

**A Study of
The Life of Jesus
His Words and Works**

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HIS WORDS AND WORKS

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A STUDY OF THE LIFE OF JESUS

LESSON I

THE MESSIANIC HOPE OF THE PROPHETS

The Lesson Facts

There are certain conspicuous facts in the consciousness of the Jewish prophets:

1. *Their Belief in God.* It could not be shaken. They trusted him utterly. In their thought of him, they emphasized his moral qualities. He was a God of justice, truth, purity, mercy. He hated wickedness of every sort. He was the strength, defense, hope, glory of his people (Hab. 1: 12, 13).

2. *Their High Morality*, especially social morality. They upheld honesty, chastity, regard for the poor and national good faith, and unsparingly denounced luxury, licentiousness, oppression of the helpless and indifference toward the unfortunate. "Righteousness exalteth a nation; but sin is a reproach to any people." The chief element in religion is morality. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

3. *Their Unquenchable Optimism.* They had a passion for righteousness, and a passionate hopefulness. They believed in righteousness, its essential

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worth, its ultimate victory. Their darkest night of adversity or of sin was to be followed by a dawn. They were ever looking forward to a brighter day. The golden age was yet to come (Isa. 9: 1-7).

4. *Their conviction that their nation had a mission to the world.* The hope of the world centered in Israel and Israel's God. Jehovah was Redeemer, Deliverer, Saviour. This was the message of Israel to the world, "Salvation was of the Jews." All nations were to come to them for deliverance. Zion was to be exalted on the top of the mountains and all peoples were to come to it for worship, for truth, for God (Isa. 42: 1-9; Jer. 3: 17, 18; Mic. 4: 1-5).

These four elements in the prophetic thought grew in clearness as time went on, and received their highest expression in the later prophetic literature. They give the prophets their unique place and make their teachings of the deepest significance to the world.

These, then, are the essential elements in the prophets' Messianic hope. That hope at different times and in the minds of different prophets might contain other elements and find various expression. But these are vital. The highest expression of their hope may be summarized thus: The mighty, merciful, just God will send a deliverer, who will save men from their sin and misery.

It was this hope of the prophets that Jesus fulfilled. He was its incarnation. However he may have broken with the thought of the post-prophetic period, he reemphasized the ideals, the aspirations, the hope of the prophets. He was the Glory of Israel and the

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Hope of the world (Luke 2: 31, 32). The prophets gave their great message in words. Jesus was that message in a living character.

Questions for Study and Discussion

Make a careful study, with or without commentaries, of Isa. 7: 14; 9: 1-7; 42: 1-9; 61: 4-9; Jer. 3: 17, 18; Joel 2: 28-32; Mic. 4: 1-5; Zech. 9: 9, 10, with a view to the following suggestions and questions: 1. Make a list of the various elements in the hope of the prophets which you find in these passages. 2. Note those which have been literally fulfilled, those which have been fulfilled in a sense different from what the writer meant, those which have not been fulfilled at all. 3. In what respects did the prophets have a limited conception of the Messiah and his Kingdom? 4. Which do you find the more satisfactory view of the hope of the prophets: to regard it as a series of predictions of future events, or to regard it as an expectation which survived all adversities and disappointments, and which found a different and larger realization than they dreamed of?

Messages for Our Life

1. Is the unfailing helpfulness of the prophets a virtue to be cultivated? What do you think of the theory that we ought always to live "on the sunny side of the street"? What are some of the difficulties you find in always taking a cheerful view of your own life? What are some of the encourage-

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ments to a cheerful view of your own life? In view of both difficulties and encouragements, ought you not to be cheerful all the time? If so, why?

2. Is the right ever defeated? Are we, therefore, justified in thinking that the right and goodness will ultimately win, and why?

3. The prophets repeat the charge that the people left God out of their religion and their morals; how far is this true of these times? of you?

REFERENCES. — Isaiah, Chaps. 53, 55, 60, 61; Goodspeed's "Israel's Messianic Hope"; Beecher's "The Prophets and the Promise"; George Adam Smith's "Modern Criticism and the Preaching of the Old Testament," Chap. v.

LESSON II

THE MESSIANIC HOPE AFTER THE EXILE

The Lesson Facts

During the four centuries between the Old and New Testaments four facts relative to the Messianic hope are apparent:

1. *It did not perish.* The period was one of great disorder and decay both within and without the Jewish nation. The old empires were worn out. The new empire of Rome was extending its iron rule. The times were full of trouble, disappointments, disorders, strifes, perils. The nation alternated between hope and fear, independence and subjection to foreign rule, prosperity and adversity, the brightest and darkest experiences. Yet through all, this one great hope continued to be theirs. Though the literature of the period is not abundant, yet it is ample enough to show us that the people never wholly lost their expectation of a Messiah. They clung to the belief that Jehovah would deliver and exalt his people. At the end of the period we find this hope cherished in some form by every class in the nation (Enoch 25: 3-6; Sibylline Oracles 3: 817-822; Psalms of Solomon 17: 23-35; John 1: 19-27).

2. *The Form in which the Hope manifested itself* varied with the changing conditions of the times, and

in different classes, but there was a marked tendency toward material, temporal and unspiritual ideas and ideals of the kingdom of the Messiah. He would punish the heathen, reunite the tribes, cleanse Jerusalem, sit on the throne of his father David, banish drought, famine, pestilence, tempest, establish peace, prosperity, happiness (Enoch 10: 17-19; Tobit 13: 16-18).

3. *Some of the Names for the Messiah* with which we are familiar, such as the "Son of man," the "Anointed One," the "Son of David," "Messiah," the "Righteous One," the "Elect One," came into common use during this period (Enoch 38: 2; 46: 3; 40: 5; Psalms of Solomon 18: 6, 23; 17: 36).

4. *As the period advanced to its end*, the desire of the people for a Messiah became more intense, but it was for a Messiah who should punish their enemies and bring national independence and universal dominion to the Jews. There was a burning hope for a new Israel and a great king of the Jews, — not for an Israel that was cleansed from its injustice, its oppression of the poor, its pride, its lusts, but an Israel that was free from Roman rule and established once more as a nation, great, prosperous, glorious.

The hopefulness of the prophets has not become less passionate in the people, but has sunk to a mere desire to be delivered from temporal ills, and their passion for righteousness has become a blind zeal for the outward things of the law, while neglecting its mercy, justice and truth (Matthew 3: 9; 5: 20; Mark 7: 11). Jesus was more the Messiah the prophets

expected than he was the one expected by the people of this age (Matthew 16: 1-4; Luke 24: 25-27).

Questions for Study and Discussion

1. Read the History of the Jews during this period in Josephus' Antiquities, and in some Bible Dictionary and note that while other nations have found their ambitions attained in their generals, statesmen and armies, the Jews aspired to greatness through their religion. 2. Compare Isaiah 55: 1-11; Hosea 10: 12, 13; Micah 6: 8; Zeph. 2: 11; Zech. 13: 1 with Mark 7: 1-23, and note the difference between the prophets' religious ideas and those of the Jews at the end of the period we are studying. 3. How do you explain the fact that the Jews when they returned from their captivity in Babylon were entirely cured of their idolatry? 4. How do you account for the fact that during their spiritual decline the Jews did not lose faith in God's care for them, and his purpose to bless them?

Messages for Our Life

1. What is the name of Jesus that means most to you, and which one do you most like to use? 2. What do you most desire that Jesus should do for you? 3. During all this history the conception of the Messiah was changing and growing. As you look back over your life, do you find that your thought of Jesus has changed? Has it grown more spiritual? Do you find that your expectation in him is for the enrichment of your spirit rather than for the good things of this life?

REFERENCES. — Read Psalms 17, 18 in the Psalms of Solomon; the Sibylline Oracles 3: 652-822; the book of Enoch. See Riggs' "Maccabean and Roman Period"; Goodspeed's "Israel's Messianic Hope."

LESSON III
IN THE FULNESS OF TIME

The Lesson Facts

Jesus came in the "fulness of the time" (Gal. 4: 4). There was a previous preparation for him. In an important sense, all preceding history had been preparatory. This was particularly true of all Jewish history. In the immediate past four things had been preparing the world for that great historic event, the coming of Jesus. They were, (1) the Dispersion of the Jews, (2) the Greek influence, (3) the Roman influence, and (4) the influence of the Old Testament. We shall consider the first in this lesson and the other three in the next.

1. *The Dispersion of the Jews.* Many Jews did not return to Palestine from Babylon at the end of the captivity. During the subsequent four centuries the Jews became scattered over the whole known world.

At the beginning of our era, "the Dispersion," as they were called (1 Peter 1: 1), constituted the larger part of the Jewish race. At this time the Jews numbered about 4,500,000, of whom about 700,000 lived in Palestine. They constituted about seven per cent of the then known world's population. The Jews in and out of Palestine were bound together by their

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common creed, common life, common center (Jerusalem), and common Messianic hope. Those in foreign lands were there voluntarily, and not as captives as they had been at other times in their history. They were engaged in the ordinary pursuits of life, especially barter and commerce. Many held high social position. But they had no real home anywhere, and regarded Palestine as their homeland and themselves as strangers and pilgrims. They recognized but one metropolis, the Holy City, where was the temple of the Most High God. Those of the eastern Dispersion were called "Babylonian," and those of the western, "Hellenistic." The former kept alive the love for "the Law," lived in the past glory of the nation, furnished Palestine some of its most learned scholars, such as Hillel, and were held in higher favor in Palestine than the Hellenists. The latter became acquainted with heathen culture, modes of thought and life, and point of view. They were deeply affected by these, being liberalized by them in some cases, and in other cases being made more intensely Jewish and bigoted.

The Jews of the Dispersion were filled with ambition for their nation, and all looked to the future for its triumphs. They felt contempt for the heathen rites and customs, were proud of their synagogue worship with its dignified ritual, were weaned in a measure, at least, from bloody sacrifices, and cherished the hope that all Israel would some time return to their own land. They, without doubt, had considerable intercourse, socially and intellectually, as well as commer-

cially, with their Gentile neighbors. They felt they had something well worth saying to them, and were such effective missionaries that many Gentiles, especially from among the rich and cultured, being disgusted with the empty and coarse rites of their own religions, were attracted to the pure and dignified worship of the synagogue, and became proselytes. They daily looked for the coming of their Messiah, expecting that at any moment the glad tidings might reach them that he had appeared in the Holy City. Many of them returned, when their affairs permitted them, to Jerusalem to worship in the temple or to reside permanently there. They had their synagogues in Jerusalem (Acts 6: 9).

Questions for Study and Discussion

1. Read all you can about "the Dispersion." It furnishes one of the most fascinating topics in Jewish history. Every Bible Dictionary has articles on it, and nearly every Life of Christ or History of the Jews has a chapter relating to it. 2. Note other ways than those mentioned above in which the Dispersion prepared the way for Jesus. 3. Throughout his history the Jew has been unpopular with other peoples; how do you explain it? 4. The Jews are still scattered over the world; what have you to say about that fact? 5. Would they return to their own land if they could? 6. Some people say that the Jews will some day return to Palestine and rebuild Jerusalem and the temple. What do you think about it?

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Messages for Our Life

1. These scattered Jews little thought how much they were doing to prepare the world for the Messiah; may it not be that we and others are, without knowing it, doing the same? 2. The Jew in foreign lands had the advantage of his Gentile neighbor who had to carry his idols about with him, for he could worship God anywhere; have we any advantage of the Jew in this respect? What? 3. In what sense are we "strangers and pilgrims" in this world, and in what sense is "heaven our home"? Read the hymn of St. Bernard, "Jerusalem, the Golden," and ask yourself the question as you read, How much of this can I make my own?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah"; Sanday's "Outlines of the Life of Christ"; Shailer Mathews' "Messianic Hope in the New Testament." Every one ought to have the first of these three, as it will be referred to constantly, and those who want books that are slightly more technical, the last two.

LESSON IV

IN THE FULNESS OF TIME — *Concluded*

The Lesson Facts

Of the four great forces which prepared the world for Christ we have considered one, the Dispersion of the Jews throughout the world. We still have the second, third and fourth to consider:

2. *The Greek Influence.* With the conquests of Alexander, the Greek influence became paramount in the Orient and remained so for a long time. The Greek language became the language of literary, social and business life in Palestine and elsewhere. Greek thought became known and potent, the world over. The charm of Greek literature, culture and civilization was upon the world, the Jews included. These acted as a stimulant, especially to the intellectual life of the world, and did much to stir the common people to a sense of their own rights and worth. The Jews, who were in large sympathy with democratic ideas, were powerfully affected by this influence. Their rulers made persistent efforts, except during the brief period of the Maccabees, to deepen the Greek influence. Greek cities were built around and even within Palestine.

3. *The Roman Influence.* Rome was at this time the mistress of the world. By means of her admirable

roads and her multitude of ships she made traveling on land and sea both safe and easy. The world was unified under the influence of her armies, laws, commerce, toleration. She allowed religious freedom and many civil privileges to the Jews as to others, and to many persons she gave the exalted privilege of "citizenship" (Acts 22: 25-29). With a strong hand she curbed the tendency everywhere present toward anarchy and violence, thus making life and property safe for the Jew as well as for others. Jerusalem was a seething cauldron of fanaticism, intolerance and general disorder, which would have run riot but for the restraining hand of Rome. But for this power of Rome in Jerusalem and Palestine, Jesus would doubtless have fared ill at the hands of his countrymen many times.

4. *The Influence of the Old Testament.* The Jews' regard for their "traditions," as the interpretations of the Law by their rabbis were called, greatly weakened the influence of the Old Testament (Mark 7: 3, 5, 7, 9, 13). Nevertheless, it was read every Sabbath in their synagogues over the world. It was translated in the third century B. C., at Alexandria, into Greek. This translation was called the "Septuagint," and became the Bible of the common people wherever the Jewish Scriptures were read. It was the meeting-place for Hebrew and Greek thought. The Jew used it in opposing Greek philosophy and in defending his own faith. It gave rise to numerous Hebrew writings in Greek and to a body of Jewish scholars more or less learned in the Greek language

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and modes of thought. Doubtless it was a common practise for the preachers in the synagogues to preach on the great promise and the great hope, thus keeping them before the whole world.

In the light of the preceding lesson and this one we see that the "fulness of the time" was a fact. The coming of Jesus was opportune. Great forces had been at work preparing the Jewish and Gentile world within and without Palestine for his appearing and for the gospel he and his disciples were to preach. Barriers between men and nations were broken down. The narrow vision of his people had been widened and its exclusive spirit had received blows from which his gospel would reap great profit. Rome had made great highways for his missionaries, and was able and disposed to protect them. Greece had furnished a universal language and one marvelously adapted to the need of these missionaries. The Old Testament and the Jew had leavened the whole world with the ideas and the hope of which Jesus was the incarnation. Many Jews and Gentiles were awaiting the coming of the Christ (Luke 1:2; Matthew 2:1-11). These and other forces had made ready the world for the great event toward which past history had been moving.

Questions for Further Study

1. In what language was the New Testament written?
2. What was the language which Jesus used?
3. Was Hebrew a living language in his day?
4. What were some of the Gentile cities in Pales-

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tine? On the border of Palestine? 5. Which ones did Herod build?

Messages for Our Life

1. Give illustrations of how the desire for world-empire and the expansion of commerce have furthered missionary efforts in this age. 2. In what way may material and secular things and our daily life aid us in our spiritual life? 3. In what way may the Old Testament be an aid to us in our knowing Jesus the Christ? 4. Why is it desirable that we as Christians should be broad in our sympathies toward those who are not Christians in our neighborhood and in distant parts of the world? How may we cultivate this catholic spirit?

REFERENCE. — Edersheim's "Life," etc., pp. 3-92.

LESSON V

JESUS NOT THE PRODUCT OF HIS TIMES

The Lesson Facts

It must not be inferred from the preceding lessons that Jesus was the product of his times or that the world was waiting for him. For, notwithstanding the Promise, the Hope, the Preparation, of which we have studied, his people were not looking for the kind of Messiah he was. Nor was he the outcome of the forces at work in his age and country. Note the following facts:

1. *The Messianic Ideas and Hope* of his day could not have produced him.

Men were looking for the Messiah, but no one was looking for such as he. Some expected a political Messiah (Matt. 2: 13-16; John 6: 15); others, their vision bounded by the earthly horizon, were looking for a temporal Messiah (Matt. 20: 20-24; Luke 24: 21); others, more spiritual, were expecting a deliverer from sin, a prophet, a doer of marvels (Luke 1: 43, 67-79; 2: 25-39; John 4: 25; 7: 31; Matt. 21: 46). While his people held various notions respecting the Messiah, no one seems to have expected him to be what Jesus really was. As men came to know him, even those who believed on him turned from him, or else clung to him in spite of their failure to understand him

(John 6: 66-69). They were all people of their age, but he was above his age.

2. *The moral and religious life* of the day could not have produced him. Religion and morality were formal. "Duty, goodness, piety," were equivalent terms, and all had reference to obedience to the "Law." Obedience had to do only with outward conduct. Motives were disregarded. There were many precepts, some of them bad, and all making a burden too grievous to be borne (Mark 7: 7-13; Matt. 23: 4-7, 23, 24). Those who had leisure could keep the law after the fashion of the day, and so were self-righteous (Luke 18: 9-14). How different all this was from the ideals of Jesus is apparent in his teaching. He laid emphasis upon the motive (Matt. 6: 1, 2, 5, 16), upon the heart as the center of man's moral life (Matt. 15: 11-20), upon God as the God of all classes and nations (Luke 19: 1-10; Matt. 28: 18-20). He is manifestly far above even those who, like Nicodemus, Joseph of Arimathæa, and the sisters of Bethany (John 3: 1-10; 19: 38; Luke 10: 38-42) were choice spirits of the day.

3. *The spirit of the times could not have produced him.* There was much commotion, unrest, expectation. The ferment in the political, intellectual, religious world was intense. He was not brought forth by these conditions, nor was he markedly affected by them. There were many religious teachers, but he cannot be classed with them (Matt. 7: 28, 29). The age was narrow, he was broad; it was bigoted, he was liberal; it was stiff and formal, he was unconventional

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and warm; it was eager for release from the ills of the outward life, he saw chiefly the inward ills; it was curious and fanciful in its spirit and teaching, he was sane.

4. *He, his friends, his enemies, all recognized this contrast between him and his age* (Luke 4: 28, 29; John 7: 1, 5, 25-27, 46; Luke 5: 8; Matt. 3: 13, 14; Mark 3: 21; John 2: 23-25). It was evident then, as it is now, that he was not understood by his contemporaries and was not like other men.

It is impossible, as we study his times on the one hand, and his character on the other, not to reach the conclusion that he was not the outgrowth of his times, and that he could not have been produced by them.

Questions for Study and Discussion

1. Do these considerations, with what you know of him, convince you that Jesus is not to be classed with other men? 2. Can you give reasons for thinking that Jesus "is unique and solitary in the perfect sinlessness and spiritual beauty of his life"? 3. How can you explain Jesus, if he was not the product of his times, as other men are; how did he come to be? 4. What do you regard as the darker side of Judaism in Christ's time? 5. As its brighter side?

Messages for Our Life

1. If Jesus were to appear to-day could he be regarded as the product of our times any more than of his own age? Why? 2. Put yourself in his age, and

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try to think how you would have felt and acted toward him. 3. In view of this lesson, what is the essential thing in Jesus for us to understand? 4. How may we come to understand him better?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, pp. 84-92. Sanday's "Outlines of the Life of Jesus," pp. 13-22. Griffith-Jones' "Ascent Through Christ," pp. 307-333.

LESSON VI

THE LAND OF JESUS

The Lesson Facts

It is helpful to the understanding of the life of Jesus to know his country, to look out upon the scenes on which his eyes rested — especially as his people held the view, with which the Christian world has ever sympathized, that the land was “holy.” With a map of Palestine in hand note the following facts:

I. *The Physical Features.*

(1) Its general shape. Narrow in the north, widening toward the south; with an average width of about forty miles; its length about one hundred and forty-three miles. It would take a modern express train a trifle over three hours to go its entire length.

(2) The Maritime Plain. This open plain extends from Egypt on the south to Carmel on the north. Its coast has no natural harbor, and does not invite the sea or its voyagers. The Philistine cities were in this plain. It was in the main fertile, with diversified flora, a quiet beauty, and an equable climate.

(3) The Shephelah. Between the Maritime Plain and Judea lie the low range of groups of hills and a lateral valley running north and south between them and the Central Ridge. The hills are called The Shephelah, and bend around the Plain like an amphi-

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theater. They are of soft limestone and chalk, vary from five hundred to eight hundred feet, are scantily supplied with water, are cut and broken by glens and several broad cross valleys. The valleys, large and small, are all most fertile. Through the cross valleys pass the roads from the Plain to the steep defiles of the Central Ridge. These hills and valleys were the outer ramparts of Judea, the scenes of many conflicts, invaluable both for agriculture and for war.

(4) The Central Ridge. This is of limestone, about two thousand feet above the sea, approached from the west through narrow, steep, winding defiles, called "wadies," and from the east up its steep sides between wadies dry in the dry season and roaring torrents in the wet season. Here in these almost impregnable mountain fastnesses on the backbone of Palestine were Jerusalem and other Jewish cities.

(5) The Jordan Valley. This is from two to fifteen miles wide, and one hundred and sixty miles long, in which are the Sea of Galilee, the river Jordan and the Dead Sea. The surface of the Sea of Galilee is six hundred and eighty feet, the surface of the Dead Sea is one thousand two hundred and ninety-two feet, and the bottom of the Dead Sea is two thousand six hundred feet, below the level of the ocean. The climate and products are tropical, and the banks of the Jordan for much of their distance are covered with a thick, impenetrable jungle.

(6) The Sea of Galilee. Its length is twelve miles and its greatest breadth eight miles. Its shores were for the most part precipitous, with wadies cutting

down through them, thus making the sea liable to sudden storms. It abounded in fish, which were sent by prosperous dealers to the markets of the world. Nine flourishing cities and numerous luxurious villas lined its shores.

(7) East of the Jordan. A high table-land, whose precipitous sides have but few and dangerous openings into the Jordan Valley.

(8) The Plain of Esdraelon. A succession of plains which furnish a clear way from the Jordan to the Mediterranean and between Egypt and Assyria. It has had a large place in the history of the land and is one of the famous battle-grounds of the world.

(9) Mt. Hermon. The snow-capped mountain in the extreme north, which dominates the whole land.

II. *The Political Divisions.* (1) Judea, (2) Samaria, (3) Galilee and Perea. The Decapolis was the League of ten cities of Greek or Roman origin, all of which were east of the Jordan, except Scythopolis.

III. *The Location of Prominent Places.* (1) Jerusalem, (2) Bethlehem, (3) Jericho, (4) Bethany, (5) Mt. of Olives, (6) Sychar, (7) Cana, (8) Nazareth, (9) Capernaum, (10) Bethsaida Julias, (11) Cæsarea Philippi.

Questions for Study and Discussion

1. It is of the highest value to have a full and accurate knowledge of the geography of Palestine. Each student should make an outline map of his own, no matter how poor a draughtsman he may be, and put upon it the places and divisions noted above and

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any others he thinks important. 2. Consider the effect of the peculiar features of the land upon its inhabitants and the history of the Jewish people. 3. Look up the topics: the climate, the rains, the products of the several divisions.

Messages for Our Life

1. What have you to say about the location of our country in relation to the rest of the world's life? 2. What effect have the mountains or plains or rivers or natural harbors had upon the development or the peculiarities of your neighborhood? 3. What effect do you note in your character and tastes, produced by the physical features of the locality in which you live?

REFERENCES. — A fascinating and invaluable book on this subject is George Adam Smith's "Historical Geography of the Holy Land." A map of Palestine, showing the political divisions in the time of Christ, is indispensable for these studies. Also, a Relief Map, if possible.

LESSON VII
THE ROADS OF PALESTINE

The Lesson Facts

A knowledge of the highways of Palestine will greatly enhance our interest in its history. Many of them have been in use from most ancient times. Many are historic. With map in hand note the following more important roads:

1. *The Roads of the Maritime Plain.* Through this plain passed the great highway from Egypt to Damascus and Assyria. Entering the plain on its southern border near the sea it passed through Gaza, and Ashdod, where it forked, going to the left through Jamnia to Jaffa; to the right through Ekron, Ramleh, Lydda, Antipatris, the Plain of Sharon to the gateway into the Plain of Esdraelon, at Megiddo. "Along this highway the embassies and armies of two continents passed back and forth, not troubling themselves with the barren hills of Judæa to the east." It was joined by roads from those hills at Gaza, Ashdod, Ramleh, Lydda and Antipatris.

