

THE
UNIFIED
GOSPEL

—
FRANCIS E.
DOWELL

LIBRARY OF THE
Massachusetts
Bible Society

Catalog No. A. 833.3 / UG. 1906

Family *INDO-EUROPEAN*

Sub-Family *TEUTONIC*

Branch *WEST*

Group *LOW INSULAR*

Language *ENGLISH*

Dialect

Locality

Contents *"The Unified Gospel - A*

Version *Written Tetramorph"*

^{Editor} Translator *Francis E. Powell*

Published by *Henry J. Drane*

Place *London*

Date *1906*

Accession No. *1,999*

Accession Date *Dec. 15, 1938*

Price *\$0.51*



The Cherubic Symbolism of the Gospels.

In the symbolic picture of the unseen world given to us in Ezek. i., 10; x., 20, 21 and Rev. iv., 6-8, we have four mysterious forms, and these have been appropriated in Christian art and poetry to represent the four Gospels. No uniform application of these figures has been made, but since the fifth century that adopted above has been chosen (e.g. by S. Augustine and S. Jerome; by Adam of S. Victor in his poem reproduced on page 4 of this book; and in the early mosaics of the basilicas at Rome and Ravenna), to the exclusion of all other.

In the Tetramorph (from the Greek, meaning four form)—which has been reproduced from the Byzantine Mosaic, in the convent of Vatopedi on Mount Athos—we have the union of the four attributes of the Evangelists in one composite figure, winged, and standing on winged wheels of fire, the wings being full of eyes. It symbolizes unparalleled zeal or energy, which should characterise the proclamation of "the everlasting Gospel to every nation, and tongue, and people," (Rev. xiv., 6) "until the earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isai. xi., 9), and until "the Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." (Rev. xi., 15).

THE UNIFIED GOSPEL

(A WRITTEN TETRAMORPH).

BY

FRANCIS E. POWELL, M.A.,

VICAR OF SEWERBY AND GRINDALE.

CONSISTING OF EVERY WORD OF THE FOUR GOSPELS WOVEN
INTO ONE CONSECUTIVE AND HARMONIOUS NARRATIVE
FROM THE TEXT OF THE REVISED VERSION WITH
DESCRIPTIVE ANALYSES.

LONDON :
HENRY J. DRANE
(YE OLDE ST. BRIDE'S PRESSE),
SALISBURY HOUSE, SALISBURY SQUARE,
FLEET STREET, E.C.

1906

THE FOUR EVANGELISTS.

“And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.”—Rev. iv., 7. (See Frontispiece.)

Supra cœlos dum conscendit
Summi Patris comprehendit
Natum ante sæcula ;
Pellens nubem nostræ molis
Intuetur jubar solis
Joannes in aquilâ.

Est leonis rugientis
Marco vultus, resurgentis
Quo claret potentia :
Voce Patris excitatus,
Surgit Christus, laureatus
Immortali gloriâ.

Os humanum est Matthæi
In humanâ formâ Dei
Dictantis prosapiam ;
Cujus genus sic contextit
Quod à stirpe David exit
Per carnis materiam.

Ritus bovis Lucae datur
In quâ formâ figuratur
Nova Christus hostia :
Arâ crucis mansuetus
Hic mactatur, sicque vetus
Transit observantia.

Paradisi hic fluenta
Nova fluunt sacramenta
Quæ descendunt cœlitus
His quadrigis deportatur
Mundo Deus, sublimatur
Istis arca vectibus.

—Adam of St. Victor.
(12th Century).

See, far above the starry height,
Beholding, with unclouded sight,
The brightness of the sun,
John doth, as eagle swift, appear,
Still gazing on the vision clear
Of Christ, the Eternal Son.

To Mark belongs the lion's form,
With voice loud-roaring as the storm,
His risen Lord to own ;
Called by the Father from the grave,
As victor crowned, and strong to save,
We see Him on His throne.

The face of man is Matthew's share,
Who shows the Son of Man doth bear
Man's form with might Divine,
And tracks the line of high descent,
Through which the Word with flesh
was blent,
In David's kingly line.

To Luke the ox belongs, for he,
More clearly than the rest, doth see
Christ as the victim slain ;
Upon the cross, as altar true,
The bleeding, spotless Lamb we view,
And see all else is vain.

So from their source in Paradise
The four mysterious rivers rise,
And life to earth is given :
On these four wheels and staves, behold,
God and His ark are onward rolled,
High above earth in Heaven.

—Translated by the late Dean
Plumptre (19th Century)

*To my youngest brother,
JOSEPH SEPTIMUS POWELL,
whose self-sacrificing zeal and unfailing energy
as a devoted clergyman,
is, in these latter days, one out of many
splendid illustrations of the ever-living, inspiring power
of the Gospel of our Lord and Saviour
JESUS CHRIST.*

CONTENTS.

	PAGES
Cherubic Symbols of the Gospels and Tetramorph. Frontispiece	
A Latin Poem on the Four Gospels (12th century)	4
Preface -	9
Explanatory Note	16
Introduction :	
I. On the Harmony of the Three-Fold Portrait and the Four-Fold Story of the Life of Christ	17
II. On the Chronology of the Gospel	28
Appendix I. "The Common Account called Anno Domini," and Christmas Day	39
Appendix II. The Syrian Census when Quirinius was Governor	42
A Synopsis	45
The Text of the Unified Gospel	
Introductory (1-5)	79
I. Birth and Childhood (6-32)	83
II. The Preparation (33-48)	96
III. In Judæa, Samaria and Galilee (49-85)	106
IV. In Eastern Galilee (86-221)	127
V. In Northern Galilee (222-251)	194
VI. In Jerusalem and Judæa (252-274)	212
VII. The Peræan Ministry (275-324)	227
VIII. Holy Week (325-373)	255
IX. The Passion (374-437)	287
X. "Crucified, Dead and Buried" (438-463)	319
XI. The Great Forty Days (464-489)	328
The Epilogue (490-491)	341
Table for finding any passage (with its parallel passages, if any) in the Unified Gospel	343
A Classified Index	352

PREFACE.

The two-fold need the Unified Gospel attempts to supply can be briefly stated. It is well known that with all but a comparatively few, the greatest haziness and confusion exists concerning the way in which the four accounts of the Life of Christ we have in the New Testament may be made to harmonise or fit in closely one with another. People may be reading and teaching the Gospels for years without any adequate or methodical notion of the order, sequence and relation of the many incidents and sayings recorded in them. The Unified Gospel is intended to supply such with a quick and facile key to unlock many of the most puzzling minutiae of detail and to set forth the chronological and harmonistic problem of the four evangelists. There is a further need of an easy way to enable English readers to make a comparative study of the four Gospels and thus to find everything we are told of any particular incident in two or more of them framed into a consecutive and orderly arrangement. This should prove of considerable convenience if only by the avoidance of the tedious process of comparing gospel with gospel, and will often suggest trains of thought which would probably not otherwise have been originated.

Since the Diatessaron⁽¹⁾ of Tatian the Syrian (about A.D. 170) more than two hundred different Harmonies of the Gospels are known to have been made—those by Tischendorf, Greswell, Robinson, Wieseler and

(1) From τὸ διὰ τεσσάρων (the Gospel compiled by means of four). The original is now lost, though much of its arrangement, and something of its text has been recovered in recent years.

Zumpt being probably the best. This large number in itself, surely, indicates both the general usefulness and the intrinsic difficulty of such work. The simple and obvious method of arranging in parallel columns, and in their due sequence, those parts of the evangelical narrative which are once, twice, or thrice practically repeated seems to have been that invariably adopted by all Harmonists.⁽²⁾ But in addition to these, many attempts, some of them quite recent,⁽³⁾ have been made to present a continuous, chronological narrative of the Life of Christ in the words of the Evangelists. And the method here adopted has been that of selecting what is held to be the best account of any incident or saying which is more than once recorded. This, no doubt, has certain literary advantages, but its disadvantages are no less obvious. For the principle of selection must always be a subjective one, since the fullest and most detailed account of an event is not necessarily the best from every point of view. Moreover, it is an easy and summary way of ignoring the many difficulties which naturally beset a harmonious and chronological treatment of the Sacred Narrative, because the method permits, nay, *ex hypothesi*, almost necessitates their complete omission. But besides the confusion concerning the relation and

(2) Perhaps the most popular Harmonies in England are those by Davies, based on "Robinson's Harmony of the Gospels in Greek;" by Fuller, based on Tischendorf, Wieseler, etc.; and by Mimpriss based on "Greswell's Harmonia Evangelica." In all three the Authorised Version, and not, as in this, the Revised Version, has been used. They all appear to have had an extensive circulation, and have been of much use in this unifying of the Gospel Story.

