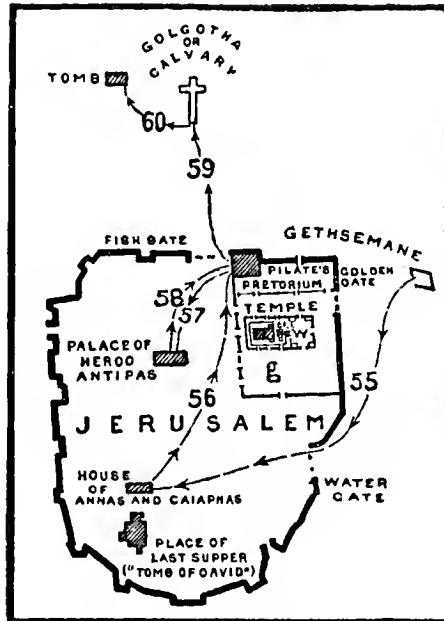
59. *Course to Golgotha or Calvary.*

Christ's crucifixion and death.

60. *Course to the tomb.*

Door of tomb sealed and guard set.

Locate on a map of Gethsemane and Jerusalem the palace of Annas and Caiaphas, Pilate's Pretorium, Herod's



MAP 23. GETHSEMANE, JERUSALEM AND CALVARY

Betrayal, Trials, Crucifixion, Burial

palace, Golgotha and the tomb, and indicate the course of Christ from Gethsemane to the cross and tomb. It may be best to follow the idea of some that Annas and Caiaphas had a house or palace together, and that in Jesus' preliminary examination he was led bound from one official chamber in it to another. Here occurred his trials before the Sanhedrin. Christ's course for Friday leads from Gethsemane to the house of Annas and Caiaphas, then to Pilate's Pretorium at Antonia, to the palace of Herod Antipas and return to Pilate, and to the cross on Calvary, or Golgotha, which is located

at Jeremiah's Grotto, or the new Calvary.¹ There is near to it a new tomb, and many think that it was the one in which Christ's body was placed. See Map 23.

STUDY XXIII.—FOURTH DAY. Memory Verse, John xviii. 37.

Read John xviii. 28-38; Luke xxiii. 4-16; Matt. xxvii. 15-26; John xix. 1-16. Notice the same matchless trait of openness and outspokenness we saw yesterday, when the conditions permit Christ to break his silence, in the question of Pilate and Christ's answer (John xviii. 37). Observe that Pilate's awful failure began when he proposed (Luke xxiii. 16) to "chastise" a man whom he counted innocent, ending in his craven hypocrisy and shame, seen in Matt. xxvii. 24 and John xix. 12-16.

GENERAL REFERENCES.

Edersheim, II, 541-620; Smith, 458-509, 533-539; Barton, 402-415; Andrews, 503-588; Blaikie, 447-449; Stalker, 126-146; Dawson, 393-431, 449-452; Ross, 22, 79, 119, 120, 159, 160, 179-183, 186; Sanday, *Hast. Bib. Dict.*, II, 633.

STUDY XXIII.—FIFTH DAY. Memory Verses, Luke xxiii. 42, 43.

Read Luke xxiii. 26-49. As we have been impressed by the strength of Christ during his trial, let us bow before the exhibition of his infinite tenderness and love in his crucifixion. Ponder verses 28, 34, 43, 46, 47.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christ in suffering and sacrifice. Luke ii. 51; iv. 2; John i. 29; ii. 19-22; vi. 51; Matt. xvi. 21; John viii. 27; Matt. xviii. 20; John x. 11-18; Luke xii. 49; John xi. 49-52; Mark xiv. 8; John xii. 23-33; Matt. xxvi. 26-31; John xv. 13; Matt. xxvi. 36-46; John xviii. 11; Mark xiv. 65; Luke xxii. 63; Matt. xxvii. 26-50; Luke xxiv. 26; the passages in John xviii and xix.

¹ For writers favoring this location, see Fifth Day, Topic 7.

2. Annas and Caiaphas and the high-priestly office. Eder-sheim, I, 263, 264; II, 546-550.

3. The career and character of Pontius Pilate. Smith, 477-490; Bib. Dict.

4. Particulars in which the trial of Christ was unjust and illegal. Edersheim, II, 556-563; Smith, 466-490; Andrews, 512-516; Stalker, 126-141; Dawson, 393-411.

5. Christ's transfiguration of the cross. Dawson, 414-418.

6. The saving power of Christ's death. Ross, 179-185; Stevens, 122-134, 227, 228.

7. The location of Calvary and the tomb. Edersheim, II, 585, 586; Smith, 494; Barton, 412-415; Andrews, 575-588; Dawson, 413, 449-452; Conder, *Hast. Bib. Dict.*, II, 596.

8. Sepulchers in the time of Christ and the manner of closing and sealing them. Edersheim, II, 318-320; Andrews, 602.

9. Judas Iscariot. Edersheim, II, 476-478, 503, 505-508, 543, 573-576; Stalker, 118-120; Dawson, 361-376.

STUDY XXIII.—SIXTH DAY. Memory Verse, John xix. 36.

Read John xix. 31-42. Some have seen in the blood and water (verse 34) evidence that the heart of Jesus was broken under his sufferings. In a spiritual sense may our hearts break with penitence for sin!

QUESTIONS FOR WRITTEN ANSWERS.

1. Record in order the persons and tribunals concerned in trying Jesus.

2. What is blasphemy?

3. Why was Christ guiltless of this charge?

4. Arrange a list of the utterances of Christ on the cross as nearly as you can in the order of their occurrence.

5. What has been and is the prevailing Jewish view of Christ?

6. Is there any Scripture to show that the Jews will yet accept Christ? If so, give reference or references.

7. During what whole day was Christ's body in the tomb? During parts of what other days?

STUDY XXIII.—SEVENTH DAY. Memory Verse, Mark xv. 31.

Read Mark xiv and xv, making a review of the conclud-

ing four days of the Passion Week, and add to your previous list of persons whom Jesus met, the names of those with whom he came in contact during Passion Week, as given by Mark.

PERSONAL THOUGHT.

“And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.” (Luke xxiii. 55, 56.)

“Now on the morrow . . . the chief priests and the Pharisees . . . went, and made the sepulchre sure, sealing the stone, the guard being with them.” (Matt. xxvii. 62, 66.)

Does my heart offer, to Christ crucified, sweet spices, or a sealed stone and a guard?

PART IV.—TWENTY-FOURTH WEEK

SUNDAY MORNING—THE RESURRECTION

STUDY XXIV.—FIRST DAY. Memory Verse, **Matt.**
xxviii. 2.

Read **Matt.** xxviii. 1-4.

NARRATIVE.

Crowning
Fact of
Christ's
Resurrec-
tion

As the resurrection of Lazarus was the supreme miracle in the ministry of Jesus, so Christ's own resurrection was the crowning fact in his redemptive work, and in the establishment of the Christian religion. It put the divine seal on all that he had done, and was the certain proof that his sacrifice for the sins of the human race was acceptable to the Father. It is in this sense that he "was delivered up for our trespasses, and was raised for our justification" (Rom. iv. 25). And thus it is that in the preaching of the apostles the resurrection of Christ is always presented as that which makes his saving work complete.

Sheds Light
on his
Miraculous
Birth

Says Edersheim: "The history of the life of Christ upon earth closes with a miracle as great as that of its inception. It may be said that the one casts light upon the other. If he was what the Gospels represent him, he must have been born of a pure virgin, and he must have risen from the dead. If the story of his birth be true, we can believe that of his resurrection; if that of his resurrection be true, we can believe that of his birth. In the nature of things the latter was incapable of strict historical proof; and, in the nature of things, his resurrection demanded and was capable of the fullest historical evidence. If such exists, the keystone is given to the arch, . . . **and** Jesus is the Christ in the full sense of the Gospels. **And**

yet we mark, as another parallel point between the account of the miraculous birth and that of the resurrection, the utter absence of details as regards these events themselves. It imposes on us the duty of observing the reverent silence so well befitting the case, and not intruding beyond the path which the evangelic narrative has opened to us."

The resurrection itself no eye beheld; his disciples first learn of it on this Sunday morning as a fact accomplished. The absence of the Roman guard, the broken seal, the stone rolled away, the empty tomb, the linen cloths, the appearance of angels and their statements that Christ is risen, are the things that first go to prove that the event has occurred.

The present Study includes only the event of the resurrection and the reports of it on Sunday morning, leaving the several appearances to the opening of the next Study. This, then, seems to be the order of the occurrences. "When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb." Their arrival was probably "at early dawn" (Luke xxiv. 1). "And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great." How long before their coming the Lord had risen we do not know, but Matthew states that "there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men." The first to give tidings of the situation at the tomb was Mary Magdalene. "She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not

**The Resur-
rection
Unobserved**

**Order of
Events
Before
Christ's
First
Appearance**

where they have laid him." While she was gone, the other women entered into the tomb, but did not find the body of Christ. "And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. . . . And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. . . . And these words appeared in their sight as idle talk; and they disbelieved them." Though unconvinced, Peter and John now ran to the tomb, and when they had entered it, and saw the striking arrangement of the cloths, perhaps retaining the shape and position as they were when wound about the body, "and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself"—that is, in the same form and place as when about his head—their doubts vanished, and they "believed."

Let it be remembered that the fact of the resurrection in no sense depends for its proof on any one argument or any one set of facts. A combination of facts relating to prophecy, to the unique character of Jesus, to the general credibility of the Gospels as a whole, to the credibility of the parts of the Gospels immediately concerned, to the witness of the Pauline Epistles, to the effects attending the preaching of a risen Christ, and to the experimental tests of believing Christians—all these bear upon the subject.

STUDY XXIV.—SECOND DAY. Memory Verse, Matt. xxviii. 6.

Read Matt. xxviii. 5-8. For this and the following three

days there is given Edersheim's fine characterization of the four Gospels in their treatment of the resurrection: "Matthew describes the impression of the full evidence of that Easter morning on friend and foe, and then hurries us from the Jerusalem stained with Christ's blood back to the sweet lake and the blessed mount where he first spake."¹

HARMONY.—STUDY XXIV. Sunday Morning—The Resurrection. Matt. xxviii. 1-8; Mark xvi. 1-8; Luke xxiv. 1-12; John xx. 1-10.

STUDY XXIV.—THIRD DAY. Memory Verse, Mark xvi. 7.

Read Mark xvi. 1-8. "Mark . . . gives not only a mere summary, but, if one might use the expression, tells it as from the bosom of the Jerusalem family, from the house of his mother Mary."¹

MAP AND LESSON OUTLINE.

(Studies XXIV and XXV cover *The Forty Days*.)

The resurrection of Christ.

m. The women, taking spices, go to the tomb.

The guard is gone, the stone rolled away.

n. Mary Magdalene in haste returns into the city.

She tells the apostles of the open tomb.

Angels announce the resurrection to the other women.

n. The other women also return and report to the apostles.

m. Peter and John (and Mary Magdalene) run to the tomb.

As Peter and John enter the tomb and see the form of the graveclothes, they believe Christ is risen.

n. Peter and John return to their place of abode.

Make a map of Jerusalem and northward to the tomb, and mark the various journeys to and fro of the women and of the apostles. See Map 24.

STUDY XXIV.—FOURTH DAY. Memory Verse, Luke xxiv. 8.

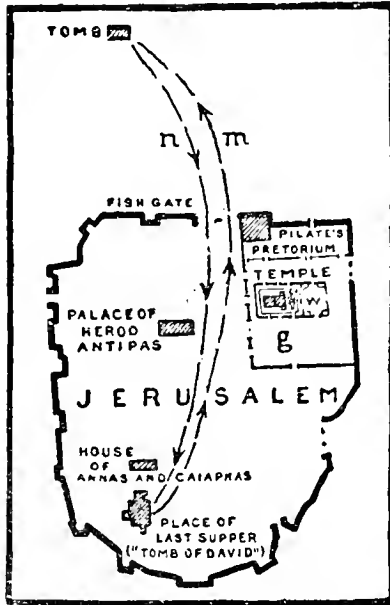
Read Luke xxiv. 8-10. "Luke seems to have made most

¹ Edersheim, II, 622.

full inquiry as to all the facts of the resurrection, and his narrative might almost be inscribed, Easter-Day in Jerusalem."¹

GENERAL REFERENCES.

Edersheim, II, 621-635; Smith, 509, 510; Barton, 416-424; Andrews, 589-603; Blaikie, 449; Stalker, 146, 147; Dawson, 431-435; Sanday, *Hast. Bib. Dict.*, II, 638.



MAP 24. JERUSALEM AND THE TOMB

The Women and Peter and John

x. 37-39; xvi. 27; Luke ix. 28-35; John viii. 58; Matt. xxiv. 30, 35; xxv. 31-34, 46; Luke xxii. 28-30; John xvii. 1, 5; Matt. xxvi. 53; Luke xxiv. 5-8, 26; Matt. xxviii. 18-20.

2. The importance of Christ's resurrection. Barton, 416-422, 426-429; Dawson, 443-447.

3. The Lord's Day and Easter as the weekly and annual memorial of Christ's resurrection. *Hast. Bib. Dict.*, art. "Lord's Day."

4. Angels and angelic ministry in the Gospels. Edersheim, II, 122; Stevens, 76-82.

5. The evidence given by the form of the graveclothes. Smith, 509, 510; Dawson, 433, 434.

¹ Edersheim, II, 622.

STUDY XXIV.—FIFTH DAY.

Memory Verse, John xx. 1.

Read John xx. 1, 2. "John paints such scenes as are most significant and teachful of this threefold lesson of his Gospel: that Jesus was the Christ; that he was the Son of God; and that, believing, we have life in his name."¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The enduring power and glory of Christ. John i. 1-3; Luke ii. 30-32; John ii. 11; v. 21-23, 26, 27; Matt. v. 22-25;

STUDY XXIV.—SIXTH DAY. Memory Verses, Luke xxiv. 11, 12.

Read Luke xxiv. 11, 12. Note carefully the point in all the Gospels, which has stood in the way of many theories attempting to account for belief in the resurrection of Christ on natural grounds, that the disciples of Christ had no expectation that such an event was to occur.

QUESTIONS FOR WRITTEN ANSWERS.

1. On what day of the week did Jesus rise?
2. By what special name is the day known because of his resurrection?
3. Why does the Gospel of Mark, xvi. 7, have the words, "and Peter"?
4. What was the name of the disciple who outran Peter? John xx. 4.
5. What action was characteristic of Peter? John xx. 6.
6. Why did not the disciples more readily believe that Christ had risen from the dead?

STUDY XXIV.—SEVENTH DAY. Memory Verses, John xx. 6-8.