2. *The Roads of the Negeb (The South).* Three main roads, one from Arabia, one from Sinai, and one from Egypt ("the way to Shur"), met at Beer-sheba. From here the road passed through great desert ridges to Hebron, and on to Beth-el and the north.

3. *Roads into Judea from the Jordan Valley.* From Jericho there were three, one to Ai and Beth-el, one direct to Jerusalem, one to lower Kedron and Bethlehem. They followed the ridges between the deep gorges. The first was the line of Israel's first invasion into Palestine (Josh. chs. 7, 8). The second was the usual one from Perea and Galilee to Jerusalem (Luke 18: 31, 35).

Judea was close by the highways of travel, *e. g.*, the trunk road of the Maritime Plain and the Pilgrim road on the east of the Jordan, but no great highway passed through it, and its hills and mountains were penetrated only by difficult and easily defended roads. The Jordan had several fords in the dry season, but was almost impassable in the wet season. It was so tortuous and swift that it was not serviceable for travel.

4. *The Northern Gateways.* There were three entrances from the north, one along the Mediterranean past Sidon, Tyre, Acre, Cæsarea to Joppa, one between Lebanon and Anti-Lebanon, and one via Damascus.

5. *The Way of the Sea.* From Damascus, to the south of Mt. Hermon, across the Jordan at the Bridge of the Daughters of Jacob midway between lakes Merom and Galilee, to Capernaum; thence by one of three branches, all of them leaving Nazareth to the south, to Acre.

6. *Roads from Beth-shan (Scythopolis).* This natural gateway to Palestine from the east was a meeting-place for great trunk roads. Thence was a road across

the Jordan to Gilead, Hauran and Damascus; one along the Jordan north to Capernaum; one through the Plain of Esdraelon to Acre, and to Megiddo and the "Egypt road"; one down through Samaria, past Sychar and Jacob's well, to Jerusalem; one down the Jordan to Jericho. "Judæa was in the road to nowhere; Galilee was covered with roads to everywhere."

Questions for Study and Discussion

1. Place the above roads on your map, if they are not already there, and others that you think important.
2. Trace the journey of Joseph and Mary recorded in Luke 2: 4; the journey of Jesus recorded in John 4; his journey recorded in Mark 7: 24—9: 8.
3. Why did pilgrims from Galilee to Jerusalem usually go down the Jordan Valley rather than through Samaria?
4. Describe some of the characteristics of the road from Jerusalem to Bethany, from Jericho to Beth-el, from Beth-shan to Tiberius and Capernaum.
5. Trace the route of the railway from Jaffa to Jerusalem; from Acre to Damascus.

Messages for Our Life

1. What most interests you in your study and thought about these roads of Palestine?
2. Which of them would you most like to traverse and why?
3. How would the people of isolated Judea be apt to differ from those, say, of Galilee?
4. How do you feel about the introduction of railways into Palestine?
5. What do you think are likely to be some of the

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effects of the railway upon the life of Palestine?
6. If you were to cultivate the idea that Jesus travels your streets and roads, would it make your town and land " holy " to you?

REFERENCES. — Hastings' Bible Dictionary, extra vol., pp. 368-375; Smith's " Historical Geography of the Holy Land," consult index, *Roads*.

LESSON VIII
THE PEOPLE OF PALESTINE

The Lesson Facts

1. *Who the People were.* (1) In Judea, they were (a) the native-born Jews, called "Palestinian Jews," and (b) the foreign-born, called "Hellenistic Jews," or "Hellenists." The former constituted the aristocracy of blood, while the latter were the aristocracy of wealth. They were mutually jealous of each other (Acts 6: 1). (2) In Samaria, they were a mixed race composed of those Jews of the ten tribes who were left in the land by the Assyrians when they subdued the Northern Kingdom in B.C. 722, and of various other races imported into the land (2 Kings 17: 23-33). When the Jews returned to Jerusalem after the Exile they held aloof from the Samaritans and refused all intercourse with them (Ezra 4: 1-3, 9, 10; Neh. 13: 28-30; 2: 10). This feeling of hostility existed at Christ's time (John 4: 9; 8: 48; Luke 9: 52-56). Their religion was a corruption of Judaism (2 Kings 17: 34-41; John 4: 20-22). (3) In Galilee and Perea they were largely Jews, with a mixture of influential Gentile population. They were affected in many ways by the Gentile influences within and about them, and were held in contempt by the Judeans, as provincials (Luke 23: 5; Matt. 4: 15; John 7: 41, 52).

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2. *Their Language.* Hebrew was the language of the learned, and was used in the synagogue when the Scriptures were read, but it had ceased to be a living language. Aramaic was the language of the people. There are numerous Aramaic words in the New Testament (Matt. 5: 22; 6: 24; 16: 23; 27: 33; Mark 5: 41; 7: 34; Acts 1: 19). When the lesson was read in the synagogue, it was translated verse by verse from the Hebrew into the Aramaic. Many of the people were able to speak Greek also.

3. *Their Daily Life.* The people were engaged in various pursuits of agriculture, trade and commerce. There were trade guilds. Men of the same trade lived in the same street, and even worshiped in the same synagogue. Children followed the same trade as their fathers (Matt. 13: 55; Mark 6: 3). The people lived in villages, towns, cities; country life, as we know it, being unknown. The rabbis taught in the open streets or in a residence, or in the country in the neighborhood of a town. Manners, customs, institutions, social intercourse, domestic life were controlled by religion. Private prayer morning and evening, likewise family prayers, washing and " blessing " before each meal, and " giving of thanks " after each meal, were everywhere observed (Mark 7: 4; Luke 11: 38; Mark 6: 41; 8: 7; 14: 22; Luke 22: 17, 19). The weekly Sabbath was observed with great strictness, family and public feasts had a religious significance and took precedence over every other engagement.

4. *Public Worship.* In towns and cities there was

worship in the synagogues on the Sabbath. In Jerusalem there were many synagogues and the temple. The temple was the center of the religious life. Here and here only were sacrifices offered. These sacrifices were many. The temple and the sacrifices were in charge of the priests and Levites. The temple ritual was elaborate, but the people were merely reverent and interested spectators. The present Book of Psalms was the hymn-book of the temple choir.

5. *The Annual Feasts.* These were three, Passover, Pentecost, Tabernacles. Each male Jew over twelve years of age was expected to go up to Jerusalem each year to at least one of these.

Questions for Study and Discussion

1. Form some estimate of the character of the Galilean and the Judean Jews. Which do you think was the more admirable? 2. Describe the construction of an Oriental house. 3. Describe a street scene in one of their towns. 4. Give a brief history of the temple. 5. Find out what you can about the worship in the synagogue; in the temple. 6. What were the main defects in the ordinary religious life of the people? 7. Find out what you can about the priests and Levites.

Messages for Our Life

1. What are the advantages of formal religious services, (a) in our private devotions, (b) in family worship, (c) in public worship? 2. What are the perils of formal religious services in all of these?

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3. Wherein have we gained by being freed from the religious rites of the Jews?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, Book I, Chap. 7. Edersheim's "Sketches of Jewish Social Life," an interesting and reliable book. Schürer's "Jewish People in the Time of Jesus Christ," Div. II, sec. 22 and sec. 24.

LESSON IX

THE PHARISEES AND SADDUCEES

The Lesson Facts

To have an intelligent view of the conditions into which Jesus came, one must know something of the "parties" of that day, and of the scribes. The parties were the Pharisees, Sadducees, Essenes, Herodians, Zealots.

The Pharisees. 1. As a party they can be traced back only to the Maccabean period, although the spirit of which the party was the embodiment was doubtless much older. They had their origin among the scribes, and in turn the most notable of the scribes belonged to them.

2. Their name means "the separated," and was first given them in criticism or derision, because of their exclusiveness. They at first called themselves "The Pious," but later adopted the name "Pharisee," because they came to regard their separation from men as their chief merit before God.

3. Their chief characteristics were (1) zeal for the Law, resulting in legal righteousness and religious formalism (Matt. 22: 34-40; 23: 16-22, 23, 24; Luke 11: 42; Mark 9: 11, 13); (2) overemphasis upon ceremonial purity, resulting in spiritual pride (Luke 7:

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30-35, 36-50; 11: 43, 44; 18: 9-14; Matt. 5: 20; Mark 2: 15-17); (3) desire for religious freedom together with indifference to political independence, resulting in notable shiftings of political position (Matt. 23: 15; Luke 17: 20; Acts 15: 5; 26: 5; Phil. 3: 5).

4. When Jesus came they were practically in supreme control of public opinion and affairs. The bulk of the nation, especially the women, believed in them. Even the Sadducean rulers, in order to maintain their hold upon the people, deferred to the Pharisees. The secret of their power lay in two things: (1) their loyalty to their ideals of the Law; (2) their insistence that these ideals constituted Jewish orthodoxy.

5. They took little interest in politics as such, and when they did it was from purely religious reasons (Matt. 22: 15-19; Mark 12: 13-15).

6. Their doctrines had three characteristics: (1) They taught the immortality of all souls, but gave to the righteous the added blessing of a resurrected body (Acts 23: 8). (2) They had an elaborate doctrine of angels and spirits (Acts 23: 8). (3) They held a doctrine of divine providence which approached closely to fatalism.

7. The position of the Pharisees upon most matters was that of the nation. They represented the orthodox religious and political views of later Judaism.

The Sadducees. 1. They first appeared in history during the Maccabean period, gained their importance as a force opposing the Pharisees, and got their name probably from Zadok, a priest prominent in the reign

of David. The party was a development from the priests, just as the Pharisaic party was a development from the scribes. They disappear after the fall of Jerusalem, A.D. 70, leaving no trace, while the Pharisees came to their widest influence after that event (Acts 4: 1; 5: 17).

2. Their chief characteristics were: (1) They were the aristocrats; (2) they were keenly alive to worldly preferment; (3) they were open to all foreign influences, especially to Greek and Roman.

3. They acknowledged the binding authority of the written Law only, and rejected the entire body of traditions, to which the Pharisees had attached as great or even greater authority.

4. They denied the resurrection of the body, the existence of angels, and under an extreme view of human freedom, they practically ruled God out of human affairs (Matt. 22: 23; Mark 12: 18; Luke 20: 27; Acts 23: 8).

5. Their philosophy of life was probably due to their position on worldly matters and opposition to the Pharisees, that is, their interests were largely political and their political desires or necessities influenced their religious views. Hence, at times they allied themselves with the Pharisees, and even professed to accept their doctrines.

Jesus and the Pharisees and Sadducees. 1. He charged the Pharisees with hypocrisy, self-righteousness, baneful influences, wrong-doing, corruptness, pride, oppression, love of money (Matt. 23: 1-36; Mark 7: 6-15; Luke 7: 30-35; 11: 42-44; 12: 1; 16:

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14-17; 18: 11, 12). 2. They early criticized him, then opposed, and instigated his crucifixion (Mark 2: 16; 3: 6; John 7: 32, 45; 8: 13; 9: 40; 18: 3; Matt. 27: 62-66). 3. Jesus warned against the teaching of the Sadducees (Matt. 16: 6, 11, 12). 4. The Sadducees do not much appear in the life of Jesus, but, when they do, it is as critics or enemies (Matt. 16: 1; 22: 23; Mark 12: 18).

Questions for Study and Discussion

1. Individuals in the class might be assigned in advance to bring to the class information on the following subjects: (1) The History of the Pharisees (more full than the above); (2) The School of Sham-mai; (3) The School of Hillel; (4) The History of the Sadducees. 2. It has been suggested that Jesus at first allied himself with the Pharisees, and that it was his original intention to work through that party; what do you think of this suggestion? What in his life seems to favor this view? What disproves it? 3. What reasons, in your judgment, account for the great power of the Pharisees?

Messages for Our Life

1. Our Lord warns against the leaven of the Pharisees and of the Sadducees; what to-day corresponds to each? 2. What do you think are the chief perils of profoundly religious people? 3. What are the perils of a vaunting orthodoxy? 4. What are the perils of the worldly people? 5. How may we avoid these perils? 6. Are a truly religious life and a proper

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worldly life antagonistic? 7. If you were to try to harmonize them, how would you do it?

REFERENCES. — Josephus, "Wars of the Jews," II, 8, 14; "Antiquities," XIII, 5, 10; XVII, 2; XVIII, 1; XX, 9. Edersheim's "Life and Times of Jesus the Messiah" (see Index, *Pharisees, Sadducees*), Schürer's "Jewish People in the Time of Christ," Div. II, Vol. II, pp. 1-43. Hastings' "Dictionary of the Bible," articles on *Pharisees, Sadducees*.

LESSON X

THE ESSENES, HERODIANS AND ZEALOTS

The Lesson Facts

The Essenes. 1. They differed essentially from the Pharisees and Sadducees, for they were more a monastic community than a political party. Their name is obscure. They are sometimes called, "Servants of God." Their origin was about B. C. 150.

2. At the time of Christ they numbered about 4,000, and lived only in Palestinian villages, in community houses, with presidents, whom they were bound unconditionally to obey. All new members received three badges, a pickax, an apron, and a white garment, and after probation were bound by a fearful oath.

3. Their strongest tie was the absolute community of goods. They carried on all the crafts, but their chief occupation was agriculture. Trading was forbidden, as tending to covetousness, and also the making of weapons. They lived the simple life, unpretending. They had no slaves, forbade swearing and anointing with oil, made free use of the bath, entirely condemned marriage, sent gifts of incense to the temple, offered no animal sacrifices, and, as a chief characteristic, had common meals which were of the nature of sacrificial feasts. The food was prepared

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by priests, with especial regard to purification. *Their emphasis was upon purification.*

4. They put a high esteem upon the Law and the lawgiver, they delighted especially in allegorical interpretation, and were extraordinarily strict in their observance of the Sabbath. Essenism was Pharisaism in the superlative degree.

The Herodians. 1. A party composed of the political adherents of the dynasty of Herod. At the death of Herod the Great (B. C. 4), his kingdom was divided among his sons. Archelaus, the son to whom fell Idumea, Judea and Samaria, was deposed A. D. 6 or 7, and a Roman procurator became governor of Judea. This party favored neither the Roman governor nor the Jewish theocracy, but the ambitions of the Herodian family for their restoration to power. 2. They are mentioned twice in the Gospels (Mark 3: 6 in Galilee; Matt. 22: 16; Mark 12: 13 in Jerusalem), along with the Pharisees as adversaries of Jesus.

The Zealots. 1. A revolutionary party founded by a Pharisee, Sadduc, with Judas of Galilee, about 6 or 7 A. D., for the purpose of overthrowing Roman domination, and of hastening the Messianic kingdom by the sword. They had the reckless courage of fanatics. 2. Simon, the Zealot, was one of the apostles (Luke 6: 15; Mark 3: 18).

Questions for Study and Discussion

1. Note the points in common between John the Baptist and the Essenes. 2. In what respects would

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Jesus be especially unacceptable to the Essenes?
3. To the Herodians? 4. To the Zealots? 5. What
have you to say about Jesus taking a Zealot into the
apostolic company?

Messages for Our Life

1. What do you think of "the simple life"? 2.
Some persons are saying that this extravagant,
luxurious age needs a revival of asceticism; what do
you think? 3. What do you think of the value of
fanaticism in fighting the great social and moral evils
of our day?

REFERENCES. — Hastings' "Dictionary of the Bible," articles *Essenes*,
Cananaean, *Herodians*. Edersheim's "Life and Times of Jesus the Messiah"
(see Index, *Essenes*, *Zealots*, *Herodians*).

LESSON XI

THE SCRIBES

The Lesson Facts

1. The whole social, moral, and religious life of the Jews in the time of Jesus was regulated by the Law. The Law was the "Pentateuch," or first five books of the Old Testament. Every requirement of the Law was a direct command from God, and therefore every Jew must carefully obey it in every letter. This must be borne in mind, if one would understand the religious conditions of that day.

2. At first the priests were the custodians and interpreters of the Law, but later others besides the priests became students of the Law. These professional students of the Law after a while came to be an independent body of teachers, called Scribes, who became the real teachers of the people. Their origin dates back to Ezra's time or beyond (Ezra 7: 6, 10, 12).

3. In New Testament times the Scribes formed a firmly compacted class, office-holders in reality, in undisputed possession of a spiritual supremacy over the people. They are designated as "learned in Scripture," "the learned," "learned in the Law," "jurists," "teachers of the Law" (Luke 5: 17; 7: 30; 10: 25; 11: 45, 46, 52; 14: 3).

4. The titles applied to the Scribes: the most usual,

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“rabbi,” or “my master” (Matt. 23: 7 and elsewhere); “lord,” “teacher,” “master” in the sense of one who stands over; “father” or “master” in the sense of leader (Matt. 23: 9, 10).

5. Some characteristics of the Scribes: (1) they required most absolute reverence from their pupils; (2) they claimed the highest honors and the first places (Matt. 23: 6, 7; Mark 12: 38, 39; Luke 11: 43; 20: 46); (3) they were covetous (Mark 12: 40; Luke 20: 47; 16: 14); (4) they loved to be seen of men, to wear clothing that designated their official character and distinguished them from other men (Matt. 23: 5; Mark 12: 38; Luke 20: 46); (5) they were to have great honor in the future world, were to be praised by the angels and honored of God; (6) they required that their teaching should be believed, even if they were to declare that to be at the right hand was to be at the left.

6. Their work may be said to have been threefold: (1) the more careful theoretical development of the Law itself; (2) the teaching of it to their pupils; (3) the practical administration of the Law and their own teachings.

7. Their traditions. Their activity in matters of the Law led them to gather a body of their interpretations together, called “traditions” or “traditions of the elders.” There were three classes of traditions: (1) those contained in the Bible itself and the immemorial laws and usages, said to have been given orally to Moses; (2) all that was supposed to be implied in or that could be deducted from the Law of

Moses; (3) the "Hedge" drawn by the Rabbis around the Law, to prevent any breach of the Law or customs, to ensure their exact observance or to meet peculiar circumstances and dangers. This third class was called "The Sayings of the Scribes" or "of the Rabbis," and it was to this class probably that Christ referred (Matt. 23: 3, 4). The traditions were equally binding with the Law and the two together constituted an absolute rule of life, covering every possible and impossible detail of private, family or public life. An offense against the sayings of the Scribes was worse than one against the Scripture.

8. The chief concern of the Scribes was (1) the observance of the Sabbath, and (2) ceremonialism. They were forever discussing these, and laying upon the people injunctions regarding them. In these two things, Jesus was uncompromisingly opposed to the Scribes (Mark 2: 15-17; 7: 5-9; Luke 6: 6-11).

9. Because of the Scribes and the idolatry of the Law, Jewish piety in the time of Jesus was largely legalistic and formal. Love of the Law was the essence of piety and strict conformity to its letter was the measure of righteousness. The Sermon on the Mount was opposed to all this.

Questions for Study and Discussion

1. In the New Testament the Scribes and Pharisees are usually mentioned together (*e.g.*, Matt. 23: 1-35); why? 2. Were there other Scribes than those that belonged to the Pharisees? (Mark 2: 16; Luke 5: 30; Acts 23: 9). 3. Since the Scribes were so at

variance with Jesus, why do you suppose he allowed himself to be called by their names? 4. Why do you suppose he warned his disciples against being called by their names? (Matt. 23: 7-12).

Messages for Our Life

1. What do you think are the advantages in having minute rules for conduct? 2. What are the perils to character in having such rules? 3. In view of the advantages and perils, which is the better for us, to have general principles of right and wrong, which we apply each for ourselves, or minute rules for all the details of conduct, which we must obey? 4. What do you think of the wisdom of having the clergy as a distinct class? Of their wearing a distinctive garb? (Mark 12: 38.) Of their having special titles, "Father," "Reverend," "Doctor," etc.? (Matt. 23: 7-12.)

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah" (see Index, *Scribes*). Hastings' "Dictionary of the Bible," article *Scribes*.

LESSON XII

JOHN, THE FORERUNNER OF JESUS

The Lesson Facts

1. John, the son of Zacharias and Elisabeth, was born in the hill-country of Judea, probably between B. C. 6 and B. C. 3 (Luke 1: 5-25, 36, 39-45, 57-80). For his early life and training, see Luke 1: 15, 66, 80. Though of priestly descent from father and mother (Luke 1: 5), he was not a priest but a prophet (Luke 3: 2), and began his ministry A. D. 25-26 (Luke 3: 1, 2). He baptized Jesus before the spring of A. D. 27; was imprisoned early in A. D. 27 (Matt. 4: 12; Mark 1: 14; Luke 3: 19, 20; John 4: 2). We have one incident of his imprisonment (Matt. 11: 2; Luke 7: 18). His death was not later than the beginning of A. D. 28 (Matt. 14: 3-5; Mark 6: 14-16). Tradition says that he was buried at Samaria.

2. The scenes of his ministry were the Desert of Judea (Matt. 3: 1); Bethany, Bethabara (John 1: 28); Ænon near Salim (John 3: 23); probably in Perea.

3. His baptizing attracted special attention, as is evident from his being called "the Baptist" by his disciples (Luke 7: 20), by our Lord (Matt. 11: 11), by the daughter of Herodias (Matt. 14: 8), by Herod (Matt. 14: 2). His right to baptize was questioned, and he claimed a special divine commission to per-

form the rite (John 1: 25, 33). Matthew (3: 1-17) and Luke (3: 1-22) give his prophetic teaching before the baptism of Jesus, and John (1: 19-37; 3: 22-30) gives his witness to our Lord after his baptism.

4. *His Prophetic Teaching.* He denied that he was Elijah returned in the flesh (John 1: 21), and Jesus affirmed that he was Elijah in the spirit (Matt. 11: 14; 17: 11-13). He is called a prophet by his father (Luke 1: 76), by Jesus (Matt. 11: 9-13), by the people (Matt. 14: 5; 21: 26). He preached the "good tidings"; the necessary preparation for it; the near approach of the kingdom, which he does not define, but which he regarded as visible and temporal; moral preparation for the kingdom; the need of repentance; the uselessness of national privileges; the propriety of pursuing ordinary occupations, but in a new spirit; individual and universal responsibility and judgment (Matt. 3: 1-12; Mark 1: 2-8; Luke 3: 3-14).

5. *His Witness to Jesus.* He baptized Jesus; announced his Messiahship; proclaimed that his mission is to give the Holy Spirit; called him "the Lamb of God," "the Son of God," "the Bridegroom" (Matt. 3: 13-17; Mark 1: 6-11; Luke 3: 15-17, 21, 22; John 1: 19-36; 3: 28-30). During his imprisonment he sent to Jesus some of his disciples to ask about his Messiahship, and Jesus took the occasion to bear high testimony to John (Matt. 11: 2-15).

6. *Effect of his Ministry.* Large crowds came to him; many were baptized; the lower classes believed on him; the upper classes refused his baptism. He had disciples who fasted, who attended him in

prison, to whom he taught forms of prayer, some of whom left him for Jesus (Matt. 3: 6, 7; 11: 18; 14: 12; Luke 5: 33; 7: 30; 11: 1; John 1: 37).

7. John was the forerunner of the Messiah, "the voice of one crying in the wilderness," thus preparing a new Israel for the coming of the King. The Pharisees and lawyers who refused his baptism virtually rejected the purpose of God, while the publicans and people by their acceptance of it showed a truer appreciation of God's righteousness (Mark 11: 30; Luke 7: 29, 30; Matt. 21: 32).

Questions for Study and Discussion

1. What do you think was the import of John's baptism? 2. In what respects did he prepare the way for Jesus? 3. What was his reason for sending to Jesus out of his prison? Was he in doubt? (Matt. 11: 1-15.) 4. How thorough and permanent was his work? 5. Give the various elements of his character as you understand him.

Messages for Our Life

1. May we be in any proper sense "a voice" preparing the way for Jesus? 2. In what respects are we, who are disciples of Jesus, greater than John? (Matt. 11: 11.) 3. What work needs to be done before Jesus and the kingdom of God can come in your community? in your church? in your heart? 4. What graces of character do you see in John that you desire for yourself?

REFERENCES. — Hastings' "Dictionary of the Bible," article *John the Baptist*. Edersheim's "Life and Times of Jesus the Messiah" (Index, *John the Baptist*).