(3) Hillard's "Continuous Narrative of the Life of Christ" (1895); "The Life and Teaching of Jesus Christ, being the text of the Gospels rearranged in chronological order by E.H.S." (1898); Canon Scott's "Life of Christ in the words of the Gospels" (1905). The Authorised Version has been used in all three. The first and third have been of considerable assistance in the preparation of this work. Wright's Synopsis of the Gospels in Greek (1896) is for more advanced and critical students. In it the Gospels have been analysed into their primitive sources. The construction of a chronological Harmony is, from this writer's standpoint, "an historical blunder." On this, however, see above, pp. 12-14, 26-27.

order of the details of the Gospels which exists with so many—a confusion which the known omissions by this method must necessarily more or less retain, there is often a lurking suspicion that the difficulties of a Harmony are greater than really appear. And even in the Harmonies by parallel columns already referred to, these difficulties are not brought out and clearly and minutely faced as in this compilation, has, of necessity been generally done.

As every word of the four Gospels has been woven into one consecutive story without any addition (save a very occasional word such as “and” which placed within brackets is immediately recognisable), it has been impossible to evade a single difficulty. All that is claimed, in the absence of full knowledge of all the circumstances, is a *possible* way of reconciling certain well-known diversities. How few the instances are where no such reconciliation is seen to be possible, is noteworthy.

Of course, the chronological arrangement here followed is, in many places, open to dispute. That sequence of events has been adopted which seems as probable as any. More than this no one can say of any arrangement. But transposition of words and verses, although at times necessary, has been avoided as a general rule. A methodical sequence is, after all, of quite secondary interest, for just as we have no really national history of Israel, nor biographies of its leading men in the Old Testament writings, but, what is of far greater importance to the world, a record of the progressive revelation of God and of man's relation to Him, so we have no real Life of Christ in the Gospels, but a record of the progressive manifestation of God in the terms of that human experience which is summed up for us in the little we are told of what happened between the Birth at Bethlehem and the Ascension from Olivet. A popular statement of the methods

and results of Gospel Harmony and Gospel Chronology will be found in the introduction.

No doubt this Harmony lays itself open to ready attack both from the æsthetic or literary and the scientific or critical standpoint. For instance, the "affectionate reverence" we all have for the diction and rhythm of the Bible is rudely shaken by a mosaic which while preserving all the diction of the Revised New Testament frequently destroys that rhythm, and makes verbal repetition—which was already a marked characteristic in several passages of S. Mark⁽⁴⁾—occasionally almost turgid in its tautology. But no Harmony is intended as a literary substitute for the matchless beauty of the four evangelists. The main object of this Harmony is to bring together by a process of coalescence and fusion all that we are told by the sacred writers, of any particular incident, with an indication of its single, double, treble or quadruple source. And yet with a very little emendation much of the mosaic—on the Passion, for instance—makes a most instructive and interesting reading.

It may also be objected—and perhaps with even greater force—that to unify four different writings, each of which, so critics assure us, may be composite⁽⁵⁾

(4) Cf. Mark ii., 15, 16, with the briefer and more concise account in Matt. ix., 10, 11 and Luke v., 29, 30. Also Mark iv., 1-3 with Matt. 1-3 and Luke viii., 4, 5, and Mark iii., 31-35 with Matt. xii., 46-50 and Luke viii., 19-21.

(5) For the composite character of the three Synoptic Gospels, see pp. 18-20. It may be, and on such matters I offer no opinion of my own, that even some of our Lord's discourses in these Gospels are composite; e.g., some critics "seek to show that in Mark xiii. (=Matt. xxiv.=Luke xxi.) there is a Jewish-Christian Apocalypse, interwoven with the genuine words of Jesus" ("Encycl. Biblica," vol. ii., 1374, note 2), while S. John's Gospel, "the deep-seated unity of structure and composition of which is," according to Prof. Sanday, "so characteristic," is yet held by others to be the work of three, St. John the Apostle, John the Presbyter, and the redactor of the whole. Dr. Sanday, of course, allows that our Lord's discourses in S. John are "a blending of fact and interpretation. Historical recollections and interpretative reflection, the fruit of thought and experience, have come down to us inextricably blended" in S. John's record of his Master's teaching. ("The Criticism of the Fourth Gospel," pp. 165-169).

is to obscure and complicate, rather than to lighten and simplify the literary problem of the four Gospels for the ordinary reader. But here again, this is to misunderstand the object of the Harmony, which is religious and not critical. For even the critics themselves—or at least those who believe that “the events of the Gospel history really transcended common experience,”—who are believers, that is, in the super-human nature of its great central Figure, will readily acknowledge that these four composite Gospels, if composite they all are, will continue to serve—as for eighteen long centuries they have served—as vehicles for conveying spiritual truths to the religious consciousness of mankind. And if so, something of the nature of a *religious synthesis* of the four Gospels may surely be allowed, even by those who are fully alive to the necessity of their *literary analysis*. It is happily possible to combine a frank acceptance of the assured results of scientific criticism with a true devotional use of the Bible as it is.⁽⁶⁾

This Harmony, therefore, is distinctly “uncritical” in its method. That is to say it deals with the four Gospels as they are in our Revised Version, and does not attempt to go behind them by means of any literary or historical enquiry. The closing verses of S. Mark (xvi., 9-16)⁽⁷⁾ and the story of Christ and the adulteress (John vii., 53-viii., 11) are dealt with in precisely the same way as the most strongly attested “Triple

(6) The Abbé Loisy seems to be a very extreme instance of one who can bring back, as Dr. Sanday says, “by an act of faith which some would call a *tour de force*, in the region of dogmatics what he had taken away in the field of criticism.”

(7) The giving up of these closing verses of S. Mark, not as an early document, for the date of Aristion, their alleged author, is earlier than A.D. 140, but as an integral part of the second Gospel, has been regarded by several as a surrender to scepticism; but those who accept the fact that they never were part of the original S. Mark, know well that these “added verses imply not only the existence, but up to a certain point, the authority of the Fourth Gospel” (Sanday) prior to this date, and so go far to confirm its Johannian authorship.

Tradition," the matter common to S. Mark, S. Matthew and S. Luke. The time is scarcely ripe for a harmony on critical lines, and should ever that time come, we may question whether the literary and historic gain will compensate us for the marring of a spiritual picture. The glories of a sunset will be gone if ever we succeed in seeing in it only various-lengthed waves of undulating ether.

And yet at the same time the method of this Harmony will enable the reader to understand something of the Triple, Double and Single Traditions, and to get more than a passing glimpse of the five strata in the Evangelical record: (1) S. Mark, either the original or as embedding a yet more original within it; (2) the non-Markan document⁽⁸⁾ which with "Mark" was probably used by S. Matthew and S. Luke, and while common to these two is not found in S. Mark; (3) additional matter peculiar to S. Matthew; (4) additional matter peculiar to S. Luke; and (5) S. John, which is an expression of "living memories, never long absent from heart and mind (of the author), memories which in a sense have grown with the man's growth, and have ripened from the seed into the fruit, . . . memories dominated by principles, and valued in proportion as they express those principles."⁽⁹⁾

No claim is made for originality in the title of sections, marginal analyses and divisions of discourses and songs.⁽¹⁰⁾ After nearly 1,800 years of devout

(8) See footnote on p. 45 of Synopsis.

(9) "The Study of the Gospels," by Dean Robinson, p. 153.

(10) All kinds of commentaries and homiletic expositions have been consulted for these. Westcott, Gore, Sanday, Ellicott, Plumptre, Farrar, Edersheim, Plummer, Hillard, Stalker, Vallings, Watkins, Walsham Howe, Carr, Woodhouse and Walpole, are among those from whom contributions in word or suggestion have been sought. It is a pity that popularly helpful and illuminating analyses such as those found in Westcott's "Introduction to the Study of the Gospels," should be hidden from all but close students of such works.

and scholarly treatment of the Gospels, such a claim would be practically impossible to vindicate. The most salient idea in each section—the events of which are not so arbitrarily grouped as may at first sight appear—it has been sought to express in its title. While the full marginal analysis and the divisions of discourses and songs are not only descriptive of the passages opposite to which they are placed, but also provide a chronological sequence or synopsis of all the incidents in the recorded life of our Lord. All comment save that which bears on the work of harmony and chronology has been omitted. A table of contents at the beginning, and a reference table of texts and an index at the end, add, it is hoped, to the usefulness of this written tetramorph⁽¹¹⁾ which is intended to help all readers of the Gospel story—whether teachers or taught—to a more intelligent appreciation of the connection between such details as we possess of our Lord's life, and the order of its recorded events.

I desire to express my obligations to the University Presses of Oxford and Cambridge for the use of the Revised Version, and to state that they are not responsible for the accuracy of the text.

The adoption of the Revised Version (1881) in preference to the Authorised (1611), hallowed as this unquestionably is by so many happy memories and sacred associations, was not only because of its undoubtedly greater accuracy, but also because it lends itself much more readily and simply, than the Authorised Version could possibly do, to that process of unification which has resulted in this written tetramorph.

SEWERBY VICARAGE, BRIDLINGTON.

Nativity of S. John Baptist,

FRANCIS E. POWELL.

June 24th, 1906.

(11) "In Christian art a tetramorph is the union of the four attributes of the Evangelists in one figure, winged, standing on winged, fiery wheels, the wings being covered with eyes. It is the type of unparalleled velocity." (Fairholt).