Read John xx. 3-10. Concerning the "linen cloths," or coverings, and the "napkin" that was upon Christ's head (verses 5-7), Smith says: "These were lying flat as though the body had evaporated, and the napkin which had been bound about his head, covering his face, was lying apart from the linen cloths where his head had rested, still retaining its fold."¹

Consider carefully this characterization of the four Gospels: The Gospel of Matthew presents Christ as a King, reigning in righteousness. It connects him with the past, tracing the genealogy from Abraham through the royal line of David, and places him in the focus of the full prophetic ideal of Israel's Messiah. Mark, in contrast, pictures Christ as the Servant of Jehovah, not regarding

¹ Smith, 509. See also First Day, close of Narrative.

his descent nor looking beyond the living, active present. Luke records Christ as the perfect Man, in the racial line from Adam, but moving outward and forward to touch and transform all mankind. John declares Christ as the Divine Son of God, manifested in the flesh, that he may draw all men upward toward spiritual and eternal life. Matthew and Mark yield official aspects of kingship and service; Luke and John, personal aspects of humanity and divinity. Four words sum up the four Gospels: King, Servant, Man, God.

PERSONAL THOUGHT.

“And these words appeared in their sight as idle talk; and they disbelieved them.” (Luke xxiv. 11.)

Does any great truth respecting Christ still appear to me as “idle talk”?

PART IV.—TWENTY-FIFTH WEEK

APPEARANCES—FINAL COMMISSION—ASCENSION

STUDY XXV.—FIRST DAY. Memory Verse, John xx. 16.

Read John xx. 11-18.

NARRATIVE.

The fact of the resurrection of Christ being of such exceeding value to Christian faith, it is important that the proof of it should be of impregnable strength. Yet this should in no wise depend on the experience or testimony of the unbelieving. Therefore, in each of the ten resurrection appearances of Jesus, disciples only were the chosen witnesses.

Proof of
Christ's
Resurrec-
tion

The record of the arrangement of the Jewish rulers with the watch (Matt. xxviii. 11-15), so that the soldiers should make a false report that the disciples came by night and stole the body of Jesus away while the guard slept, breaks into the account of Christ's appearances, and may be disposed of here by this passing reference.

The False
Report

The first appearance of Jesus was to Mary Magdalene, and the account of it in John xx. 11-18 forms one of the most beautiful passages of the Gospels.

At
Jerusalem,
First
Appearance

The second appearance was to the other women as they were returning from the sepulcher. Jesus greets them with the words, "All hail." (Matt. xxviii. 8-10.)

At
Jerusalem,
Second
Appearance

The third appearance took place at Emmaus, about eight miles northwest of Jerusalem, whither two disciples, Cleopas and his companion, went on this first Sunday. Jesus joined them, and disclosed himself in the breaking of bread. (Luke xxiv. 13-35.)

At Emmaus,
Third
Appearance

At
Jerusalem,
Fourth
Appearance

Concerning the fourth appearance, which probably occurred in the afternoon of this first day, there is simply the report of these two men on their return to Jerusalem, "The Lord is risen indeed, and hath appeared to Simon" (Luke xxiv. 34), confirmed by the statement of Paul (1 Cor. xv. 5), that "he appeared to Cephas."

At
Jerusalem,
Fifth
Appearance

The fifth and last appearance for the day was at Jerusalem that evening to the ten apostles, Thomas being absent. "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you." He then made the evidence of his resurrection more complete by asking them to handle him, and by eating before them. (Luke xxiv. 36-43.)

At
Jerusalem,
Sixth
Appearance

The next Sunday evening, just one week later, he appeared to the eleven apostles, Thomas being present, who cried, "My Lord and my God," overwhelmed by the proof of Jesus' identity. (John xx. 26-29.)

At the Sea
of Galilee,
Seventh
Appearance

The seventh appearance was to seven of the apostles at the Sea of Galilee. It was at this time that Peter was reinstated among the apostles after his denial of his Lord. (John xxi. 1-24.)

At the
Mountain
of Galilee,
Eighth
Appearance

The eighth appearance was probably on the Mount of Beatitudes in Galilee, and in the presence of "above five hundred brethren at once." (Matt. xxviii. 7, 10, 16; 1 Cor. xv. 6.)

At
Jerusalem,
Ninth
Appearance

Jesus now appeared to James, his brother, it may be supposed at Jerusalem. A mere mention of this appearance is given in 1 Cor. xv. 7.

At the
Mount of
Olives,
Tenth
Appearance

Just forty days after the resurrection Jesus appeared to the eleven apostles, and delivered to them his parting instructions, and led them out "until they were over against Bethany," from whence he ascended. (Luke xxiv. 50, 51.)

Appearance
to Paul

The manifestation of Christ to Paul near Damascus might be termed the eleventh appearance (1 Cor. xv. 8); but as it occurred after the ascension, it is not placed in the present list.

Of vast importance for all the subsequent history of the Church was Christ's final commission to his followers, as given in Matt. xxviii. 18-20. Delivered on the mountain in Galilee, where his ministry had opened with the Sermon (see Study VIII), and in the presence of five hundred disciples, it looked to the ages to come and the regions beyond, and has been the foundation of the entire evangelistic and missionary record of Christianity.

**The Final
Commission**

The earthly life or saving manifestation of Jesus Christ, which we have sought reverently to study, now comes to a close with his ascension from Mount Olivet. Yet, through the Holy Spirit, through his divine presence, through his union with all who compose "the church, which is his body" (Eph. i. 23), he is ever here to win men and reveal himself in them. Still more, he is to come again in power and great glory. "Amen, come, Lord Jesus."

**The
Ascension**

It is important to remember that the Gospel records of the resurrection were not addressed to their first readers primarily as proofs of the fact of resurrection, but rather as further revelations of the nature of the risen Christ. Those for whom the Gospels were written were already convinced of the fact. This explains the fragmentariness of the accounts.

STUDY XXV.—SECOND DAY. Memory Verse, Luke xxiv. 32.

Read Matt. xxviii. 9-15; Luke xxiv. 13-35. In this third passage is given almost the last reading from Luke, which an eminent writer has described as "the most beautiful book that has ever been written," and he cites this passage as one which is fitted to confirm this verdict.

HARMONY.—STUDY XXV. Appearances—Final Commission—Ascension. Matt. xxviii. 9-20; Mark xvi. 9-20; Luke xxiv. 13-53; John xx. 11—xxi. 25; Acts i. 1-9; 1 Cor. xv. 5-8.

STUDY XXV.—THIRD DAY. Memory Verse, John xx. 28.

Read John xx. 19-31. The two appearances described in this passage, occurring a week apart, both on the evening of Sunday, are of large importance. They did much to make Sunday the "Lord's Day," or the Christian day of rest and worship. The second occasion is made impressive by the sweeping away of the doubt of Thomas.

MAP AND LESSON OUTLINE.

First appearance, to Mary Magdalene, at the tomb.

Second appearance, to the other women, toward Jerusalem.

u. To Emmaus.

Third appearance, to Cleopas and his companion.

v. To Jerusalem.

Fourth appearance, to Peter.

Fifth appearance, to the ten apostles.

Sixth appearance, to the eleven apostles—**Thomas convinced.**

w. To the Sea of Galilee.

Seventh appearance, to the seven apostles.

Peter restored to his apostleship.

x. To the Mount of the Beatitudes.

Eighth appearance, to the five hundred disciples.

Final commission given to evangelize the world.

y. To Jerusalem.

Ninth appearance, to James.

Tenth appearance, to the eleven, giving parting instructions.

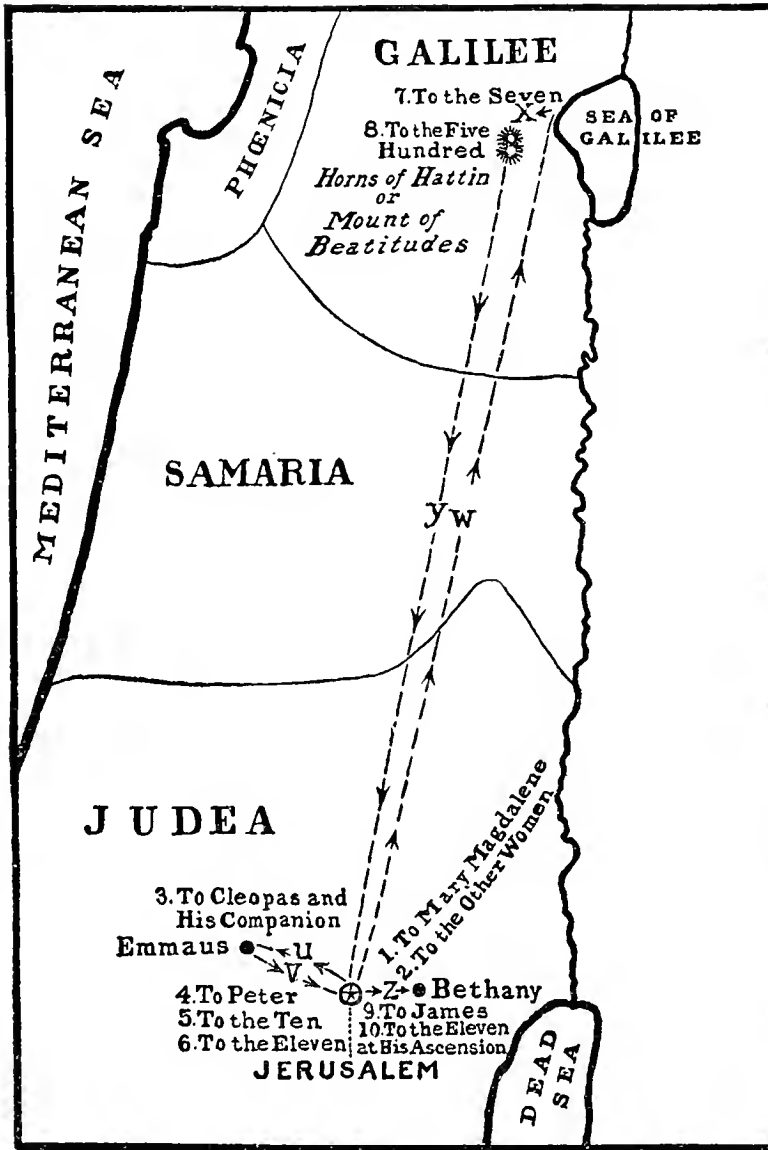
z. To the Mount of Olives.

The ascension.

Make an outline map of Palestine and draw thereon lines representing the succession of Christ's appearances; as, from Jerusalem to Emmaus, Jerusalem, the Sea of Galilee, the Mount of Beatitudes, Jerusalem, the **Mount of Olives.** See Map 25, lines *u* to *z*.

STUDY XXV.—FOURTH DAY. Memory Verses, John xxi. 5, 6.

Read John xxi. 1-14. Having reached the last chapter of John's Gospel, weigh this full list of chapter names,



MAP 25. PALESTINE
Ten Resurrection Appearances

and adopt others when such would seem more accurate:
i. First Five Disciples; ii. Wedding, Temple; iii. New

Birth; iv. Woman, Nobleman; v. Bethesda; vi. Bread; vii. Water; viii. Light; ix. Sight; x. Good Shepherd; xi. Lazarus Liveth; xii. Christ Lifted Up; xiii. Christ Teaching Humility; xiv. Comfort; xv. Fruit; xvi. Holy Spirit Power; xvii. Intercessory Prayer; xviii. Christ Arrested; xix. Christ Crucified; xx. Christ Risen; xxi. Christ as Lord.

GENERAL REFERENCES.

Edersheim, II, 635-652; Smith, 510-526; Barton, 424-443, 603-639; Andrews, 603-639; Blaikie, 449, 450; Stalker, 147-152; Dawson, 435-447; Ross, 30, 39, 185-197; Sanday, *Hast. Bib. Dict.*, II, 638-643.

STUDY XXV.—FIFTH DAY. Memory Verses, Matt. xxviii. 18-20.

Read Matt. xxviii. 16-20. Concerning Matthew, Farrar says: "Few have fully realized the antique simplicity, the monumental grandeur with which the evangelist has carried out his design, the magnificent unity and fine construction of this Gospel."¹

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The immeasurable and unfailling love of Christ for all mankind. Matt. viii. 2, 3; ix. 13; Luke vii. 47-50; Matt. ix. 36-38; Mark viii. 2, 3; Matt. xi. 28-30; Luke ix. 41, 42; x. 29-37; xv; Matt. xxiii. 37; Mark xiv. 22-24; John xiii. 34; xiv. 27; xv. 13; Luke xxiii. 34, 42, 43; Acts i. 8.

2. Mary Magdalene, and Christ's appearance to her. Edersheim, II, 633-636; Smith, 509-511; Dawson, 434-439.

3. Christ's service to woman and her work in his kingdom. Edersheim, II, 146, 147, 359, 387-389, 636.

4. The teaching of Christ concerning the Holy Spirit. Edersheim, II, 518, 523-526; Smith, 520; Stevens, 213-223.

5. The final commission and missions. Edersheim, II, 651.

6. The ascension. Edersheim, II, 652; Smith, 521; Dawson, 446.

7. Christ's second coming. Edersheim, II, 444-452; Ross, 186-190; Stevens, 150-163.

¹ Farrar, 41.

STUDY XXV.—SIXTH DAY. Memory Verse, Luke xxiv. 45.

Read Luke xxiv. 44-53.

QUESTIONS FOR WRITTEN ANSWERS.

1. What Gospel especially gives the deeds of Christ?
2. What Gospel especially records the discourses of Christ?
3. What Gospel reports the Perea ministry?
4. What Gospel is written with a purpose to manifest Jesus as the Son of God?
5. What, in the light of the Gospels, do you regard as the greatest three facts about Christ?
6. Name three of the most important discourses of Christ.
7. Express, as far as you can, the nature and character of Christ in five descriptive terms, as, "divine," "sinless."

STUDY XXV.—SEVENTH DAY. Memory Verse, Acts i. 8.

Read Acts i. 1-11. Recognize that the last service of Christ before his ascension was to lay upon the hearts of his disciples, as their one great work, a missionary purpose that means the evangelization of the entire world (Matt. xxviii. 18-20; Acts i. 8); and that the method is personal witnessing, fruit-bearing and ministry in the power of the Holy Spirit.

PERSONAL THOUGHT.

"Lo, I am with you always, even unto the end of the world." (Matt. xxviii. 20.)

Am I conscious of the presence and power of the Holy Spirit in my life? Is my attitude toward the great commission of Christ such as justifies me in claiming this his farewell promise? In what ways do I seek to obey the last command of my Lord? Am I doing everything within my power to extend the gospel throughout the world?

APPENDIX

COMBINED MAP AND LESSON OUTLINE

STUDIES IN THE LIFE OF CHRIST

As an aid in fixing in mind and memory the events in the life of Christ interwoven with his journeys, the following Combined Map and Lesson Outline gives, under the four Parts, the title and Gospel Harmony of each Study, followed by the Outline for the same. If an eightfold division of the Life of Christ is preferred, the headings for that number of Parts are given in italics in parentheses with the Studies which each covers. The sections for the journeys of Mary and Joseph appear under Study I, of Judas at the time of the betrayal under Studies XXI and XXII, and of the women and Peter and John under Study XXIV, but as these are not shown in the combined Maps of the Appendix they are not here lettered. The sections in Maps A to F, numbered from 1 to 60, give in regular order the journeys of Christ from his birth to his burial; while the lines in Map G, numbered from *u* to *z*, indicate the order of time and place of his ten resurrection appearances.