LESSON XIII

REVIEW

The Lesson Facts

1. Note the titles of the twelve lessons: (1) The Messianic Hope of the Prophets; (2) The Messianic Hope After the Exile; (3) In the Fulness of Time; (4) In the Fulness of Time — Concluded; (5) Jesus Not the Product of His Times; (6) The Land of Jesus; (7) The Roads of Palestine; (8) The People of Palestine; (9) The Pharisees and Sadducees; (10) The Essenes, Herodians and Zealots; (11) The Scribes; (12) John, the Forerunner of Jesus.

2. Note that these lessons deal with topics preparatory to the material bearing directly upon the life of Jesus, and touch the following matters: (1) The ancient promise of a Messiah, and the hope of the prophets regarding him; (2) the various forms of this hope after the Exile and its character at the time Jesus came; (3) the various forces that were at work after the Exile and in the time of Jesus, preparing the world for his appearing; (4) that Jesus was so different from his times that in no proper sense can he be said to be the product of those times and the natural evolution of the forces then at work; (5) the prominent features of his peculiar land, and its highways, which he has made historic; (6) the people

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among whom he was born and with whom he lived; (7) the parties and classes that were such influential factors in his day and with which he had to deal; (8) his great forerunner, who announced his advent and consecrated him to his mission.

3. The space allotted in this course to this preparatory material was determined by (1) the comparative unfamiliarity of the ordinary class with it, and (2) the great importance of it to a clear apprehension of the historic Christ.

4. If this material has proven somewhat difficult of mastery to any, that difficulty has constituted an excellent reason for its mastery. We ought to know the world into which Jesus came, its hopes, its customs, its religious life, its people, its land, the forces that were controlling and directing powerfully other lives, and were not able to do the same with his.

5. If we have mastered the material we now have a good working knowledge of the conditions that faced Jesus, of the causes that produced them, of the forces that worked with him, and those that opposed him; we have the background on which to paint the portrait of the Man of Nazareth, the Christ of God.

Questions for Test

1. Name four conspicuous facts in the thought of the prophets regarding the Messiah. 2. What four facts are apparent in the Messianic hope of the period between the Old and New Testaments? 3. What four influences were at work preparing the world for the advent of Jesus? 4. Why is it impossible that

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Jesus can be regarded as a product of his times? 5. In the sixth lesson nine physical features of Palestine are given; point out and name as many of them as you can. 6. What were the political divisions of Palestine in the time of Jesus? 7. Indicate on the map the route you would take if you desired to go (1) from Egypt to Damascus; (2) from Cæsarea to Jerusalem; (3) from Jericho to Jerusalem; (4) from Nazareth to Bethlehem; (5) from Jerusalem to Cana in Galilee through Samaria. 8. Give some account of the daily life of the Jews at the time of Christ. 9. What five parties existed among the Jews at the time of Christ? 10. What were some of the prominent features of the work of John, the forerunner?

Preview. We assume that the members of the class have been made familiar by previous study with the principal facts in the life of Jesus and that they already have a general knowledge of his teaching. The aim in the coming lessons will be so to assemble and arrange the events in his life that its reality and import will clearly appear. Jesus was a great spiritual personality; what was his origin? What were the stages of his growth? What was the maturity to which he came? Jesus was a great spiritual force among men; what was the secret of his power? To what ends did he direct it? Jesus was a great actor in the world's drama; what did he do? What did he say? What did his contemporaries say of him? What is the verdict of the ages? What contribution to the world's thought has he made? What has he accomplished for mankind? What is

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he to each of us who are living to-day? These are some of the questions the coming lessons of this course ought to answer. Write briefly your answers to these questions to-day, and at the end of the course examine them to see wherein you would change your answers.

LESSON XIV

THE BIRTH AND BOYHOOD OF JESUS

The Lesson Facts

1. There are fourteen facts connected with the infancy of Jesus recorded in the Gospels. (1) The birth of John announced to Zacharias (Luke 1: 5-25); (2) the birth of Jesus announced to Mary (Luke 1: 26-38); (3) Mary's visit to Elisabeth (Luke 1: 39-56); (4) birth of John (Luke 1: 57, 58); (5) circumcision of John (Luke 1: 59-79); (6) birth of Jesus announced to Joseph (Matt. 1: 18-25); (7) birth of Jesus (Luke 2: 1-7); (8) visit of the shepherds to Jesus (Luke 2: 8-20); (9) circumcision of Jesus (Luke 2: 21); (10) presentation of Jesus in the temple (Luke 2: 22-39); (11) visit of the Magi (Matt. 2: 1-12); (12) the flight into Egypt (Matt. 2: 13-18); (13) the return to Nazareth (Matt. 2: 19-23); (14) the gratifying growth of the child Jesus (Luke 2: 40).

2. There are two facts mentioned about the young manhood of Jesus: (1) His visit to the temple at the age of twelve (Luke 2: 41-51); (2) the gratifying development of the young man (Luke 2: 52).

3. Note the following details in these facts: (1) John's birth was regarded by the angel, by his father, by his mother, by Mary, by the neighbors, by Luke,

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as having general significance to the Messiah, or particular significance to Jesus (Luke 1: 5-79); (2) Jesus was born of a poetic mother (Luke 1: 46-55); (3) five hymns are associated with this period: Ave Maria, Magnificat, Benedictus, Gloria in Excelsis, Nunc Dimittis (Luke 1: 28-33, 46-55, 68-79; 2: 14, 29-32); (4) Jesus had both a divine and human origin; was the incarnation of God (Matt. 1: 18, 20, 23; Luke 1: 30-35; John 1: 1-4, 14); (5) Jesus as a child (a) had a normal growth in mind and body, (b) grew strong, (c) became increasingly wise, (d) was manifestly in favor with God (Luke 2: 40); (6) Jesus was nurtured in a religious home by godly parents (Matt. 1: 19; Luke 1: 28, 30; 2: 41); (7) as a lad he was thoughtful, intelligent, devout to an unusual degree; he was not wholly understood by his parents and was obedient to them; (8) the young man Jesus grew in (a) stature, (b) wisdom, (c) the good opinion of men, (d) the favor of God (Luke 2: 52).

4. Note that the New Testament narratives make clear (1) that he was "conceived of the Holy Spirit," "the Son of God," "God made flesh" (Matt. 1: 20; Luke 1: 35; John 1: 1, 14). (2) That he was a normal child and young man, living the normal life of Jewish boys; that he was neither precocious nor priggish, but so naturally and genuinely good that everybody loved him. (3) That, so far as appears, he had no consciousness of his Messianic character, nor any thought about himself other than a godly child or young man of his day was likely to have; nor did he make upon his companions, teachers,

neighbors, kinsfolk, any other impression than that which an unusually bright, capable, good and likable boy would be apt to make. The stories of the miracles and supernatural things of his boyhood told in the apocryphal Gospels are obviously untrustworthy. (4) That his mother alone seems to have cherished in her heart throughout these years some notion of the real character of her child and of his mission in the world (Luke 2: 19, 51).

Questions for Study and Discussion

1. What relation was John to Jesus? 2. In what language was "Jesus" the name of Mary's son? 3. What was his Hebrew name? 4. Read some of the apocryphal stories of the infancy and compare the calm dignity and sanity of the Gospels with them. 5. Did Jesus have to go to school and learn as did other boys? 6. Hebrew was then a dead language, yet in later life he was able to read the Hebrew Scriptures (Luke 4: 16, 17); how did he get this knowledge? 7. It is interesting to know the school system of the Jews at this period and thus to know the kind and amount of religious instruction Jesus had. Some one in the class might prepare and read a brief paper on this subject. 8. Would you say that high ideals, love of the spiritual rather than the material, exalted conceptions of truth, were some of the characteristics of the true poet? If so, would you call Jesus a poet? Did he inherit this temperament from his mother?

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the Evangelists, by Jesus, by Peter and by Paul (Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26, 33; Acts 1: 5; 11: 16; 2: 38; 19: 3-6). They mark the difference between the method of Jesus for saving the world and that of John. John was a reformer, correcting the outward life. Jesus was a regenerator, giving the new Spirit, the Holy Spirit. This makes Jesus the great regenerator of the world, a Saviour with a unique method for saving men.

2. *Jesus seeks Baptism.* (1) Jesus at his home in Nazareth heard of the great religious work John was doing in the Jordan Valley. He himself was profoundly religious and he, therefore, resolved to go to John and identify himself with this religious awakening (Matt. 3: 13). (2) He offered himself for baptism to John, who probably recognized him as his kinsman, and knowing the pure and beautiful life of Jesus, was reluctant to baptize him (Matt. 3: 14). (3) Jesus, who desired fully to identify himself with this great revival, to join the new Israel that was being formed, and actively to participate in this religious movement, overcame John's scruples (Matt. 3: 15). (4) John baptized him. (5) At the time of his baptism with water by John he was baptized with the Holy Spirit, who came upon him in visible form, and a voice from heaven said, "This is my beloved Son" (Matt. 3: 16, 17). (6) This baptism of the Spirit revealed to John the Messianic character of Jesus (John 1: 31-34). (7) This whole experience doubtless brought

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first unmistakable divine declaration of his real character and mission. (8) The baptism was the formal beginning before the world of his Messianic mission, and the beginning in his own heart of his clear knowledge of himself as the Messiah, and of his firm resolve to enter upon his mission.

Questions for Study and Discussion

1. How old was Jesus at the baptism? 2. Trace on the map the route he took from Nazareth to the Jordan. 3. In what respects was the baptism of Jesus a fulfilling of "all righteousness"? 4. If Jesus had no need for repentance, why should he submit to baptism? 5. What relation did his baptism sustain to his future ministry? 6. Note the variations in the four accounts of the baptism concerning the "dove," and form an opinion about this manifestation of the Spirit. Who saw it? Was it a real dove? Was it symbolic? If symbolic, what did it symbolize? 7. Study the accounts, and form some notion as to what the baptism of the Spirit was. Was it the beginning of the connection of the Holy Spirit with the conscious life of Jesus? Was it repeated in his life? What relation did it have to his future ministry? 8. What do you think about the "voice"? Who heard it? What did it signify to Jesus?

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What lesson of consecration to their life-work? of attitude toward the past? of regard for righteousness? 2. What should be our attitude toward religious movements? 3. What should be our attitude toward religious rites? 4. May we expect a baptism of the Holy Spirit? 5. What is it necessary for us to do that we may receive such a baptism?

REFERENCES. — Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22; John 1: 31-34. Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, pp. 255-287.

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LESSON XVI

THE TEMPTATION OF JESUS

The Lesson Facts

1. Jesus received a new spiritual vision, new spiritual power, new spiritual purposes and entered upon a new spiritual career at the baptism. He is said to have been "full of the Holy Spirit" (Luke 4: 1).

2. Under this spiritual impulse and guidance and before he begins his Messianic work, he seeks solitude for meditation and prayer upon the new thoughts, purposes, mission which now are his, if not the first time, at least in new form and new power (Mark 1: 12; Luke 4: 1).

3. In the wilderness he meets temptation to sin and in particular three forms of temptation, all of which are deeply significant: (1) The bread temptation. In this he was tempted to take care of himself, and in this way to promote his work as the Messiah. If he did not live, how could he do his work? But this temptation is repelled by the higher truth that he would find his highest life, and hence his greatest effectiveness, by seeking to do the will of God, rather than his own personal interests (Matt. 4: 3, 4; Luke 4: 3, 4). (2) The pinnacle temptation. Since he is

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all dangers? There are many perils for the Messiah, as he can already see. Why not begin his career by some startling demonstration of his reckless disregard for his own safety? To hurl himself from the pinnacle of the temple would meet a popular expectation regarding the Messiah, for the people were looking for a Messiah who would do just such marvels. He repelled the temptation by the conviction that this would not be faith in God but presumption, and that, while he must not seek his own interests, he must not, on the other hand, court danger, or use his power for mere display (Matt. 4: 5-7; Luke 4: 9-12). (3) The mountain temptation. How shall he proceed to establish his kingdom? Shall he conform to the popular notion and establish a worldly kingdom, a rival of other kingdoms? He might well hope that by this method he would conquer the world and dispossess Satan. But he clearly saw that this would involve the sacrificing of his spiritual ideals and the forsaking of his spiritual kingdom, and this meant real and fatal failure. He won in this temptation by resolving to make no compromise, but resolutely to hold to the high purpose to establish a spiritual kingdom by spiritual methods (Matt. 4: 8-10; Luke 4: 5-8).

4. These temptations were along the line of his mission as the Messiah, and caused Jesus real spiritual struggles in order to be the kind of Messiah God meant him to be.

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(Luke 4: 13), and he enjoyed the delights of spiritual victories (Matt. 4: 11; Mark 1: 13).

Questions for Study and Discussion

1. Read Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13. Note and discuss (a) the references to the Holy Spirit; (b) the order of the temptations; (c) the details given in one account and not in the others; (d) the interest of the spirit world in Jesus; for example, "the Holy Spirit," the "devil," "angels."
2. What are your views of a personal devil? 3. What are your views of angels? 4. Did Jesus go to "the pinnacle of the temple," and to "an exceeding high mountain" in body or in thought? 5. Did he actually see "all the kingdoms of the world" or were they merely before his mind? 6. Was this the last time Jesus was tempted? 7. If you think he was thirty years old before he was tempted to do wrong, how do you explain his moral and spiritual growth (Luke 2: 40, 52)? and how explain Heb. 2: 18; 4: 15? 8. Were his temptations real solicitations to sin, as are ours? How could they be, if he had a perfect divine nature? How could they be otherwise, if they were real and not shams?

Messages for Our Life

1. Do young men to-day have at the beginning of their careers temptations corresponding to those that Jesus met at the beginning of his? 2. Examine each of his temptations and see if

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tions came along the line of his ideals and life-purposes; is this true of some of ours? 4. What is a good weapon with which to resist temptation? Why? 5. How do you harmonize Jas. 1: 13; Matt. 4: 1; 6: 13? 6. Is the fact of temptation necessarily sinful? 7. When is the temptation itself a sin? When is it not sinful? 8. Are temptations ever profitable? If so, why? 9. Are temptations to wrong-doing severer and more real as temptations to a good man or a bad man? 10. When did you have your hardest fight with temptation, when it first came to you or after you had yielded to it many times?

REFERENCES. — Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13. Ederheim's "Life and Times of Jesus, the Messiah," Vol. 1, pp. 291-307.

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LESSON XVII

THE FIRST WEEKS OF HIS MINISTRY

The Lesson Facts

1. *The First Disciples.* (1) After the temptation, Jesus evidently returned to John, possibly to identify himself with John's great revival. John pointed to him on two successive days as the Messiah (John 1: 29-36). (2) Two of John's disciples, one Andrew and the other unnamed, but supposed to be John, the son of Zebedee, left John and became the disciples of Jesus (John 1: 37-40). (3) Andrew brought his brother Peter to Jesus, and it is supposed that John brought his brother James (John 1: 41, 42). (4) Jesus left John and went into Galilee. Evidently, the attention of the people was at once drawn to him and they began to think of him as the Messiah (John 1: 43; Luke 4: 14, 15). (5) The next disciple was Philip of Bethsaida, who accepted the invitation of Jesus to follow him (John 1: 43, 44). (6) Philip brought his friend, Nathanael, to Jesus (John 1: 45-51). (7) These six men, the first disciples of Jesus, were won by personal effort, a method which continued to be

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mew of the Synoptics, as seems probable (Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 13-16).

2. *The First Miracle* (John 2: 1-11). (1) Jesus led his own independent life after his baptism, and shortly after his return to Galilee he and his disciples were invited to a marriage-feast at Cana (vs. 1, 2). (2) The supply of wine became exhausted, and to his mother, who informed him of the fact, he replied that he must act on his own judgment and not on hers, as to what he should do (vs. 3, 4). (3) She so far understood him and believed in him, as to tell the servants to obey his instructions implicitly (v. 5). (4) There were six water-jars, which he commanded the servants to fill with water, and from them to draw for the governor. It was found that the water had become "good wine" (vs. 6-10). (5) This miracle was a sign which revealed his glory and increased the faith of his disciples (v. 11).

3. *The Selection of Capernaum as His Home* (John 2: 12). (1) Capernaum was a strategic point for his work in Galilee. (2) Accompanied by his mother, brothers and disciples he went there after the miracle at Cana and remained for a few weeks until he went up to Jerusalem for the Passover. (3) But he does not seem to have engaged in any public work.

Questions for Study and Discussion

1. In what respects did John prepare his disciples

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a profound impression on the minds of the two disciples of John? (John 1: 39.) 4. What was it which led these men to regard Jesus as the Messiah? (John 1: 41, 45, 46.) 5. While they thus correctly recognized his official character, how fully did they apprehend his personal character? (John 1: 50, 51.) 6. What, in your opinion, led Jesus to begin his ministry by attending a wedding? 7. What do you think of Jesus' treatment of his mother at Cana? (John 2: 4.) 8. Why was Capernaum a strategic point for his Galilean activity?

Messages for Our Life

1. What four things in the winning of men to Christian discipleship do you discover in John 1: 29-51? 2. What do you think of these four: Becoming acquainted yourself first with Jesus; telling others about Jesus; individual effort for individuals; inducing others to have a personal experience with Jesus as a basis for faith in him? 3. How can we come to a better knowledge of Jesus? 4. What should be a Christian's attitude toward social functions? 5. Are we the losers or gainers because of the absence of miracles in this day? 6. What lesson may we learn for our prosecution of religious work from Jesus' selection of Capernaum as the center from which to do his work?

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LESSON XVIII

EARLY MINISTRY OF JESUS IN JUDEA AND SAMARIA

The Lesson Facts

Jesus began his ministry in Jerusalem, which, as the national capital, was the natural place for him to begin. It was doubtless his intention to do this when he went up from Capernaum, his new home after his baptism, to attend the Passover feast of 27 A. D. His stay in Jerusalem and Judea is variously put from six months to one year and six months. The following are all of the events of the period which we have under consideration and are all recorded solely by John (2: 13—4: 42).

1. *Cleansing of the Temple* (John 2: 13-22). (1) The necessities of the worshipers, especially of the thousands from remote places, made the presence in the temple of animals for the sacrifices and of the money-brokers to exchange the various moneys of the different countries a great, almost indispensable condition. (2) But it had transformed a place of prayer into a place of traffic. (3) This substitution was offensive to Jesus, who, aflame with indignation, sought to remove the impediment by driving out the

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statement (v. 19). (5) This statement was remembered by his hearers, and subsequently was variously interpreted by them (v. 22; Mark 14: 57, 58). (6) This first public act revealed the spiritual character of his work, an element it was never to lose. It revealed the method of the reformer, which method he soon abandoned.

2. *His Many Signs* (John 2: 23-25). (1) He did many signs in Jerusalem. (2) This activity created popular interest in him, which he rightly judged was not based upon any real sympathy with his purpose and mission.

3. *His Conversation with Nicodemus* (3: 1-21). (1) Nicodemus, a leading Pharisee, was also profoundly impressed by the "signs," and privately sought an interview with Jesus. (2) He expressed his confidence in Jesus in strong terms. (3) Jesus presented to him some of the great spiritual truths of the kingdom of God, doubtless in the confident hope that this learned teacher would understand and accept his teaching. (4) That Nicodemus, who wielded a powerful influence, would not become a confessed disciple must have been a grave disappointment to Jesus.

4. *His Ministry in Judea* (John 3: 22; 4: 1, 2). (1) He, with his disciples, left Jerusalem for the country. (2) Here his disciples baptized others, and the jealousy of the Pharisees was aroused.

5. *His Conversation with the Samaritan Woman* (John 4: 1-28). (1) The accidents of a journey gave him

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(2) She believed him, and eagerly proclaimed his presence to her city. (3) He told his disciples that the winning of this woman gave him the highest satisfaction. He was accomplishing what he was sent to do.

6. *His Ministry in Sychar* (John 4: 39-42). He remained at Sychar, the woman's city, for two days, and won many disciples.

7. This Ministry in Jerusalem, Judea and Samaria began at the Passover, 27 A. D., and continued until December of that year. It revealed the spiritual ideas and ideals of Jesus. It gave him his first serious failure and his first brilliant success, indicated who were to become later his foes, and the class from whom he might expect to win friends, and made evident his power to win personal confidence in himself.

Questions for Study and Discussion

1. Trace on the map the probable route Jesus took to Jerusalem and the route he took from Jerusalem to Capernaum. 2. What do you think Jesus had in mind in John 2: 19? 3. Why did Nicodemus come "by night"? 4. What do you understand the new birth to be? 5. What is the incident referred to in John 3: 14, 15? 6. Do you regard John 3: 16 as containing the whole gospel? 7. What does Jesus mean by "Salvation is of the Jews" (John 4: 22)?

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Messages for Our Life

1. Does the cleansing of the temple have any bearing upon the spirit of commercialism in the church?
2. What is there in the life of the church that may arouse a like indignation in Jesus?
3. What is there in your life that may do the same?
4. Is the new life of the Spirit your hope and confidence?
5. Why does faith bring salvation?
6. The salvation Jesus gives is from what? Unto what?
7. Which do you love, light or darkness? Why?
8. Do you see your own experience mirrored in the results of Jesus' efforts to win Nicodemus and the woman?

REFERENCES. — Read John 2: 13—4: 42. Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, pp. 364-421.

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LESSON XIX MAKING FRIENDS

The Lesson Facts

Jesus begins his Galilean ministry.

1. After the imprisonment of John the Baptist by Herod, Jesus left Judea for Galilee and began his ministry there, preaching in the synagogues repentance, the presence of the kingdom of God and faith in the good tidings (Matt. 4: 12-17; Mark 1: 14, 15).

2. Heals the nobleman's son (John 4: 46-54). Jesus inspired in a certain nobleman, faith (1) that he could heal, if he were willing (v. 49); (2) that he would do what he said, that he was truthful (v. 50); (3) that he was the Messiah (v. 53).

3. Declares himself to his neighbors at Nazareth (Luke 4: 16-30). (1) In the synagogue of Nazareth on the Sabbath he claimed that a recognized Messianic prophecy (Is. 61: 1, 2a) was fulfilled in him. (2) Though his words of grace supported his claim they refused to accept a neighbor boy who had grown up among them, as the Messiah, and sought to kill him.

4. Calls his first four disciples to become his companions (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11). (1) These four men had previously become

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them of their success in doing it by giving them miraculous success in their own occupation. (3) They became his constant companions for the rest of his life.

5. Has a busy day in Capernaum (Matt. 8: 14-17; Mark 1: 21-34; Luke 4: 31-41). (1) With public worship in the synagogue, preaching, casting out demons, and healing a multitude, he passed a busy Sabbath and awakened the interest of the whole city.

6. Makes a tour of Galilean synagogues (Matt. 4: 23; 8: 2-4; Mark 1: 35-45; Luke 4: 42-44; 5: 12-16). (1) After this busy day he was too tired to sleep, and arising a great while before day, he sought solitude. (2) When his disciples told him of the popular interest in him, he was filled with joy, and set out to accomplish the same results elsewhere. (3) But this popularity soon attained such proportions that he had to avoid the cities. (4) Still the crowds followed him to the deserts.

7. This group of events shows that his Galilean ministry began with appeals to personal confidence in him, which on the whole were so successful that he became immensely popular throughout Galilee.

Questions for Study and Discussion

1. What was the connection between the imprisonment of John and the beginning of the Galilean ministry? 2. Why did his Nazarene neighbors take offense at his claims? 3. What was the point in the

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miraculous draught of fishes? 5. What was the reason in each case for the command in Mark 1: 24, 25, and 1: 44, 45?

Messages for Our Life

1. What light does Jesus' relating his life and work to John's throw upon our duty to do the same with reference to others? 2. In what respects should the nobleman be our example in prayer? 3. To what extent does the element of personal confidence in Jesus enter into our faith? 4. In what sense may we be fishers of men? What have you to say of the respective merits of net-fishing and hand-fishing? 5. Jesus touched the leper; is there any hint in that fact of his treatment of the sinner? 6. In what respects is personal popularity desirable? in what undesirable?

REFERENCES. — Mark 6: 17, 18; 1: 14-45; Matt. 14: 3-5; 4: 12-23; 8: 1-4, 14-17; Luke 3: 19, 20; 4: 14 — 5: 16; John 4: 43-54. Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, pp. 422-498.