EXPLANATORY NOTE.

The small numerals in the text indicate the sources of the words which follow them, until the next small numeral appears, thus: ¹S. Matthew; ²S. Mark; ³S. Luke; ⁴S. John; ⁵Acts; ⁶1 Cor.; ⁷Heb.; ²³Mark and Luke; ¹⁶Matt. and 1 Cor., etc.

INTRODUCTION.

I.—THE HARMONY OF THE THREE-FOLD PORTRAIT AND THE FOUR TIMES REPEATED STORY OF THE LIFE OF CHRIST.

The original Gospel was unquestionably an oral one. The life of Christ must have been frequently told before any attempt was made to record it. ⁽¹²⁾We find constant references to "the words of this Life" in the Acts and the Epistles, (Acts v., 20 ; vi., 4 ; iv., 19, 20, 33 ; viii., 12 ; Gal. iii., 1 ; 1 Cor. xv., 1-4 ; Jude, 3, 20 ; 1 Tim. iii., 16), several of which were written before any of the four canonical gospels. The fallible memory of those who first proclaimed the gospel, together with the more or less unconscious modification of translators (from their Lord's Aramaic into their converts' Greek), copyists, and redactors, will largely account for the many variants in the gospel records we now possess. And it could not have been long before

THE ORAL
GOSPEL.

(12) See p. 79. The earliest presentation of Christ we possess is obtained from the details found scattered in St. Paul's writings. So that within one generation of His death we have a portrait of a Christ who is superhuman. (Rom. i., 4 ; 2 Cor. i., 19 ; Philip. ii., 5-11 ; Col. i., 15-17, etc. See Professor Mason in Camb. Theolog. Essays, pp. 424-432).

The following dates are taken from Harnack and Robinson. St. Mark and the Non-Markan Document between A.D. 65 and 70 ; St. Luke and St. Matthew about 70-75 ; St. John "not after 110 and not before 80." The two earliest books of the N.T. are St. James, between 40 and 50 A.D (Mayor) and 1 Thess. between 49 and 53 (Lock). The four-fold Gospel Canon was firmly fixed by the last quarter of the 2nd Century, and received its sanction, with the rest of the N.T., at the Council of Laodiceæ, A.D. 364.

"A true though not an exhaustive aspect of the differences of the Four Gospels" is given by Farrar in his commentary on St. Luke. St. Matthew is the Gospel for the Jews ; the Gospel of the Past ; the Gospel which sees in Christianity a fulfilment of Judaism ; the Gospel of Discourses ; the Didactic Gospel ; the Gospel which represents Christ as the Messiah of the Jew. (Characteristic text v. 17.) St. Mark is the Gospel for the Romans ; the Gospel of the Present ; the Gospel of Incident ; the Anecdotal Gospel ; the Gospel which represents Christ as the Son of God and Lord of the World. (Characteristic text i., 14.) St. Luke is the Gospel for the Greeks ; the Gospel of the Future ; the Gospel of Progressive Christianity ; the Historic Gospel ; the Gospel of Jesus as the Good Physician and the Saviour of Mankind. (Characteristic text, Acts x., 38.) St. John is pre-eminently for the Church ; the Gospel of Eternity ; the Spiritual Gospel ; the Gospel of Christ as the Eternal Son and the Incarnate Word. (Characteristic text i., 14.)

many, as S. Luke tells us, took "in hand to draw up a narrative of those things which were being taught by word of mouth." Of these "many" the earliest which has come down to us is unquestionably S. Mark, which may have embedded within it a still earlier document (Ur-Marcus). This earlier document, if it ever existed, is lost, as is also another document, chiefly of discourses, which is supposed to be included with Ur-Marcus in our S. Matthew and S. Luke. Of the four Gospel narratives we have in our New Testament, the first three not only offer a somewhat marked contrast in style, matter and local colour to the fourth, but are themselves found in such very frequent agreement with one another in subject, order and language, that they are said to take a "common view" of the events of our Lord's

**THE THREE
SYNOPTISTS.**

Life, and so are called the Synoptic Gospels. Of these "S. Mark exhibits the Acts and shorter Words of the Lord; S. Matthew a combination of the Acts with Discourses of the Lord—the latter often grouped together, as in the Sermon on the Mount; and S. Luke a second combination of Acts with Discourses in which an attempt is made to arrange the Words and Discourses chronologically, assigning to each the circumstances that occasioned it." (E. A. Abbott.) Besides the matter peculiar to both S. Matthew and S. Luke respectively (particularly in their opening chapters) it is now thought that S. Matthew and S. Luke borrowed (independently) either from our S. Mark or from the document embedded in our S. Mark,⁽¹³⁾ and also from

(13) "In its present form, or in any earlier shape, it appears to have been the main source of the narrative parts of the other two (Synoptist) Gospels. . . As reported by Eusebius, Papias, writing about 125, A.D., described Mark as the interpreter of Peter, which probably means that he helped the Apostle to put what he had to say into Greek or Latin. Internal evidence supports the hypothesis of such a connection between much of the material in the second Gospel and one of the men who had been with Jesus, and with none of them more probably than with Peter as he is represented in the evangelic tradition." (Encyc. Biblica, Art. "Jesus," ii., 2435.) See p. 45, footnote.

another document, which may have been the original S. Matthew,⁽¹⁴⁾ and consisted chiefly of sayings or discourses, but which, as a separate document, is now lost, and is best called the non-Marcan document, or "The Double Tradition."

Putting the matter peculiar to either the first or the third Gospel on one side,⁽¹⁵⁾ we have therefore two original writers to deal with—S. Mark (or Ur-Marcus) and the writer of the non-Marcan document. And in S. John we have a third original writer, who, as S. Clement of Alexandria (2nd century) and Eusebius (3rd century) both tell us, at the end of his long life undertook to give to the Church his final conception of the

**THE FOURTH
GOSPEL.**

life of the Christ, not as it appeared to him and his brother apostles when they were practically but youthful or spiritually dull and inexperienced onlookers, but fifty years after these stirring times, when the impression of that wonderful life was now "present in his memory, shaped by years of reflection and illuminated by the experience of a lifetime."⁽¹⁶⁾ It is this which will account for the dissimilarity in

(14) Papias tells us "that Matthew wrote a book of Logia in the Hebrew tongue. . . . Few identify the Logia with our Canonical S. Matthew. . . . the prevailing and intrinsically reasonable opinion is that the book of the publican Apostle was the source whence the author of our Matthew drew the words or discourses so amply reported in his Gospel. He, and also the author of Luke." Enc. Bibl. ii., 2436. Dean Robinson, however, thinks this a hasty although quite possible assumption and prefers to speak of a non-Marcan document. See "The Study of the Gospels," ch. iv. and v., also p. 18, note.

(15) The early chapters of S. Luke can only have come originally through Mary. While the corresponding narrative of S. Matthew "bears upon it undesigned but evident traces of coming from the information of Joseph" (Gore's "Dissertations," p. 28). Manaen, the foster-brother of Herod the tetrach (Acts xiii., 1), whom S. Luke met at Antioch, may probably have supplied the evangelist with much he is able to tell us about Herod and John the Baptist. See a very interesting sermon on Manaen in Archdeacon Wilson's "Truths New and Old," xxv.

(16) Robinson, "Study of the Gospels," p. 153. Dr. Sanday tells us that there is a clear recognition, even among conservative writers on the Fourth Gospel, "that the discourses of our Lord in particular were reported with a certain amount of freedom, not as they had been actually spoken, but as they came back to the memory of the Apostle after a considerable lapse of time." ("The Criticism of the Fourth Gospel," p. 6.)

subject, style and language of S. John with the Synoptists.⁽¹⁷⁾ This dissimilarity, however, is much less marked when we remember that, between the photographic portrait which S. Mark (behind whom we trace S. Peter), has given us, of One “who went about doing good and healing all those that were oppressed with the devil;” and the spiritually artistic portrait which S. John has bequeathed to us, of One who was the Eternal Logos and the Word of Life—both of which are true representations of the Incarnate Lord as the writers themselves were able to see Him—there came a middle portrait. This is the Non-Marcan document the author of which we have supposed to be a third apostle, S. Matthew. It exhibited the sayings—the shorter of which only or chiefly S. Mark was enabled to preserve—as discourses, or logia, which occasionally approximate in style and matter⁽¹⁸⁾ to those which have come to us through the personality of S. John. In the four Gospels therefore we have three pictures of what Jesus “began both to do and to teach”—

(17) “Study of the Gospels,” by Dean Armitage Robinson, p. 148. The whole of this deeply interesting and illuminating book, which, together with the more recently published “Criticism of the Fourth Gospel,” by Dr. Sanday, represents the sane and sober, the reverent and devout side of scholarly criticism, should be studied.

(18) How close this occasional approximation—how near the relation both in idea and form—may be seen when we select a passage from the non-Marcan document and compare it with similar passages from S. John.