PART I

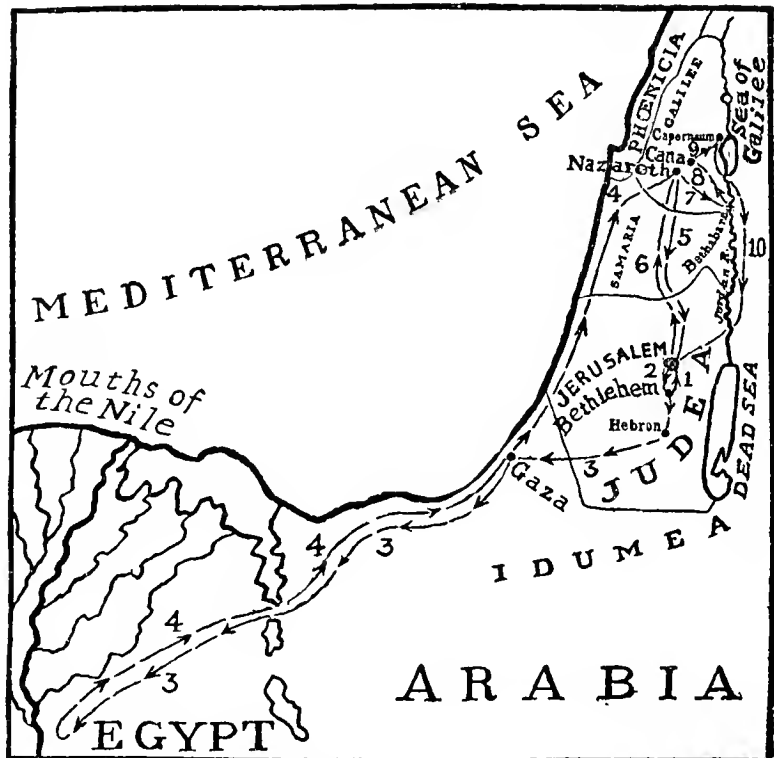
PREPARATION

HARMONY.—STUDY I.—Introductions—Genealogies—Joseph and Mary. Matt. i; Luke i. 1—ii. 5; iii. 23-38; John i. 1-18.

Prologue of John's Gospel.

Preface of Luke's Gospel.

Remainder of Luke's introductory chapter.
 The angel's message to Zacharias.
 Annunciation to Mary.
Mary's journey to visit Elizabeth.
 Mary's song of praise.
Return of Mary to Nazareth.
 The angel's assurance to Joseph.
 The two genealogies of Christ.
 The Roman emperor's decree.
Journey of Joseph and Mary to Bethlehem.



MAP A. PALESTINE AND EGYPT
 From Birth to Public Appearance in Jerusalem

HARMONY.—STUDY II. From Birth to Baptism. Matt. ii;
 Luke ii. 6-52.

(This Study covers *The Thirty Years of Private Life.*)

Jesus born at Bethlehem, December 25, B. C. 5.

Visit of the shepherds.

The infant Jesus circumcised and named.

1. *Journey from Bethlehem to Jerusalem.*

Presentation in the temple.

2. *Return to Bethlehem.*
Adoration of the Magi.
3. *Flight into Egypt.*
Herod's slaughter of the innocents.
4. *Return journey from Egypt to Nazareth.*
Jesus' childhood.
5. *Going up to the Passover at the age of twelve.*
Conversation with the doctors in the temple.
6. *Return to Nazareth from the Passover.*
The eighteen silent years.

HARMONY.—STUDY III. From Baptism to Public Appearance in Jerusalem. Matt. iii. 1—iv. 11; Mark i. 1-13; Luke iii. 1-22; iv. 1-13; John i. 19—ii. 13.

(This Study covers the *Opening Events of Christ's Ministry.*)

- Ministry of John the Baptist.
7. *Christ's journey from Nazareth to the place of his baptism.*
Christ baptized by John.
Retirement into the wilderness and temptation.
Return to Bethabara. (These not traced on map.)
John's testimony.
First disciples drawn to Christ.
 8. *Journey from Bethabara to Cana.*
First miracle, the water made wine.
 9. *Visit to Capernaum.*
 10. *Journey to Jerusalem.*

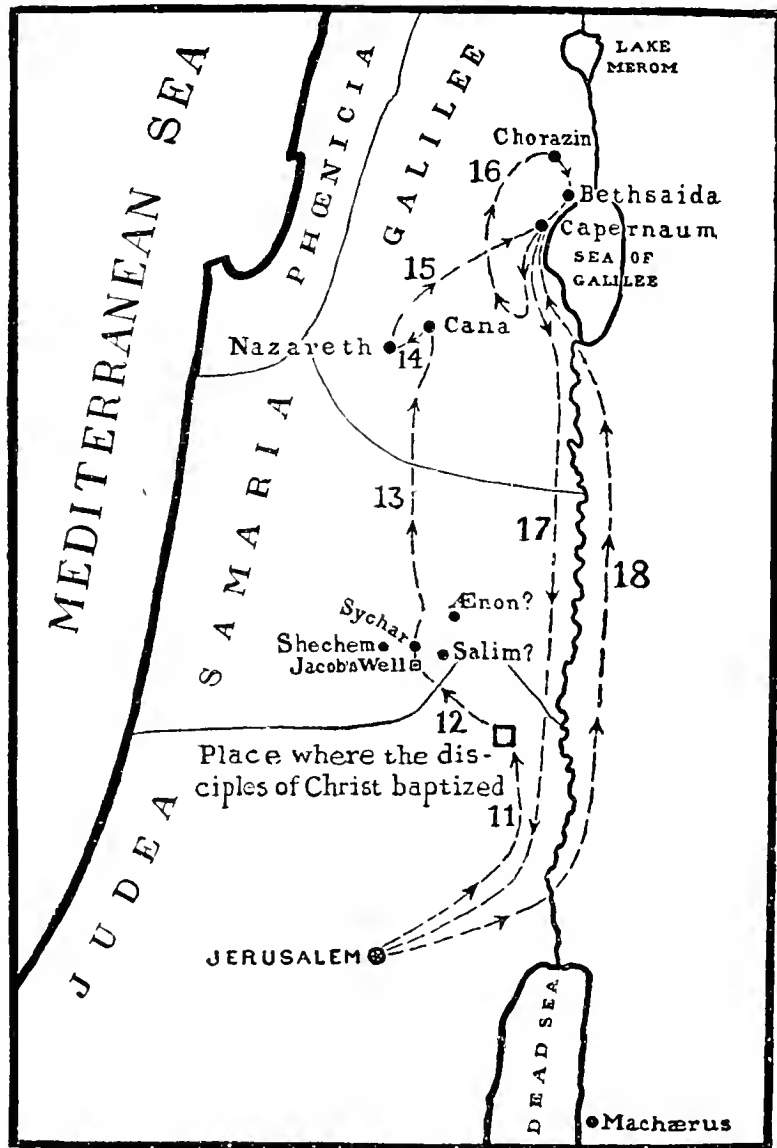
PART II

PUBLIC WORK

HARMONY.—STUDY IV. Early Ministry in Jerusalem and Judea. John ii. 14—iv. 3.

(Studies IV—VII cover the *Early Judean and Galilean Ministry.*)

- Attendance at the Passover.
First cleansing of the temple.
Further "signs" or miracles.
Interview with Nicodemus.
11. *Journey to northeastern Judea.*
Baptizing by Christ's disciples.
John's closing testimony to Christ at Ænon.



MAP B. PALESTINE

Early Judean and Galilean Work

HARMONY.—STUDY V. Through Samaria and Galilee—Discourses at Sychar and Nazareth. Matt. iv. 12-17; Mark i. 14, 15; Luke iv. 14-31; John iv. 4-54.

John the Baptist's imprisonment.

12. *Journey of Christ from place where his disciples baptized to Jacob's Well and Sychar.*

Talk with the woman at the well.

Evangelism at Sychar.

13. *Journey from Sychar to Cana.*

Healing of the nobleman's son.

14. *Journey to Nazareth.*

Sermon in the synagogue and rejection.

15. *Removal to Capernaum.*

HARMONY.—STUDY VI. First Five Apostles Called—Galilean Circuit—Many Cures. Matt. iv. 18-22; viii. 14-17, 2-4; ix, 2-17; Mark i. 16—ii. 22; Luke v. 1-16; iv. 32-44; v. 17-39.

Call of first four apostles, Peter and Andrew, James and John.

A Sabbath day of miracles.

16. *A preaching tour in eastern Galilee.*

Healing of the paralytic borne of four.

Call of Matthew, and his supper.

Question about fasting.

HARMONY.—STUDY VII. Works of Mercy and Necessity on the Sabbath. Matt. xii. 1-14; Mark ii. 23—iii. 6; Luke vi. 1-11; John v.

17. *Journey from Capernaum to Jerusalem.*

Second passover "feast" of Christ's public ministry.

Healing of the infirm man at the Pool of Bethesda.

Jesus' defense of his action.

Disciples plucking grain on the Sabbath.

Restoring of man whose right hand was withered.

18. *Return journey to Capernaum.*

HARMONY.—STUDY VIII. Twelve Apostles Chosen—Sermon on the Mount. Matt. iv. 23-25; xii. 15-21; v. 1—viii. 1; Mark iii. 7-19; Luke vi. 12-49.

(Studies VIII.—XII cover the *Second Period of Galilean Ministry.*)

The widespread fame of Christ.

19. *Journey from Capernaum to Mount of Beatitudes.*

Choice of twelve apostles.

Sermon on the Mount.

20. *Return to Capernaum.*

HARMONY.—STUDY IX. Ministry at Capernaum and Visit to Nain. Matt. viii. 5-13; xi. 2-19; xii. 22-50; Mark iii. 20-35; Luke vii. 1—viii. 3; xi. 14-36.

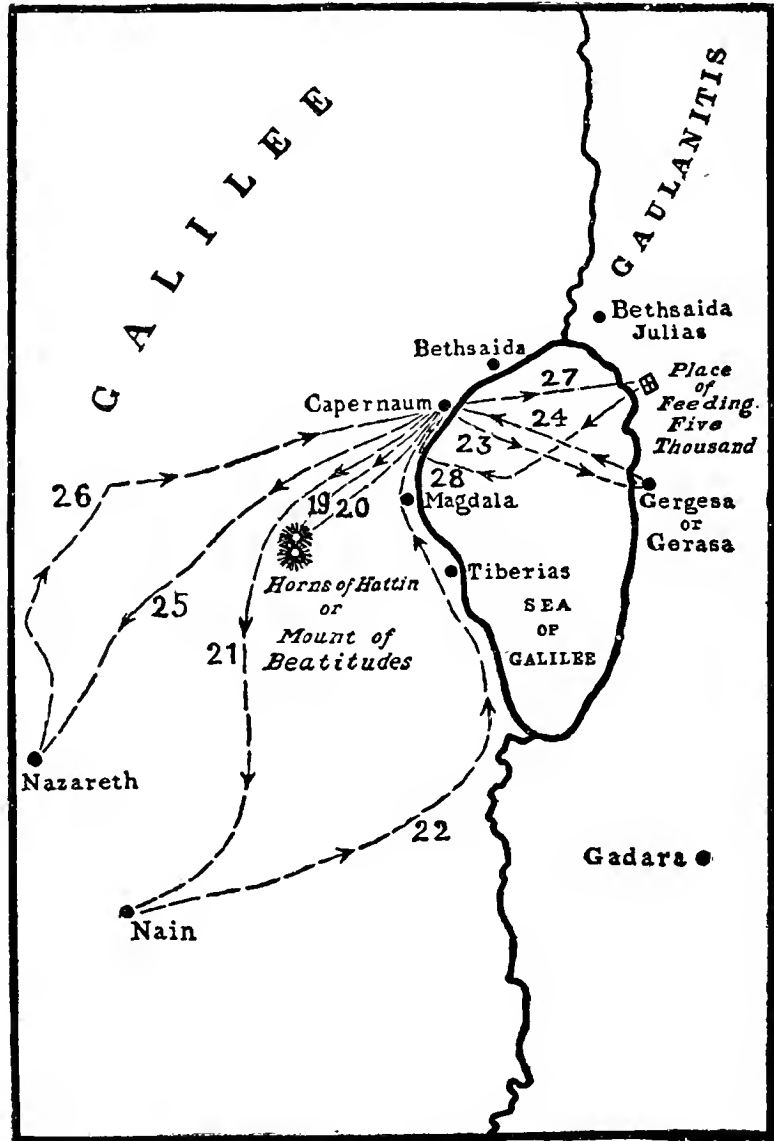
Healing of the centurion's servant.

21. *Journey to Nain.*

Raising of the widow's son.
 John the Baptist's last message.
 Christ's testimony to John.

22. *Return journey to Capernaum.*

Women and other attendants of Christ.
 The sinful woman forgiven.
 Scribes and Pharisees warned.
 The true kindred of Christ.



MAP C. GALILEE
 Main Period of Public Work

HARMONY.—STUDY X. Parables at Capernaum and Visit to Gergesa. Matt. xiii. 1-53; viii. 18, 23-34; Mark iv. 1—v. 20; Luke viii. 4-39.

Parables by the Sea of Galilee.

23. *Course across the sea to Gergesa.*

Stilling the tempest.

The demoniacs cured.

24. *Return to Capernaum.*

HARMONY.—STUDY XI. Cures at Capernaum—Visit to South-western Galilee—Death of John the Baptist. Matt. ix. 1, 18-34; xiii. 54-58; ix. 35—xi. 1; xiv. 1-12; Mark v. 21—vi. 29; Luke viii. 40—ix. 9.

A woman touches the hem of Christ's garment.

Raising of Jairus' daughter.

Two blind men and dumb demoniac restored.

25. *Journey to Nazareth.*

Christ's second rejection at Nazareth.

Mission of the Twelve.

Death of John the Baptist.

26. *Christ's return to Capernaum.*

The Twelve gather to him there.

HARMONY.—STUDY XII.—Feeding of the Five Thousand—Walking on the Water—Discourses on Bread and Eating. Matt. xiv. 13—xv. 20; Mark vi. 30—vii. 23; Luke ix. 10-17; John vi. 1-71.

27. *Christ and the apostles cross the Sea of Galilee.*

Feeding of the five thousand.

The disciples rowing against the storm.

The multitude sent away.

28. *Christ walking on the water—return to Capernaum.*

Discourses on bread and eating.

PART III

TRAINING WORK

HARMONY.—STUDY XIII.—Withdrawal into Northern Galilee and Return to Decapolis—Feeding of the Four Thousand. Matt. xv. 21-38; Mark vii. 24—viii. 9.