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LESSON XX

MAKING FOES

The Lesson Facts

1. *Jesus forgives the Sins of a Paralytic* (Mark 2: 1-12; Matt. 9: 1-8; Luke 5: 17-26). (1) His tour of Galilee had attracted the unfriendly attention of the Pharisees and scribes, and when he returned to Capernaum they came from many places to hear him, doubtless with hostile intent. (2) His power to heal was established beyond all cavil and was recognized as divine (Luke 5: 17). (3) He took the occasion to declare the paralytic man forgiven, which was the first time he had claimed this power. (4) He met the unspoken criticism by proving his divine power to do this through his divine power to heal. (5) This incident produced a profound religious impression.

2. *Eats with a Publican*, Matthew (Mark 2: 13-17; Matt. 9: 9-13; Luke 5: 27-32). (1) As he passed along the highway, he saw Matthew, or Levi, collecting the Roman taxes, who obeyed his call and became his companion. (2) He accepted Matthew's invitation to a feast at his house, where he sat with many publicans and sinners. (3) This social recognition of outcasts offended the Pharisees. (4) He declared that his mission was to those who most needed him.

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Pharisees objected to the neglect of fasting by his disciples. (2) He abrogated the ceremonial law, upon which the Pharisees set great value, and declared that a new order of things was beginning.

4. *Jesus' Attitude toward the Sabbath.* Three incidents. (1) He heals a man in Jerusalem on the Sabbath (John 5: 1-47). He offended the Jews at Jerusalem by healing a man on the Sabbath, but he justified his act by claiming the same exemption as God from the Sabbath law (v. 17). They sought his life (v. 18). (2) Allows his disciples to pluck grain on the Sabbath (Mark 2: 23-28; Matt. 12: 1-8; Luke 6: 1-5). His disciples violated the Sabbath law in plucking some grain. But he justified them, and then reversed the prevailing notion of the Sabbath by announcing the great Sabbath law. "The sabbath was made for man, and not man for the sabbath." He claimed the right to do this because he was "lord of the sabbath." (3) Heals a withered hand. The Pharisees used this afflicted man as a trap for Jesus. He saw their foul purpose, and was filled with indignation. He deliberately accepted their challenge by healing the man, which filled them with madness against him. They counseled with the Herodians how they might destroy him.

5. *This Group of Incidents* reveals a steadily rising opposition to Jesus among the scribes and Pharisees. Jealous of his growing hold upon the people, which made him a dangerous rival, they began to organize

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his claims and exercised larger authority. They, from being his critics at the beginning of this lesson, have become at its end an organized body of enemies, seeking his life.

Questions for Study and Discussion

1. What was "the word" which he spake in Mark 2: 2? 2. What was the faith which led Jesus to declare the man's sins forgiven? (Mark 2: 5.) 3. How did Jesus perceive their thoughts? (Mark 2: 8.) 4. Give the line of thought in Mark 2: 9-11. 5. Why did the incident of the paralytic make such a stir? (Mark 2: 12.) 6. Why was Jesus' attitude toward the publicans and outcasts so offensive to the Pharisees? 7. What was the point of the illustration in Mark 2: 25, 26? 8. What was the application of the questions in Mark 3: 4, 5?

Messages for Our Life

1. State the principles which in your judgment should control us in the matter of conciliating and alienating people. 2. What evidence have you that Christ forgives your sins? 3. How far is Christ's conduct toward social outcasts to be a guide to us toward the same classes? 4. State, as you understand it, the right relation of conservatism and progress as set forth by Jesus in Mark 2: 21, 22. 5. What principles should guide us in the observance of Sunday? What is the bearing of Mark 2: 27?

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LESSON XXI

FIRST HINTS AT ORGANIZATION

The Lesson Facts

1. *The Widespread Fame of Jesus* (Mark 3: 7-12; Matt. 4: 23-25; 12: 15-21; Luke 6: 17-19). (1) Side by side with the growing hostility of the scribes and Pharisees to Jesus was his growing popularity with the people. (2) Many from regions beyond Galilee were attracted to his ministry, to whom he preached the glad tidings, and whose sick folk he healed (Matt. 4: 23).

2. *Chooses the Twelve Apostles* (Mark 3: 13-19a; Matt. 10: 2-4; Luke 6: 12-16). (1) About this time, after a night of prayer, he selected from the company of disciples, twelve men whom he called apostles, and whose names we know. (2) He chose these men (a) that they might be with him, and (b) that he might send them forth to do the same work he was doing, namely, preach the gospel of the kingdom and cast out demons.

3. *The Sermon on the Mount* (Matt. 5: 1-8: 1; Luke 6: 20-49). (1) This may be regarded as *the Laws of the Kingdom of God*. (2) The citizens of the kingdom seek its blessings, which are spiritual. They

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5: 13-16). (4) Their righteousness must be superior to that of the scribes and Pharisees, which was external and of the letter. This he illustrated by the laws of murder, of adultery, of oaths, of retaliation, and of love (Matt. 5: 17-48). (5) They must have a higher motive than the scribes and Pharisees in their religious life. Illustrated by the laws of almsgiving, of prayer, and of fasting (Matt. 6: 1-18). (6) They must take a different attitude toward the world from others, because they believe in the guidance and care of a loving and provident Father (Matt. 6: 19-34). (7) They are to take a different attitude toward their fellow men, being charitable and discriminating in their judgments, trusting the Father, doing to others as they would have others do unto them, being ready to go with the few to life rather than with the many to death, being cautious in following other teachers, who are to be judged by their fruits (Matt. 7: 1-20). (8) After all, their attitude toward him and genuine obedience to his teaching are the vital things (Matt. 7: 21-27). (9) This teaching marked him as utterly different from the scribes, and increased perceptibly his popularity with the people (Matt. 7: 28 — 8: 1).

4. *This lesson shows Jesus as beginning the work of separating and solidifying his disciples into a more compact body than they have been heretofore. He saw the necessity for this in the organizing of the opposition to him. He showed no desire to come*

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larly to those who had become his avowed disciples. His teaching was a distinct and recognized departure from the formalism and heartless, soulless morality and religion of the authorities.

Questions for Study and Discussion

1. How do you explain the growing popularity of Jesus, when the recognized teachers were opposed to him? 2. Why was Judas included in the Twelve? 3. Was the Sermon on the Mount, as recorded by Matthew, given at one time, or has Matthew grouped together teachings given at different times? 4. Note the apparent contradictions and explain them; *e. g.*, Matt. 5: 16, and 6: 1; 7: 1, 2, and 7: 15, 16. 5. Do you regard the prayer commonly called "The Lord's Prayer," as properly named? Why? 6. Is this prayer intended to be a form to be used or is it merely a guide in prayer? 7. What was there in the teaching of Jesus that gave it its weight of authority with the people?

Messages for Our Life

1. Does Jesus' desire for close companions and for fellow workers, as seen in this lesson, establish a bond of human fellowship between him and us? Why? 2. Wherein do the disciples of Jesus to-day fall short of following the Sermon on the Mount? 3. Tolstoi seems to think we ought to obey literally the injunctions of this sermon. while others say that.

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you agree or disagree with these two views? 4. Are we justified in appealing to the teaching of Jesus as the final authority in morals and religion? Why?

REFERENCES. — Mark 3: 7-19a; Matt. 4: 23-25; 12: 15-21; 10: 2-4; 5: 1-8: 1; Luke 6: 12-49. Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, pp. 521-541.

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LESSON XXII

VARIOUS OPINIONS CONCERNING JESUS

The Lesson Facts

1. *Healing of the Centurion's Servant* (Matt. 8: 5-13; Luke 7: 1-10). (1) This Roman had shown his regard for the Jews' religion and had won their affection by building them a synagogue. (2) He regarded Jesus as so much his superior that he was not worthy to entertain him in his house. (3) He believed Jesus had power over unseen servants, who obeyed his commands. (4) His faith in Jesus was so unusual that Jesus marveled and healed his servant.

2. *Raising the Widow's Son at Nain* (Luke 7: 11-17). (1) Moved by compassion, Jesus bade the sorrowing mother "Weep not," and the dead young man "Arise." (2) The people, because of this miracle, regarded him as a "great prophet." (3) This opinion of him spread to Judea and the surrounding region.

3. *Jesus and John the Baptist* (Matt. 11: 2-19; Luke 7: 18-35). (1) John in prison heard of the works of Jesus. (2) He sent to Jesus to ascertain whether he were the Messiah. (3) By way of reply, Jesus called his attention to the Messianic character

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of the Messiah, and in this somewhat guarded way made his claim to Messiahship. (5) He charged that neither he nor John had been recognized, because of the moral insincerity of the people.

4. *Simon the Pharisee and the Repentant Woman* (Luke 7: 36-50). (1) That Simon held him in light esteem was shown by his lack of courteous attention (vs. 44, 45) and by his mental criticism (v. 39). (2) That the woman adored him with a passionate devotion is shown in all her conduct and in the words of Jesus. (3) He forgave her sins and ignored the sneers of his fellow guests.

5. *Some Women Friends of Jesus* (Luke 8: 1-3). These and other unnamed women were his companions and ministered to him.

6. *His Anxious Friends* (Mark 3: 19b-21). His tireless devotion to his work led his friends to fear for his health and to think him "beside himself."

7. *The Carping Scribes and Pharisees* (Mark 3: 22-30; Matt. 12: 22-45; Luke 11: 14-36). (1) Scribes and Pharisees from Jerusalem said his power was the power of the devil. (2) He said it was that of the Spirit of God. (3) He warns them against the awful doom of permanent sin into which their unbelief was taking them. (4) To their demand for a sign, he says they have had ample signs, enough to have convinced even less favored people.

8. *Those Who were Closest to Jesus* (Matt. 12: 46-50; Mark 3: 21-25; Luke 8: 10-21). He declared

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9. These various incidents make evident (1) the unsettled state of opinion regarding Jesus and (2) his veiled but definite claim to Messiahship.

Questions for Study and Discussion

1. What was the point of the centurion's words in Matt. 8: 9? 2. Why did Jesus think his faith was marvelous? 3. Was it doubt or faith or both that led John to send the messengers (Matt. 11: 2, 3, 6)? 4. What is the meaning of Matt. 11: 11? of 11: 12? 5. What light on the conduct of Jesus in Matt. 11: 16-19? 6. Which was first, the love or the forgiveness mentioned in Luke 7: 47? 7. What is your explanation of the intense activity of Jesus (Mark 3: 20, 21)? 8. What application did Jesus mean should be made of his words in Mark 3: 27? 9. Was Jesus indifferent to human relations (Matt. 12: 47, 48)?

Messages for Our Life

1. What constitutes worthiness for the divine blessing (Luke 7: 4, 6)? 2. What illustration today of Matt. 11: 16-19? of Luke 7: 35? of 8: 1-3? 3. How do you apply the teaching in Matt. 12: 33-35 to social and moral reforms? 4. Are you one of the near kindred of Jesus (Matt. 12: 49, 50)?

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LESSON XXIII

TEACHING BY PARABLES

The Lesson Facts

1. *Parable of the Sower* (Matt. 13: 1-9, 18-23; Mark 4: 1-9, 13-20; Luke 8: 4-9, 11-15). As the soil determines the crop, so the character of those to whom the Kingdom comes determines the reception it has from them.

2. *Parable of the Good Seed* (Matt. 13: 24-30, 36-43). The good seed has to take its chances with tares in the same field until the harvest. In like manner, the disciples of Jesus must live in the world with evil men, until he makes the final separation.

3. *Parable of the Seed Growing Secretly* (Mark 4: 26-29). As the unseen forces in the earth have much to do with the harvest, so there are unseen spiritual forces gradually advancing the Kingdom.

4. *Parable of the Mustard Seed* (Matt. 13: 31, 32; Mark 4: 30-32). The Kingdom grows in extent from small beginnings to large dimensions.

5. *Parable of the Leaven in the Meal* (Matt. 13: 33). The Kingdom is in the world and will silently and gradually pervade and transform it.

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not discovered by all, but prized above everything else by those who find it.

7. *Parable of the Pearl of Great Price* (Matt. 13: 45). The Kingdom is a great treasure whose supreme value will be recognized by those who seek it.

8. *Parable of the Drag-net* (Matt. 13: 47-50). The Kingdom gathers into it in these days all sorts of men, but in the end the unworthy will be cast out.

9. *His Purpose in Teaching by Parables* (Matt. 13: 10-17; Mark 4: 10-12; Luke 8: 10). (1) His disciples were puzzled by this new method of teaching. (2) The parable half reveals and half conceals the truth and thus lures those who love the truth to seek for more, and satisfies those who do not love it. The parable, therefore, was a test of the hearer's attitude toward the truth. (3) All had ability to understand his teaching, but those who refused to use it lost it; those who used it were blessed.

10. *Teaching by Parables became his Usual Method* (Matt. 13: 34, 35; Mark 4: 33, 34). In this way he held the attention of the multitude, sifted out the merely superficial disciples, gradually led on his real disciples to clearer knowledge of himself and his Kingdom, and foiled his enemies, who would have used direct teachings against him.

Questions for Study and Discussion

1. From what sources did Jesus draw these illustrations? 2. Were these parables all spoken at one

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ing the facts with reference to the varying effects of his teaching; his honesty in frankly stating them; his optimism in laboring on in full view of them? 4. What do you think of this summary of these teachings: The teachings of Jesus will be received with indifference, preoccupation, opposition, acceptance; he himself will have enemies who will seek to undo his work, and his Kingdom will have incessant opposition; there are unseen, divine forces bringing the Kingdom gradually to its perfection; the Kingdom grows from within outwardly, and will eventually become great; it transforms by hidden and pervasive power all that it touches; it is a supreme treasure for the man who comes upon it, as it were, by accident and for him who searches for it; it draws to it all sorts of men, but is designed only for the good, and they alone receive its benefits? 5. Discuss this summary. 6. Do these parables give a fair history of the Kingdom in the world?

Messages for Our Life

1. In which class of hearers are you? 2. Are you always in the same class? 3. What comfort to the teacher is there in the parable of the seed growing secretly? 4. In what respects have our Lord's hopes for his Kingdom, as revealed in these parables, been realized? 5. Indicate some respects in which fulfilment is still in the future. 6. What answer can you give to his question in Matt. 13: 51? 7. What is your duty as set forth in Matt. 23: 23?

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LESSON XXIV

JESUS REVEALS HIS POWER THROUGH
MIGHTY WORKS

The Lesson Facts

1. *Stilling the Tempest* (Mark 4: 35-41; Matt. 8: 18, 23-27; Luke 8: 22-25). (1) At the end of a busy day, Jesus and his disciples started to cross the sea to Gadara. (2) As they sailed he fell asleep, a storm arose, they were in jeopardy, and, being terrified, they awoke him. (3) He calmed the tempest with a word, and rebuked the disciples for their lack of faith. (4) They marveled at his authority.

2. *The Demoniac of Gadara* (Mark 5: 1-20; Matt. 8: 28-34; Luke 8: 26-39). (1) Jesus came into the region of Gadara, where he was a stranger. (2) He was met by a demoniac who, as did other demoniacs, called him the Son of God. (3) Jesus cast out the demons. (4) The miracle attracted wide attention and produced great fear. (5) He immediately departed, at the request of the terrified people, but left the man to spread his fame throughout the region.

3. *A Woman Cured and Jairus' Daughter Raised to Life* (Mark 5: 21-43; Matt. 9: 1, 18-26; Luke 8: 40-56). (1) From Gadara he returned to the neigh-

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to come and heal his dying daughter. (2) As he was going, the crowds pressing upon him, a woman with an incurable hemorrhage touched the hem of his garment, thinking that that would cure her. (3) She was cured by the power which was all the time proceeding from him. (4) Jesus knew he had healed some one and asked who it was. (5) When she acknowledged her act, he assured her that she was healed not by magic power in his garment but by her faith. (6) Messengers came from Jairus' house, saying that the child was dead. (7) Jesus assured the father that faith alone was necessary. (8) When Jesus came to the house, he raised the maiden to life, but sought to avoid all display and publicity. (9) But the fame of this work of power went into all the land.

4. *Two Blind Men and a Dumb Demoniac Healed* (Matt. 9: 27-34). (1) His fame was spread abroad, against his wish, by his healing two blind men and a demoniac. (2) The multitude marveled, but the Pharisees sneered.

5. *His Failure to do Mighty Works at Nazareth* (Mark 6: 1-6a; Matt. 13: 54-58). (1) About this time Jesus went to Nazareth and taught in the synagogue. (2) The people wondered how he got his wisdom and power, for he was their neighbor and a carpenter. (3) Because of this lack of faith in him he could there do no mighty works.

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ing the glad tidings of the Kingdom and healing all manner of disease.

7. *The Mission of the Twelve* (Mark 6: 7-13; Matt. 9: 36 — 11: 1; Luke 9: 1-6). (1) The destitution of the people appealed so strongly to him that he sent the Twelve to relieve it. (2) He commanded them to confine their work to the Jews, to preach "The kingdom of heaven is at hand," to do freely the same mighty works he was doing. (3) He gave them instructions and promised them protection and reward from God. (4) Thus did he seek to extend his own influence and work, and at the same time train his apostles for their mission after his departure.

Questions for Study and Discussion

1. What does Luke 8: 23 suggest? 2. How do you explain Luke 8: 28? Matt. 5: 17? 3. How do you harmonize Mark 5: 19 with Mark 5: 43? 4. Did he know who touched him (Mark 5: 30)? If so, why did he ask? If not, why not? 5. What light does Luke 8: 55 throw upon his method? 6. How do you explain the different impressions recorded in Matt. 9: 33, 34? 7. What light does Mark 6: 3 throw upon Jesus' life in Nazareth? 8. What was the nature of the distress that appealed to Jesus in Matt. 9: 36? 9. What was the harvest in Matt. 9: 37, 38? 10. Why did he give the command in Matt. 10: 5?

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storm? In the apparent indifference and real concern of Jesus for them? 2. What relation has your faith to your fears (Mark 4:40); your testimony (Mark 5:20); your blessings (Mark 5:34); the blessings of others (Mark 5:36; Matt. 13:58); your power (Matt. 10:8)?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. 1, pp. 599-653.

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LESSON XXV

THE CAPERNAUM CRISIS

The Lesson Facts

1. *The Feeding of the Five Thousand* (Mark 6: 30-46; Matt. 14: 13-23; Luke 9: 10-17; John 6: 1-15). (1) Wearied with incessant labor, and pressed by the multitude, Jesus and his apostles went across the sea to a desert place near Bethsaida Julias for a little rest. (2) The multitude followed by land, and when he saw them he welcomed them, had compassion on them and healed their sick. (3) At the end of the day, he gave the apostles the opportunity of doing a "mighty work" in feeding the people. (4) Upon their failure to seize the opportunity, Jesus made use of it himself and fed the multitude with five loaves and two fishes. (5) The people were determined to make him a king by force. (6) He met the situation by sending away first his apostles in a boat and then the multitude. (7) He went alone into a mountain to pray.

2. *Jesus Walking on the Water* (Mark 6: 47-52; Matt. 14: 24-33; John 6: 16-21). (1) After spending most of the night in prayer he walked out upon the stormy sea to his apostles, who at first failed to recognize him, were terrified, and were hard to convince that it was Jesus who came to them. (2) This was the

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3. *Discourse upon the Bread of Life* (John 6: 22-71).

(1) On the next day in a synagogue of Capernaum he taught the multitudes that had followed him from Bethsaida Julias. (2) He exposed the carnal nature of their interest in him in looking upon him as a temporal king. (3) He warned them of their mistake, and opened to them the spiritual character of his mission and Messiahship. (4) They at length clearly saw the bearing of his words and understood that he was not the Messiah for whom they were looking. (5) Because of this, many of his disciples abandoned him. (6) The apostles, however, declared their conviction that he was the Holy One of God and their loyalty to him.

4. *The Discourse about the Traditions of the Elders*

(Mark 7: 1-23; Matt. 15: 1-20). (1) Pharisees and scribes from Jerusalem criticized, to him, the disregard his disciples were showing for the traditions. (2) He replied by charging them with exalting the teaching of men above the commandment of God. (3) Addressing the multitude, he released them from the ceremonial law (Mark 7: 19b).

5. *These Critical Days*. (1) The feeding of the five

thousand raised to the highest pitch the enthusiasm and expectation of the apostles, the other disciples, the multitude. (2) The walking upon the sea removed from the apostles the last lingering doubt as to his Messianic character, and established their faith

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the elders made clear to the Pharisees that he was irreconcilably opposed to them and their teaching.

Questions for Study and Discussion

1. What was the season of the year? 2. In Mark 6: 37 does he command the impossible or give an opportunity? 3. Why did this night on the sea fix the apostles' faith in him? 4. Does this group of events justify the opinion that Jesus realized the time had come to set forth the spiritual nature of his mission in language so clear that he could not be misunderstood? 5. Do you suppose that he clearly foresaw what the result would be?

Messages for Our Life

1. Can you recall occasions in your own life when you, like the apostles at Bethsaida Julias, missed some opportunity through your lack of faith? when your "little" was made "much" by the Master, as in the case of the lad's loaves and fishes? 2. What have you to say about a "blessing" at the table? about private prayer? 3. Do you have something of the same difficulty in reconciling spiritual teachings with the known facts of life as is indicated in John 6: 42? 4. In what way can we gain the ability to make the reconciliation? (John 6: 44, 45.) 5. Do you have the feeling regarding Jesus indicated in John 6: 68, 69?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah," Vol. I, pp. 676-695; Vol. II, pp. 3-36.

LESSON XXVI

REVIEW

The Lesson Facts

1. *Note the Titles of the Lessons for the Quarter:*

(1) The Birth and Boyhood of Jesus; (2) The Baptism of Jesus; (3) The Temptation of Jesus; (4) The First Weeks of His Ministry; (5) Early Ministry of Jesus in Judea and Samaria; (6) Making Friends; (7) Making Foes; (8) First Hints at Organization; (9) Various Opinions Concerning Jesus; (10) Teaching by Parables; (11) Jesus Reveals His Power Through Mighty Works; (12) The Capernaum Crisis.

2. *Refresh your mind with the Events of Jesus' Life* as given in the Lesson Facts of each lesson, until you are most familiar with them in the order in which they occurred.

3. *Note the Development of His Own Consciousness.*

(1) Prior to his baptism he did not know he was the Messiah. (2) At his baptism he learned his real character. This experience doubtless cast a bright light back upon his previous life and explained many events and many thoughts which, up to this time, he had been unable to understand. (3) Although tempted from the first to depart from this high conception of his mission, he never yielded. (4) Such changes as he made were of the nature of the devel-

opment of his original plan, not modifications of or departures from it. (5) He never lost the consciousness of his Messianic character or acted inconsistently therewith.

4. *Note the Teaching of the Period.* (1) His teaching was largely for the common people and hence was cast into popular forms. (2) His teaching was with Authority (Matt. 7: 28, 29), Boldness (John 7: 26), Power (Luke 4: 36), Graciousness (Luke 4: 22). (3) The principal themes of his teaching in this period were, (a) The Fatherhood of God, (b) The Kingdom of God, (c) The Members of His Kingdom, (d) Himself.

5. *Note the Miracles of this Period.* (1) Make a list of them. (2) They (a) were "signs" that the Father had sent him; (b) were beneficent; (c) were never for display; (d) were the natural outflow of his heart, character, power.

6. *Note the Opinions concerning Him* by his neighbors, the multitude, the Pharisees, and his Apostles.

7. *Note the progress of the work of Jesus.* (1) His first thirty years were preparatory. (2) His ministry began in Jerusalem, and continued quietly for nine months in Judea without appreciable results. (3) His ministry of two days in Samaria had large but transient results. (4) His fifteen months in Galilee were filled with strenuous toil. The enthusiasm of the people and the hatred of their leaders steadily grew. He taught much and did much good. But the people came increasingly to believe that he

was a temporal deliverer. He showed them their mistake and then they were so disappointed in him that all except the twelve Apostles left him. These twelve friends illy understood him but they remained loyal to him.

Questions for Test

1. What leads you to think that Jesus lived a normal life as a boy and a young man? As a man in public life? 2. What do you think of his miracles? *e. g.*, were they such miracles as you would expect him to perform? Did they have convincing power with the people who witnessed them? 3. Four things seemed to irritate the scribes and Pharisees: his forgiving of sins, his attitude toward ceremonial cleansing, toward the Sabbath, toward outcasts; why was this? 4. What do you think of the several statements made above under "Lesson Facts"? Wherein do you disagree with them? 5. What do you think was Jesus' feeling as he reviewed his Galilean ministry; as to its outward success? as to its real success? 6. Refer to "Preview" in Lesson XIII and determine to what extent and in what way some of the questions there presented have been answered.