Matt. xi., 25-27. Luke x., 21, 22.
 Jesus rejoiced in the Holy Spirit. and answered and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight. All things have been delivered unto Me of My Father; and no one knoweth who the Son is, save the Father; and neither doth any man know who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

John iii., 35. i., 18; ix., 39.
 The Father loveth the Son and hath given all things into His hand. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him. For judgement came I into this world, that they which see not may see, and that they which see may become blind.

and of this latter, the teaching, we are told it was "of earthly things" and of "heavenly things." (John iii., 12). Speaking generally, in S. Mark we have an almost photographic picture of the "doings," chiefly in the Galilean ministry; in the non-Markan document a descriptive picture of the teaching of "earthly things," the conduct of man as an inhabitant of earth (*e.g.*, Sermon on the Mount); in S. John, who probably was more receptive of it, and was guided by the Spirit to recall it, a spiritual artist's picture of the teaching of the "heavenly things," of all that we are told of the relation of Father, Son and Spirit, and of man's relation to Eternity and this Triune God.⁽¹⁹⁾

To obtain therefore a clear understanding of the relative parts of our Lord's Life and their orderly sequence, together with the two different modes of His teaching, we have to bear this main three-fold portraiture of Christ in mind. And next, we must notice

**THE
FOUR TIMES
REPEATED
STORY.**

the very fragmentary and scanty nature of the four-fold story we now possess. The thirty years' silence from His infancy to His Baptism is broken but once (Luke ii., 40-52). Then when we come to His Public Work, we find that not more than thirty-five days in all are distinctly touched upon in the first three Evangelists, and so far from these days being

(19) "The previous writings that came into his (S. John's) hands were also Gospels (not biographies in the modern sense of the word); and they too were intended to produce faith. But in this direction the author of the Fourth Gospel felt that something more remained to be done. Christendom had its Gospels, but not as yet exactly "a spiritual Gospel." (The phrase is probably S. Clement's own coinage, else it is that of the "early Presbyters," or the School of S. John, from whom S. Clement derived his information.) A "Spiritual Gospel," meant one that sought to bring out the divine side of its subject. When S. Paul draws an antithesis between the Son of David "according to the flesh," and the Son of God "according to the spirit of holiness" (Rom. i., 3, 4.) he is anticipating exactly this later contrast between the Gospels of the bodily life and of the spirit. "Spiritual" means "indwelt by the Spirit of God." And it was that side of the Life of Christ in which the Spirit of God was seen living and working in Him that the fourth Evangelist undertook specially to describe." (Sanday, "The Criticism of the Fourth Gospel," pp. 71, 72.)

consecutive, they are sometimes separated one from another by one, two, or even three months of which we know absolutely nothing. The incidents of two separate days recorded in S. Matthew v.-viii., 17, and xii.-xiii., 52, occupy a very considerable portion of the first Gospel. The events of another single day occupy one-seventh of the second Gospel (Mark xi., 20-xiii.), and the story of five days recorded in Luke xx.-xxiv. occupies (if we omit the story of the infancy in the first two chapters) no less than a fourth of the third Gospel. The whole of Part IV., the longest in this harmony, is taken up with what is believed to be a little more than a period of four weeks.⁽²⁰⁾ And Parts VIII., IX. and X. are occupied with the details of but one week, that of the Passion. While when we turn to S. John we find that out of his 879 verses no fewer than 356 are occupied with two separate weeks (i., 19-ii., 11 and xii.-xx., 25) leaving but 523 verses for all that the fourth Evangelist tells us concerning the rest of the Life of Christ.⁽²¹⁾ In fact, Godet has calculated that S. John gives us no account of twenty-six months out of the thirty which the public ministry of our Lord at the least lasted.

(1) To understand the main divisions of our Lord's Ministry we should remember that between His Baptism and the visit to Samaria (John iv.) a period of more than a year

(20) It is such extraordinary evidence as all this which doubtless makes Schmiedel say that "the chronological framework must be classed among the most untrustworthy elements in the Gospel." ("Encyc. Biblica," ii., 1873.) There is probably an element of truth in this criticism, and yet what right have we to assume that extraordinary evidence is of necessity untrustworthy? It is such *a priori* assumptions and presuppositions which vitiate so much of the more extreme Higher Criticism.

(21) This is every whit as extraordinary as anything found in the chronological framework of the Synoptists, but there is nothing necessarily untrustworthy in it. It is absurd to frame a hypothesis to include every personal equation or idiosyncrasy. Human personalities will ever remain awkward data in the construction of simple and far-reaching theories.

probably intervened. This year has been called the "Year of Obscurity," because of the gradual way⁽²²⁾ in which Jesus emerged from His thirty years' life of all but unbroken silence into the very active ministry which characterised His work after the Un-named Feast in John v., 1. The records of this year, too, are but scanty, no fewer than eight months being probably covered by the one verse in John iii., 22.

(2) Then came the "Year of Public Favour,"⁽²³⁾ which, however, was only the nine months between the beginning of His public teaching in Galilee, in January, A.D. 29, and the Feast of Tabernacles, in the middle of October, A.D. 29. This was the period

THE YEAR OF
PUBLIC
FAVOUR.

when His fame rang through the length and breadth of the land, and when His active labours were, as a whole, the most welcomed and the most popular. John the Baptist had had his ministry suddenly ended by his imprisonment in the gloomy fortress of Machærus, and our Lord seems to have hastened to Galilee to carry on and advance another stage the work which was thus interrupted, of bringing in the Kingdom of God. This was the period—"the Galilean Spring"—to part of which reference has already been made. It is the very full time passed almost wholly in Eastern and Northern Galilee, the record of which is placed in Parts IV. and V. It will

(22) "The most ordinary student of the Gospels must feel the difference between the history of these months (*i.e.*, between His Baptism and the nameless Feast) and of those which follow them, the kind of domestic tone which pervades the narrative of this period; *e.g.*, the Baptist's loving testimony to Him as he sees Him coming to him at Bethabara after the Temptation; the four or five disciples gathering round the Lamb of God, abiding with Him that day, and called with Him and His mother to the marriage feast; the little touch which tells so much in the words, 'After this He went down to Capernaum, He and His mother;' Nicodemus seeking Him by night, when the primary law and basis of His kingdom is privately declared; His discourse alone by the well-side to the Samaritan woman." ("Verba Verbi Dei," pp. 13, 14.) The Year of Obscurity is found in Part II. to III. 4.

(23) The titles of these three years are taken from Stalker's "Life of Christ," p. 45. The Year of Public Favour commences in Part III. 5.

be seen that, exclusive of the Passion (in Parts VIII.-X.), it is far and away the most crowded period in our Lord's ministry.

(3) The closing months of our Lord's life (from October, A.D. 29, to the Passover in April, A.D. 30) have been called "The Year of Opposition," because of the ebbing away of public favour (with but its momentary re-
THE YEAR OF
OPPOSITION. crudescence on the Palm Sunday) and of the final focussing of His opponents' malignant hatred which had been gathering in ever-increasing intensity, even from the beginning of His ministry (John ii., 18; Mark ii., 7, 16, 24, etc.), and which culminated in the Death of the Cross. But here, again, the period is really only a short six months, and is found narrated in Parts VI.-X. of this Harmony. Our Lord had bidden farewell to Galilee, which He did not visit again until after His resurrection. He was once more in Jerusalem, where He delivers the discourse, which by its probable reference to the water carried in golden bowls from the Pool of Siloam to the Temple (John vii., 37); and to the absence of the light which had brightened the Temple Courts until "the last great day of the Feast" (viii., 12) was largely due to these two of the most conspicuous events in connection with the Feast of Tabernacles. After the Feast of Dedication in December, where He was rejected (John x., 39-42) He withdraws beyond Jordan into Peræa, and in Part VII. we have what has been generally called "the Peræan ministry," which is made to last from Dec., A.D. 29, to Saturday, April 1st., A.D. 30, the day before Palm Sunday. This is based on the fact that the beginning of the long section of S. Luke's Gospel (ix., 51-xviii., 34) coincides with Mark x., 1 and Matt. xix., 1, and that the end of it brings us to the approach to Jericho (Luke xviii., 35). But a caution is here necessary. Although we know

for certain that our Lord spent some part of the time before His death in Peræa (Mark x., 1; Matt. xix., 1; John x., 40), yet "to suppose that the whole section (Luke ix., 51-xviii., 34) must be localised there, is," says Dr. Sanday, "to misunderstand the structure and character of S. Luke's Gospel." It is far more probable that here we have a large section of the non-Markan document, which consisting, as we have seen, chiefly of discourses (Logia), S. Luke could not easily fit into the framework supplied to him by S. Mark. We have therefore taken part of this section and placed it elsewhere, fully conscious that so far as chronology is concerned we are treading on precarious ground. We have placed during the so-called Peræan ministry the visit to Bethany where our Lord raised Lazarus; after which He retired to Ephraim, twenty miles north of Jerusalem (John xi., 54). From there we suppose Him returning through Samaria and the Valley of the Jordan to Jericho on His way to Bethany, where He seems to have stayed every night (or nearly every night) and the whole of Wednesday in Holy Week until His agony, going into Jerusalem for the Last Supper. The order of events subsequent to this is, in the main, fairly plain, although the Great Forty Days present difficulties of their own. The chief of these, however, are commented upon in the text.