(Studies XIII—XV cover the *Third Period of Galilean Ministry.*)

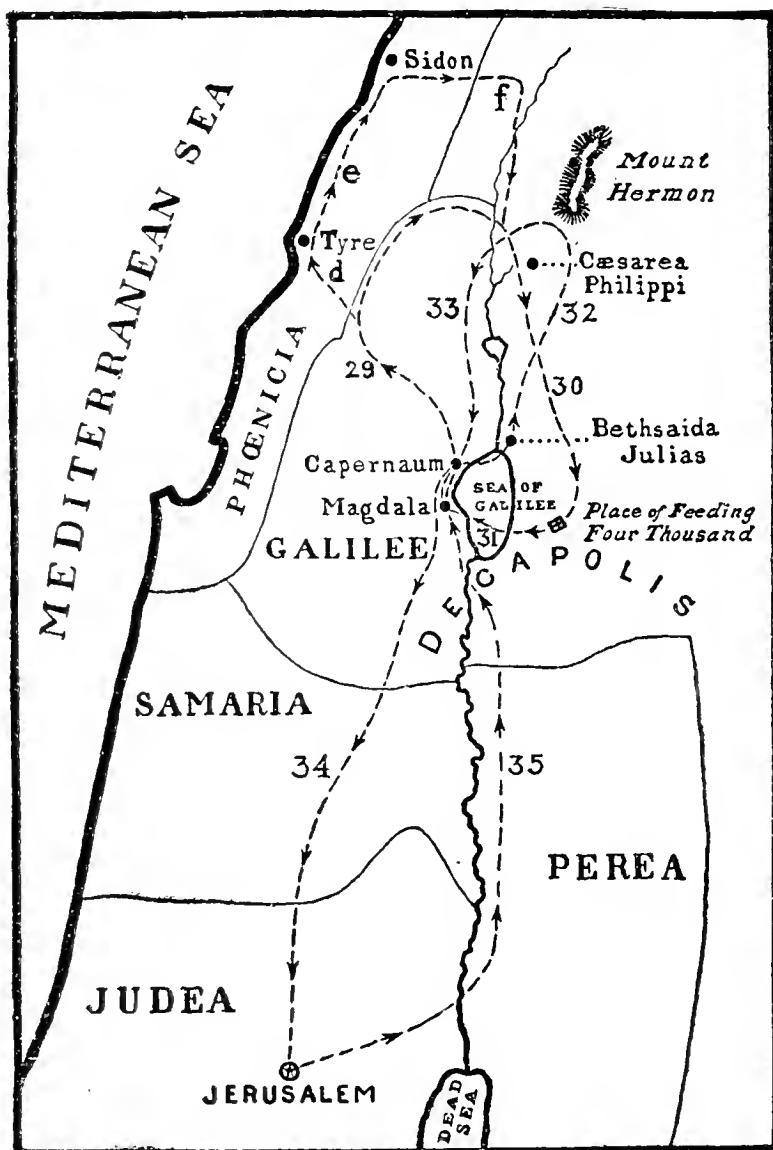
29. *Withdrawal into northern Galilee.*

Curing of the Syrophenician woman's daughter.

30. *Return journey to Decapolis.*

Many gather about Christ for healing.

Feeding of the four thousand.



MAP D. NORTHERN GALILEE AND JERUSALEM

Training Werk Begun

HARMONY.—STUDY XIV. Peter's Confession—Christ Transfigured and Curing the Demoniac Boy. Matt. xv. 39—xvii. 23; Mark viii. 10—ix. 32; Luke ix. 18-45.

31. *Christ and the disciples cross the lake to Dalmanutha and Capernaum.*

Pharisees and Sadducees ask for a sign.

32. *Journey to Caesarea Philippi and Mount Hermon.*

Blind man cured at Bethsaida Julias.

Peter's great confession of faith.

Christ foretells his death and resurrection.

The transfiguration.

Healing of the demoniac boy.

33. *Return to Capernaum.*

HARMONY.—STUDY XV. Temple Tax Paid—Feast of Tabernacles—Discourses at Capernaum and Jerusalem. Matt. xvii. 24—xviii. 35; Mark ix. 33-50; Luke ix. 46-50; John vii, viii.

Temple tax paid at Capernaum.

Discourse on humility and forgiveness.

Securing the unity and peace of the Church.

34. *Jesus goes to the Feast of Tabernacles.*

Discourses on light and freedom.

35. *Return to Capernaum.*

HARMONY.—STUDY XVI. From Final Departure from Galilee to Attendance at Feast of Dedication. Matt. xix. 1, 2; viii. 19-22; xi. 20-30; Mark x. 1; Luke ix. 51—x. 42; John ix, x.

(Studies XVI—XVIII cover *The Perea Ministry*.)

Jesus' final departure from Galilee.

36. *Course south into Samaria.*

Samaritan village does not receive him.

37. *Through southern Galilee into Perea.*

Sending out of the Seventy.

Woe pronounced on Chorazin, Bethsaida, and Capernaum.

The Seventy return with joy.

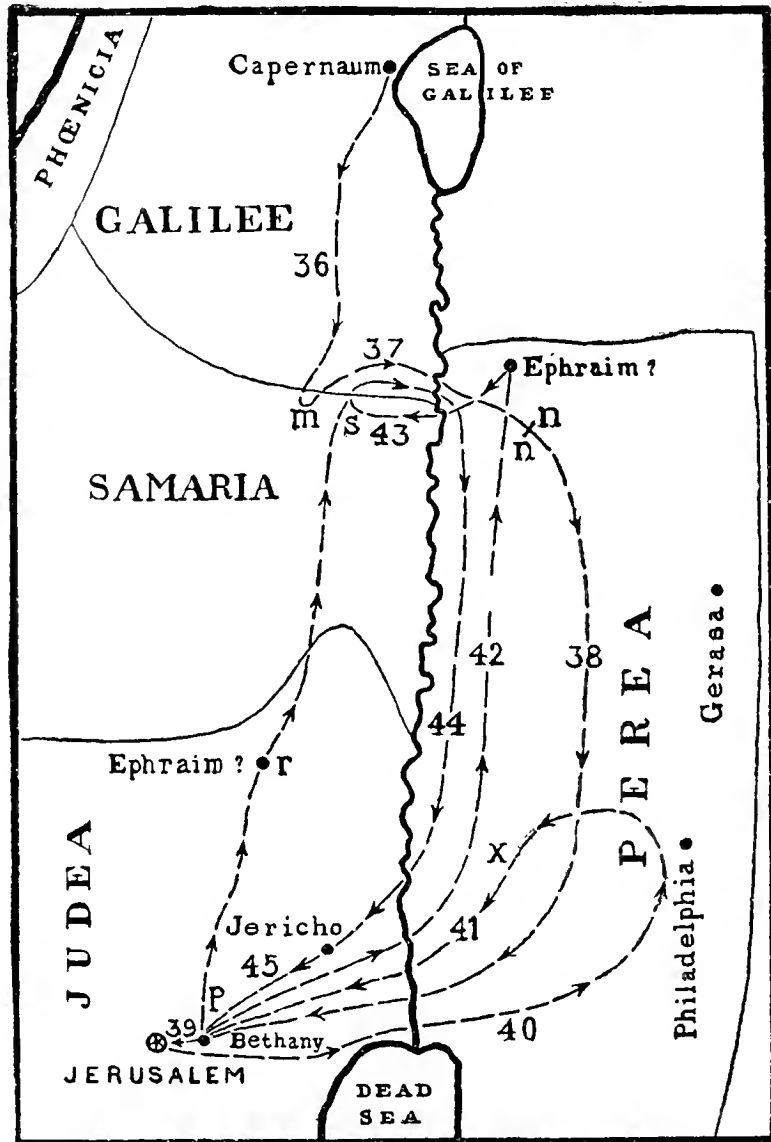
Christ's invitation to the weary and heavy laden.

Parable of the Good Samaritan.

38. *Journey through Perea and Judea to Bethany.*

Visit to Mary and Martha.

39. From Bethany to Jerusalem at the Feast of Dedication.
 Healing of the man born blind.
 Discourse on the Good Shepherd.



MAP E. PEREA AND OTHER PROVINCES

Training Work Continued

HARMONY.—STUDY XVII. Main Perea Ministry and Raising of Lazarus at Bethany. Luke xi. 1-13; xi. 37—xvii. 10; John xi. 1-54.

40. Christ retires into Perea.

Lesson to the disciples on prayer.

Woes and warnings against the Pharisees.

The foolish rich man.

Infirm woman healed on the Sabbath.

Three parables of grace: The Lost Sheep—Coin—Son.

Two parables of warning: The Unjust Steward—Dives and Lazarus.

Teachings on forgiveness and faith.

41. Journey to Bethany.

Lazarus raised from the dead.

Jewish leaders plan to destroy Christ.

42. Withdrawal to Ephraim.

HARMONY.—STUDY XVIII. Teachings, Parables, and Miracles in Final Journey to Jerusalem—Anointing at Bethany. Matt. xix. 3—xx. 34; xxvi. 6-13; Mark x. 2-52; xiv. 3-9; Luke xvii. 11—xix. 28; John xi. 55—xii. 11.

43. Beginning of Christ's final journey to Jerusalem.

Ten lepers cleansed.

Coming of the kingdom.

Parables of the Importunate Widow, and of the Pharisee and Publican.

Teachings on divorce and marriage.

Christ blesses little children.

The rich young man.

Parable of the Laborers.

Third foretelling of death and resurrection.

Request of James and John.

44. Journey as far as Jericho.

Blind men healed.

Conversion of Zacchæus.

Parable of the Pounds.

45. Journey to Bethany.

Anointing by Mary.

PART IV

PASSION WEEK TO ASCENSION

HARMONY.—STUDY XIX.—Sunday—A Day of Triumph. Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19.

(Studies XIX—XXIII cover *The Passion Week*.)

Colt procured from Bethphage.

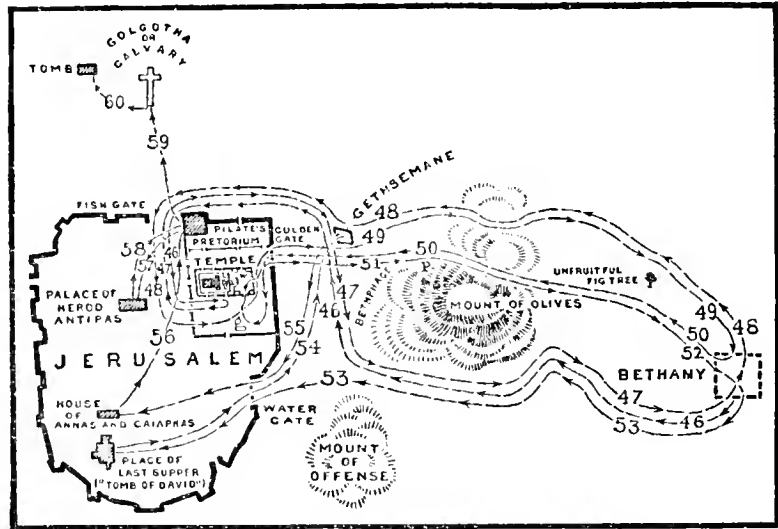
46. *Triumphal Entry—Course from Bethany to Jerusalem.*

Multitude meet Christ and escort him.

Christ weeps over the city.

Visit to the temple.

47. *Return to Bethany.*



MAP F. BETHANY AND JERUSALEM

Passion Week

HARMONY.—STUDY XX. Monday—A Day of Authority. Matt. xxi. 12-19; Mark xi. 12-19; Luke xix. 45-48.

48. *Day of Authority—course to Jerusalem.*

Barren fig tree cursed.

Second cleansing of temple.

49. *Return to Bethany.*

HARMONY.—STUDY XXI. Tuesday and Wednesday—Days of Conflict and Retirement. Matt. xxi. 20—xxvi. 5, 14-16; Mark xi. 20—xiv. 2, 10, 11; Luke xx. 1—xxii. 6; John xii. 20-50.

50. *Day of Conflict—course to Jerusalem.*

Withered fig tree observed.

Christ's authority challenged.

Three parables of warning: Two Sons—Wicked Husbandmen—Marriage of King's Son.

Trap questions by Herodians and Sadducees.

Pharisees' or lawyer's question.

Christ's unanswerable question.

Discourse against scribes and Pharisees.

Widow's two mites.

Greeks seeing Jesus.

51. *From the temple to the Mount of Olives.*

Discourse on destruction of Jerusalem and end of the world.

Parables of the Ten Virgins and of the Talents.

Picture of Christ as judge.

52. *From the Mount of Olives to Bethany.*

Day of Retirement at Bethany.

Judas goes to Jerusalem and to the high priest's house.

Bargain of betrayal for thirty pieces of silver.

Return of Judas to Bethany.

HARMONY.—STUDY XXII. Thursday—The Last Day with the Disciples. Matt. xxvi. 17-46; Mark xiv. 12-42; Luke xxii. 7-46; John xiii. 1—xviii. 1.

Preparations are made for the Passover.

53. *Christ and the Twelve go to the upper room.*

Paschal meal begun.

Contention of apostles as to which is greatest.

Christ washes their feet and enforces his example.

Judas, designated as traitor, retires.

Paschal meal concluded.

Lord's Supper instituted.

Prediction of Peter's denial.

Farewell discourses.

Christ's intercessory prayer.

54. *Course to Gethsemane.*

Agony in the garden.

Judas goes to high priest's house.

Their visit to Pilate and the temple for a band.

Return to upper room to arrest Christ.

Their course to Garden of Gethsemane.

HARMONY.—STUDY XXIII. Friday and Saturday—The Day of Suffering and the Day in the Tomb. Matt. xxvi. 47—xxvii. 66; Mark xiv. 43—xv. 47; Luke xxii. 47—xxiii. 56; John xviii. 2—xix. 42.

Judas gives the kiss of betrayal.

Christ presents himself to the soldiers.

55. *Course from Gethsemane to the house of Annas and Caiaphas.*
 Christ first examined before Annas.
 Illegal trial and condemnation before Caiaphas and Sanhedrin.
 Peter's denial of Christ, and his penitence.
 Sanhedrin at daybreak confirms sentence against Christ.
56. *Course to Pilate's Pretorium at Antonia.*
 Early trial before Pilate.
57. *Course to palace of Herod Antipas.*
 Trial before Herod.
 Christ crowned with thorns and mocked.
58. *Return to Pilate's Pretorium.*
 Further trial before Pilate.
 Barabbas chosen for release.
 Christ scourged and presented to the people.
 Pilate yields to Jewish threat, and condemns Christ to the cross.
59. *Course to Golgotha or Calvary.*
 Christ's crucifixion and death.
60. *Course to the tomb.*
 Door of tomb sealed and guard set.

HARMONY.—STUDY XXIV. Sunday Morning—The Resurrection. Matt. xxviii. 1-8; Mark xvi. 1-8; Luke xxiv. 1-12; John xx. 1-10.

(Studies XXIV and XXV cover *The Forty Days.*)

The resurrection of Christ.