Preview

We have remaining the last year of our Lord's life. This was the most critical and eventful period of his earthly career. As we study it, let us keep before our minds such fundamental questions as these: Did his apostles come to understand him better?

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As he penetrated further into his mission, did he become more isolated in heart-touch from his friends? Did he devote an increasing attention to his Apostles and less to the people? Did the spiritual side of his mission come to have increasing prominence in his thought and work?

LESSON XXVII

DAYS ON THE BORDERS OF GALILEE

The Lesson Facts

1. *Healing the Gentile Woman's Daughter* (Mark 7: 24-30; Matt. 15: 21-28). (1) After the Capernaum crisis Jesus with his Apostles went to the borders of Tyre and Sidon, which lay north of Galilee. (2) A Gentile woman learned of his presence, and sought his help for her daughter who had a demon. (3) Her importunity was displeasing to his Apostles, but pleased him. (4) He commended her faith and granted her prayer.

2. *Miracles at Decapolis* (Mark 7: 31-37; Matt. 15: 29-31). (1) Leaving the region of Tyre and Sidon he went to Decapolis, another Gentile region, southeast of the Sea of Galilee. (2) He sought seclusion here, but in vain, for the multitudes with their sick found him, and published abroad his presence and miracles. (3) They glorified the "God of Israel" and said of Jesus, "He hath done all things well." (4) On account of his popularity he had to leave that region.

3. *The Pharisees and Sadducees demand a Sign* (Mark 8: 10-13; Matt. 15: 39 — 16: 4). (1) He goes over to Magadan. (2) There the Pharisees and Sadducees, bitter enemies of each other, conspire

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to embarrass him by demanding a sign in proof of his claims. (3) He convicts them of moral blindness and insincerity, and refuses to gratify them.

4. *Jesus warns his Apostles against the Teaching of the Pharisees, Sadducees and Herodians* (Mark 8: 14-21; Matt. 16: 5-12). (1) As they were crossing the sea toward its northern end, he took occasion of their lack of bread to warn the Apostles against the teaching of these Jewish parties. (2) But their anxiety about their physical necessities for a while closed their minds against his spiritual teaching.

5. *Jesus Healed a Blind Man at Bethsaida* (Mark 8: 22-26). (1) Having come to Bethsaida at the head of the Sea of Galilee, he was asked to heal a blind man. (2) He took him out of the village and healed him with a gradual, not an instantaneous, healing, as was his usual custom.

Questions for Study and Discussion

1. Trace on the map the journeys of Jesus as given in this lesson. 2. Note the fact that these journeys were on the borders of Galilee, and explain it. 3. Why did he seem so unwilling to heal the woman's daughter? 4. What did he mean by Matt. 15: 24? 5. When had he been at Decapolis before this? (Mark 5: 1-20.) 6. Do you suppose his previous visit prepared the way for the interest of the people in this visit? (Mark 5: 20.) 7. On previous occasions he forbade publicity; were his reasons the same then as now? 8. Why did he refuse to give signs? 9. Twice in this lesson he "sighed" (Mark 7: 34; 8: 12);

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why? 10. What have you to say about the gradual healing of the blind man? 11. What was Jesus' main business in this lesson? 12. Note that he seemed to be trying to get away from people and that he was unsuccessful in his efforts, and explain both the effort and its failure.

Messages for Our Life

1. What lessons in prayer are there for you in our Lord's treatment of the Gentile woman? 2. Can you think of illustrations in the life of to-day or in your own life of the moral condition referred to in Matt. 16: 3? 3. Can you think of illustrations in your own life of your anxiety for temporal things obscuring your vision of spiritual things? 4. What have you to say to the statement that the leaven of the Pharisees was substituting formal religion for vital religion; of the Sadducees was worldliness; of Herod was using religion as a mere convenience? 5. How common is either one of these tendencies to-day?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 37-50, 63-71.

LESSON XXVIII

GREAT EVENTS AND TEACHING NEAR
CÆSAREA PHILIPPI

The Lesson Facts

1. *Peter's Great Confession* (Matt. 16: 13-20; Mark 8: 27-30; Luke 9: 18-21). (1) Still seeking privacy, he went to Cæsarea Philippi. (2) Here he asked his disciples the prevailing opinion about him, and learned that there was no unanimity among the people concerning him. (3) Peter, however, speaking for all the Apostles, said, "Thou art the Christ, the Son of the living God." (4) Jesus declared that this truth had been revealed to Peter by his heavenly Father. (5) He announced his purpose to found his Church upon Peter, and men who, like him, made the same confession, and that it would be a permanent institution among men. (6) He charged them that they were not yet to proclaim him as the Christ.

2. *Jesus Foretells his Death and Resurrection* (Matt. 16: 21-28; Mark 8: 31 — 9: 1; Luke 9: 22-27). (1) Jesus now began plainly to tell his disciples about his approaching death at Jerusalem and his resurrection. (2) He rebuked Peter, who had presumed to remonstrate with him, telling him that he was tempting him to sin. (3) To his disciples and the multitude he declared that self-denial and a sacrifice of

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the temporal for the spiritual life were the conditions of discipleship.

3. *The Transfiguration* (Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36). (1) About eight days after the preceding event Jesus took his three disciples into Mount Hermon. (2) As he was praying his face shone with an inner light and his garments glistened. (3) Moses and Elijah were seen talking with him about his approaching death. (4) A bright cloud enveloped them and a voice said: "This is my beloved Son, in whom I am well pleased; hear ye him." (5) Then the three disciples saw no one but Jesus. (6) He charged them to say nothing about this event until after his resurrection. (7) They did not understand what he meant by rising from the dead. (8) Replying to a question, he showed that the old prophecy about Elijah's coming was fulfilled in John the Baptist.

4. *The Demented Boy* (Mark 9: 14-29; Matt. 17: 14-20; Luke 9: 37-43). (1) When Jesus and the three Apostles returned to the rest of the Apostles, they found them surrounded by a crowd. (2) A man who had vainly asked the apostles to heal his demented son, now implored Jesus to do it, if he could. (3) Jesus told him that it was not a question of his ability, but of the father's own faith. (4) Jesus healed the boy, with the result that "they were all astonished at the majesty of God." (5) His apostles failed to cast out the demon because of their lack of prayer and faith.

5. *He again Foretells his Death and Resurrection*

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(Mark 9: 30-32; Matt. 17: 22, 23; Luke 9: 43-45).
(1) Again journeying secretly, he left for Galilee.
(2) He spoke again of his death and resurrection, but the Apostles were puzzled by his words.

Questions for Study and Discussion

1. What was Jesus' motive in asking what men were saying about him? 2. Why did Jesus forbid his Apostles to proclaim him as the Messiah? 3. Note the details in the two predictions of his death and resurrection in this lesson and their points of difference. 4. Note and discuss the plainness of Jesus' teaching concerning his death and resurrection months before these events. 5. Why did Peter's remonstrance with Jesus present a temptation to him? 6. Did Jesus make a play on the word "life" in Mark 8: 35-37? 7. Locate and describe Mount Hermon. 8. On what other occasions in the life of Jesus did a voice speak out of heaven?

Messages for Our Life

1. Who do you say Jesus is? 2. Do you belong to the goodly company of the confessors of Jesus on whom his Church is built? 3. Does Matt. 16: 17 intimate that men may have revelations from God without their being conscious that they are revelations? How would you explain? 4. What is the lesson in the fact that we may unwittingly tempt others to sin? 5. What is the lesson in the fact that the Transfiguration was just the shining forth of the real character of Jesus? 6. What have you to say

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about Jesus' estimate of the relative worth of the "world" and "life"? 7. What have you to say about the blessings that we desire of God depending more upon our faith than upon his ability?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 72-109.

LESSON XXIX

FROM CAPERNAUM TO JERUSALEM

The Lesson Facts

1. *The Greatest Disciple* (Mark 9: 33-50; Matt. 18: 1-14; Luke 9: 46-50). (1) On their way to Capernaum the Apostles disputed as to which of them was the greatest. (2) When they were at the end of their journey, he told them that the way to greatness was through service, and used a little child as an illustration. (3) John told him how they had forbidden a man casting out demons in his name because he did not belong to their company. (4) His reply showed that he welcomed every worker and accepted the smallest service.

2. *The Duty of Forgiveness* (Matt. 18: 15-35). (1) Brethren ought to settle their differences, and forgive each other. (2) To a question, our Lord replies that we ought to forgive an indefinite number of times. (3) By the parable of the Unmerciful Servant, he showed the relation of divine and human forgiveness.

3. *Jesus' Final Departure from Galilee* (John 7: 1-10; Luke 9: 51-56). (1) It was about the time of the Feast of Tabernacles, six months before the Crucifixion, and his brothers who did not believe in him urged him to go up to Jerusalem and openly declare

himself, although the Jews there were resolved to kill him. (2) He declined then to take their advice, but later he started for Jerusalem, *incognito*. (3) A Samaritan village refused to allow him to tarry in it, and his disciples were so indignant that they wanted him to burn it.

4. *The Thankful Samaritan Leper* (Luke 17: 11-19). On this journey he healed ten lepers. One of them was a Samaritan, and he was the only one who returned thanks to Jesus.

5. *Some New Disciples* (Luke 9: 57-62). On this journey three new disciples appeared, which gave him an opportunity to tell what discipleship means.

6. *Jesus at the Feast of Tabernacles* (John 7: 11 — 8: 59). (1) There was great excitement about him at the feast in Jerusalem, and there were various opinions. (2) In the midst of the feast he appeared and openly taught in the temple. (3) The people marveled at his ability, since he was manifestly not a pupil of the scribes. (4) After a while the people recognized him as the one whom the rulers sought to kill and they wondered whether the rulers knew that he was the Christ. (5) Many believed and the officers whom the Pharisees had sent to arrest him, returned saying, "Never man so spake." (6) Nicodemus defended him by saying he could not legally be condemned except after a fair trial. (7) Most of the ancient authorities omit John 7: 53 — 8: 11, the account of the woman taken in adultery. (8) Jesus claimed to be the Light of the world, and declared that when they had "lifted up the Son of

man," they would know him. (9) He offended them by his teaching about freedom and they became so angry at last that they tried to stone him, but he escaped and left the temple.

Questions for Study and Discussion

1. Trace on the map the two journeys in this lesson. 2. What does the dispute of the apostles about their rank show as to their notion of his Kingdom? 3. Compare Luke 9: 50 with Luke 11: 23. 4. What were the debts of these two servants in the parable, expressed in our money? 5. Wherein were his brothers right in what they said to Jesus in John 7: 1-10? wherein mistaken? 6. What was faulty in the conduct of the nine lepers? 7. What are the conditions of discipleship in Luke 9: 57-62? 8. What was the radical defect in the attitude of the Jews toward Jesus? (John 7: 24.) 9. Why did they not arrest him? (John 7: 30.) 10. Tell something about the way the Feast of Tabernacles was observed. 11. What does Jesus mean in John 7: 33, 34? 8: 46? 8: 51? 8: 58?

Messages for Our Life

1. What illustrations are there to-day of Mark 9: 38? 2. How do you apply Mark 9: 41? 3. How often, in your judgment, ought we to forgive? 4. What does the parable in Matt. 18: 21-35 reveal as to Jesus' view of the relative seriousness of our offenses against God and those of our fellow men against us? 5. Does your view agree with his? 6. Does your

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practise agree with your view? 7. Would you say, from the incident of the lepers, that thanksgiving is as great a duty as prayer? 8. What is the best way to gain more truth than we have at present? (John 7: 17.) 9. Is every man "immortal until his time comes"? 10. In what respects is Jesus the Light of the world to-day?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 110-134, 148-176.

LESSON XXX

MINISTRY IN PEREA AND JERUSALEM

The Lesson Facts

1. *The Mission of the Seventy* (Luke 10: 1-24; Matt. 11: 20-30). (1) After the Feast of Tabernacles he went from Jerusalem to Perea, a region east of the Jordan, where he had had no previous ministry (Mark 10: 1). (2) He sent seventy disciples in pairs throughout the region to proclaim that the Kingdom of God was come. (3) He upbraided the cities in which he had wrought most of his mighty works because they had not believed on him. (4) The Seventy returned happy in their success. (5) He gave thanks unto God, told his disciples of their great privilege, and invited the weary to him.

2. *The Good Samaritan* (Luke 10: 25-37). (1) He referred a lawyer, who asked what he should do to inherit eternal life, to the law which he knew. (2) Jesus, by a parable of the Good Samaritan, showed him that the man who renders service is one's neighbor.

3. *His Friends at Bethany* (Luke 10: 38-42). (1) On his way to Jerusalem he came to Bethany, the home of Martha and Mary. (2) The two women, each in her own way, showed her love for him.

4. *Healing of the Man Born Blind* (John 9: 1-41).

(1) As he was passing through one of the streets of Jerusalem on the Sabbath, he healed a man who was born blind. (2) The Pharisees at first refused to believe that he had wrought this miracle, and when they could no longer deny the evidence, they charged Jesus with blasphemy and excommunicated the man.

5. *The Good Shepherd* (John 10: 1-21). (1) By a parable Jesus in Jerusalem taught that he was the Good Shepherd, living and dying for the sheep. (2) He taught that his death would be different from that of other men. (3) The division of opinion concerning him again appears.

6. *Jesus at the Feast of Dedication* (John 10: 22-42). (1) Jesus was walking in the temple at the Feast of Dedication, which was about midway between the Feast of Tabernacles and the Passover. (2) The Jews asked him to tell them plainly whether he were the Christ. (3) He said he had done so, and they had failed to believe. (4) They attempted to stone him because he made himself God, but he escaped from them.

Questions for Study and Discussion

1. From Jerusalem what routes could Jesus take to Perea? 2. Some think this mission of the Seventy is but another account of the mission of the Twelve given in Matt. 9: 36 — 11: 1. What do you think about it? Why? 3. What is the precise thing for which Jesus gives thanks in Luke 10: 21? 4. What does Jesus say of his own character in Matt. 11: 29? 5. What is your opinion of the two sisters at Bethany?

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6. Trace the growth of the blind man's faith in John, chap. 9. 7. Who are the other sheep in John 10: 16? 8. Note the change in the R. V. from the A. V. of "flock" to "fold." 9. What is the commandment referred to in John 10: 18? 10. What have you to say about Jesus' explanation of the Jews' unbelief in John 10: 25? of his argument in John 10: 34-36?

Messages for Our Life

1. What have you to say about the harvest and laborers to-day? (Luke 10: 1, 2.) 2. Does Luke 10: 12-16 teach that exalted privileges mean increased responsibilities? How does this apply to your community? to you? 3. Do you see yourself in the priest? the Levite? the Samaritan? Martha? Mary? 4. Do you agree with the view that about the meanest man is an ingrate? If so, what is the double teaching on this subject in John 9: 21-23 and 30-34? 5. What is the lesson in John 10: 3, "he calleth his own sheep by name"? in John 10: 16? in John 10: 28?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 135-147, 177-194, 226-239.

LESSON XXXI

WARNINGS AGAINST WRONG VIEWS AND
CONDUCT

The Lesson Facts

1. *His Warning against Separating the Outer and Inner Life* (Luke 11: 37-41, 53, 54). (1) In Perea, on one occasion, he was willing to be the guest of a Pharisee. (2) His host marveled that he did not bathe before eating, as etiquette and religion, according to the Pharisees, required. (3) He frankly charged the Pharisees with being inwardly corrupt while outwardly clean. (4) He declared that the outward moral and religious life get their value from the inward. (5) When he left the house, the scribes and Pharisees tried to irritate him to say something that they might use against him, but in vain.

2. *His Warning against Covetousness* (Luke 12: 13-21). (1) He took occasion of a hearer's desire that he secure him his just property rights to call attention to the fact that even a lawful regard for worldly goods may be born of an unholy love for them. (2) He illustrated his teaching by the parable of the Rich Fool who thought to satisfy his soul's needs by material possessions.

3. *His Warning against Impenitence* (Luke 13: 1-9). (1) Calamity and adversity are not, as commonly believed, evidence of divine disfavor. (2) But im-

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penitence brings divine punishment. (3) He showed by the parable of the Unfruitful Tree that penitence must show itself in the outward life.

4. *He reproves False Views of the Sabbath* (Luke 13: 10-17). (1) Notwithstanding the growing hostility of the Pharisees, he still taught in the synagogues of Perea. (2) The ruler of a synagogue publicly disapproved of his healing the sick on the Sabbath. (3) Jesus so effectually answered the criticism that all his adversaries were put to shame. (4) The multitude, here as elsewhere, were on his side.

5. *His Warning against False Hopes of Salvation* (Luke 13: 22-30). (1) He taught in the cities and villages of Perea. (2) To a question about salvation, he replied that it is to be obtained only by a genuine and earnest endeavor to obtain it, and not in any other way, no matter what its character. (3) In view of this standard, there will be many surprises and the judgments of earth will be reversed, so far as they may be contrary to it.

6. *His Defiance of Herod* (Luke 13: 31-33). (1) The Pharisees tried to frighten him by telling him that Herod was plotting to kill him. (2) He sent a message to Herod to the effect that he would continue his work for a while longer, notwithstanding his designs. (3) He added that he would not perish in Herod's territory, but in Jerusalem.

Questions for Study and Discussion

1. Where was Jesus teaching in this lesson? 2. Would the fact that he was teaching in a compara-

tively new region explain the repetition of some of his experiences in other places? 3. Would the same fact account for the repetition of some of his teaching already given in other places? 4. What have you to say about Jesus' apparent breach of etiquette in a house where he was a guest? 5. What does Jesus mean in Luke 12: 15b? 6. What theory of disease is suggested by Luke 13: 16? Has medical science disproved this theory? 7. How do you explain Jesus' apparent acceptance of that theory, especially in view of his divinity and of present medical opinion? 8. What does he mean by Luke 13: 24? 9. Is the emphasis to be put upon "strive" or "narrow door"? If the former, does he mean that the vital thing is to get right with God, which is the narrow and only way to salvation? If the latter, does he mean that there is some one way to salvation, and if so, what is it? 10. What was the motive of the Pharisees in Luke 13: 31? 11. What does Luke 13: 31-35 indicate regarding Jesus' foreknowledge of his death? of the voluntary character of his death?

Messages for Our Life

1. How far should etiquette influence our conduct in moral and religious matters? For example, our observance of Sunday when we are guests in a home where it is not observed? Or, in our attitude toward the wine on our host's table? 2. What are some of the applications to society to-day that can be made of the parable of the Rich Fool (Luke 12: 15-21)? 3. What bearing has Luke 13: 1-9 on recent calamities

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which have overwhelmed cities and districts? 4. What bearing upon present-day Sabbath observance has Luke 13: 10-21? 5. What answer do you give to Luke 13: 23? 6. Does Luke 13: 25-27 intimate that even our upright moral character and association with Jesus will not avail for our salvation if we have no real desire and make no sincere effort to get right with God? 7. What light does Luke 13: 29 throw upon the salvation of the heathen?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 204-225, 298-307.

LESSON XXXII

JESUS, A REVEALER OF MORAL
LAWS

The Lesson Facts

1. *He revealed that the Moral Law supersedes the Ceremonial* (Luke 14: 1-6). By healing a man on the Sabbath and the teaching in connection with the miracle, he showed that the moral law of mercy should always have the right of way over every religious ceremonial law.

2. *He revealed the Paths to Humiliation and Honor* (Luke 14: 7-11). He observed the pride and ambition of the Pharisees and called their attention to the law that pride is the pathway to humiliation and that humility is the pathway to eminence.

3. *He revealed the Issues of Selfishness and Charity* (Luke 14: 12-14). The one terminates in itself, while the other has an infinite and eternal reward.

4. *He revealed the Supreme Worth of Spiritual Things* (Luke 14: 15-24). By the parable of the Great Supper he showed the law that the things of this life must not stand in the way of things of the life to come.

5. *He revealed the Relative Values in Things Moral* (Luke 14: 25-35). To the multitudes he announced

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that the highest good is the most expensive and can be had only upon payment of the price.

6. *He revealed the Love of God for Bad Men* (Luke 15: 1-32). (1) By the parable of the Lost Sheep he showed the divine love for those who go astray through following their natural inclinations. (2) By the parable of the Lost Coin he showed the divine love for those who go astray because of the accidents of their life and without deliberate intention on their part. (3) By the parable of the Two Wicked Sons he showed the divine love for those who wilfully turn away from God, either by an openly wicked life (the prodigal) or by a rebellion of the heart clothed in outwardly respectable moral and religious behavior (the elder brother).

7. *He revealed the Moral Value of Material Things* (Luke 16: 1-13). By the parable of the Unjust Steward, he showed how it was possible for even bad men to purchase moral things by a wise use of material things.

8. *He revealed that God judges Conduct by Motive* (Luke 16: 14-18). To the scoffing Pharisees he showed that God regarded the heart and not the outward appearance.

9. *He revealed the Real Evidence of the Divine Favor* (Luke 16: 19-31). By the parable of the Rich Man and Lazarus, he showed that destiny, not prosperity and adversity, is the real indication of the divine attitude toward men.

10. *He revealed the Moral Value of Human Influence* (Luke 17: 1-4). It is inevitable that men will do

wrong, but all men must guard against it and must always forgive those who err.

11. *He revealed the Incomparable Value of Faith* (Luke 17: 5, 6). He illustrated the marvelous power of even the weakest faith.

12. *He revealed the Inadequacy of Outward Service* (Luke 17: 6-10). By the parable of the Extra Service he showed that, when men had done their best, they had not thereby done anything worthy of special note.

Questions for Study and Discussion

1. Was the reason for the silence of the Pharisees the same in Luke 14: 4 and 6? 2. How do you understand "hateth" in Luke 14: 26? 3. How do you interpret Luke 14: 33? 4. What have you to say about Jesus' eating with Pharisees and also with publicans? 5. What have you to say of the conduct of the unjust steward? 6. Was Luke 16: 31 subsequently proved? 7. How did Jesus come to the knowledge of these wonderful laws? Did he establish them or merely reveal them? 8. In what sense may he be said to have discovered these laws as Newton is said to have discovered the law of gravitation? In what sense would such a statement be inaccurate? 9. What light do these teachings throw upon his moral insight?

Messages for Our Life

1. What bearing has Luke 14: 1-6 on Sunday visiting? 2. To what extent are we to take Luke 14: 12-14 literally? 3. How far may we imitate Jesus

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in associating with outcasts? 4. What illustrations to-day of the two sons in Luke 15: 11-32? 5. How can you apply Luke 16:9? 6. What have you to say about memory as an element in retribution? (Luke 16: 25, 26.)

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 248-283.

LESSON XXXIII

THE JERUSALEM CRISIS

The Lesson Facts

1. *The Raising of Lazarus* (John 11: 1-46). (1) While Jesus was in Perea, word was brought him that his friend Lazarus in Bethany was dying. (2) Jesus interpreted this event as significant for the glory of God and his own mission (v. 4). (3) After two days he told his disciples that Lazarus was dead and that he was going to Bethany to raise him from the dead. (4) They tried in vain to dissuade him because the Jews of Jerusalem had recently tried to kill him, and then Thomas proposed that they go and die with him. (5) Martha and Mary were hurt that he had not responded to their request and had not come until it was too late. (6) They called him "Teacher," and said they believed that he was "the Christ, the Son of God, even he that cometh into the world." (7) Jesus declared that he was the resurrection and the life and that through faith in him men, even the dead, would have life. (8) "Jesus wept." (9) The Jews, who were with the sisters, thought, in view of his other miracles, that he might have prevented Lazarus' death. (10) He avoided all unnecessary exercise of power and all display (vs. 39, 44 l. c.). (11) He saw in this event an answer to some prayer

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of his, and he gave thanks to his Father for having heard him. (12) He said the Father always heard him, but that he mentioned it that the multitude might know he was from God. (13) He bade Lazarus to come forth from the grave and he obeyed. (14) Some believed in him because of this miracle, but others reported it to his enemies, the Pharisees.

2. *The Decision of the Council* (John 11: 47-54).