The Life of our Lord may therefore be outlined thus:—⁽²⁴⁾

(24) Taking the Gospel of S. John as our chief indicator of the purpose and inner meaning of the Life of our Lord, we find three chief aspects of the Life emphasised. First, the gradual manifestation of the Lord as the Eternal Word (John i., 19-iv.). Secondly, the greater number of His hearers rejecting this revelation (John v.-xii.). Thirdly, the rallying of a Church of believers to His call, who are endued with His grace. (John xiii.-xvii.) The plan of the whole narrative rests upon these three aspects, which may be expressed in the words, Jesus, Unbelief, Faith, and are all touched upon in the Prologue (John i., 1-18), Jesus 1-9, 14-18; Unbelief 5, 10, 11; Faith 12, 13. We have the Consummation of Unbelief in ch. xviii. and xix., and the Consummation of Faith in ch. xx., especially verse 28. But in each of these five parts of the Gospel, while the one aspect prominent in it dominates it, the other two aspects are always present although in a subsidiary manner. (Condensed from "The Authorship of the Fourth Gospel," by the late F. Godet, D.D., Professor of Theology, Neuchatel.)

- | | | |
|----------------|----|--|
| B.C. 6-A.D. 9. | A. | The Times of His Birth and Childhood. Part I., 1-4, ii. |
| A.D. 9-27 | B. | The Years of Silence. Part I., 4, iii. |
| A.D. 27-29. | C. | The Year of Obscurity (late autumn 27, to Feb. A.D. 29).
(a) The Preparation. Part II., 1-4.
(b) The Half-Private Ministry. Part II., 5, to III., 4. |
| A.D. 29. | D. | The Year of Public Favour (Feb. to Oct., A.D. 29).
(c) The Ministry chiefly in Eastern Galilee. Part III., 5, to IV.
(d) The Ministry in Northern Galilee. Part V. |
| A.D. 29, 30. | E. | The Year of Opposition (Oct., A.D. 29, to April, A.D. 30).
(e) The Ministry chiefly in Judæa. Part VI.
(f) The Ministry chiefly in Peræa. Part VII.
(g) The Passion at Jerusalem. Parts VIII. to X. |
| A.D. 30. | F. | The Triumph (The Great Forty Days. April 9 to May 18).
(h) The Risen Life. Part XI. |

It remains only to say what indeed has already been said, that while in this Harmony an endeavour has been made to reconcile all inconsistencies real or supposed in parallel accounts in the Gospels, it is not from the historical or critical standpoint that this endeavour is made. What we mean is this:—Here are four records received by the Christian Church as canonical and presented to us in the latest quasi-official form by the Revisers of the New Testament.

In what way can these four narratives be best combined into one? This, and this only, has been the question here considered. To raise points of historical and literary criticism forms no part of such work. It may be "that variations in two narratives which have a general resemblance, or in the form and setting of sayings which in substance are the same," do not point to two similar but distinct events, or to the repetition at different times of the same teaching, "but are variations of *one only such event or teaching* due to the natural action of tradition. . . . There are cases" says Prof. Stanton,⁽²⁵⁾ "in which such an explanation appears probable. On the other hand, modern critics overlook far too much the consideration that history does sometimes repeat itself, and in particular that all men who feel that they have a message for mankind necessarily insist often on the truths which they are most anxious to inculcate, and in doing so use again and again the same language. Thus Christ must in all probability have spoken some of His most striking sayings many times. And this may well have been the cause of some at least of the variations and repetitions in our records." This at any rate will explain the method adopted in this Harmony—a method which combines those similar accounts which are obviously of the same incident or saying, but keeps distinct those which, although similar, may have been repeated at different times and under different circumstances.

(25) "Hastings' Dict.," ii., p. 249. "If harmonists are fatally ready to multiply occasions on which a given incident took place, critics are no less fatally ready to simplify their task by assuming that there was but one particular occasion on which the Lord uttered a given saying."—Chase, "The Gospels in the light of historical criticism," Camb. Theolog. Essays, p. 385. Those parallel passages, which although similar, have been kept, in this harmony, distinct, are all noted and referred to in their several places. See p. 45.

INTRODUCTION.

II.

ON THE CHRONOLOGY OF THE GOSPELS.

To ascertain the exact dates of the Birth and Death of our Lord has always been a matter of considerable difficulty and of varying opinion. Absolute certainty we cannot, of course, hope for, and will probably be ever beyond our reach. But that "the Common Account called Anno Domini," is at least four years too late is now universally acknowledged.⁽²⁶⁾ And by carefully considering all the data at our command, we are enabled to attain to a fairly accurate approximation. And it is not a little remarkable, illustrating as it does the irony of circumstance, that chief among these data are those connected with two well-known characters in history, whose infamy has become almost a byword, the one who in the words of a contemporary (Josephus) was "a mystery of iniquity," of whom his imperial master said he would sooner be his pig than his son; and the other, "confessedly the gloomiest of mankind," in the opinion of another contemporary (Pliny), whose retreat in the lovely isle of Capri is for ever a type of all that is hideous in debauchery and brutish in sensuality.⁽²⁷⁾ For Herod the Great and Tiberius Cæsar, who perhaps for all time will be monsters of cruelty and vice in the imagination of mankind, have still their use in helping to determine

(26) See Appendix I.

(27) It is only fair to say, however, that Tiberius is one of history's enigmas, and Tacitus and Suetonius are thought to have exaggerated his enormities.

the beginning and the end of "those sinless years which breathed beneath the Syrian blue."

And it is to his love of magnificence in architecture, which has been called the one eminent quality by which Herod was distinguished, that we are enabled to fix

(1) DATE OF THE COMMENCEMENT OF CHRIST'S MINISTRY. with a fair degree of certainty the year in which our Lord's public ministry commenced. It was at the Passover (John ii., 13, 23), shortly after this commencement, that the Jews referred to

that elaborate re-construction or amplification of their splendid Temple which had almost reconciled them to the tyrannous enormities of Herod. "Forty and six years was this sanctuary in building" and another five and thirty years would pass before that wondrous pile of alabaster and marble, of monolithic colonnades and gilded cedar roofs would be completed.⁽²⁸⁾

Forty-six years! it is no round number and therefore may be taken as accurately expressing the actual length of time which had elapsed since the work had been commenced, and which Josephus tells us (Antiq. xv., II, par. I) was in the eighteenth year of Herod's reign, 734-735 A.U.C. or B.C. 20-19. Reckoning forty-six years from this date, we are brought to 780 or 781 A.U.C. or A.D. 27 or 28. And as the work commenced in Kisleu (December-January) the exact date is probably A.D. 28, in which year the Passover was on Tuesday, March 30. Our Lord's Baptism could not have been many months before, *i.e.*, in the latter half of A.D. 27. And this Baptism took place in the fifteenth year of Tiberius Cæsar⁽²⁹⁾ (Luke iii., 1) the successor of Augustus

(28) Herod's temple was not actually finished until the procuratorship of Albinus (62-64 A.D.), probably in A.D. 63. It was burned to the ground very shortly after, when Jerusalem was taken by Titus in A.D. 70.

(29) S. Luke marks the time with quite extraordinary emphasis. Through out his Gospel he generally, although not always, follows a chronological order. There are obvious exceptions in iii., 21, 22, where our Lord's baptism is related after John's imprisonment (19, 20). Order has also probably been departed from in iv., 5-8; xxi., 37-38; xxii., 20 and 63-65.

Cæsar, who died Aug. 19, A.D. 14 (A.U.C. 767). But Tiberius had been co-regent with Augustus two years before the latter's death, and the evidence of coins, etc., seems to show that the commencement of the joint reign would be the point from which the fifteenth year would be reckoned⁽³⁰⁾ and so make this A.D. 27 (A.U.C. 780). This inference, therefore, from Tiberius' reign agrees with that drawn from Herod's re-building of the Temple, viz., that our Lord's Baptism took place in A.D. 27 (A.U.C. 780) not long before the Passover referred to in John ii., 13, 23. If, with some authorities, we could read Luke vi., 1, "the first Sabbath of the second year," *i.e.*, the first sabbath in the second year after the sabbatical year, we should have a further confirmation of this. For the year A.D. 26-27 was a sabbatical year, in which the fields lay untilled; much time could therefore be given to religious teaching and duties, such as the ministry of John the Baptist involved. The first sabbath of the second year would therefore be in A.D. 29.

We take another step in our computation when we consider that our Lord seems to have passed His
 (2) **THE DATE OF OUR LORD'S BIRTH.** thirtieth birthday before He was baptised.⁽³¹⁾ But, unfortunately, in the text (Luke iii., 23) which tells us that "Jesus Himself when He began was about thirty years of age"

(30) "From the evidence of coins struck at this date it is shown that it was customary to regard Tiberius' reign as beginning A.D. 12 (A.U.C. 765)." ("Hastings' Dict." vol. iv., p. 760).