The women, taking spices, go to the tomb.

The guard is gone, the stone rolled away.

Mary Magdalene in haste returns into the city.

She tells the apostles of the open tomb.

Angels announce the resurrection to the other women.

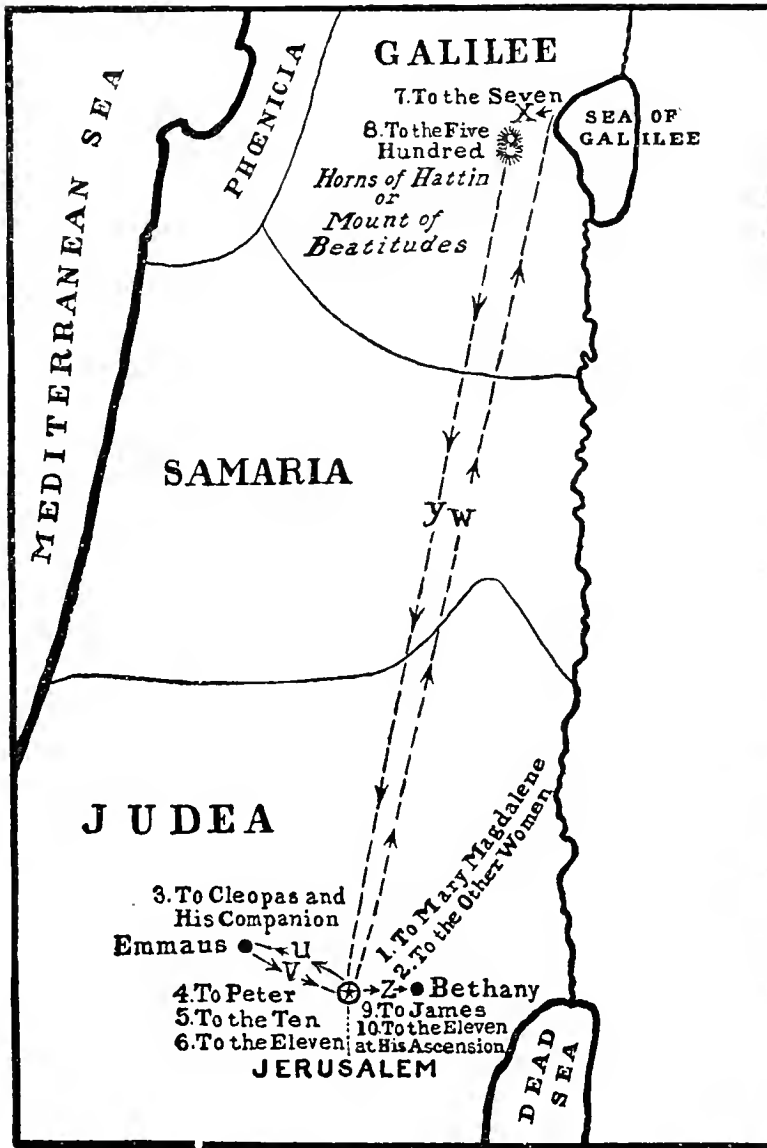
The other women also return and report to the apostles.

Peter and John (and Mary Magdalene) run to the tomb.

As Peter and John enter the tomb and see the form of the graveclothes, they believe Christ is risen.

Peter and John return to their place of abode.

HARMONY.—STUDY XXV. Appearances—Final Commission—Ascension. Matt. xxviii. 9-20; Mark xvi. 9-20; Luke xxiv. 13-53; John xx. 11—xxi. 25; Acts i. 1-9; 1 Cor. xv. 5-8.



MAP G. PALESTINE
Ten Resurrection Appearances

First appearance, to Mary Magdalene, at the tomb.
Second appearance, to the other women, toward Jerusalem.

u. To Emmaus.

Third appearance, to Cleopas and his companion.

v. To Jerusalem.

Fourth appearance, to Peter.

Fifth appearance, to the ten apostles.

Sixth appearance, to the eleven apostles—Thomas convinced.

w. To the Sea of Galilee.

Seventh appearance, to the seven apostles.

Peter restored to his apostleship.

x. To the Mount of the Beatitudes.

Eighth appearance, to the five hundred disciples.

Final commission given to evangelize the world.

y. To Jerusalem.

Ninth appearance, to James.

Tenth appearance, to the eleven, giving parting instructions.

z. To the Mount of Olives.

The ascension.

INDEX OF SCRIPTURE PASSAGES

	Page		Page		Page
LEVITICUS					
xii. 8.....	29	v. 40-42.....	127	xi. 5.	104, 127
NUMBERS		v—vii.....	73, 97, 176	xi. 20-30.....	20, 132
xix. 11-13.....	83	vi.	75	xi. 25-30.....	133
DEUTERONOMY		vi. 1-18.....	160, 167	xi. 28.....	82
xxiii. 25.....	69	vi. 1-34.....	73	xi. 28-30.....	208
JUDGES		vi. 9-13.....	62	xii. 1-8.....	68, 69
ix, 7.....	84	vi. 10, 19-34.....	151	xii. 1-14.....	18, 67
ISAIAH		vi. 11, 19-33.....	127	xii. 8.....	75
vii. 14.....	28	vi. 26-30.....	90	xii. 13.....	76
ix. 6, 1-7.....	28	vi. 28, 29, 33.....	75	xii. 15-21.....	19, 74
MATTHEW		vii.	72, 97	xii. 17-20.....	185
i	18, 25	vii. 1-12, 23, 24, 29, ...	75	xii. 20.....	74, 83
i. 1, 18-25.....	26	vii. 7-27.....	73	xii. 22-50.....	19, 89
i. 4-6, 13-23.....	34	vii. 12.....	151	xii. 23, 24.....	113
i. 20.....	34	vii. 15-29.....	76	xii. 36, 37, 22-45.....	82
i. 21.....	26	vii. 24, 25.....	120	xii. 41-44.....	55
ii	18, 32	vii. 28.....	167	xii. 49, 50.....	120
ii. 1-12.....	33	viii	68	xiii.....	151
ii. 11.....	33, 69	viii. 1.....	74	xiii. 1-9, 18-30, 31-33,	
iii. 1—iv. 11.....	18, 41	viii. 2, 3.....	208	36-13, 46, 44-50... 88	
iii. 5, 11.....	36	viii. 2-4, 14-17.....	18, 61	xiii. 1-53.....	19, 88
iii. 13-15.....	41	viii. 5-8.....	77	xiii. 2.....	83
iii. 15.....	41, 185	viii. 10-12.....	80	xiii. 10-16.....	84
iii. 17.....	69	viii. 5-13.....	19, 80	xiii. 17, 52.....	167
iv. 1-11.....	185	viii. 10-12.....	109	xiii. 35, 34-52.....	89
iv. 11.....	41	viii. 13.....	143	xiii. 38.....	109
iv. 12.....	51	viii. 18, 23-34.....	19, 88	xiii. 54-58.....	19, 95
iv. 12-17.....	18, 54, 55	viii. 19-22.....	132	xiii. 58.....	97
iv. 16.....	55, 176	ix	68	xiv. 1-12.....	19, 95
iv. 18-22.....	18, 61	ix. 1, 18-34.....	19, 95	xiv. 13—xv. 20.....	19, 102
iv. 19, 20.....	120	ix. 2, 1-13.....	62	xiv. 14.....	134
iv. 23.....	76, 104	ix. 2-17.....	18, 61	xiv. 19-21, 25.....	143
iv. 23-25.....	19, 71, 74, 176	ix. 5-42.....	151	xiv. 21.....	106
iv. 24.....	76	ix. 11, 14-17.....	167	xiv. 23.....	62
v	151	ix. 13, 36-38.....	208	xiv. 27, 22-36.....	102
v. 1.....	83	ix. 27-34.....	96	xv. 1-14.....	113, 176
v. 1—viii. 1.....	19, 74	ix. 34.....	113	xv. 13.....	166
v. 1-12.....	74	ix. 36.....	82	xv. 20.....	102
v. 3-16, 29, 30, 43-48....	120	ix. 35, 36.....	97	xv. 21, 22.....	107
v. 3-18.....	73	ix. 35—xi. 1.....	19, 95	xv. 21-28, 29-31.....	112
v. 15.....	89	x. 5, 14, 29-34, 39.....	97	xv. 21-38.....	19, 111
v. 20-22.....	75	x. 8-10.....	127	xv. 23-28.....	111
v. 21.....	167	x. 22, 24, 32.....	120	xv. 25, 28.....	114
v. 22-25.....	200	x. 32-34.....	98	xv. 30.....	104
		x. 37-39.....	75, 120, 200	xv. 39—xvi. 12.....	115
		xi	68	xv. 39—xvii. 23.....	19, 118
		xi. 1.....	95, 97	xvi. 1-4.....	176
		xi. 2-19.....	19, 80	xvi. 1, 6.....	118

Page		Page		Page	
xvi. 3-9.....	55	xxvi. 6-13.....	20, 149	iii. 22, 29.....	82
xvi. 13-20.....	118	xxvi. 17-46.....	20, 182	iii. 31-35.....	83
xvi. 15-23.....	185	xxvi. 26-29.....	183	iv.	85
xvi. 16.....	69	xxvi. 26-31, 36-46.....	193	iv. 1-v. 20.....	19, 88
xvi. 18, 19.....	75, 160	xxvi. 30, 36-46.....	186	iv. 26-29.....	88
xvi. 21.....	193	xxvi. 36-39.....	62	iv. 33, 34.....	176
xvi. 26.....	127	xxvi. 37.....	20, 135	iv. 35-vi. 13.....	165
xvi. 27.....	200	xxvi. 42.....	185	iv. 35-39-v. 20.....	90
xvii. 1-8.....	185	xxvi. 47-xxvii. 66.....	20, 191	iv. 39.....	69, 143
xvii. 9-13.....	129	xxvi. 52.....	151	v. 6-8, 41, 42.....	143
xvii. 20.....	121	xxvi. 53.....	200	v. 18.....	42
xvii. 24-xxviii. 35.....	19, 125	xxvi. 63.....	69	v. 18, 19, 37.....	97
xvii. 24-27.....	122, 127, 185	xxvii. 15-50.....	193	v. 20.....	88, 90
xviii. 1-14, 15-20.....	125	xxvii. 62, 66.....	195	v. 21-vi. 29.....	19, 95
xviii. 3, 21, 22.....	120	xxviii. 1-4.....	196	v. 28, 29.....	104, 165
xviii. 10-22.....	160	xxviii. 1-8.....	20, 199	v. 35-43.....	95
xviii. 17.....	63	xxviii. 6, 5-8.....	198	v. 41.....	98
xviii. 20.....	193	xxviii. 7, 10, 16.....	204	vi. 1-6.....	97
xviii. 21-35.....	126	xxviii. 8-10, 11-15.....	203	vi. 7, 14-29.....	98
xix. 1, 2.....	20, 129, 132	xxviii. 9-15.....	205	vi. 14-vii. 23.....	166
xix. 3-xx. 34.....	20, 149	xxviii. 9-20.....	20, 206	vi. 17-28.....	144
xix. 3-15.....	149	xxviii. 16-20.....	208	vi. 30-vii. 23.....	19, 102
xix. 3-30.....	151	xxviii. 17-20.....	69	vi. 30-32.....	99
xix. 9.....	167	xxviii. 18, 20.....	75, 104	vi. 37.....	166
xix. 27-30.....	151	xxviii. 18-20, 151, 160,	200, 205, 209	vi. 42, 43.....	104
xx. 1-16.....	90, 151	xxviii. 20-26, 41-43.....	113	vii. 1-23.....	102, 105, 106
xx. 1-34.....	149	MARK			
xx. 28.....	26	i. 1-iii. 6.....	160	vii. 14-23.....	167
xxi. 1-7.....	127	i. 1-13.....	18, 40, 41	vii. 20-23.....	151
xxi. 1-11.....	20, 158	i. 12.....	40	vii. 24-viii. 9.....	19, 111
xxi. 4, 5.....	155	i. 14.....	51	vii. 24-ix. 50.....	166
xxi. 10, 11.....	161	i. 14, 15.....	18, 54	vii. 24-30, 31.....	112
xxi. 12-19, 14-17.....	165	i. 16-ii. 22.....	18, 61	vii. 24, 32-37.....	113
xxi. 13.....	168	i. 16, 21-45.....	61	vii. 26.....	107
xxi. 19.....	143, 162	i. 17, 16-20.....	60	vii. 34.....	134
xxi. 20-xxvi. 5, 14-16,	20, 173	i. 21, 34.....	69	viii. 1-9.....	114
xxi. 28-xxii. 14.....	173	i. 23-34, 41, 42.....	143	viii. 2, 3.....	208
xxi. 43.....	151	i. 30, 31.....	55	viii. 10-ix. 32.....	19, 118
xxii. 1-14.....	173	i. 35.....	61, 62	viii. 12.....	134
xxii. 15-22.....	151	i. 38, 39.....	176	viii. 19-22.....	20
xxii. 15-45.....	176	i. 40, 41.....	82	viii. 22-26.....	118
xxii. 16.....	69	ii. 1.....	62	viii. 26, 31-ix. 1.....	119
xxii. 29-33.....	167	ii. 5, 18-22.....	63	viii. 34-38.....	120
xxii. 36-40.....	174, 176	ii. 6, 7, 16, 27, 23-28.....	69	ix. 7.....	69
xxii. 46.....	174	ii. 6-11, 18-22.....	176	ix. 14-29.....	121
xxiii. 10.....	75	ii. 15, 16.....	49	ix. 24.....	166
xxiii. 13.....	175	ii. 17.....	26	ix. 33-50.....	19, 125
xxiii. 13-26.....	49	ii. 22.....	61	x. 1.....	20, 132
xxiii. 37.....	208	ii. 23-iii. 6.....	18, 67	x. 2-52.....	20, 149
xxiii-xxv.....	176	iii. 1-6.....	70, 160	x. 7-16.....	34
xxiv.....	97, 176	iii. 2.....	113	x. 13.....	42
xxiv. 14.....	151	iii. 5.....	134	x. 13-16, 23-26, 42, 43,	167
xxiv. 30, 35.....	200	iii. 6.....	69	44.....	167
xxv.....	97, 176, 177	iii. 7-iv. 34.....	161	x. 13-31.....	97
xxv. 31-34, 46.....	200	iii. 7-19.....	19, 74	x. 17-52.....	150
xxv. 31-46.....	151, 178	iii. 14, 15.....	97	x. 21-30.....	127
xxv. 34-40.....	120	iii. 20-35.....	19, 80	x. 25.....	90
xxv. 45.....	177	iii. 22-27.....	176	x. 30.....	151
xxvi. 5, 14-16.....	173			x. 42-45.....	151, 152
				xi. 1-11.....	20, 158
				xi. 11.....	161