(1) This miracle led the chief priests and Pharisees to call a formal meeting of the Council. (2) They felt that the time for them to act had come, else they would lose their prestige and their nation be wiped out by the Romans. (3) Caiaphas, the high priest, counseled that it were better that Jesus should perish than the whole nation. (4) The Council decided to put him to death and began to seek for an opportunity to execute its purpose. (5) As it was no longer safe for Jesus to remain in Jerusalem he went with his disciples to Ephraim, a city near the wilderness.

3. *The Crisis*. (1) The popularity of Jesus among the multitude, which had steadily increased during his ministry of several months in Jerusalem, Judea, and Perea, was brought to its height by the raising of Lazarus in such a public way so near Jerusalem. (2) This popularity of his led his enemies to see that they must stop temporizing with him and must make a bold move to end his career and influence. (3) Just as his Galilean ministry came to its culmination and practically to its end in the Crisis at Capernaum, so his whole public ministry reached the same goal in these two events. (4) From this time on it was only

a question of time and opportunity when his powerful enemies would crush him.

Questions for Study and Discussion

1. Where was Bethany? 2. What light does the raising of Lazarus throw upon the friendships of Jesus? upon his conception of death? upon his conception of his own character? upon his foreknowledge? upon his relation to God? 3. Why did he not go at once to Bethany when called? 4. Why did he go at all? 5. Why did he weep? 6. Why did he have the stone removed? 7. Why did he call with a loud voice, rather than go into the tomb? 8. Picture in your own words the scene at the grave. 9. Why did this miracle have this effect upon his enemies? 10. What were the motives that led the Council to decree his death? 11. What do you think of the morality of Caiaphas' advice, that it is right to execute an innocent man as a public necessity? 12. How long was this before his crucifixion? 13. Describe in your own words the feelings of Jesus at this point in his ministry.

Messages for Our Life

1. What lessons in the sorrow of the Bethany home and Jesus' relation to it for us in our sorrows? 2. How do you apply vs. 25, 26? 3. Is there any lesson for you in the matter of courage in vs. 8-11? in the matter of faith in vs. 21, 22, 27, 39, 40? in the matter of sympathy in vs. 35, 36? 4. Is it right for us to do evil that good may come?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 308-326.

LESSON XXXIV
IN RETIREMENT NEAR THE
WILDERNESS

The Lesson Facts

1. *The Coming of the Kingdom* (Luke 17: 20-37). (1) After the Crisis in connection with the miracle at Bethany, he withdrew to a city of Ephraim near the wilderness, away for a while from the power of his enemies but not from their presence. (2) To the Pharisees he said the Kingdom would not come by looking around for it, as it was within them. (3) To his disciples he said that they were not to run hither and yon to find his Kingdom, for it was to be in all the world.

2. *The Unjust Judge* (Luke 18: 1-8). (1) To encourage to pray under the most trying delays in the answering of prayer he told the parable of the Unjust Judge. (2) Although God's interest in men is certain, yet it is hard for men to trust him.

3. *The Pharisee and the Publican* (Luke 18: 9-14). (1) To those who trusted in their own righteousness as a guaranty of their acceptance with God, he spoke the parable of the Pharisee and Publican. (2) Thus did he show that it is better for man to trust in God's character than in his own.

4. *His Teaching concerning Divorce* (Matt. 19: 3-12;

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Mark 10: 2-12). (1) The Pharisees, to test him, asked a question about divorce. (2) He told them the law of Moses regarding this matter was the best under the circumstances, but was not ideal. (3) The ideal conception of the marriage relation is that it is constituted by God and can only be dissolved by him. (4) The disciples were discouraged by this high ideal but he said that it would still be adapted to existing conditions until men are brought up to it.

5. *Jesus and the Little Children* (Mark 10: 13-16; Luke 18: 15-17; Matt. 19: 13-15). (1) His disciples so little understood him that they tried to keep the little children from him. (2) Jesus welcomed them, took them in his arms, blessed them, and said they were typical of those who entered the Kingdom.

6. *Jesus and the Rich Young Ruler* (Mark 10: 17-22; Luke 18: 18-23; Matt. 19: 16-22). (1) A rich young ruler of exemplary character called him "good." (2) Jesus challenged his use of the term. (3) Jesus offered him the alternative of keeping his riches or following him, and he made the "great refusal."

7. *The Last First* (Matt. 19: 23 — 20: 16; Mark 10: 23-31; Luke 18: 24-30). (1) Jesus showed how expensive it is for men to follow him in the pursuit of the moral and spiritual ideals of life. (2) But if men would do this, they would find a recompense that would more than compensate them for their sacrifice. (3) They would also find a reversal of the verdict men pronounce upon such lives. (4) By the parable of the Laborers in the Vineyard Jesus illustrated this lesson.

Questions for Study and Discussion

1. Where was the wilderness? 2. What did Jesus mean in Luke 17: 21? Luke 17: 22? Luke 17: 24?
3. What did he mean in Luke 18: 7? Luke 18: 8?
4. In commending the publican above the Pharisee, what did Jesus show as the more praiseworthy in men?
5. Did Jesus teach in Mark 10: 4-6 that the morality of the Old Testament was progressive?
6. Did Jesus in Mark 10: 18 reject the title or claim to be God?
7. Why did Jesus love the young man (Mark 10: 21)?
8. What was the "one thing" (Mark 10: 21)?
9. What did Jesus mean in Mark 10: 25?
10. Why were the disciples surprised (Mark 10: 26)?

Messages for Our Life

1. Is the Kingdom within men to-day? What men?
2. Is faith increasing in the world (Luke 18: 8)?
3. Which is better, to justify ourselves or to be justified (Luke 18: 9-14)?
4. Does Matt. 19: 9 require us to say that there can be no Scriptural divorce except for one cause?
5. How may we receive the Kingdom as a little child?
6. Are riches the only hindrance to our following Jesus?
7. What are some of the judgments of this age that are likely to be reversed by heaven?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 331-345.

LESSON XXXV

THE LAST JOURNEY TO JERUSALEM

The Lesson Facts

1. *Jesus Foretells His Passion* (Mark 10: 32-34; Matt. 20: 17-19; Luke 18: 31-34). (1) On his way for the last time to Judea and Jerusalem, he walked in advance of his disciples, who were both amazed and afraid. (2) He foretold what would transpire upon his arrival at Jerusalem. (3) But they did not understand.

2. *The Ambition of James and John* (Mark 10: 35-45; Matt. 20: 20-28). (1) It was apparent that they were on the eve of great events, which were to be full of hardship and peril, but which also were to see the establishment of his Kingdom. (2) James and John were ambitious for exalted places in his Kingdom. (3) He told them they could suffer with him, but that he was not dispensing places of worldly honor. (4) The rest of the apostles, equally ambitious, were angry with their two companions. (5) Jesus assured them that there was no reason for envy or rivalry because, in his Kingdom, chieftaincy would come through service, which was the only chieftaincy that he himself sought.

3. *The Blind Men near Jericho* (Mark 10: 46-52;

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Matt. 20; 29-34; Luke 18: 35-43). Near Jericho he healed two blind beggars.

4. *His Visit to Zacchæus* (Luke 19: 1-10). (1) As he was passing through Jericho, he became a guest of a rich publican. (2) That Jesus should be a guest of a social outcast disgusted the people. (3) He declared that he came to save such as he.

5. *The Parable of The Pounds* (Luke 19: 11-28). (1) As he was approaching Jerusalem the excitement was increasing and many thought that the Kingdom of God would appear at once. (2) By the parable of the Pounds he endeavored to correct their false notions about the Kingdom. (3) He continued his journey, going before his Apostles and the multitude, in solemn majesty.

6. *The Excitement about Him at Jerusalem* (John 11: 55-57). (1) In Jerusalem, especially among the strangers, there was earnest questioning whether he would come to the Passover. (2) The Pharisees had issued orders for his arrest.

7. *Jesus anointed at Bethany* (John 12: 1-11; Matt. 26: 6-13; Mark 14: 3-9). (1) Six days before the Passover, Jesus came to Bethany and was honored with a public banquet. (2) Lazarus was also a guest. (3) Mary took some precious nard and anointed him. (4) Judas Iscariot, the treasurer of the Apostles, criticized her act on account of his covetousness. (5) Jesus said that Mary divined his approaching death and had anointed him in anticipation of it. (6) His commendation of her revealed his far look and faith in his ultimate triumph.

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Questions for Study and Discussion

1. Trace the journey in this lesson.
2. Picture the appearance of the company.
3. Note the many details in Mark 10: 33, 34.
4. Explain Luke 18: 34.
5. What did James and John think was about to happen? What did they want?
6. Did Jesus mean to teach in Matt. 20: 23 that worldly advancement is a matter of providence?
7. What was the significance of the phrase "Son of David"? (Mark 10: 47.)
8. Explain Luke 19: 8; Luke 19: 9; Luke 19: 10.
9. What false views of the Kingdom did he correct in the parable of the Pounds?
10. Did Mary intend to anoint him for his burial? (Mark 14: 8.)

Messages for Our Life

1. What should govern our conduct in the matter of personal peril (Mark 10: 33, 34)?
2. When, if ever, is worldly ambition proper for a Christian?
3. May it be that our condemnation of wrong in others is born of a wrong spirit in us (Mark 10: 41; John 12: 6)?
4. Compare Mark 10: 45 and Luke 19: 10 as two statements of the purpose of Jesus.

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 344-360.

LESSON XXXVI

PASSION WEEK. THE DAY OF TRIUMPH
AND THE DAY OF AUTHORITY

The Lesson Facts

1. *The Triumphal Entry* (Luke 19: 29-44; Matt. 21: 1-11; Mark 11: 1-11; John 12: 12-19). (1) The banquet in his honor at Bethany on our Saturday evening, after the close of the Jewish Sabbath, was followed on Sunday by the triumphal entry into Jerusalem. (2) This demonstration by the multitudes was the expression of their conviction that Jesus was the long-expected Messiah. (3) Jesus accepted these Messianic honors, because he fully believed himself to be the Messiah. (4) He thus formally at the capital of his nation offered himself as the Messiah, coming in a manner befitting his high office and as had been foretold. (5) His lament over Jerusalem, while on his royal progress, revealed that he knew that even this concession to the general notion as to the manner of the Messiah's coming would be unavailing, yet he would leave his enemies without excuse. (6) The Pharisees understood the significance of it all, but they were resolved upon his destruction, and refused to believe in him. (7) The event goaded them to desperation and they felt almost hopeless of accomplishing their purpose. (8) He

saw that Jerusalem's rejection of him would be its destruction and it filled him with overwhelming grief.

2. *The Cursing of the Fig Tree* (Mark 11: 12-14; Matt. 21: 18, 19). (1) He spent Sunday night in Bethany with his friends, and returned the next morning to the Temple. (2) This was to be a Day of Authority. (3) This authority was shown in the first instance by his cursing a fig tree which appeared to have fruit, when it had none. (4) This act of his revealed his uncompromising attitude toward mere professions of religious faith, unsupported by the real fruit of religious life.

3. *Jesus in the Temple* (Matt. 21: 12-17; Mark 11: 18, 19; Luke 19: 47, 48). (1) Having come to the Temple he carried on his work of healing all who sought him, as had been his custom. (2) The wonders that he did amazed the rulers and caused the children to repeat the Messianic praises they had heard the day previous. (3) Jesus accepted these praises, notwithstanding the protests of the rulers. (4) These rulers would have arrested him then, but the people prevented them.

Questions for Study and Discussion

1. Trace on the map the journey of Jesus from Bethany to Jerusalem. 2. Describe in your own words and as graphically as you can the triumphal entry. 3. Did Jesus design in this way to fulfil the prophecy quoted by Matthew? 4. What was his motive in this proceeding? 5. Was this proceeding,

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so unusual in him, in keeping with his uniform aim in what he did? 6. What light do the various facts connected with the sending for the colt cast upon his character? Give your idea of the meaning of the triumphal entry to Jesus; to the disciples; to the people; to the rulers.

Messages for Our Life

1. How does the triumphal entry fit your notion of the character of Jesus? 2. How does it fit his teaching about receiving honor from men? 3. If you had been present on that occasion, what part do you suppose you would have taken in it? 4. What part do you have in the triumphs of Jesus to-day? 5. Do you understand that Jesus to-day makes concessions to men that by some means, if possible, he may win them? What concessions, for example? 6. What concessions does he refuse to make? 7. Do you see in his lament over Jerusalem the pity of God? the helplessness of God to save wilful men? 8. What message in the cursing of the fig tree? 9. What light does this lesson cast upon the security of good men? the impotence of evil men?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 363-379. Read in connection with the lessons on Passion Week, "His Last Week," 7 cents. This is part of a larger book, "His Life," price, 75 cents.

LESSON XXXVII

PASSION WEEK. THE DAY OF CONTROVERSY

The Lesson Facts

1. *The Fig Tree withered* (Mark 11: 20-25; Matt. 21: 20-22). Returning from Bethany to Jerusalem on Tuesday morning, Jesus taught his disciples the omnipotence of faith both for doing and for getting things.

2. *The Authority of Jesus challenged* (Mark 11: 27-33; Matt. 21: 23-27; Luke 20: 1-8). (1) While he was teaching the eager multitudes the glad tidings, the rulers asked him for his authority for this teaching. (2) They did not care for his authority, but were only seeking to entrap him. (3) He exposed their insincerity and refused to fall into their trap.

3. *Three Parables of Warning* (Matt. 21: 28 — 22: 14; Mark 12: 1-12; Luke 20: 9-19). (1) By the parable of the Two Sons he taught that the outcasts, who by repentance had shown a love for righteousness, would enter the Kingdom rather than the Pharisees who repented not. (2) By the parable of the Wicked Husbandmen he showed that the attempt of the Pharisees to retain their power by sacrificing him would fail, and would in fact be their destruction. They saw that he knew their purpose, and but for the people they would have at once executed it. (3) By the

parable of the Marriage of the King's Son he showed them that they would have no part in the Messiah's Kingdom.

4. *Three Hostile Questions asked of Jesus* (Matt. 22: 15-40; Mark 12: 13-34; Luke 20: 20-40). (1) "Shall we pay tribute to Cæsar?" The Pharisees and Herodians hoped to find ground on which to accuse him to the governor. But he thwarted and amazed them. (2) "Is there a resurrection?" He silenced the Sadducees who put this question, and astonished the multitudes. (3) "Which is the greatest commandment?" By his answer to this he called forth high commendation from an honest lawyer.

5. *The Unanswerable Question of Jesus* (Matt. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44). He silenced his enemies and delighted the multitude by this question.

6. *The Discourse against the Scribes and Pharisees* (Matt. 23: 1-39; Mark 12: 38-40; Luke 20: 45-47). He exposed the hypocrisy of the Pharisees, but mourned the doom it has brought upon them and Jerusalem.

7. *The Widow's Two Mites* (Mark 12: 41-44; Luke 21: 1-4). A pauper widow showed truer devotion and larger humanity than the rich rulers.

8. *The Gentiles seek Jesus* (John 12: 20-36). This incident brought to view Jesus' own interpretation of his life and mission, the Father's approval of it, and his ultimate triumph over the evil of the world.

9. *The Jews reject Jesus* (John 12: 37-50). (1) While

some of the rulers even believed on him, yet the mass of rulers and people rejected him. (2) He closed his public ministry by declaring that the attitude of men toward him was in effect their attitude toward God.

Questions for Study and Discussion

1. Note the part the multitude took in this lesson.
2. Keep in mind that this lesson closes Jesus' public teaching.
3. What of Jesus' ability as a debater?
4. Why did Jesus refuse to give the source of his authority?
5. Why were the Pharisees unable to answer his question (Matt. 22:45)?
6. Was his denunciation of the Pharisees their sentence of doom?
7. Why did the request of the Greeks lead him to say "the hour" had come?
8. What light does this lesson cast on Jesus' opinion of himself?

Messages for Our Life

1. How can you apply the teaching of Jesus in this lesson about the power of faith?
2. May it be that some of the difficulty men have about the authority of Jesus is due to their moral insincerity?
3. How would you apply to-day the parable of the Two Sons?
4. Would you say that Jesus' Summary of the Law is an epitome of its spirit rather than its words? If so, what does it show about his view of the Law?
5. Does Jesus' lament over Jerusalem seem to be also the cry of a man who had tried and failed? If he failed in so worthy a purpose, what message is there for you in your failures?
6. Do you

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concur with Jesus in the view of himself which this lesson reveals? What obligation does this concurrence carry with it?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 380-430.

LESSON XXXVIII

PASSION WEEK. THE NIGHT OF PROPHECY
AND THE DAY OF QUIET

The Lesson Facts

1. *Discourse concerning the Future* (Matt. 24 : 1-51; Mark 13 : 1-37; Luke 21 : 5-36). (1) After his long day of controversy he withdrew with his disciples from the temple to the Mount of Olives, where he conversed with them far into the night. The light of the full moon in that atmosphere made "the night almost as light as day." (2) In this conversation he dealt with the future of Jerusalem and of his Kingdom in a way which puzzled them, and which has not ceased to puzzle his disciples in subsequent generations. We may not hope to unravel the mysteries of this teaching, but the following general truths may be gathered: (a) He predicted the destruction of the temple and of Jerusalem at an undesignated date. (b) He warned his disciples against false religious leaders. (c) He declared that the physical catastrophes and civic and social commotions and even the defection of many disciples, which were sure to come in the course of events, would not prevent the ultimate triumph of his Kingdom. (d) He said that he did not himself know when he

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would thus take his rightful place in the world as its reigning King. (e) He commanded his disciples to watch and pray for his coming in triumph.

2. *The Parable of The Ten Virgins* (Matt. 25: 1-13). By this parable Jesus intimated to his disciples that his triumph might be delayed longer than they anticipated, but that the wise ones among them would watch for it at all times.

3. *The Parable of The Talents* (Matt. 25: 14-30). By this parable Jesus taught his disciples that during their separation from him they could not please him better than by faithfully improving their several opportunities to advance his interests.

4. *The Judgment Scene* (Matt. 25: 31-46). In this picture of the judgment Jesus declares that he is the Judge of all the nations and that he will judge all men by their attitude toward him, which will be best revealed in their treatment of their fellow men.

5. *The Conspiracy against Jesus* (Luke 22: 1-6; Matt. 26: 1-5, 14-16; Mark 14: 1, 2, 10, 11). (1) At the end of these teachings he told the disciples that he would be crucified at the approaching Passover. (2) The Jewish Council resolved to arrest him secretly, but not during the Passover. (3) Judas resolved to betray Jesus to his enemies, and for a satisfactory sum of money agreed to deliver him to them secretly. (4) He kept watch of Jesus in order to do this.

6. *The Quiet of Wednesday*. There is no record of the events of this day. It is almost certain that he spent the day with his friends in Bethany.

Questions for Study and Discussion

1. When were these predictions respecting Jerusalem and the Temple fulfilled? 2. Why is it so difficult to interpret these predictions of Jesus? 3. What do you say to the statement that history is the best interpreter of prophecy? 4. What light does this lesson cast upon his confidence in his ultimate triumph? 5. What have you to say to his limitation of his own knowledge of the future? 6. Would you say that Jesus in this lesson was preparing his disciples for a longer period of waiting for his triumph than they anticipated? 7. Is the picture of the judgment scene essentially a parable? 8. What were the motives of Judas in desiring to betray Jesus?

Messages for Our Life

1. Should we expect the Lord's return in our day? 2. How are we to watch for his coming? 3. How can we best hasten the triumph of Jesus in the world? 4. What effect upon your religious thought and life does the slow process of Christ's Kingdom have? 5. May we say that Christ is now reigning in the world? 6. Does the modern emphasis upon social service find a justification in Matt. 25: 31-46? 7. May it not be that in this strenuous age we are missing the moral and religious value of times of quiet and retirement? If so, how may we get these times in our busy life?

REFERENCE. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 431-478.

LESSON XXXIX

PASSION WEEK. THE UPPER ROOM

The Lesson Facts

1. *Preparation for the Passover* (Mark 14: 12-16; Matt. 26: 17-19; Luke 22: 7-13). Under his instruction two of his disciples went on Thursday from Bethany to Jerusalem and prepared the Passover in a large upper room of a private house.

2. *Strife Among the Apostles* (Luke 22: 14, 24-30; Matt. 26: 20; Mark 14: 17). In the evening, when he and the Twelve were come to the Upper Room, the old rivalry for the chief place appeared.

3. *Jesus Washing the Disciples' Feet* (John 13: 1-20). (1) Before the Passover, knowing that the hour of his deepest suffering and sacrifice had come and that he was on his way back to the throne of God, which he had left, Jesus washed the disciples' feet. (2) This was the duty of the most menial servant, and he said that he did it as an example to them in service.

4. *The Betrayer Pointed Out* (John 13: 21, 22; Matt. 26: 21-25; Mark 14: 18-21; Luke 22: 21-23). (1) The presence of Judas gave him the keenest anguish, and after a final effort to turn him from his evil purpose, he advised him to go to his wicked work at once. (2) Judas withdrew and his going was a great relief to Jesus (John 13: 31, 32).

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5. *The Lord's Supper* (Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 15-20). (1) He said he had greatly desired to live to eat this Passover with them. (2) Then with the bread and the wine he gave them a simple memorial, which he said they were to repeat in remembrance of him until his return.

6. *The Farewell Conversation* (John 13: 33 — 16: 33; Matt. 26: 31-35; Mark 14: 27-31; Luke 22: 31-38). This was of the nature of table-talk upon high themes. Of these the following are the more important for our purpose: (a) The badge his disciples were to wear was their love for one another. (b) Jesus' interest in his disciples and service for them would continue in heaven. (c) Love for Jesus will show itself in obedience to his word. (d) His disciples were to do greater works than he. (e) He will give his Spirit to his disciples. (f) He was going to the Father, and his departure was for them the beginning of a new and better experience.

7. *The Intercessory Prayer* (John 17: 1-26). (1) The table-talk ended with a prayer by Jesus in which he asked (a) that he might be able to glorify the Father; (b) that the Twelve might be kept true to the Father, to him, to one another; (c) that all subsequent disciples might have the closest fellowship with the Father, with him, with each other; (d) that all of his disciples might eventually be with him. (2) In this prayer Jesus makes clear (a) his oneness with the Father, and his disciples; (b) his love of the Father's will and his confidence that he had perfectly performed it; (c) his conviction that

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he had revealed the Father and that he would continue to do this; (d) his belief that his disciples were distinguished from the rest of men in that they knew he was from the Father. (3) After the prayer they sang a hymn and went out into the Mount of Olives.

Questions for Study and Discussion

1. Why did the man in Jerusalem furnish the room so readily? 2. Note and comment upon the fact that there were no women at the Lord's Supper. 3. Did Jesus intend to institute an ordinance or to set an example by the command in John 13:14? in Luke 22:19, 20? 4. Why did he advise Judas to be in haste? 5. Was Matt. 26:24 his last desperate effort to win Judas? 6. What other important themes do you discover in the table-talk? in the intercessory prayer? 7. Note and comment upon the absence of a sense of sin in this prayer of Jesus.

Messages for Our Life

1. How extensive is the obedience to Christ's command in John 13:14, 15? 2. How common is the badge of discipleship referred to in John 13:35? 3. Are the disciples doing greater works to-day than Jesus did? What are they? 4. Has it been better to have the Spirit of Jesus than the body of Jesus in the world?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 479-532. Read Rev. John Watson's "The Upper Room."

LESSON XL

PASSION WEEK. THE DAY OF SUFFERING

The Lesson Facts

1. *The Agony in Gethsemane* (Mark 14: 32-42; Matt. 26: 36-46; Luke 22: 39-46; John 18: 1). (1) Early Friday morning they left the Upper Room and Jerusalem and went to the Garden of Gethsemane. (2) Here in solitude, while his disciples slept, he prayed.

2. *The Betrayal and Arrest* (John 18: 1-11; Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53). (1) Judas with a temple guard arrested him. (2) The guard was frightened, Peter would have fought for him, yet he allowed himself to be arrested.

3. *The Trial before the Jewish Authorities* (John 18: 12-24; Matt. 26: 57-68; Mark 14: 53-65; Luke 22: 54, 66-71). (1) He was led to Annas, the former high priest, who vainly tried to get evidence against him. (2) John and Peter were present, but Peter denied that he knew Jesus. (3) Jesus was taken before Caiaphas and the Council, who sought his condemnation through false witness, but in vain. (4) Under oath Jesus swore that he was "The Christ, the Son of God." (5) He was condemned to death for the crime of blasphemy, and was subjected to great personal indignity.