Wieseler, Weiss, Beyschlag, and others say that provincials would reckon the years of Tiberius' co-regency as part of his reign. It is, however, only fair to say that the "Encyc. Biblica," (i., 804) says that "there is no proof that such a method of reckoning was ever used." See, however, "Hastings' Dictionary," vol. i., pp. 405, 406.

(31) In S. John viii., 57, the Jews ask: "Thou art not yet fifty years old and hast Thou seen Abraham?" But this passage is only of use in putting the highest possible limit to our Lord's age, which His general appearance seemed to suggest. "In the ancient church, Irenæus (ii., 22.5) is the only writer to make use of this passage for chronology; he remarks that the presbyters in Asia Minor had on the ground of it ascribed to Jesus an age of forty to fifty years." ("Encyc. Biblica," vol. i., 802).

there are two words of uncertain or indefinite meaning.⁽³²⁾ But assuming that our Lord had just turned thirty in A.D. 27 (A.U.C. 780) we find that B.C. 4 (A.U.C. 750) would be the year of His birth. Now Herod the Great died just before the Passover of that year, which we know was on April 12th. And both S. Matthew (ii., 1-19) and S. Luke (i., 5.; ii., 1) tell us that Jesus was born during Herod's reign, and the former leads us to suppose not very long before his death. But as the Birth must have taken place at least forty days (Luke ii., 22) before April 5th, which was probably the date on which Herod died (Josephus Antiq. xvii., 8, § 4), our Lord could not possibly have been born later than February B.C. 4.⁽³³⁾ And while, of course, nothing in the nature of historical proof is forthcoming, there is yet nothing improbable in either December 25th (which is the ancient Western tradition) or Jan. 6th (which is the Eastern tradition) before the Passover of B.C. 4, being the date on which "the Word became flesh and tabernacled among us." (See Edersheim, "Life of Jesus," vol. i., p. 187, notes 2 and 3.)

The difficulties attending the enrolment under Cyrenius referred to by S. Luke (ii., 1, 2), while not necessarily at variance with the conclusion as to the date of our Lord's birth at which we have arrived, are yet so great and intricate that the passage cannot be regarded as of much help in elucidating the problem. We have therefore relegated its consideration to the appendix.⁽³⁴⁾

(32) ἦν ἀρχόμενος = was beginning, and ὡσεὶ = as if, as though. The Revisers have added the words "to teach" after "He began." Our A.V. is quite wrong.

(33) Mr. C. H. Turner, in "Hastings' Dict. (i., 405) Art. "Chronology," gives B.C. 7-6 as the probable date. Prof. von Soden, in "Encyc. Biblica" (i., 809), gives it as "about B.C. 4 (?)."

(34) See Appendix II.

Confirmation of the main points just considered in ascertaining the date of the Birth, is found when (3) **THE DATE OF OUR LORD'S DEATH.** we come to determine the date of our Lord's Death. For it is now generally agreed that our Lord was crucified at a Passover⁽³⁵⁾ which coincided with a sabbath (Matt. xxvii., 62; Mark xv., 42; Luke xxiii., 54; John xix., 31), which always, we know, commences on a Friday evening. Indeed, the Jews were apt to call the *sunset* of Friday the *dawn* of the sabbath. We know further that our Lord was crucified while Pontius Pilate was Procurator of Judæa (Matt. xxvii., 2; Acts iv., 27; 1 Tim vi., 13),⁽³⁶⁾ Herod Antipas, tetrarch of Galilee (Luke iii., 1; ix., 9; xxiii., 7) and Joseph Caiaphas, High Priest at Jerusalem. (Matt. xxvi., 3, 57; John xi., 49; xviii., 13, 24.) It has been ascertained that during the procuratorship of Pilate (26-36 A.D.) the years in which the Passover fell on a Friday are 27, 30 and 33 or 34. Of these dates, the last two are too late, for they would mean the extending of our Lord's Ministry to five or six years, and there is absolutely no evidence for such an

(35) Whether the Crucifixion fell on Nisan 14 (S. John's view) or on Nisan 15 (Synoptist view), whether, that is, the Passover by a few hours followed it or preceded it, has always been a question. While *prima facie* the evidence of S. John tells for the 14th, and that of the Synoptist for the 15th, indications are not wanting in the synoptic narrative (*e.g.* the episodes of Simon the Cyrenian, and of the deposition from the cross (Mark xv., 21, 42, 46) which confirm the Johannine view. The decisive evidence of Christian antiquity reaching back probably to S. Paul himself, is in favour of Nisan 14. ("Hastings Dict.," i., p. 411.) It has been recently suggested by the Rev. G. H. Box that the Last Supper "was really the ceremony of Kiddûsh, a solemn 'sanctification' which preceded the weekly Sabbath and great festivals like the Passover." Both Prof. Sanday and Principal Drummond speak of this hypothesis with evident approval.

See also note on the Last Supper. p. 287.

(36) See also the well-known reference by Tacitus, in A.D. 64, to "One Christos, who suffered capital punishment under the procurator Pontius Pilate in the reign of Tiberius." (Ann. xv., 44), and Pliny's letter to Trajan (97). Josephus alludes to the preaching and execution of the Baptist ("Antiq." xviii., 5-2), and to the martyrdom of James "the brother of Jesus called the Christ" (xx., 9-1). But the famous passage in the "Antiquities" in which Jesus is spoken of directly is partly or entirely spurious (xviii., 3-3), while the revolting story which immediately follows is probably an oblique and malignant attack on the Virgin birth (xviii., 3-4).

extension. On the other hand A.D. 27 would be too early for the fifteenth year of Tiberius when His baptism took place, and which cannot have been earlier than 27 and may even have been 29. Besides, there is reason to believe that, although appointed in A.D. 26, Pilate did not reach Jerusalem till A.D. 27. The year A.D. 30 is therefore left, and we conclude, therefore, that our Lord was crucified on Friday, April 7th, A.D. 30 (A.U.C. 783).⁽³⁷⁾

If all our inferences up to this point are correct, our Lord's public ministry lasted from the autumn of A.D. 27, till the spring of A.D. 30, or about thirty months. Does the Gospel story, as told us by the four Evangelists, confirm this opinion? As various answers have been given to the question of the length of our Lord's ministry, its separate consideration, apart altogether from the question of the dates of our Lord's birth, the beginning of His ministry, and death, becomes necessary. We shall see, however, how these dates are confirmed in this further investigation.

(4) **THE DURATION OF OUR LORD'S MINISTRY.** From the literal understanding of Luke iv., 19 ("the acceptable year of the Lord") all the writers of the second century (except Irenæus) and many of the Fathers of the third century (S. Clement of Alexandria, Origen, etc.) held that our Lord's ministry lasted but one year. And it was thought that there was nothing—as indeed to the casual reader there is nothing—in the first three Evangelists to contradict this view. For the "three years" in Luke xiii., 7 may have been merely selected to denote a short time, or may have been connected with the fact that the fig tree commonly bears fruit in three years. But

(37) This is the opinion among others of Prof. von. Soden in "Encyc. Biblica" i., 807, 809. But C. H. Turner and Prof. Sanday in "Hastings' Dictionary" i., p. 415; ii., p. 610, give A.D. 29 as the date. Hippolytus, the scholar of Irenæus, Eusebius, Theodoret and Jerome all agree in saying that our Lord died at the age of thirty-three.

when we turn to the fourth Gospel we find at least three Passovers mentioned during our Lord's ministry (ii., 13 ; vi., 4 ; xi., 55) ; and as there can only be one Passover each year, the ministry must have lasted at least between two and three years. How is it, we may ask, did these early writers ignore to us so obvious a fact ? The answer is interesting. For it is singular that Irenæus (who alone in the second century thought Christ's ministry lasted three years) takes the second Passover not from John vi., 4 (where " the Passover " is distinctly mentioned) but from the " Unnamed Feast " in John v., 1. From other writers (*e.g.* Epiphanius and Origen) we gather that they did not know of any Passover mentioned in John vi., 4. If, therefore, there is an interpolation here (and Westcott and Hort suspect corruption of the text), there is nothing even in S. John to prevent our forming the opinion that the public life of our Lord only lasted a little more than a year *i.e.*, from the first Passover mentioned in ii., 13-23, to the last mentioned in xi., 55.⁽³³⁾

The year might be thus arranged :—

John ii., 13, 23.	Passover.	March or April.
iv., 35.	Harvest.	May.
v., 1.	Pentecost or Trumpets.	May or early June. September.
vi., 4 ; vii., 2.	Tabernacles.	October.
x., 22.	Dedication.	December.
xi., 55.	Passover.	April.

On the other hand there is no sufficient reason to reject " τὸ πᾶσχα "—the Passover in John vi., 4. For every known manuscript and version contains these two words. And if this be accepted, exactly two whole years are covered by John ii., 13, 23 to xi., 55 ; the autumn feast of Tabernacles (vii., 2) and the winter feast of Dedication (x., 22) falling in their right place in the second year.