	Page		Page		Page
xi. 12, 13.....	162	iv. 14-31.....	18, 54	x. 25-37.....	151, 176
xi. 12-19.....	20, 165	iv. 16-30.....	176	x. 25-42.....	123, 134
xi. 15-19, 27-33.....	167	iv. 18, 19, 16-31.....	56	x. 29-37.....	167, 208
xi. 20—xiv. 2, 10, 11, 20, 173	20, 173	iv. 18, 21.....	104	x. 33, 34.....	136
xi. 20, 27-33.....	169	iv. 32-34.....	18, 61	x. 38-42.....	34, 55
xi. 27-33.....	75	iv. 41.....	69	x. 39.....	42
xi.—xiii.....	187	v. 1-16.....	18, 61	x. 41, 42.....	97
xii. 13-37.....	174	v. 17-39.....	61	xi. 1-13.....	20, 143
xii. 30, 31.....	120	v. 3-11.....	185	xi. 1-13, 37.....	97, 137, 141
xii. 41-44.....	175	v. 4, 1-11.....	57	xi. 14-36.....	19, 80
xiii. 37.....	187	v. 4-26.....	143	xi. 27, 28.....	82
xiv. 1-8.....	20	v. 10, 36-39.....	89	xi. 37—xvii. 10.....	20, 141
xiv. 2, 10, 11.....	173	v. 17-39.....	18	xii. 6.....	90
xiv. 3-9.....	20, 149, 153, 167	v. 20-25.....	69	xii. 7, 24.....	144
xiv. 8, 65.....	193	v. 24.....	62	xii. 12.....	137
xiv. 10, 11.....	178	v. 27.....	75	xii. 13-21.....	127
xiv. 12-42.....	20, 182	v. 32, 27-32.....	63	xii. 13, 32-48.....	141
xiv. 13, 14.....	182	vi. 1-11.....	18, 67	xii. 41-48.....	97
xiv. 22-24.....	208	vi. 6-11, 8.....	70	xii. 49.....	193
xiv. 43—xv. 47.....	20, 191	vi. 12-49.....	19, 74	xiii. 10-13.....	82
xiv, xv.....	194	vi. 12, 13.....	74	xiii. 31, 32.....	49, 144
xv. 31.....	194	vi. 34, 35, 38.....	127	xiii. 31-35.....	141
xv. 41.....	146	vi. 34, 35, 38.....	127	xiii. 32.....	131
xvi. 7.....	135, 199	vii. 1—viii. 3.....	19, 80	xiii. 32.....	131
xvi. 1-8.....	20, 199	vii. 1-10.....	80	xiii. 34.....	90
xvi. 9-20.....	20, 206	vii. 5, 14.....	83	xiv. 1-24.....	141
	LUKE	vii. 11-17, 18-35.....	81	xiv. 12-14.....	127, 141
i.....	22, 23	vii. 12, 15, 41-50.....	82	xiv. 13, 14.....	82
i. 1—ii. 5.....	18, 25	vii. 14, 15.....	143	xv.....	90, 144, 208
i. 1-4.....	24	vii. 36-50.....	152	xv. 2.....	167
i. 5-25, 17.....	25	vii. 37-50.....	55	xv. 10, 20.....	142
i. 24, 55, 17-26.....	61	vii. 47, 36—viii. 3.....	82	xvi.....	151
i. 31-35.....	69	vii. 47-50.....	208	xvi. 9-15, 19-31.....	127
i. 32, 26-38, 68.....	26	viii. 2, 3.....	55, 127	xvi. 1-10.....	97
i. 57-80, 74, 75.....	27	viii. 4-39.....	19, 88	xvii. 11-19.....	146
ii.....	25	viii. 9, 18.....	89	xvii. 11—xix. 28.....	20, 149
ii. 4, 1-5.....	27	viii. 14, 15.....	88	xvii. 16.....	143
ii. 6-52.....	18, 32	viii. 14, 15.....	88	xvii. 20—xviii. 14.....	149
ii. 14, 25, 21-39.....	32	viii. 15.....	120	xvii. 20, 21.....	151
ii. 30-32.....	200	viii. 26.....	87	xviii. 1-14.....	149
ii. 39.....	29	viii. 18, 27, 28.....	91	xviii. 5-17.....	82
ii. 40-52.....	34	viii. 39, 28-34.....	90	xviii. 9-14.....	169
ii. 40, 52.....	185	viii. 40—ix. 9.....	19, 95	xviii. 11.....	63
ii. 46.....	49	viii. 40-42.....	92	xviii. 14.....	167
ii. 46, 47.....	167	viii. 41-50.....	82	xviii. 18.....	152
ii. 48-51.....	55	viii. 43-48.....	95	xix. 1-28.....	149
ii. 49.....	34, 35, 160	ix. 9.....	95	xix. 10.....	26
ii. 40-50.....	34	ix. 10, 11.....	99	xix. 29-44.....	20, 158
ii. 51.....	35, 193	ix. 10-17.....	19, 102	xix. 37-44.....	160
ii. 52.....	35, 42	ix. 13.....	105	xix. 41.....	134
iii. 1, 2.....	36	ix. 18-45.....	19, 118	xix. 41, 42.....	161
iii. 1-22.....	18, 41	ix. 28-35.....	200	xix. 45-48.....	20, 165
iii. 8-14.....	120	ix. 28-36.....	119	xix. 47, 48.....	168
iii. 21.....	37	ix. 28-36, 52-55.....	97	xx. 1-8.....	176
iii. 23-38.....	18, 25	ix. 33-42.....	121	xx. 1—xxii. 6.....	20, 173
iii. 38.....	26	ix. 37-42.....	143	xxi. 1-4.....	127
iv. 1-13.....	18, 41	ix. 41, 42.....	208	xxi. 24.....	177
iv. 2.....	193	ix. 46-50.....	19, 125	xxii. 1-6.....	173
		ix. 51—x. 24.....	132	xxii. 7-14, 13.....	179
		ix. 51—x. 42.....	20, 132	xxii. 7-46.....	20, 182
		x. 20.....	127	xxii. 14.....	131
		x. 21.....	132		

	Page		Page		Page
xxii. 17-20.....	160	iii. 1-21.....	47	ix. 25.....	134
xxii. 24-30.....	182	iii. 3, 5.....	120	ix., x.....	20, 132
xxii. 27.....	185	iii. 3-13.....	167	x.....	20, 132, 135
xxii. 28-30.....	200	iii. 3-15.....	49	x. 1-21, 22-42.....	135
xxii. 47—xxiii. 56... 20,	191	iii. 8.....	89	x. 10.....	26
xxii. 63.....	193	iii. 13.....	185	x. 11-18.....	193
xxiii. 4-16, 42, 43, 26-49	193	iii. 16, 1-21, 29, 36, 22..	50	x. 16.....	109
xxiii. 27-29.....	55	iii. 16, 35, 36.....	69	x. 17, 18.....	143
xxiii. 34.....	185	iii. 19, 20.....	113	x. 23.....	163
xxiii. 34, 42, 43.....	208	iii. 23.....	37	x. 24-38.....	176
xxiii. 55, 56.....	195	iv. 1-3.....	51	x. 27, 28.....	104
xxiv. 1.....	197	iv. 3.....	48, 49, 50	x. 30-38.....	69
xxiv. 1-12.....	20, 199	iv. 4-15, 7, 12, 16-26, 20,	54	x. 31, 39.....	113
xxiv. 5-8, 26.....	200	24, 27-42.....	54	xi. 1-32, 25, 26, 43, 44..	143
xxiv. 8-10.....	199	iv. 4-54.....	18, 54	xi. 1-54.....	20, 141
xxiv. 11.....	202	iv. 7-26.....	97	xi. 7, 8, 16.....	49
xxiv. 11, 12.....	201	iv. 7-39.....	55	xi. 33, 35.....	134
xxiv. 13-35.....	203, 205	iv. 10.....	120	xi. 33-46, 37-43.....	144
xxiv. 13-53.....	20, 206	iv. 14.....	104	xi. 35.....	82
xxiv. 26.....	193	iv. 21-24.....	160	xi. 41, 42.....	62
xxiv. 28-32.....	42	iv. 27.....	167	xi. 47-54, 8, 9, 15, 16..	145
xxiv. 34, 36-43, 50, 51..	204	iv. 32.....	134	xi. 49-52.....	193
xxiv. 44-53.....	209	iv. 35, 38.....	89	xi. 53.....	113
xxiv. 50-53.....	160	iv. 42.....	185	xi. 55—xii. 1.....	20, 149
		iv. 50, 43-54, 15.....	56	xi. 55—xii. 11.....	149, 152
		v.....	18, 67, 176	xii. 1-8.....	127
JOHN					
i. 1-3.....	200	v. 16-18.....	113	xii. 1-11.....	20, 149
i. 1-4, 14-18, 34, 49....	69	v. 17, 10-18.....	67	xii. 10, 11.....	113
i. 1-18.....	18, 22, 25	v. 17-26.....	69	xii. 12-19.....	20, 158
i. 4, 5, 14, 17.....	26	v. 21-23, 26, 27.....	200	xii. 19-21.....	42
i. 4, 12, 16.....	104	v. 24.....	120	xii. 20-32.....	97, 109
i. 5, 10, 11.....	113	v. 24, 1-9.....	64	xii. 20-36.....	175
i. 10-11.....	27	v. 26.....	104	xii. 20-50.....	20, 173
i. 14, 18.....	21	v. 26, 19-29.....	67	xii. 23-33.....	193
i. 19, 23, 28.....	41	v. 27.....	75	xii. 27.....	134
i. 19—ii. 13.....	18, 41	v. 44, 30-47.....	68	xiii. 1-15.....	182
i. 19—iv. 54.....	143	v.—xii. 21, 25-29.....	143	xiii. 1—xviii. 1.....	20, 182
i. 23.....	37	vi.....	19, 102	xiii. 3-15.....	97
i. 29.....	142	vi. 12, 1-15.....	102	xiii. 12-15.....	185
i. 29-34, 35-49.....	42	vi. 13, 48, 66-71.....	105	xiii. 31—xvi. 33.....	181
i. 35-43.....	43	vi. 15.....	151	xiii. 34.....	208
i. 37, 43.....	120	vi. 22-59, 35.....	103	xiii. 34, 35.....	160
i. 38-51.....	97	vi. 27.....	127	xiii. 35, 21-38.....	183
i.—xii.....	144	vi. 33.....	106, 185	xiii. 36-38.....	184
ii. 1, 2.....	34	vi. 35, 60-65.....	104	xiii.—xvii.....	186
ii. 1-5, 12.....	55	vi. 51.....	193	xiii.—xxi.....	143
ii. 1-11.....	42	vi. 59, 61, 66.....	49	xiv.....	160, 184
ii. 5, 1-13.....	43	vi. 60, 66.....	167	xiv. 1-6, 5-7.....	184
ii. 5, 11.....	120	vi.—x.....	136	xiv. 1-3, 13, 14, 27....	104
ii. 6-11.....	143	vii. 57.....	128	xiv. 27.....	135, 208
ii. 11.....	97, 200	vii., viii.....	19, 125	xiv. 30.....	185
ii. 13.....	41	viii. 12.....	128	xv.....	185
ii. 13-16.....	49	viii. 12-30.....	127	xv. 1-8... 90, 120, 160,	186
ii. 14-16.....	160	viii. 27.....	193	xv. 7, 13-15.....	104
ii. 14—iv. 3.....	18, 48	viii. 31-59.....	128, 176	xv. 11.....	135
ii. 17.....	134	viii. 43, 44, 59.....	113	xv. 13.....	193, 208
ii. 17, 13-17.....	45	viii. 46.....	185	xv. 16.....	186
ii. 18-20.....	176	viii. 58.....	19, 69, 200	xv. 21-25.....	113
ii. 19-22.....	63, 193	ix.....	135	xvi. 8-15.....	186
ii. 21, 14-22, 14, 23-25..	48	ix. 1-7.....	143	xvi. 23, 24.....	160, 186

	Page		Page	ACTS	Page
xvii.	62, 160	xx.	97	i. 1-8.	97, 208
xvii. 1, 5.	200	xx. 1, 2.	200	i. 1-9.	20, 206
xvii. 11, 22.	186	xx. 1-10.	20, 199	i. 1-11.	209
xvii. 17, 26.	104	xx. 3-10, 6.	201	i. 4, 5, 8.	160
xvii. 19.	185	xx. 6-9.	143	i. 6-8.	167
xviii. 1.	20	xx. 11—xxi, 25.	20, 206	i. 8.	120
xviii. 1-24.	190	xx. 11-18.	55, 203	x. 9-16.	106
xviii. 2—xix. 42.	20, 191	xx. 16.	135		
xviii. 3-5.	49	xx. 19-29.	160	ROMANS	
xviii. 11, 23-38.	193	xx. 26-29.	204	iv. 25.	196
xviii. 36, 37.	151	xx. 30, 31.	144	1 CORINTHIANS	
xix. 1-16.	193	xx. 31.	22, 69	viii. 13.	128
xix. 9-11.	49	xxi.	75, 97	xv. 5, 6, 7, 8.	204
xix. 25, 27.	34	xxi. 1-14.	207	xv. 5-8.	20, 206
xix. 26, 27-30.	185	xxi. 1-24.	204	EPHESIANS	
xix. 26-37.	82	xxi. 12.	135	i. 23.	205
xix. 31-42.	194	xxi. 15-17.	160		

GENERAL INDEX

[Page number of text-book, after name of modern author, shows where he is mentioned or quoted; such number after title of book following author's name gives place of first reference to book; and letter or number after Map gives the number of map illustrative of subject, which can be found by reference to list of maps on pages 13, 14 of text-book.]