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4. *The Denial by Peter* (Mark 14: 66-72; Matt. 26: 69-75; Luke 22: 54-62; John 18: 25-27). Peter in the high priest's palace twice denied his Lord, but was brought to repentance by a look from Jesus.

5. *The Action of the Council* (Matt. 27: 1, 2; Mark 15: 1). The Council decided to demand from Pilate the execution of their sentence.

6. *The Remorse of Judas* (Matt. 27: 3-10).

7. *The Trial before Pilate* (John 18: 28-38; Mark 15: 1-15; Luke 23: 1-7). (1) The Council charged Jesus with treason. (2) Pilate acquitted him, but to get rid of a troublesome case he sent him to Herod.

8. *Jesus before Herod* (Luke 23: 8-12). Herod, after subjecting him to personal indignities, sent him back to Pilate.

9. *The Trial before Pilate Resumed* (Matt. 27: 11-31; Mark 15: 6-11; Luke 23: 13-25; John 18: 39-19: 16). (1) Pilate several times pronounced Jesus innocent, but being afraid of the Jewish rulers, finally ordered his crucifixion. (2) Jesus was scourged and shamefully abused by the Roman soldiers.

10. *The Sorrowful Way* (Luke 23: 26-32; Matt. 27: 32; Mark 15: 21). One Simon bore his cross for him and sorrowing women followed him.

11. *The Crucifixion* (Matt. 27: 33-56; Mark 15: 22-41; Luke 23: 33-49; John 19: 16-37). (1) The crucifixion took place at Calvary, just outside the northern gate of the city. (2) Every insult was offered him. (3) Seven times he spoke from the cross,

words of forgiveness, hope, faith, love, desire, submission, triumph.

12. The Burial (Matt. 27: 57-61; Mark 15: 42-47; Luke 23: 50-56a; John 19: 38-42). (1) Jesus was buried by two of the Council, Joseph of Arimathea and Nicodemus, who up to this time had been secretly his disciples. (2) The interment was hasty, as the Sabbath was at hand. (3) His mother and Mary Magdalene planned to complete the burial after the Sabbath.

Questions for Study and Discussion

1. Follow Jesus in the several journeys of this lesson. 2. What evidences of Jesus' humanity? of his divinity? 3. In what respects was the Garden experience a preparation for what followed? 4. What did Jesus mean in Luke 22: 53b? in Matt. 26: 64? 5. Note when Jesus spoke during his trial and when he was notably silent. 6. Note the difference in the charges on which Jesus was tried before the Council and Pilate. 7. What is your judgment of Pilate? 8. Do you understand that the Jews, before the Council and Pilate, rejected Jesus as the Messiah?

Messages for Our Life

1. What lesson for those in trial in the words and in the spirit of Jesus' Garden prayers? 2. Would you say that Matt. 26: 45, 46 teaches that the past is irreparable and the future is available for every man? 3. Is there any denial of Jesus to-day corresponding to Peter's? What? 4. "What shall I do

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with Jesus, which is called Christ?" 5. What is the meaning of Christ's death to the world? to you?

REFERENCES. — Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 533-618; "His Life," pp. 199-214.

LESSON XLI

THE GREAT FORTY DAYS

The Lesson Facts

1. *The Watch at the Tomb* (Matt. 27: 62-66). The Pharisees, on Saturday, made the tomb secure against robbery.

2. *The Earthquake* (Matt. 28: 2-4). Early on Sunday morning there was an earthquake and the watch at the grave saw an angel roll away its stone.

3. *The Empty Tomb* (John 20: 1-10). (1) While it was yet dark on that same day Mary Magdalene, with other women, came to the tomb. (2) Finding it empty she ran and told John and Peter. (3) They went to the tomb, and saw that it was empty.

4. *Jesus appeared to Mary Magdalene* (John 20: 11-18; Mark 16: 9-11). (1) To Mary, who lingered at the tomb, Jesus appeared. (2) He told her to announce to his brethren that he was going to the Father.

5. *Jesus appeared to the Women* (Matt 28: 1, 5-10; Mark 16: 1-11; Luke 24: 1-12). (1) As the other women left the tomb, they were met by Jesus. (2) He gave them a message to his disciples to meet him in Galilee.

6. *The Report of the Watch* (Matt. 28: 11-15). (1) The guard reported the events to the chief priests

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and were bribed by the Council to give a false account of them. (2) This account found general acceptance among the Jews.

7. *Jesus appeared to Two Disciples at Emmaus* (Luke 24: 13-35). (1) Two unnamed disciples, on their way the same day to Emmaus, had an interesting experience with Jesus. (2) Returning to Jerusalem, they found the Eleven assembled and were told that Jesus had appeared to Simon.

8. *Jesus appeared to the Disciples*, Thomas being absent (John 20: 19-25; Luke 24: 36-43; Mark 16: 14). (1) To the disciples Jesus appeared that same evening. (2) He gave them his blessing and bade them receive his Spirit. (3) Thomas was absent and refused to believe their story.

9. *Jesus appeared to the Disciples*, Thomas being present (John 20: 26-29). (1) This was on the next Sunday evening. (2) Thomas was convinced.

10. *Jesus appeared to Seven Disciples by the Sea of Galilee* (John 21: 1-24). (1) While Peter and six others were engaged in their business of fishing, Jesus appeared. (2) He took command of Peter's life.

11. *Jesus appeared to the Eleven on the Mountain in Galilee* (Matt. 28: 16-20; Mark 16: 15-18). (1) Jesus met the Eleven at the unnamed mountain in Galilee which he had appointed. (2) They worshiped him. (3) He gave them his Great Commission (a) to make disciples of all the nations, (b) to baptize them, (c) to teach what he had taught. (4) He claimed to have all authority, and promised always to be with them.

12. The Ascension of Jesus (Luke 24: 44-53; Mark 16: 19, 20). (1) Forty days after his resurrection, on the Mount of Olives, Jesus appeared to his disciples and showed them how he was the Messiah of the Scriptures. (2) He told them to remain in Jerusalem until they received the promised baptism of the Spirit. (3) While he blessed them, he was carried into heaven. (4) They returned to Jerusalem, and, full of joy, remained there.

Questions for Study and Discussion

1. Why did the Pharisees remember, and his disciples forget, his teaching about his resurrection?
2. Did anybody see Jesus rise?
3. What is the evidence of his resurrection?
4. What do you think of it?
5. Explain John 20: 17 and Matt. 28: 9.
6. Was there any change in the feeling of the disciples toward him after the crucifixion? (Matt. 28: 9; Luke 24: 34; John 20: 28.)
7. What is your explanation of the different effect upon the disciples of the death and of the ascension of Jesus? (Luke 24: 17, 52, 53.)
8. What was Jesus' resurrection body?

Messages for Our Life

1. What promise of our resurrection have we in the resurrection of Jesus?
2. Does John 20: 29 apply to us?
3. In view of Matt. 28: 16-20 what is the Church's duty toward the world? What is your duty?

REFERENCES.—Edersheim's "Life and Times of Jesus the Messiah," Vol. II, pp. 619-652; "His Life," pp. 215-226.

LESSON XLII

REVIEW

The Lesson Facts

1. *Recall the Titles of the Lessons* since the previous review: (1) Days on the Borders of Galilee; (2) Great Events and Teaching near Cæsarea Philippi; (3) From Capernaum to Jerusalem; (4) Ministry in Perea and Jerusalem; (5) Warnings against Wrong Views and Conduct; (6) Jesus, a Revealer of Moral Laws; (7) The Jerusalem Crisis; (8) In Retirement near the Wilderness; (9) The Last Journey to Jerusalem; (10) Passion Week, The Day of Triumph and the Day of Authority; (11) Passion Week, The Day of Controversy; (12) Passion Week, The Night of Prophecy and the Day of Quiet; (13) Passion Week, The Upper Room; (14) Passion Week, The Day of Suffering; (15) The Great Forty Days.

2. *Make a List of the Events* given in the Lesson Facts of each lesson in their proper order, and go over the list until you are able to repeat with reasonable fluency these events, especially the events of the last week.

3. *Note the Following Characteristics* of this period: (1) The places in which Jesus successively labored. (2) The increased attention he gave to the training of the Twelve. (3) The growing hostility of the

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rulers. (4) The light that events at the Feast of Tabernacles, the Feast of Dedication, the Raising of Lazarus, and the Ministry in Perea near Jerusalem throw upon this growing hostility. (5) The increasing clearness of Jesus' claims to Messiahship. (6) The light these lessons throw upon the consciousness of Jesus; upon his personal magnetism; upon the stability of the apostles' faith in him, even when they could not understand him; upon the growing emphasis of Jesus on moral and spiritual, as against ceremonial or merely formal religion.

4. *Note carefully the Events of Passion Week*, and comment upon the part the people took in them, especially on Sunday and Friday; upon the mastery Jesus had over the men and events, so that everything and every one seemed to be under his control; upon the desperateness of the situation in the eyes of Pharisees, Sadducees and Herodians, which led them to combine against Jesus and resort to every device to destroy him.

5. *Note the Significance of the Death, Resurrection and Ascension of Jesus*, and the light each cast upon his mission.

6. Starting with the Capernaum Crisis, *think through the Events of this Last Year* of our Lord's life, and try to discover its unity and mark the progress of events toward the consummation.

Questions for Test

1. Trace upon the map the travels of Jesus during this year. 2. What light does this year cast upon the

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relation of Jesus to the Gentiles? (Mark 7: 24-30; John 10: 16; 12: 20-33; Matt. 28: 16-20.) 3. Do you detect any one among his contemporaries who understood Jesus? 4. Who, in your judgment, most nearly understood him? (John 12: 7; 20: 16.) 5. What was Jesus' attitude toward his death in the prospect of which he lived throughout this year? 6. In view of this year, what have you to say of Jesus' life? Was it a complete success, complete failure, or partly both? 7. Does this year show Jesus to be the Perfect Man? More than man? Divine? 8. Refer to the "Preview" in Lesson 26, and in the light of this year answer the questions there asked.

Preview

During the remaining lessons we must endeavor to gather up some of the results of this wonderful life and the impression it has made upon the world. The portraits of Jesus to be found in the four Gospels, The Acts, the Epistles of Paul, Hebrews, and the other epistles will be studied, each in its turn, and then the verdict of the ages will be asked. We shall discover that all these witnesses tell substantially the same story, but each tells his story in his own way and with interesting variations. The total impression of all these accounts will be that Jesus was the most wonderful man who has lived, the divine-human Person whom we love, obey and worship, as our Saviour and Lord.

LESSON XLIII

THE LIFE OF JESUS BY MATTHEW

The Lesson Facts

1. *Read the Gospel according to Matthew* through at a single sitting. It ought to be done in two and a half hours by even a slow reader. If it can be read in Ballantine's "The American Bible," or Moulton's "Modern Reader's Bible," all the better, because in these the Gospel enjoys the rare luxury of being printed as other books.

2. Matthew aims to show that *Jesus is the long-expected Messiah, the King of the Jews.*

3. The section 1: 1 — 4: 11 is introductory to the Messiah's public ministry. Jesus was descended from Abraham, the founder of the nation, and from the Davidic dynasty; he was the child of promise; even Gentiles recognized him as King of the Jews; John the Baptist was his forerunner; his baptism revealed his Messiahship and his temptation showed its spiritual character.

4. *The First Period of His Ministry* (4: 12 — 9: 34) shows Jesus as teaching the good tidings of the kingdom of heaven and healing the sick.

5. *The Second Period of His Ministry* (9: 35 — 16: 20) shows Jesus profoundly impressed by the need of

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his people, and offering himself and his gospel to meet their need.

6. *The Third Period of His Ministry* (16: 21 — 28: 15) shows Jesus in conflict with the leaders of his people, their growing hostility to him, their apparent victory over him in his death, the vindication of his claims in his resurrection. Four times (16: 21; 17: 22, 23; 20: 17-19; 26: 1, 2) does he predict his death and resurrection — his apparent defeat and failure, his real victory.

7. *The Gospel closes* (28: 16-20) *with the great commission* of the omnipotent King for the winning of a world-wide kingdom.

8. Matthew teaches that the Old Testament *Found its Fulfilment in Jesus* (e. g., 4: 14; 13: 14; 26: 54; 1: 22; 2: 15; 7: 17; 12: 18-21; 21: 4; 27: 9).

9. Much of Jesus' teaching is *about his Kingdom*. There are twelve parables of the Kingdom peculiar to this Gospel (13: 24-50; 18: 23-35; 20: 1-16; 21: 28-32; 22: 1-14; 25: 1-30).

10. Probably the most striking passage is (26: 63, 64) where Jesus under legal oath before the highest court of his nation *swears he is the Messiah*.

11. To Matthew, *Jesus is of the Royal Line, the line of Promise*; the Messiah the prophets expected; the One in whom the Old Testament finds its fulfilment and the old dispensation its culmination. Matthew shows him opposed from his infancy by heartless rulers, religious formalists, perverse people, who gained a transitory victory, only to go down in a final defeat. Jesus, from first to last in this Gospel,

is the King, the Messiah, and his Kingdom is not the temporal domain of a son of David but the world Kingdom of the Son of God.

Questions for Study and Discussion

1. Why four Gospels? Why not at least four?
2. Are we richer with four Gospels than if we had all the facts in one Gospel? Why?
3. It has been suggested that Matthew wrote for the Jews; what do you think about it?
4. Why are the first three Gospels called "Synoptic Gospels"?
5. What is the probable date of this Gospel?
6. Try to describe Jesus in your own words as this Gospel presents him to you.

Messages for Our Life

1. Is there for you the note of authority in the voice of Jesus? (7: 29.)
2. In what respects is Jesus a King in the world to-day?
3. Is there a kingdom of heaven here and now?
4. Does this Gospel in its doctrine of the kingdom of heaven teach the salvation of society as well as of the individual?
5. What are some of the social virtues honored in this Gospel? (*e. g.*, 26: 31-46).

REFERENCES.—The books are many. Farrar's "Messages of the Books"; Bernard's "Progress of Doctrine in the New Testament"; Dods' "Introduction to the New Testament," may be mentioned. But nothing can be more helpful than reading the Gospel itself as a whole, with the purpose to see Jesus as Matthew saw him.

LESSON XLIV

THE LIFE OF JESUS BY MARK

The Lesson Facts

1. Mark aims to show that *Jesus Christ is the Son of God*. (1) The introduction (1: 1-13) gives briefly the ministry of John the Baptist, the baptism of Jesus and his temptation. (2) The first period of the public ministry (1: 14—7: 23) is his work in Galilee. (3) The second period (7: 24 — 9: 50) is his work in the regions around Galilee. (4) The third period (10: 1-31) is his work in Judea and beyond Jordan. (5) The fourth period (10: 32 — 11: 11) is his work while on his way to Jerusalem. (6) The fifth period (11: 12 — 15: 47) is his work in Jerusalem. (7) The reference (16: 1-8) to the resurrection is brief. (8) The section 16: 9-20 is commonly regarded as an appendix, not a part of the original Gospel.

2. Mark presents Jesus *in the setting of time, place, and circumstance*. He gives his very words, his look, his manner (1: 28, 35, 45; 2: 1-4, 15; 3: 10-12; 6: 32, 33; 10: 32).

3. He presents Jesus *as a man of action*. He frequently tells of Jesus' teaching, but does not give much of the teaching. He gives only four of the

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fifteen parables found in Matthew, and in the briefest possible form. He gives large space to the deeds and movements of Jesus. He records eighteen miracles. Jesus is always busy. He has no leisure to eat (6: 31). His friends fear he will break down from his incessant toil (3: 20, 21).

4. He presents Jesus *as a man of power*. The demons are subject to him. The winds and sea obey him. Disease is banished by him. Power seems to flow from him, so that his very garments are charged with it. He is always master of the situation. The crowds press upon him. The authorities fear him. He causes strong emotions in men, such as fear, amazement, admiration (1: 23-26, 39); (4: 39; 6: 51); (5: 28; 6: 56); (8: 1-10, 11-13).

5. He presents Jesus *as immensely popular with the people* from first to last, and as criticized by the ruling classes alone. Crowds always wait upon him (1: 37, 45; 2: 2; 6: 31; 8: 1).

6. Among the characteristic sections of the Gospel may be mentioned *a typical, busy day* (1: 21-39) and the frank exclamation of the centurion (15: 39).

7. He shows Jesus to be *a man of the present*, leading a strenuous life; a man of marvelous power; one who moves with celerity, is keen, alert, mysterious, awe-inspiring; a man who is recognized by demons and men, by heaven at his baptism and by the Roman centurion at his death, as the Son of God. He is of the heroic, rather than the regal type. He is a man of colossal proportions.

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Questions for Study and Discussion

1. What is the probable date of this Gospel? 2. Note the number of verses that begin with "and" and the frequency of the word "straightway" and feel the sense of movement they give. 3. What do you think of the theory that this Gospel was written for the Romans? 4. Would you say that some of the points of contrast between Matthew's and Mark's portraits are: To Matthew Jesus is a man of the past, a teacher, a God-anointed King; to Mark a man of the present, a doer of deeds, a man of marvelous power and presence, thus showing himself through his great nature to be the Son of God? What other contrasts do you note? 5. Think through the Gospel and make a mental picture of Jesus as Mark thought of him.

Messages for Our Life

1. Should men hold their power as a trust for the use of their fellow men, as Jesus did according to this Gospel? Apply this to present-day life. 2. What encouragements do you find in this Gospel to the strenuous life? 3. Do you think that the Jesus of Mark fits the bustle of Occidental life and the hurry of the twentieth century better than the leisurely ways of the Orient? 4. Does the Jesus of Mark "find" you? at what points?

REFERENCES. — See "References" in Lesson 43.

LESSON XLV

THE LIFE OF JESUS BY LUKE

The Lesson Facts

1. Luke's theme is Jesus, *the Man for all men*.

2. In his preface (1: 1-4) he says that he has consulted many oral and written narratives of Jesus, and has endeavored to set forth in this book only the authentic facts about him.

3. He gives (1: 5 — 2: 52) many interesting facts regarding *the infancy and boyhood of Jesus*, especially emphasizing his normal life and development.

4. He tells (3: 1 — 4: 13) of *his baptism and temptation*, and *traces his genealogy back to Adam and God*, thus making him a member of the human race, in whose divine origin he shared.

5. He treats his ministry *under three divisions*: (1) In Galilee (4: 14 — 9: 50). (2) From the time Jesus determined to go to Jerusalem until his arrival there (9: 51 — 19: 28). (3) In Jerusalem (19: 29 — 24: 53).

6. He presents Jesus, *the man*. It is the human side of Jesus that is everywhere shown. There is nothing more characteristic of man, as man, than prayer. Six times Jesus is said to have prayed (3: 21; 5: 16; 6: 12; 9: 28; 23: 34, 46).

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7. He shows him as *a gentle man, a gentleman* (7: 11-15, 36-50; 10: 41, 42).

8. He shows him as *a tolerant man* (9: 49, 50, 51-56). He alone gives the parable of the Good Samaritan in which Jesus chose a Samaritan rather than a priest or Levite, as a type of himself (10: 25-37).

9. He shows him as *a man of wide sympathies*. Jesus was interested in the poor, the outcasts, the suffering, the little children, Samaritans, Gentiles, publicans (6: 20; 7: 36-50; 5: 12, 13; 7: 11-17; 18: 16; 17: 16-19; 4: 25-30; 19: 1-10). His wide human sympathies are shown in his teaching, especially his sympathy for the poor and the unfortunate (12: 16-21; 14: 12-14; 16: 19-22).

10. Luke shows that Jesus was *attractive to women*. Practical Martha, poetical Mary, the outcast woman, Joanna of high social position, delighted to be with him. Women are the only ones who are said to have ministered to him (10: 38-42; 7: 44-50; 8: 2, 3).

11. This portrait from the pen of Luke reveals a man; *a humane man*; a gentleman; one whom little babes nestled against, and pure women loved and vile women in simple reverence worshiped; a man of broad sympathies, tender heart, large vision, who was interested in all that is human and was ever ready to extend the helping hand to the man who needed him. To him the future belongs, when all middle walls of partition are broken down, and all men on the simple basis of their manhood will, through him, be brought back to God, from whom he and they are come.

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Questions for Study and Discussion

1. What do you think of the theory that Luke wrote for the Greeks?
2. What are the four hymns in the first two chapters? (1: 46, 68; 2: 14, 29.)
3. What differences between Matthew's genealogy of Jesus and Luke's?
4. When was this Gospel written?
5. Who was Luke?
6. What are some of the principal passages found only in Luke?
7. Try to reproduce before your own mind Jesus as Luke understood him, to think of him as Luke thought of him.

Messages for Our Life

1. Does it seem to you that this Gospel is the "glad tidings" of salvation to all men from all the ills of life? Support your position by reference to the Gospel.
2. Why are women to-day so much more interested in Jesus than are men?
3. To what degree do you think the Church succeeds in imitating the Jesus of Luke in interest in the poor? in sympathy with the vile and the unfortunate? in love for social inferiors? in tolerance toward those who hold different religious views?
4. What is your success in these directions?

REFERENCES. — See "References" in Lesson 43. Be careful to read the Gospel through, and that at one sitting, if possible.

LESSON XLVI

THE LIFE OF JESUS BY JOHN

The Lesson Facts

1. John's purpose was to prove that Jesus was *the Christ, the Son of God*, in order that men may have life through him (20: 30, 31).

2. He had a wealth of material bearing upon the life of Jesus, far more than he could use, from which *he made selection* in order to accomplish his purpose in writing (20: 30, 31; 21: 25).

3. *The prologue* (1: 1-18) is a summary of the book, and contains its main teaching. The eternal, divine "Word," the Creator of all things, the life and light of men, shone in the darkness, but was not recognized by it. He came into the world, was rejected by "his own," but was received by others, whom he made his children. He dwelt among men, and revealed to them the Father.

4. *The First Main Division* (1: 19 — 12: 50) treats of the revelation to men of Jesus as the Christ, the Son of God. The second main division (13: 1 — 20: 31) treats of the issues of the revelation. In the first Jesus showed himself to the world, and won disciples; in the second he was with his friends, training and instructing them, or with his foes, submitting to their deadly power. In his resurrec-

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tion he finally triumphed over the hostility of the latter and perfected the faith of the former.

5. *The Appendix* (21: 1-25) is an incident of the Great Forty Days, added by John or some other writer.

6. This book gives *the inner life of Jesus*, while the other Gospels may be said to give his external life. It is his self-revelation. It is the Gospel of the Person of Jesus, as distinct from his life (6: 48; 7: 37; 8: 12, 58; 10: 9, 11; 11: 25; 15: 1).

7. John has *certain master-words*, which stand for great ideas and facts in religious thought and life, e. g., Light, Life, Love, Faith.

8. John traces *the growth of the faith of some and the unbelief of others*, until they come to their full issue at his death and resurrection. The reason for the unbelief is shown to be not lack of evidence but moral blindness (3: 19-21; 5: 39, 40; 9: 39-41).

9. From John we learn of *Jesus' early Judean and Samaritan ministry* (2: 13 — 4: 42), of certain visits to Jerusalem (5: 1-47; 7: 1 — 8: 59; 9: 1 — 10: 42), of his discourses in the Upper Room (13: 1 — 17: 26), besides other events and teaching.

10. *It is the Gospel of Discourses*. There are few events and few miracles given, and they are used as nails upon which to hang teaching: e. g., 3: 1-15; 5: 1-47; 6: 1-65.

Questions for Study and Discussion

1. What do you think of the theory that John intended to supplement the other Gospels? 2. What

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do you think of the suggestion that John wrote for Christians? 3. What seven witnesses to Jesus? (1: 15; 5: 39; 8: 14; 8: 18; 10: 25; 15: 26; 15: 27.) 4. The miracles are treated as "signs"; are they? 5. Note the various instances in which Jesus preaches himself; would it be tolerated in any other preacher? Why is it tolerated in him? 6. Is this the Gospel of the divinity of Jesus? 7. Try to make a picture of Jesus, as John paints him. 8. Try to get before your mind each of the four portraits: Jesus, the King of the Jews; Jesus, the heroic man; Jesus, the human man; Jesus, the divine man.

Messages for Our Life

1. What is Jesus' chief message about God? 2. Do you believe men get a better idea of God through Jesus than otherwise? (1: 18.) 3. Which of the four portraits of Jesus interests you the most? 4. Meditate long and much upon John's portrait. 5. Does it seem to you that the writer accomplishes his purpose (20: 30, 31)? 6. Do you agree with Peter in 6: 68? 7. Are you a friend of Jesus? (15: 14.)