(33) And this view has found modern supporters in Browne ("Ordo Sæclorum") and Keim ("Jesu von Nazara") and Prof. von Soden in "Encyc. Biblica" (Art. "Chronology").

But the chronology of the first of these two years (from John ii., 13 to vi., 4) is not so easily settled. There are only two indications of time between the two Passovers (John iv., 35; v., 1) and neither is clear. (1) Allusion is made in John iv., 35, to two different times of the year; (a) Four months before harvest ("Say ye not, There are yet four months, and then cometh harvest") and (b) Harvest time itself ("Behold the fields for they are white already to harvest"). It is obviously impossible for both parts of this text to be literally true; but of the two which is metaphorical? The answer is of considerable importance to Gospel chronology. If the fields were really then ready for harvest, the time would be late April or May, or (if it were wheat) even early June. But if four months had to pass before harvest, the time would be from late December to early February. Much may be said for either interpretation, but on the whole, we are in favour of the time being late in December. Our Lord's words seem to mean: "The corn in the Samaritan plain is yet four months off harvesting. But look at the Samaritan people now coming, they are as ready to be taught as in four months these fields will be ready to be harvested." Verses 36-38 which follow appear to lend emphatic support to this interpretation. (2) But if this be so, then the "Unnamed Feast" in John v., 1, which is the second indication of time between the Passover of John ii., 13 and that of John vi., 4⁽³⁹⁾, will most pro-

(39) Almost every feast, and even the Day of Atonement, have been suggested. Kepler, Neander, Olshausen, Wieseler, Farrar, Tholuck, Meyer, Ellicott, Plummer, Watkins, and originally Edersheim, are among those who advocate "Purim;" S. Cyril, S. Chrysostom, Erasmus, Calvin, Beza, Bengel, von Soden, etc., advocated "Pentecost;" Irenæus, Eusebius, Theodoret, Luther, Scaliger, Grotius, Greswell, etc., held it was the "Passover;" Westcott inclines to the "Feast of Trumpets," and Edersheim (later) is undecided between "Trumpets" and "Wood offering," which are separated by barely six weeks in the early autumn. But he adds, "if John iv., 35, implies that Jesus was at Sychar in December, it must have been Purim." (ii., 768.)

bably be Purim, which fell in February or March, thus giving time for our Lord's return to Eastern Galilee (Part IV.) where what is called "the Galilean Spring" of His ministry commenced. The chronological sequence therefore of the whole of S. John will be :—⁽⁴⁰⁾

A week early in A.D. 28. John i., 19-ii., 11.

A short stay in Capernaum. John ii., 12.

The Passover, Tuesday, March 30, A.D. 28.

John ii., 13, 23.

? A day late in December, A.D. 28. John iv., 35.

? The Feast of Purim, Saturday, March 19.,
A.D. 28. John v., 1.

The Passover, Monday, April 18, A.D. 29.

John vi., 4.

The Feast of Tabernacles, October A.D. 29.

John vii., 2.

The Feast of Dedication, December, A.D. 29.

John x., 22.

The Passover, Friday, April 7, A.D. 30. John
xi., 55.

And this arrangement into two years receives confirmation when we closely examine S. Mark, from whom S. Matthew and S. Luke probably derived a great deal. For the incident of the plucking of corn (Mark ii., 23) is followed by the feeding of the five thousand, when the Evangelist intimates that the grass was of the early spring. (vi., 39.) In other words, a summertime is succeeded by a springtime, while the Passover of the Crucifixion must have followed the Passover of the springtime referred to in S. Mark vi., 39 (*cf.* John vi., 4-13.) and could not possibly be identical with it. Here then we have Synoptist confirmation of what S. John plainly indicates, that our Lord's public ministry lasted considerably more than a year. That the Synoptists knew of a

(40) See Wieseler "Chron. Syn." English Translation, p. 434.

much fuller ministry than that which they themselves recorded, is very evident. For while they dwelt almost exclusively upon the Galilean and the so-called Peræan ministry, while S. John is mainly occupied with the ministry in Judæa, they also distinctly imply that our Lord must have spent much of His time in Jerusalem (see Luke x., 38 ; xix., 42 ; Mark xi., 11), and this fact is plainly indicated in the "how often" of the Lord's lamentation over Jerusalem (Matt. xxiii., 37 ; Luke xiii., 34). Moreover, none of "the mighty works done in Chorazin" referred to in Luke x., 13 are recorded anywhere. The view that the feast in John v., 1, was a fourth Passover, thus making our Lord's ministry to last between three and four years, has been now generally abandoned. Epiphanius, writing in the fourth century, gives what was probably the generally received opinion of the Church at that time. "On the completion of His thirtieth year Jesus was baptized ; He then preached one whole acceptable year, without opposition ; and then seventy days after the Epiphany of the third year He suffered." Making allowance for the traditional, but historically unauthenticated date of the Epiphany, viz., January 6th, this view of Epiphanius may be taken as substantially correct.

Our Lord's Ministry may therefore be said to have lasted about thirty months, a time but very short for our Lord to train His apostles, and to prepare them for founding the Church of Christ, of which they were the foundation stones,⁽⁴¹⁾ and none too long for that inception and growth of hatred which culminated in the Crucifixion.

To sum the whole matter up, we think it best to assume that our Lord was born early in B.C. 4 (A.U.C.

(41) Ephesians ii., 19-22 ; Rev. xxi., 14. "If we call the four Gospels the institution of a Christian ministry we might not go very far wrong." *F. D. Maurice.*

750); that the Baptist's ministry commenced in the spring of A.D. 27 (A.U.C. 780) and that our Lord was baptized in the late autumn of the same year. This was followed by His forty days' fast in the wilderness (Matt. iv., 1, etc.) and by the week and the "not many days" (John i., 19—ii., 12) before the Passover at the end of March, A.D. 28. Nine months must have elapsed between the commencement of this sojourn at Jerusalem (ii., 23) and in Judæa (iii., 22) and the return to Galilee (iv. 3). From this time to the close of the ministry, the *lacunæ* are not so many or so great as to prevent our following our Lord's work to its close in the crucifixion on April 7, A.D. 30 (A.U.C. 783).

But in saying all this, we do not mean to convey more than an idea of probability. For the difficulties of Gospel Chronology are as great as those of Gospel Topography, and together with the absence of all authenticated relics of the Gospel period, may be taken as an indication that the Christian Revelation is so spiritual that every effort to bring it into the exact historical and geographical arena fails. We are evidently not intended, with scientific precision, "to seek the Living among the dead" changes and chances of this mortal life. For although Christianity is emphatically a historical religion with a continuous and evolutionary development, so that the Sacraments have been well called "the extension of the Incarnation,"⁽⁴²⁾ because its principles are being realised in this world of time and sense, it yet belongs in its origin, its essence and its ultimate destiny to the realm of the spirit, to the things that are not seen which are eternal.

(42) "The Fathers, by an elegant expression, call the Blessed Sacraments the Extension of the Incarnation."—*Jeremy Taylor*.

APPENDIX I.

“ THE COMMON ACCOUNT CALLED ANNO DOMINI ” (Matt. ii., 1, margin) and CHRISTMAS DAY.

Up to the sixth century, A.D., the chronological era in the West dated from the supposed foundation of Rome (B.C. 754) and all events were marked Anno Urbis Conditæ (A.U.C.) from the building of the city. In the East the Era of Seleucidæ, which dated from the accession of Seleucus Nicator to the monarchy of Syria (B.C. 312), was frequently used. Then in the sixth century of our era a new mode of reckoning by “ the year of our Lord ” (Anno Domini) was introduced. It is owing to the careful, although slightly inaccurate, computation of an abbot of Rome in the sixth century, that the Christian world speaks and writes of this as the twentieth century. Dionysius Exiguus, a learned Scythian, the Roman abbot referred to, calculated in his “*Cyclus Paschalis*,” a treatise on the computation of Easter (published in A.D. 525), that our Lord was born in the year of Rome (A.U.C.) 754, and he adopted March 25th of that year, the Day of the Annunciation, as the commencement of the first year of the Christian Era,⁽⁴³⁾ which he called Anno Domini, 1. Italian writers seem to have been the

(43) From the twelfth century till the reformation of the calendar in 1752, the English civil year always began on March 25th. And this usage is still observed by the Chancellor of the Exchequer. For the first day of the Government's financial year is April 5th, being old Lady Day, and with that day the reckonings of the nation's annual budgets begin and end. The old style, which differs from the new by twelve days, our January 13th being January 1st, O.S., is still retained in many ways; e.g., fairs, Martinmas hirings, etc. Christmas dividends are not due till Twelfth Day (Jan. 6th), nor the midsummer dividends till July 5th. English authors, however, have always regarded the historical year as beginning with January 1st.

first to use the new reckoning, although in England the Venerable Bede used it early in the eighth century. Shortly afterwards we find it officially and publicly introduced by the Frank kings Pepin and Charlemagne, and it has been continued by all Christian countries ever since. In the sixteenth century it was first discovered that Dionysius had made a mistake of at least four years.