Page		Page
<p>Abraham.....26, 201 Adam..... 26 Adeney, W. F..... 23 General Editor New-Century Bible..... 9 Agony of Christ in Gethsemane.....182 Alabaster box..79, 152, 153 Alexander the Great, 38, 112 Alphæus.....59, 72 American Revised Version..... 6, 10 Andrew..16, 39, 44, 57, 72 Andrews, S. J., 23, 86, 87, 132, 156, 179 Life of Our Lord..... 8 Angels, 22, 23, 28, 32, 38, 127, 171, 200 Anointing of Christ, By Mary, 17, 153, 159, 175 By sinful woman..16, 79 Annas.....187 Annunciation, To Mary.....15, 26 To Zacharias.....15, 22 Antonia.....192 Map 21 Apostles of Christ, 1, 16, 17, 57, 59, 71, 72, 75, 97, 105, 130, 165 Mission of, 16, 94, 95, 99 Appearances of Christ after resurrection, 17, 203, 204 Map G Aramaic, Christ's native language...62, 68, 113 Ascension of Christ, 1, 17, 158, 204, 208 Map G Asher, Territory of.....111 Augustus, see <i>Cæsar</i> Awards, Ultimate..... 178</p>	<p>Baptism, By Christ's disciples, 15, 47, 50 Map 4 By John.....15, 36, 37 Maps 3, 5 Of Christ.....15, 37 Map 3 Baptist, see <i>John the Baptist</i> Bartholomew..... 72 See also <i>Nathanael</i> Barton, W. E.....119, 152, 163 Jesus of Nazareth... 8 Beatitudes, The..... 74 Mount of.....73, 74, 204 Maps 8, 25 Beelzebub..... 79 Beirut.....163 Benevolences of Christianity..... 82 Bethabara....37-39, 41, 43 Maps 3, A Bethany of Judea, 131, 134, 139, 148, 156, 158, 160, 162, 165, 172 Maps 16-18, F Bethesda, Pool of....16, 64 Map 7 Bethlehem.....24-30 Maps 2, A Bethphage.....156, 161 Maps 19, F Bethsaida Julius...99, 116 Maps 12-14, D Bethsaida of Galilee, 39, 61, 84, 100, 104 Maps 6, 12 Bethshan..... 50 Betrayal of Christ, 17, 178, 187 Bible.....56, 24 Bearing witness to Christ..... 68 Best forms of, for use, 6, 7, 10 Christ interpreting...124 Bible Study.....1, 5, 6 Best time for.....5, 6 Bureau of..... 6, 10 Class organization for, 6 Reference library for.. 10 Spiritual growth by.. 2 Birds of Palestine.....144 Birth, Of Christ..15, 28, 32, 196 Of John the Baptist, 15, 36</p>	<p>Blaikie, W. G..... 10 Manual of Bible History..... 8 Blasphemy.....80, 188 Bottles, Oriental..... 63 Bread-making.....104 Brethren of Christ, 40, 80, 94, 97 Bridges repaired..... 45 Bruce, A. B..... 84 Parabolic Teaching of Christ..... 84 Training of the Twelve, 9 Burial, Customs..... 82 Of Christ.....17, 189 Butaiha, Plain of..... 99 Map 12 Cæsar, Cæsars..171, 176, 188 Augustus..... 24 Julius..... 38 Nero..... 45 Tribute to.....170 Cæsarea Philippi, 116, 117, 120 Map 14 Caiaphas.....140, 145 Calkin, J. B., Historical Geography of Bible Lands..... 9 Call of first four apostles.....16, 57 Of Matthew.....16, 59 Calvary.....159, 194 The New.....193 Cana.....40, 42, 43 Maps 3, 5 Canatha.....112 Capernaum..... 40, 42 As Jesus' home city, 53, 57, 62, 66, 72, 73, 77, 78, 108, 115, 129, 132 Map C Carmel, Mount.... 31, 111 Map II Centurion at Capernaum, 77 Servant healed..... 77 Cereals of Palestine.... 69 Ceremonial law.....137</p>

	Page		Page		Page
Chapter names for John's Gospel.....	68, 207, 208	Dead Sea.....	36	Easter Day.....	200
Character.....	73, 83	Maps K, L		Edersheim, Alfred, 43,	
Child, Children, 123, 127,		Death of Christ.....	17, 189	50, 153, 169, 172,	
147, 149, 151, 164		Of John the Bap-		180, 196, 199, 200	
Childlike spirit.....	123	tist.....	16, 95	Life and Times of Jesus	
Chorazin.....	61	Decapolis, The, 36, 107,		the Messiah.....	7
Map 6		108, 109, 129		Education of Jewish	
Christ, Life of.....	1, 21	Map D		boy.....	30, 34
Writing of.....	10, 11	Dedication, Feast of,		Egypt, Flight into... 15, 30	
See also <i>Jesus Christ</i>		126, 131, 132, 134,		Jews from.....	45
Christian Church....	72, 160	135, 137		Road to.....	31
Christianity.....	75, 82	Map 16		Map A	
Christian, The,		Deeds, Worth of.....	76	Elijah.....	36, 117, 120
Character of.....	73, 75	Demoniacs.....	87	Elizabeth.....	22, 26
Deeds.....	76, 86	Demon-possession... 62, 90		Map 1	
Forgiveness.....	123, 127	Denarius, The.....	171	Emmaus.....	203
Fruit.....	185, 186	Devil, The.....	37, 38	Map G	
Personal work of....	44	Didymus, see <i>Thomas</i>		End of the world... 172, 176	
Purity.....	104	Dion.....	112	Enemy, The.....	130
Christmas.....	32	Map H		Enrollment.....	26
Church, The.....	23	Disciples of Christ, 15, 39, 40		Ephphatha.....	113
Christian, 57, 120, 123,		See also <i>Apostles</i>		Ephraim (city) 140, 142, 146	
127, 160		Discourses.....	21, 62	Map E	
Jewish.....	46, 65	Against Scribes and		Esdrælon, Plain of... 24, 31	
Chuzas.....	78	Pharisees.....	171	Maps H, L	
Circumcision.....	57	Apostles commis-		Essenes, The.....	42
Of Christ.....	15, 29	sioned.....	94, 95, 97	Evangelists.....	68
Clarke, Adam.....	23	Bethesda, To Jews... 68			
Cleanliness, Moral....	137	Bread and eating, see			
Cleansings of Temple,		<i>Sifting or Crisis,</i>			
15, 17, 46, 47, 164		below			
Cleopas.....	203	Christ's farewell... 17, 184			
Map G		Children and the			
Cœnaeculum, The (Tomb		Kingdom.....	147		
of David).....	179	Church Unity.....	123		
Map F		Divorce and Marriage,			
Commandments, The,		149, 151			
171, 176		Good Shepherd, 17,			
Confession of Christ, 98, 134		132, 135			
By Peter.....	16, 116	Humility and For-			
Corban, Vow of.....	104	giveness.....	123, 124		
Council of the Jews, 17,		John as a prophet... 78			
140, 145, 188		Last Judgment.....	17		
Courts of the Temple:		Light and Freedom,			
For Gentiles.....	163	124, 125			
Israel.....	164	Nicodemus, New			
Priests.....	161	Birth.....	47		
Women.....	127, 164	Prophet without			
Crucifixion of Christ, 17,		honor.....	53, 55		
126, 189		Sermon on the Mount,			
Dalmanutha.....	108, 115	72, 73			
Damascus.....	31, 112	Seventy sent forth... 130			
Maps H, K		Sifting or Crisis... 16,			
David.....	23, 26	101, 102			
Son of.....	79, 96, 164	Woman at the well,			
Davis, J. D.,		52, 54			
Bible Dictionary....	10	Doctors or teachers, Jew-			
Dawson, W. J., Life of		ish.....	31, 34		
Christ.....	8	Dogs of the Orient, 110,			
		111, 113			

	Page		Page		Page
Gadara.....	91, 112	Greatness through ser-		James, brother of John,	
Map 10		vice.....	152	16, 57, 72, 182	
"Gadarenes"	87, 90	Greek, Cities.....	107	Of inner three apos-	
Galileans.....	157, 158	Language.....	107	tles.....	95, 117
Galilee, 16, 24, 31, 36,		People.....	171, 176	James, son of Alphæus, 72	
52, 111, 129, 132, 146		Half-shekel.....	46, 122	Jerash, see <i>Gerasa</i>	
Map D		Harmony of the Gospels,	1	Jericho, 24, 36, 130, 146,	
Christ's Ministry in,		Making.....	4, 5	147, 152	
16, 51, 53, 55, 93,		Meaning of.....	4	Map 18	
102, 108, 112, 114		Hastings, James, Editor		Jerusalem, 17, 29-31, 36,	
Maps A-D		Dictionary of the Bi-		46, 48, 64, 72, 130,	
Sea of, 39, 41, 42, 73,		ble.....	10	132, 141, 142, 146,	
86, 90, 109, 129		Hayes, Professor D. A., 11		156, 160, 161, 171	
Maps L, C		Heaven.....	185	Destruction of...158,	
Gates of Jerusalem, 138,		Hebron.....	25	Jesus Christ. see page, 236	
165, 179		Map 1		Jews, The, 23, 52, 46,	
Map F		Hermon, Mount, 31, 108,		130, 144	
Geikie, Cunningham. 84,		117, 119, 120		Character of.....127	
85, 157		Maps D, L		Unready to receive	
Life and Words of		Herod, Antipas, 51, 77,		Christ.....	80
Christ.....	9	129, 144, 188		Jewish,	
Genealogies of Christ, 23,		Archelaus.....	30	Church.....	71, 170
26, 27		Philip.....	51	Mourning.....	144
Gennesaret.....	101	The Great...24, 29, 30, 34		Passover.....	185
Map 12		Herodians.....	69, 170	Sects.....	42
Gentile, Gentiles. 40, 52,		Hippos.....	112	Joanna.....	78
53, 74, 77, 80, 107,		Holy Spirit, The. 32, 37,		John, the apostle, 16,	
109, 129, 130, 148, 164		38, 53, 56, 62, 80,		179, 182	
Gerasa (Jerash), 87, 112,		141, 142, 179, 184,		Call of.....	57, 72
129		186, 208, 209		Gospel of, 22, 48, 52,	
Maps H, E		Home, Christ's influence		80, 129, 139, 141,	
Geraseses.....	86, 87	for.....	34	143, 185, 200, 202,	
Gergesa (Gersa, Khersa,		Horns of Hattin.....	73	207, 208	
Gerasa).....	86, 87, 91	Map 8		Of inner three apos-	
Map 10		Hosanna.....	157, 164	tles... ..	95, 117
Gerizim, Mount.....	52, 55	Hosea.....	51	John Mark, see <i>Mark</i>	
Maps H, L		Hospitality, Eastern...113		John the Baptist, 36, 81,	
Gethsemane, 17, 155,		Hurlbut, J. G., Bible		97, 120, 137	
182, 185		Atlas.....	9	Arrest and imprison-	
Maps 22, 23		House of God.....	164	ment.....	16, 51
Gilead, Mountains of... 31		See also <i>Temple</i>		Baptism of Christ...15, 37	
God.....	26, 46, 171	House, The Jewish.....	63	Baptism of the people,	
Christ one with, 22,		Ideals of Christianity.. 75		36, 37, 50, 170	
67, 135		Incarnation, The pur-		Birth.....	15, 22
Godet, F.....	23	pose of.....	26	Death.....	16, 95, 98
Commentary on John, 9		Isaiah, Book of.....	40	Ministry.....	15, 36, 37
Golden Gate, The.... 169		Ischariot, Judas, 17, 72,		Mission of.. ..	49
Golden Rule, The..... 75		75, 174, 180, 183, 194		Question of.....	16, 78
Golgotha.....	189	Israel's King.....	157	Tempted by deputa-	
Maps 23, 24		Sin.....	163	tion.....	42
Gospel to the Gentiles... 74		Tribes.....	45	Witness to Christ, 38,	
Gospels, The, 21-23, 53,		Unbelief.....	143	39, 47	
55, 80, 102, 201, 202		Jacob's Well.....	52, 55	Maps A, B	
Synoptic... ..	21, 60, 95	Map 5		Jordan, River, 17, 36,	
Characterizations...201		Jairus.....	92	42, 112, 120, 137, 148	
Grace, Parables of.... 89		James, brother of		Valley, 3, 24, 31, 42,	
Grain.....	66	Christ.....	204	51, 129	
See also <i>Cereals</i>				Maps H, L	
Great West Road, The, 31				Joseph, husband of	
				Mary.....	23-31

	Page		Page		Page
Joseph of Arimathæa,	179, 189	Jesus Christ—Continued		Jesus Christ—Continued	
Josephus.....	45, 172	Deity of, 22, 43, 48,	67, 69, 79, 139, 201, 202	Presentation.....	15, 29
Journeys, of Christ... 3, 33		Denunciation of sin... 107		Public Work of, 15, 16,	45-106, 166
Maps 2-23 and A-F		Departure from Galilee.....	16	Redeemer.....	22, 34
Of Judas.....	174, 183	Disciples of... 15, 40, 97		Refuge in Egypt... 15, 39	
Maps 21, 22		Discourses of, 16, 17,	48, 68, 71, 126, 117, 148	Rejections at Nazareth.....	16
Of Mary and Joseph,	25, 26	See also <i>Discourses</i>		Relatives of, 40, 80,	94, 97, 124
Map 1		Emotional nature of... 134		Residence at Nazareth.....	15, 29-34, 37
Of the Women and Peter and John,	197-199	Eternal existence... 128		Resurrection, 17, 116,	117, 197, 200
Map 24		Feeding of multitudes, 16		Retirement at Ephraim.....	17
Judah, Kingdom of....	51	Galilean Ministry of, see <i>Galilee</i>		Revelation brought through.....	49
Judaism.....	72	Garments.....	97	Sacrifice and suffering.....	116, 122, 193
Judas Iscariot, 17, 72,	75, 174, 179, 180, 183	Genealogies.....	23	Saviour, The.....	130
Maps 21, 22		Gentleness.....	83, 131	Second coming... 205, 208	
Judas (Jude, Lebbeus, Thaddeus).....	72, 184	Gifts to.....	29	Sending forth of the Twelve and the Seventy.....	16
Judea.....	29, 36, 51	Good Shepherd, The... 135		Sermon on the Mount,	72-77
Maps H, L		Heroism and strength, 175, 191, 193		Servant.....	202
Christ's Ministry in, 15, 46, 47, 48, 51,	114, 129, 139	Incarnation.....	26	Sinlessness.....	128
Maps 3, 4, 16-21		Infallibility.....	174	Son of David.... 77,	93, 164
Judgment seat.....	178	Influence.....	34	Son of God... 22, 37,	116, 201
Jesus Christ:		Interpreting Scriptures.....	124	Son of Man... 72, 80,	116, 202
Accusations against... 188		Judean Ministry of, see <i>Judæa</i>		Sympathy and compassion, 22, 78, 79,	82, 83, 95-98, 139,
Agony in Gethsemane.....	17	Judgment authority... 67		144, 148	
Anger of.....	70	Kingly glory... 33		Teacher, 71, 93, 122, 137	
Anointings, 16, 17, 79,	148, 153, 159, 175	Lamb of God... 39, 173		Temptation, 15, 37,	38, 42
Apostles of.....	72	Last Supper.....	162	Training Work of, 16,	17, 102, 107-154
See also <i>Apostles</i>		Life-giving power. 67, 143		Tranquility.....	86, 90
Appearances after his resurrection.....	17	Love for mankind, 118, 193, 208		Transfiguration, 16,	116, 117
Ascension.....	1, 17, 204	Messiahship.....	47, 118	Trials, 17, 187, 188,	190, 194
Attitude toward women, see <i>Women</i>		Ministry... 46, 47, 53, 114		Triumphal Entry, 17, 161	
Baptism.....	15, 37, 160	Miracles of, see <i>Miracles</i>		View of the Church, Prayer, and Worship.....	160
Betrayal.... 17, 178, 187		Missionary commission.....	205, 209	Visit to Martha and Mary.....	16
Birth.....	15, 29, 32	Names for, in the Gospels, 22, 28, 29, 39,	71, 86, 104	Washes disciples' feet, 17	
Boldness.....	49	Naming of.....	9	Withdrawal into Northern Galilee,	16, 107, 108
Blessing of little children... 17, 123, 147		Oneness with the Father... 67, 135, 137		Witnesses to.... 68, 171	
Bread of Life.....	104	Originality.....	167		
Burial of.....	17	Parables of, see <i>Parables</i>			
Call of Apostles, 16, 57, 71		Passion Week of, 17,	102, 155-195		
See also <i>Apostles</i>		Perean Ministry of, see <i>Perea</i>			
Childhood.....	30	Perfect character....	18		
Circumcision.....	15, 29	Personal work....	52, 54		
Cleansings of Temple, 15, 17, 46, 164		Popularity.....	71		
Courage of.....	191, 193	Prayer-life, 61, 62, 74,	100, 118		
Cross, Transfiguration of.....	194	Preparation of.....	15		
Crucifixion.....	17, 189				
Death, 17, 116, 117, 122					