REFERENCES. — See "References" in Lesson 43.

LESSON XLVII

THE LIFE OF JESUS IN THE ACTS

The Lesson Facts

1. *The Facts in the Life of Jesus given in The Acts.*
(1) His name was Jesus (1: 1; 2: 22). (2) He was the son of Mary (1: 14). (3) He was of the seed of David (13: 22, 23). (4) The preceding ministry of John the Baptist (19: 4). (5) His ministry in Galilee began as John's was about closing (10: 36, 37). (6) He was "of Nazareth" (3: 6). (7) He wrought miracles (10: 38). (8) He taught (1: 1-8). (9) He had a ministry in Judea and Jerusalem (10: 37, 39). (10) He had companions, who were known by name (1: 13, 23). (11) Judas, one of his companions, betrayed him (1: 16). (12) He was not understood, was betrayed, was delivered by his own people and their rulers to the Gentiles, was tried before Pilate and Herod, was condemned though innocent, was exchanged for a murderer, was crucified, died (2: 23; 3: 13-15; 4: 10, 27; 5: 30; 7: 52; 10: 39). (13) He was buried in a tomb (13: 29). (14) God raised him from the dead (2: 24; 3: 15; 4: 10, 33; 5: 30; 10: 40; 13: 30; 17: 18; 26: 23). (15) He was seen alive after his resurrection (1: 2, 3; 2: 32; 9: 5, 17; 10: 40, 41; 13: 31; 22: 8, 14). (16) He ascended (1: 1, 9-11, 22; 2: 33; 5: 31; 7: 55, 56).

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2. *The Teachings of Jesus given in The Acts.* (1) He spoke of the kingdom of God (1: 3). (2) He gave commissions to his apostles (1: 4, 8; 10: 42). (3) He distinguished his mission from John's, promised the Holy Spirit to his disciples, had a vision of a world-wide power, claimed to be the Judge of the living and dead (1: 5, 8; 10: 42). (4) He is the stone rejected by the builders (4: 11). (5) It is more blessed to give than to receive (20: 35).

3. *Teaching in The Acts concerning Jesus.* (1) His disciples bore witness to the above facts and teachings (10: 39-42). (2) He was the Christ (2: 36; 5: 42); man (17: 31); Saviour (4: 12; 13: 23); Lord (2: 36); Son of God (9: 20); Judge of living and dead (10: 42). (3) He continues to be a living power in the world (11: 21); is coming again (1: 11); is the hope of Israel and the Light of the world (26: 23; 28: 23, 31).

4. *The Influence of Jesus as shown in The Acts.* (1) The book is designed to show what Jesus did after his Ascension (1: 1, 2). (2) Through his disciples and the Holy Spirit he continued his work (1: 8; 5: 32). (3) The wonderful events of Pentecost were due to him (2: 33). (4) His disciples were transformed by him (4: 13); wrought miracles by his power (4: 10); won other disciples by his power (5: 14); rejected other religious teachers for him (4: 19, 20); abandoned idolatry (19: 26); hazarded their lives for him (15: 26; 21: 13); were comforted, cheered, helped by him (7: 55-60; 23: 11); were called by his name (11: 26; 24: 5). (5) Through him

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sinners were forgiven (16: 31; 20: 21); churches were formed (4: 32-37; 11: 26; 20: 17, 28, 29). (6) His name was magnified (19: 17).

Questions for Study and Discussion

1. Read The Acts through, putting in your notebook, under the four heads given in Lesson Facts, everything, whether given above or not, you find relating to Jesus. 2. What do you think of the view that Luke held, that after his ascension Jesus actively and personally continued to influence the world quite as really as before his ascension? (1: 1, 2.) 3. What impression does The Acts make upon you concerning Jesus? Wherein does it differ from the impression of the Gospels, if at all? 4. Do you note any omission of important facts in his life? 5. Do you note any facts not given in the Gospels? Any teaching?

Messages for Our Life

1. Is Jesus a living force in the world to-day as he was before his death? Give illustrations. 2. Is his influence that of a man who once lived, or of one who now lives? Give your reasons. 3. May every disciple perpetuate the influence of Jesus? If so, how?

REFERENCES. — See "References" in Lesson 43. Stifler's "An Introduction to the Book of Acts" is an interesting book on The Acts.

LESSON XLVIII

THE LIFE OF CHRIST IN PAUL'S EPISTLES

The Lesson Facts

1. *Names of Jesus.* Jesus (1 Thess. 1: 10); Christ (Gal. 1: 6); Jesus Christ (Gal. 2: 16); Christ Jesus (1 Thess. 2: 14); the Lord (1 Thess. 1: 6); Lord Jesus (1 Thess. 2: 15); Lord Jesus Christ (1 Thess. 1: 3); Son of God (Rom. 1: 4); Son of his love (Col. 1: 13); Lord of glory (1 Cor. 2: 8); Saviour (Tit. 1: 4); Beloved (Eph. 1: 6).

2. *Facts in the Life of Jesus.* (1) He was born (Gal. 4: 4); (2) was of the seed of David (Rom. 1: 3); (3) was sent of God (Gal. 4: 4); (4) was man (1 Tim. 2: 5); (5) was in likeness of sinful flesh (Rom. 8: 3); (6) had brothers (1 Cor. 9: 5); (7) had apostles (Gal. 1: 18, 19); (8) was sinless, meek, gentle and unselfish (2 Cor. 5: 21; 10: 1; Rom. 15: 3); (9) in him God dwelt (Col. 2: 9); (10) instituted the Lord's Supper (1 Cor. 11: 23-26); (11) was delivered up (Rom. 4: 25); (12) died for sinners (Gal. 1: 4; 2: 20); (13) was buried, was raised on the third day, appeared to many (1 Cor. 15: 4-8); (14) ascended (Rom. 8: 34); (15) is now exalted (1 Tim. 3: 16); (16) is coming again (1 Thess. 5: 2, 23).

3. *Teaching about Jesus.* In addition to the above we note the following as part of Paul's teaching about

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Jesus: (1) About his person and work. (a) He reveals God (2 Cor. 4: 4). (b) His God and Father is God (Eph. 1: 3). (c) He has a glorious body (Phil. 3: 21). (d) He is faithful and loving (2 Thess. 3: 3; 2 Cor. 5: 14). (e) He has a wonderful life history as Jesus Christ (Phil. 2: 6-11). (f) He reconciles the world to God (2 Cor. 5: 18-20). (g) He unites men (Gal. 3: 28). (h) He gives eternal life (2 Tim. 1: 10). (i) He assures man's resurrection (1 Cor. 15: 12-19). (2) About his relation to his disciples and his Church. (a) He is in them and they are in him (Col. 1: 27, 28). (b) He gives them liberty (Gal. 5: 1). (c) He is their hope (1 Tim. 1: 1). (d) He is their life (Col. 3: 4). (e) He commands their life (Gal. 2: 20). (f) They offer prayer and thanks to him (1 Cor. 1: 2; Rom. 1: 8). (3) About his relation to the world. (a) He is in human affairs (1 Thess. 3: 11; 1 Cor. 4: 19). (b) He is the gospel (Rom. 15: 16-19). (c) In him all things find completeness (Eph. 1: 10). (d) He is the Judge of men (2 Cor. 5: 10). (e) He is supreme (Col. 1: 13-18). (f) His work will end in triumph (1 Cor. 15: 24-28).

Questions for Study and Discussion

1. Note the details of Christ's life which Paul omits but which you think important. 2. Would you say that in his earlier epistles he emphasizes the return of Christ more than in his later epistles? What significance do you attach to this fact? 3. What inference do you draw from the fact that Paul has more to say about the death and resurrection of Jesus than

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about other facts of his life? 4. Paul did not know Jesus until after his ascension; what influence did this have upon his thought about Jesus? 5. What did Paul know about the life of Jesus? 6. Give in your own words Paul's conception of Jesus, and what he thought Jesus was to the world.

Messages for Our Life

1. Does the death and resurrection of Jesus have the same significance in the thought of men to-day as they did to Paul? Do they have the same to you?
2. How closely does Paul's interpretation of Jesus coincide with yours?
3. Paul's relation to Jesus affected his whole life; is it so with all men to whom the knowledge of Jesus comes? Is it so with you?

REFERENCES. — The thirteen epistles of Paul. A most profitable study, to which much or little time may be given, is to read with reference to this lesson the epistles in their chronological order, which is as follows: 1 Thess., A.D. 52; 2 Thess., 53; Gal., 1 Cor., 2 Cor., 57; Rom., 58; Col., Eph., Philem., Phil., 62; 1 Tim., Tit., 67; 2 Tim., 68.

LESSON XLIX

LIFE OF CHRIST IN THE HEBREWS

The Lesson Facts

1. *Names and Titles of Jesus.* Jesus (6: 20); Christ (5: 5); Jesus Christ (10: 10); Son of God (4: 14); our Lord (7: 14); author of salvation (2: 10); high priest (2: 17); Apostle (3: 1); our forerunner (6: 20); mediator (8: 6); author and perfecter of our faith (12: 2); great shepherd of the sheep (13: 20). "High priest" is the writer's favorite term.

2. *Facts in the Life of Jesus.* (1) He came into the world (10: 5). (2) He was a man (2: 14). (3) He was of the tribe of Judah (7: 14). (4) He was tempted (4: 15). (5) He was sinless (4: 15; 9: 14). (6) He was compassed with infirmity (5: 2). (7) He prayed (5: 7). (8) He suffered in Gethsemane (5: 7). (9) He endured insults (12: 3). (10) He learned obedience through suffering (5: 8). (11) He was made perfect through suffering (2: 10). (12) He gave himself to death (7: 27). (13) He was crucified (12: 2). (14) He died outside of Jerusalem (13: 12, cf. John 19: 17). (15) He was raised from the dead (13: 20). (16) He ascended (9: 24). (17) He is exalted (1: 3). (18) He will come again (9: 28).

3. *Teaching about Jesus.* The writer of this epistle aims to show the superiority of Jesus Christ to all

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other mediators, and of his revelation of God to all other revelations, and hence its finality. (1) He is God's full and final revelation (1: 1-3). (2) He is greater than the angels, through whom the law was supposed by the Jews to have been given (1: 4 — 2: 4). (3) He is greater than Moses (3: 1-6). (4) He is greater than Joshua (4: 1-10). (5) He is our High Priest and as such is greater than the Aaronic and Levitic high priests (5: 1-10: 18). (a) He has the two qualifications of a high priest, ability to sympathize, and appointment by God (5: 1-4). (b) He is a priest after the order of Melchizedek and not after that of Aaron and as such he is priest-king, and an eternal priest (6: 20 — 7: 3, 17-25). (c) He is a sinless priest (7: 26-28). (d) He is mediator of a better covenant (8: 6, 7). (e) He ministers in a better tabernacle (9: 11). (f) He offers a better sacrifice, — himself, the one perfect and sufficient sacrifice (9: 24-28). (g) His mediation is complete and ample in all respects (10: 1-18). (6) He inspires us to holy living and rewards us for it (12: 1-3). (7) He is unchangeable (13: 8). (8) Through him we offer praise to God (13: 15). (9) To him shall be eternal glory (13: 20).

Questions for Study and Discussion

1. This epistle is variously ascribed to Paul, to Barnabas, to Apollos, to Clement of Rome, to a woman. Can you give some reasons for thinking Paul did not write it? 2. When was it written? To whom? For what purpose? 3. What is the chief significance of

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Jesus to the world in the mind of this writer? 4. What would you say to the statement that Paul shows how Jesus makes valid the ethical law of the Jews by fulfilling all that was essential in it; and that the writer of the Hebrews does the same for the ceremonial law?

Messages for Our Life

1. Do you understand that according to this epistle the old sacrifices and priests are abolished? 2. In what respects is the present dispensation superior to the old? 3. Men have always sought access to God; why is access to God through Jesus superior to other ways of approach to him? 4. If Jesus was made perfect through suffering (2: 10), in what sense? What light does this cast upon suffering? 5. In view of what Jesus was and has done, what should we be and do? Give answers from the epistle. 6. Since the gospel of Jesus is so much better than the best of other ways of salvation, what is the responsibility for neglecting it?

REFERENCES. — Read the epistle through at one sitting and endeavor to get the writer's point of view regarding Jesus. For information about authorship of the epistle see Dods' "Introduction to the New Testament."

LESSON L

THE LIFE OF CHRIST IN THE CATHOLIC
EPISTLES AND APOCALYPSE

The Lesson Facts

1. *In James.* (1) He is called "the Lord Jesus Christ" (1: 1); "the Lord of glory" (2: 1); "the Lord" (5: 7). (2) No fact of his life is referred to. A second coming is spoken of (5: 7, 8). (3) Hints of his teaching are to be found in 1: 22-25 (cf. Matt. 7: 24-27); 5: 9 (cf. Matt. 24: 33); 5: 12 (cf. Matt. 5: 34-37).

2. *In 1 and 2 Peter.* (1) In 1 Peter he is called Jesus Christ (1: 1); Christ (1: 11); Shepherd and Bishop (2: 25); Lord (3: 15); chief Shepherd (5: 4). In 2 Peter he is called Jesus Christ (1: 1); Saviour (1: 1); Jesus our Lord (1: 2); Lord Jesus Christ (1: 8); Lord and Saviour Jesus Christ (1: 11); the Master (2: 1). (2) Facts in the life of Christ. In 1 Peter are his sinlessness (2: 22); meekness (2: 23); sufferings (1: 11); crucifixion and death (2: 24; 1: 18, 19); resurrection (1: 3); ascension and exaltation (1: 21; 3: 22). A second coming is spoken of (1: 13; 4: 13). In 2 Peter are his power, presence, majesty and the transfiguration (1: 16-18); death (2: 1). (3) Teachings of Jesus. In 1 Peter there are two (*a*, 2: 7; cf. Matt. 21: 42; *b*, 2: 21; cf. Matt. 11:

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29; 16: 24); in 2 Peter there is one (1: 14; cf. John 21: 19). (4) Teaching about Jesus. In 1 Peter God is his God and Father (1: 3); his resurrection is essential (1:3); he is Saviour (1: 8, 9); he was foretold (1: 11); his life had its roots in the past (1:20); he glorified God (4: 11); his disciples suffered for him and will be glorified with him (4: 13, 14). In 2 Peter to know him and to enter into his eternal Kingdom are goals for our life (2: 20; 3: 18).

3. *In 1, 2, 3 John.* (1) In 1 John he is called Jesus (1: 7); the Christ (2: 22); Jesus Christ (4: 2); Son of God (3: 8); God's only begotten Son (4: 9); his Son Jesus Christ (3: 23); Saviour (4: 14); Advocate (2: 1); Word of life (1: 1); Holy One (2: 20). In 2 John he is called Christ (v. 9); Jesus Christ (v. 7); Son (v. 9); Son of the Father (v. 3). In 3 John he is mentioned but once, the Name (v. 7). (2) Facts in his life. In 1 John he was man (4: 2); he lived among men (2: 6); John knew him (1: 1-3); he was baptized (5: 6); he gave commandments (2: 3); he gave the Spirit (2: 20; 3: 24); he died (3: 16). In 2 John he is a man (v. 7); a teacher (v. 9). (3) Teaching about him. We have fellowship with him (1: 3); he saves (1: 7); he is one with God (2: 22-24); he is the Christ (2: 22); he came to destroy evil (3: 8); he loves men (3: 16); he commands love (3: 23); faith in him is vital (5: 1); he gives eternal life (5: 11).

4. *In Jude.* (1) He is Jesus Christ (v. 1); Master and Lord (v. 4). (2) No facts of his life are mentioned. (3) The only teaching about him is that he

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is merciful (v. 21) and that salvation is through him (v. 25).

5. *In Revelation.* (1) Names and titles. Jesus (1: 9); Christ (11: 15); Lord (11: 8); Jesus Christ (1: 1); Lord Jesus (22: 20); Son of God (2: 18); faithful witness, first-born from the dead, ruler of the kings of the earth (1: 5); the first and the last, the living one (1: 17, 18); he that is true, that hath the key of David (3: 7); Lion of the tribe of Judah (5: 5); root and offspring of David, the morning star (22: 16); Lamb (5: 6); shepherd (7: 17); Word of God (19: 13); King of kings and Lord of lords (19: 16). (2) Facts in his life. His crucifixion (11: 8); his death and resurrection (1: 5); his second coming (22: 20). (3) Teaching about him. He is the Saviour, God his God and Father (1: 5, 6); he is worshiped in heaven (5: 9-14); his heavenly activity results in great earthly events (6: 1-17); he is to establish his Kingdom throughout the whole world (11: 15; 17: 14; 21: 9, 22).

Questions for Study and Discussion

1. Compare these several books and note their points of difference and of similarity in what they say about Jesus. 2. What in Jesus' life and work was of the most interest to each writer? 3. Were these writers familiar with the critical facts in Jesus' life?

Messages for Our Life

1. Which one of these several messages about Jesus is of the most value to this age? 2. These

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writers place emphasis upon his death; would you place the emphasis there and there alone? 3. The Revelation represents Jesus as now engaged in a struggle with evil in the world and as ultimately triumphant; what evidence do you see of this conflict? What promise of the coming triumph?

REFERENCES. — Commentaries and Introductions to these books may be used with profit, but study most the books themselves.

LESSON LI

THE VERDICT OF THE AGES

The Lesson Facts

What have the past nineteen centuries to say about Jesus? We can only make brief reference to the vast amount of testimony about him.

1. *About the Life of Jesus.* (1) There lived a Jesus of Nazareth about the beginning of this era. The calendar of the modern world is based upon this undisputed fact. (2) The essential facts and teachings in the four Gospels have not been successfully denied although many have questioned the miraculous element in them. (3) The one unique event, the physical resurrection, is so well attested as a historic event, that even those who have assailed it have been compelled by the evidence to admit that there was an event to be explained or explained away.

2. *About the Person of Jesus.* (1) Discussion has gone on through the centuries as to whether Jesus was a mere man; or, a man at all; or, God with a mere human body; or, God with a human body and a human spirit; or, a being so perfect as to be above men and angels, but not equal to God; or, both God and man. (2) The Church says he is "very God of very God and very man of very man."

3. *About his Character.* The purity of his motives,

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the unselfishness of his labors, the nobility of his service, the sinlessness of his life have been uniformly accepted.

4. *About His Mission.* (1) That it was to men in every age and clime, *i. e.*, universal. (2) That it was to bring men into living union with God, *i. e.*, spiritual. (3) That it was to secure the expression of that living union in every relation, *i. e.*, moral and social.

5. *About His Teaching.* (1) That he is the greatest teacher of spiritual truth the world has heard. (2) That his doctrine is not mere abstract truth to be simply intellectually acknowledged, but is practical truth to be vitally accepted, *i. e.*, obeyed. (3) That all of his moral teaching is essentially spiritual, *i. e.*, demands dependence upon God.

6. *About His Method.* (1) Sometimes Jesus has been classed among the great reformers of the world, the greatest of them. (2) His method through the centuries has been to change the heart of a man and thus to change his life, and, therefore, he is not a mere reformer, he is a regenerator. (3) This method of changing the world is slow, but it is sure.

7. *About His Influence.* (1) There has never been a day in the history of the world since he lived that men have not had to reckon with him. (2) He has been not a mere memory, nor a man who started forces which have been active since his death, but a living, present, personal power in the lives of individuals and in communities. (3) An increasing multitude in every generation have acknowledged and

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obeyed him as their Lord and Saviour. (4) Many evils have been corrected by him; *e. g.*, the position of women and children in the home and society, relations of buyer and seller, governor and governed, employer and employee have been improved, and slavery has been abolished. (5) This civilization has many elements in it that are far from Christian, but the best and mightiest elements in it, those that have lifted it above all other civilizations, are Christian. (6) Whatever other causes have been at work for the uplifting of mankind, it is clear that Jesus Christ is the new and potent spiritual force in the history of these centuries.

Questions for Study and Discussion

1. Make a list of the most notable evidences of human progress in domestic life, personal purity, civil government, human freedom, humaneness, commercial morality, international diplomacy during the last nineteen centuries.
2. Try to determine how much Jesus has had to do with this progress.
3. What do you regard as the most convincing evidence of the divine origin of Christianity?
4. What have you to say about the testimony the Church has given in her life, doctrine and worship to Jesus Christ?

Messages for Our Life

1. How does the influence of Jesus to-day compare with his influence in other periods of the world's history, *e. g.*, the apostolic age, the middle ages, the

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Reformation period? 2. What do you think of the statement often made that working men to-day curse the Church but applaud Jesus Christ?

REFERENCES. — Mention may be made of "Gesta Christi," by Brace; "The Divine Origin of Christianity," by Storrs; "The Beginnings of Christianity," by Fisher; "Jesus Christ and the Social Question," by Peabody; "Jesus Christ and the Christian Character," by Peabody.

LESSON LII

REVIEW

The Lesson Facts

1. *Review the Titles of all the Lessons and note that the Course has covered* (1) the prophetic anticipations of the Messiah recorded in the Old Testament; (2) the anticipations of him in the period between the Old and New Testaments; (3) the preparedness of the world for his advent; (4) the Messianic hopes of the people at that time; (5) the physical features of the land and the social conditions into which he came; (6) the religious parties among the Jews at this time with whom he had to deal; (7) the person and work of John the Baptist, who was his forerunner, announcing his advent and preparing the people for it; (8) the progress of his life from his birth through his infancy, youth, baptism, public ministry, death and resurrection to his ascension and final departure from the world; (9) the pen-portraits of him by Matthew, Mark, Luke and John; (10) the activity of his disciples in telling the world about his life and work, and their interpretation of the meaning of these, as recorded in The Acts, the epistles of Paul, the Hebrews, the catholic epistles and The Revelation; (11) the testimony of subsequent history to the present time regarding Jesus. A large amount

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of material has been covered in a hurried way, but endeavor to reproduce it before your mind in order to get a complete picture of Jesus, the Christ, as he was in the minds of men before he came, while he was here in the flesh, and since he has withdrawn from their view.

2. *Note the Following Facts that have appeared in this Study:* (1) That Jesus came as the divinely appointed Saviour of the world. (2) That, as such, he fulfilled the highest hopes of his people, and more than fulfilled them. (3) That while he was a historic person, and therefore was in a real sense a product of historic conditions and environment, yet he was more than a product of his times and cannot be explained by them. (4) That he lived a normal life among his contemporaries, yet a life of such spiritual power, moral purity and self-sacrificing service, that he was a great Teacher, a great Benefactor, a great Exemplar. (5) That because of his sinless life, sacrificial death, triumph over the grave and gift of life through his exaltation to glory, he is the Saviour of the world. (6) That men were divided in their attitude toward him, some of them not believing in him and hating him, though even they did not convict him of sin; and others believing in and loving him. This division has continued through the centuries to the present. (7) That he claimed, and his disciples and Church have ever since claimed, and the history of the world confirms the claim, that the attitude men take toward him determines their attitude toward God. (8) That, as a promise and

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a hope before his advent, as Jesus of Nazareth in the days of his flesh, as the crucified and risen Christ ever since, he has been from the earliest times to the present a living, active, personal spiritual power in the world, influencing an increasing multitude of lives and molding the most important features of the world's history. (9) That he meets the deepest spiritual needs and the highest spiritual aspirations of men and of races, and brings to the world a kingdom of heaven (Rev. 21: 1 — 22: 5), which is a kingdom of universal righteousness, truth and peace. (10) That his mediatorial work for us men and for our salvation, which began in "the beginning" (John 1: 1-18), is to come to a glorious consummation, when as a finished work, he yields his perfected Kingdom to God (1 Cor. 15: 24-28).

Test Questions

1. What were some of the characteristics that the prophets expected in their Messiah? 2. What were some of the prevailing Messianic notions at the time of the advent? 3. In what important respects was the world prepared for the advent? 4. Why did the Pharisees, who were the religious leaders of the time, hate Jesus? 5. What were the reasons for his popularity with the common people? 6. What in your judgment were the most notable results of Jesus' life in his own day? 7. What are some of the most notable results of his life in subsequent history? 8. What do you think is to be the influence of Jesus in the future? 9. Do you think that his religion will

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be able to solve the problems of darkest Africa? Of darkest London and New York? Of our complicated civilization? Why? 10. What do you regard as the most important lessons you have learned from these studies?

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