	Page		Page		Page
Khan, Eastern, The....	27	Marriage and betrothal,		Miracles: Water made	
Kingdom of Christ...72,	105	149, 151		wine.....	40
Of God...73, 127, 151,	153	Jewish.....	42	Widow's son.....	78
Parables of.....	89	Martha of Bethany, 131,		Withered hand.....	66
Lamb of God, see <i>Jesus</i>		139, 152		Woman touching gar-	
<i>Christ</i>		Maps 16, 17		ment.....	92, 93
Lange, J. P.....	23	Mary Magdalene, 78, 152,		Woman healed of in-	
Last Supper, The...103	179	197, 203		firmity.....	138
Map F		Maps C, G		Missions, Christ's final	
See also <i>Lord's Supper,</i>		Mary, mother of Christ,		commission for...205,	209
<i>Passover</i>		15, 23-31, 40, 57, 80		Moffatt, James, Historical	
Lazarus, of Bethany,		Mary, mother of James...197		New Testament...9	
139, 140, 143, 144, 162		Mary of Bethany, 152,		Money in use in Palest-	
Map 17		131, 139, 152		tine.....	49
Leaven, Parable of, 84, 85		Maps 16, 17		Moody, D. L.....	25
Lebanon Mountains.....	31	Matthew, 16, 59, 72, 74,		Moral Law, The.....	176
Maps H, L		141, 142		Moriah, Mount....52, 173	
Leper, Lepers.....62, 146		Discourses of Christ...62		Mosaic Law, The.....	52
See also <i>Miracles</i>		Gospel of, 21, 26, 33,		Moses.....	65, 117
Levi.....59, 72		51, 69, 68, 80, 82,		Mother of Christ, see <i>Mary</i>	
See also <i>Matthew</i>		89, 90, 199-202, 208		Mott, J. R.....	5
Levite, Levites....131, 135		Supper of.....59, 60, 63		Mount of the Beatitudes,	
Locusts.....	36	McClymont, J. A.,		73 264-206	
Lord's Day.....200, 206		The New Testament		Maps 8, C, G	
Prayer.....75, 137		and Its Writers....9		Nain.....	77
Supper....181, 183, 185		Mediterranean Sea...24, 31		Map 9	
Love,		Map A		Narrative, The.....1, 11	
Christ's welcome of...79		Merrill, Dr. Selah.....163		Nathanael.....39, 72	
Of humanity.....82		Messiah, Messiahship,		Nazareth, 15, 24, 30, 38,	
To God and neighbor..171		29, 43, 53, 72, 111,		93, 158	
Luke.....27, 78		120, 132, 155-157, 201		Maps 1-3, 5, 11	
Gospel of, 22, 24, 25,		See also <i>Jesus Christ</i>		Christ's residence at,	
60, 62, 63, 80-82,		Meyer, H. A. W., Com-		15, 29-34, 37, 39, 40	
89, 119, 129, 141,		mentary on Luke. 143		First rejection.....53	
142, 143, 160, 199,		Commentary on Mat-		Second rejection....94	
200, 202, 205		thew.....29		Nero.....	45
Machærus.....51, 129		Miracles of Christ, 16, 17,		New Birth.....47, 50	
Map B		40, 43, 47, 58, 96, 167		New Testament....63, 72	
MacCoun, Townsend,		Blind and dumb, 79,		Nicodemus.....47, 189	
Holy Land in Geog-		93, 131, 134, 135, 147		Nineveh.....	80
raphy and History, 9		Centurion's servant..77		Obedience.....	25
Magadan.....115		Daughter of Jairus, 92, 93		Offense, Mount of, 156,	
Map D		Demoniacs cured, 79,		160, 161	
Magdala.....115		89, 93, 94, 117		Maps 19, F	
Map C		Feeding the Five		Old Testament...40, 53, 63	
Magi, The.....29, 34, 176		Thousand.....100		Olives, Mount of.....171	
Magnificat, The.....22		Feeding the Four		Maps 19, 21, G	
Malachi, Book of.....40		Thousand....109, 110		Palace, of Annas and	
Mangers.....28		Fig-tree cursed....162		Caiaphas.....192	
Map-drawing.....2-4		Infirm man at Beth-		Map 23	
Maps, List of.....13, 14		esda.....64		Of Herod Antipas...192	
Maritime Pfain.....3		Lazarus raised...140, 143		Map 23	
Map L		Lepers cleansed...59, 146		Palestine.....24, 31	
Mark, John.....21, 179		Man with unclean		Map H	
Gospel of, 21, 40, 61,		spirit.....58		Birds of.....144	
62, 68, 80, 82, 90,		Nobleman's son....52		Central Range.....3	
97, 141, 142, 160,		Palsied man.....59		Cereals of.....69	
161, 199, 201, 202		Peter's wife's mother, 58			
		Stillng the tempest...86			
		Walking on the water,			
		101, 104			

	Page		Page		Page
Palestine: Distance Map		Pella.....	112	Quirinius.....	27
of.....	12	Map H		Rabbi, Rabbis, 57, 58,	
Map K		Penitent woman, The... 79		65, 71, 93, 107, 176	
Eastern Range.....	3	Pentecost.....	64, 179	Term applied to	
Map L		Perea.....	17, 129, 135	Christ.....	39
Flowers of.....	75	Map E		Raising of Jairus'	
Fruits of.....	167	Christ's Ministry in,		daughter.....	93
Jordan Valley.....	3	16, 17, 37, 129, 135,		Of Lazarus.....	17
Maps H, L		137, 139, 146, 167		Of widow's son....	77, 78
Maritime Plain.....	3	Personal Work of Christ,		Ramsay, W. M., Was	
Map L		39, 43, 52, 54, 56, 168		Christ Born at Beth-	
Physical features....	3, 4	Of disciples.....	39	lehem?.....	9
Map L		Personality of Christ... 42		Raphael, Picture by... 119	
Schools.....	34	Peter, Simon, 39, 57, 72,		Raphana.....	112
Shephelah.....	3	75, 105, 180, 182-184		Redeemer, Redemption,	
Map L		Call of.....	16, 57	22, 34	
Palm branches.....	157	Cephas, as name given, 39		Repentance.....	138
"Parable-germs"....	69, 84	Great confession of,		Rehoboam.....	51
17, 84-90, 138, 139		16, 116		Religion, Christ's con-	
Draw-net.....	85	Prominence.....	95, 105	ception of.....	160
Good Samaritan, 16,		Source of Mark's Gos-		Resurrection of Christ,	
130, 135		pel. 21, 61, 62, 90, 142		17, 171, 197, 200-204	
Hidden Treasure.....	85	Walking on the water,		Map G	
Leaven.....	85, 88	103		See also <i>Raising</i>	
Lost Coin.....	138	Pharisee, Pharisees, 42,		Rhine, Jews from the... 45	
Lost Sheep.....	138	47, 66, 115, 137,		Rich Young Man, 147,	
Mustard Seed.....	85	139, 140, 153, 171,		150, 152	
Pearl of Great Price.. 85		Leaven or teaching of, 137		Riddle, M. B.....	23
Pounds, The....	148, 177	Philadelphia.....	112, 129	Roads repaired.....	45
Prodigal Son, 17, 138, 142		Philip.....	39, 184	Robbers.....	130
Rich Man and Laza-		Phœnicia.....	107	Robinson, Edward....	23
rus.....	139	Pilate.....	189, 194	Roman Empire.....	24
Seed Growing Secretly, 85		Post, Professor.....	163	Enrollment.....	24
Sower, The.....	85	Postlude, The.....	11	Rule in Palestine....	24
Talents, The.....	177	Prayer, 111, 119, 137,		Taxation.....	24
Ten Virgins.....	17, 177	141, 142, 143, 149,		Rome.....	40
Two Sons.....	179	160, 168, 186		Ross, D. M., The Teach-	
Unforgiving Servant.. 123		See also <i>Jesus Christ,</i>		ing of Jesus.....	8
Unjust Steward.....	139	<i>Prayer-life; Lord's</i>		Rulers of the Jews....	17
Wedding of the King's		<i>Prayer</i>		Sabbath.....	43, 65, 138
Son.....	170	Preface of Luke's Gospel,		Sacrifices, Jewish....	29, 46
Wheat and Tares....	85	22, 24, 25		Personal.....	152
Wicked Husbandmen,		Preparation of Christ,		Sadducees.....	115, 171
170		15, 21-44		Salim.....	50
Paschal Lamb.....	173	Presentation of Christ,		Salome.....	197
Passion Week, 17, 155-		15, 29		Salutations.....	130
195, 156, 158, 160, 179		Map 2		Samaria, Province of,	
Map G		Pretorium, Pilate's....	192	51, 111	
Passover, Passovers, 34,		Map F		Christ's Visits to..	16,
45, 52		Priest, Priests, 29, 131, 135		52, 129, 146	
When Christ was		Principles.....	75	Maps 5, E	
twelve.....	15, 30, 31	Prologue of John's Gos-		Samaritan woman....	52
During Christ's Minis-		pel.....	22	Sanday, William.....	31
try, 15-17, 45, 46,		Prophecy....	117, 172, 177	Article, "Jesus Christ"	
64, 123, 143, 148,		Prophet, Christian....	68	in <i>Ilust. Bib. Dict.</i> ..	9
179, 180		Jewish.....	40, 51	Outlines of Life of	
Maps A, B, F		Public Work of Christ,		Christ.....	9
Paul, the apostle..	142, 204	15, 10, 45-106		Sacred Sites of the	
Peace, When Christ was		Publicans.....	59, 60, 148	Gospels.....	10
born.....	24	Purity, Christ's Law of,			
		102, 105			

	Page		Page		Page
Sanhedrin, The, 47, 49, 145		Speech, Christ's stand- ard of..... 82		Tiberias.....119, 153	
Satan, see <i>Devil</i>		Spirit, The, see <i>Holy</i> <i>Spirit</i>		Maps H, C	
Satan's Kingdom..... 79		Spiritual Kingdom.....155		Tithes..... 57	
Saviour, The.....28, 130		Spiritual life and growth, 49, 88, 91, 105, 106, 121		Training Work of Christ, 16, 17, 102, 107-154	
See also <i>Jesus Christ</i>		Stalker, James, Life of Jesus Christ..... 8		Transfiguration of Christ, 16	
Schools in Palestine.... 34		Stater, The.....122		Travel, Manner of, in time of Christ..... 26	
Scribes, The..... 29, 82, 171		Stevens, G. B., Theology of the New Testament, 9		Trial of Christ, Before Annas...187, 190 Before Caiaphas and the Sanhedrin, 187, 190 Before Herod Antipas, 188 Before Pilate..... 188	
Scripture, Scriptures, see <i>Bible</i>		Stewardship.....150		Triumphal Entry of Christ..... 17	
Scythopolis.....50, 112		of Israel..... 9		Map 19	
Map H		Susanna 78		Truth, The.....173	
Sects, Jewish..... 42		Swine, of Gergesa..... 87		Twelve, The, see <i>Apostles</i>	
Sepulcher, Sepulchers, Sealed, The...189, 194		Sympathy of Christ, 22, 139, 144, 148		Tyre.....73, 103, 109, 113	
Whitened..... 45		Synagogue, Synagogues, 53, 55, 59, 94, 101, 107, 113, 138		Map 13	
Sermon on the Mount, 16, 72-76, 205		Synoptic Gospels, 21, 30, 62		Unbelief.....48, 143	
Map 8		Syria..... 27		Walker, Prof. R. H.... 11	
Outline of..... 73		Syrophœnician Woman, 16, 107, 108, 113		Wallace, Dr.....108	
Serpents.....130		Map 13		Warning, or Judgment, Parables of... 89	
Service, 56, 121, 151, 152, 180, 209		Tabernacles, Feast of, 16, 64, 126, 127, 132		Watchfulness.....141	
Seventy, The.....135		Tax, see <i>Temple</i>		Water Gate, The.....179	
Mission of.....16, 130		Taxation, Taxgatherers, Roman... 24, 26, 60		Map 22	
Map 16		See also <i>Publicans</i>		Water-pouring, Cere- mony of.....126	
Shekel.....122		Teachers or Doctors, Christian..... 68		Weiss, Bernard..... 23	
See also <i>Half-shekel</i>		Jewish.....31, 34		Weston, G. W..... 83	
Sidon.....73, 108, 109, 113		Temple.....29, 31, 36		On Matthew..... 80	
Maps 13, D		Christ in the...163, 169		White, W. W..... 32	
"Signs," see <i>Miracles</i>		Courts of, 46, 49, 163, 164, 167		Wild honey..... 36	
Siloam.....135		First cleansing, 16, 46, 47		Wise Men, see <i>Magi</i>	
Simon, The Leper.....148		Holy of Holies in...164		Witness of the Father to Christ... 171	
The Pharisee..... 79		Of Herod.....167		Woes pronounced.. 171	
The Zealot.....72, 131		Of Solomon167		Woman, Women, 31, 52, 54, 77-80, 82, 175, 208	
See also <i>Peter</i>		Second cleansing.... 17		Christ's Attitude to- ward, 52, 55, 78, 79, 208	
Sin, Sins,		Tax.....46, 122, 127		Court of.....127, 164	
Bondage of.....128		Veil rent.....190		Luke's Gospel... 82, 142	
Forgiveness of, 59, 63, 79		Temptation of Christ, 15, 37, 38, 42		Word, The term for Christ..... 22	
Of Israel.163		Tetrarch of Galilee, see <i>Herod Antipas</i>		Worship.....46, 160, 168	
The Unpardonable, 79, 80, 82		Thaddæus 72		Zacchæus.....17, 148, 152	
Smith, David, 34, 51, 72, 97, 103, 201		Thomas, 17, 72, 139, 145, 184, 204, 206		Zebedee..... 57	
The Days of His Flesh..... 7		Thomson, W. M., 28, 86, 163		Zebulon, Territory of...111	
Smith, G. A.111					
Historical Geography of the Holy Land.. 9					
Solomon's Porch.....163					
Son, of David, Of God, Of Man, See <i>Jesus Christ</i>					
Soul-winner, Christ as a.....144					
Soul-winning, see <i>Per- sonal Work of Christ</i>					