Dr. Fitchett, in his recently-published Fernley lectures*, has drawn attention to the significance of the Christian mode of reckoning triumphing over every other, Julian, Alexandrian, Seleucid. Mahometanism, it is true, still reckons from the Hegira, A.D. 622, and the Hebrew calendar from the Creation, 3760 B.C., as the Jews hypothesize. But the new chronological era of revolutionary France, dating from A.D. 1793, lasted only thirteen years. Laplace, the astronomer, proposed to start an era from A.D. 1250, the year in which the earth's orbit was at right angles with the line of the equinoxes. But all such attempts have failed, just as Babylonian eponyms, Greek Olympiads, and the Roman A.U.C. have all alike been suspended in the acknowledgment of Him "Who, the mightiest among the holy, and the holiest among the mighty, lifted with His pierced hands empires off their hinges, turned the stream of time into new channels, and still governs all the ages."—(Jean Paul Richter).

In ancient days the true day of our Lord's birth was considered to be unknown. S. Clement of Alexandria (2nd century) names as conjectural dates May 20th and April 26th, but does not encourage enquiry into the matter. The oldest traditional date for Christmas Day varied in the two great divisions of the Christian Church. In the Eastern Church the Nativity was blended with the Epiphany and kept on January 6th, and in the Western Church it was held to be on

* The Unrealized Logic of Religion.

December 25th. A second century tradition of Gnostic origin says it was January 6th, but the first certain traces of Christmas are found about the time of the Emperor Commodus (180-192 A.D.). It was not till about the time of Chrysostom (4th century) that the Western view prevailed in the East, although to this day the Armenian Church celebrates the Nativity on January 6th. There can be no doubt that one of the principal causes for fixing December 25th was the fact that it was the time of the winter solstice, which nearly all pagans regarded as the turning point of winter, and so indulged in great festivities. In particular the Scandinavians held their Yule feast at this time in commemoration of the fiery sun-wheel. Therefore "it is not unlikely," says Bishop Barry, "that the Festival of our Lord's Nativity was fixed to its present date in order to lay hold of, and hallow, the existing mid-winter festival, with allusion to the birth of 'the Sun of Righteousness' out of the winter of the spiritual darkness of the world."

APPENDIX II.
ON THE SYRIAN CENSUS WHEN CYRENIUS
WAS GOVERNOR. Luke ii., 1, 2.

There is very great difficulty attending the enrolment under Cyrenius or Quirinius referred to in Luke ii., 1, 2. For it is now known that he was governor of Syria during the census of A.D. 6, *i.e.*, ten years later than the latest possible date of the birth of Christ. A simple way out of the difficulty would be to follow, if we were able, Ewald, Greswell, Wieseler and others in their rendering of Luke ii., 2. But we fear that there is not sufficient ground for preferring the reading: "this enrolment took place *before* Quirinius was governor of Syria." That S. Luke evidently knew of the census in A.D. 6, is seen from his referring to the revolt which then took place (Acts v., 37). And so careful and accurate a historian as S. Luke is known to have been⁽⁴⁴⁾ would hardly have confused the two censuses. That such enrolments were periodically made is now well known. Recent discoveries of papyri show that they occurred under Augustus at

(44) "Recent discoveries have proved that in several cases where his accuracy has been called in question he was undoubtedly right. For instance, in Acts xvii., 6, he calls the magistrates of Thessalonica *politarchæ* or burgomasters, and in Acts xxviii., 7, the governor of Malta, the *Primus*; the latter of these titles is not known to occur anywhere in literature, but both have recently been proved from inscriptions to be correct. Again, in Acts xvi., 12, he uses a Greek word *μερίς* to describe the divisions of Macedonia, a word which Dr. Hort in his note on the passage says has been inserted as the result of "some primitive error" in the text, because it is never used in this sense in Greek literature. Since Dr. Hort's death a collection of Macedonian coins has been found in the Fayoum, one of the *nomes* or provinces of Egypt, in which there was a Macedonian settlement, and on these coins this word used by S. Luke appears, signifying a division of the country." Canon Scott, the "Life of Christ in the Words of the Gospels," pp. 10, 11.

intervals of about fourteen years in Egypt and occasionally in Syria. And there is evidence to show that the Egyptian (and so probably the Syrian) enrolment was a census by families and not a mere valuation of property. It has been suggested that the revolt in A.D. 6 (Acts v., 37) was occasioned by the refusal to permit the census to be taken in accordance with Jewish ideas, while the earlier census mentioned in Luke ii., 1 (but which Tertullian says was taken under not Quirinius but Sentius Saturninus) was thus taken, and so passed off quietly.

Moreover, there is reason to believe that Quirinius was pro-consul of Syria twice, about B.C. 3 (*i.e.* after the death of Herod) and A.D. 6. Certain it is that inscriptions prove that he was also there at an earlier date as a military ruler⁽⁴⁵⁾ and perhaps as a *legatus pro prætore* for Syria. Each province had such an officer presiding over the census. Davidson, Merx and others read Luke ii., 2. "This census was the first made when Quirinius was governor of Syria," *i.e.*, the first of the two made when Quirinius was governor. Prof. Ramsay⁽⁴⁶⁾ thinks that the enrolment ordered a few years before (about B.C. 8 or 7) did not actually take place in Judæa till B.C. 6 or 5, and that negotiations with Herod may have delayed the Jewish enrolment some considerable time after it had been taken in other parts of the Empire. There may be some other explanation forthcoming of the difficulty which will fully justify S. Luke's accuracy as a

(45) "Such a command might carry with it the control of foreign relations, and be included under the term ἡγεμων." (Sanday, Art. "Jesus Christ" in "Hastings' Dict." vol. ii., p. 646.) ἡγεμων occurs 21 times and its kindred verb ἡγεμονεω twice in the New Testament. It is once translated "prince" (Matt. ii., 6). Liddell and Scott give it as the equivalent of the Latin *dux*, *princeps*, a leader, guide, commander, chief; literally, one who goes or is before, a Roman provincial governor, under whatever title.

(46) Who, Dr. Sanday says, "has worked the whole problem out afresh in masterly fashion in 'Was Christ born at Bethlehem? A Study in the Credibility of S. Luke.'" (1898).

historian. But even if those writers in the "Encyc. Biblica" and "Hastings' Dictionary" and elsewhere are right in supposing that S. Luke has here made an error, we may yet say with the late Dean Farrar that "although no error has been proved, and, on the contrary, there is much reason to believe that the reference is perfectly accurate, yet I hold no theory of inspiration which would prevent me from frankly admitting, in such matters as these, any mistake or inaccuracy which could be shewn really to exist." Or we may leave the matter in the equally sensible way Bishop Gore has left it. "It seems to me," he writes, "especially in view of the deficiency of historical authorities for the period, that we display an exaggerated scepticism, if we deny that so well-informed a writer as S. Luke may have been quite correct in ascribing the movement to Bethlehem of Joseph and Mary to some necessity connected with a census of Judæa which Herod was supplying to the demand of Augustus, and S. Luke's credibility is not disproved if it is made probable that our Lord's birth took place not at the beginning of Quirinius' governorship but at the end of that of his predecessor." ("Dissertations," p. 21.)

A SYNOPSIS

OF

THE CONTENTS OF THE UNIFIED GOSPEL,

*Forming a General Summary of the Four
Gospel Narratives in Chronological Order, with all
passages arranged for reference.*

There are many passages, particularly about the middle of S. Luke, which although parallel or similar to other passages, chiefly in S. Matthew, have not (because of their probably, or at least possibly, different chronological setting*) been harmonised in this work. They will therefore be found in what is thought might possibly be their proper sequence. But in addition to this the *texts* of these passages have been placed within brackets in this Synopsis, and in the Table of References at the end of the volume. They are also noted in their several places in the Unified Text. By this arrangement much of "The Double Tradition" or Non-Marcian Document† can be easily recognised.

*See Introduction I., p. 27.

†Dean Robinson (The Study of the Gospels, p. 88) thinks we may "fairly suppose that such masses as Luke vi., 20 to viii., 3, and ix., 51 to xviii., 14, represent in the main the Non-Marcian document." (See Introduction I., pp. 17-21).

But while this, however probable and reasonable, is but pure conjecture, there can be little doubt that Luke vi., 20 to vii., 10 and vii., 19-35, *i.e.*, fifty-eight out of the eighty-three verses in the one mass and 155 verses out of the 351 in the other mass (*i.e.*, very nearly one half of the two masses) formed part of the Non-Marcian document which with S. Mark (or Ur-Marcus, see Introduction I., p. 19), was before S. Matthew and S. Luke when they wrote. For almost the whole of S. Mark (including his phraseology and order of events) is found in S. Matthew and S. Luke, or in one of them.

Marginal No.		S. Matthew.	S. Mark.	S. Luke	S. John.
iii.	<i>The Greeting.</i> The Virgin Mary visits Elisabeth.			i., 39-45.	
iv.	<i>The Hymn of the Incarnation.</i> The Virgin sings her Magnificat.			46-56.	
	(1) <i>She adores God with all her powers for His great condescending love and mercy towards her.</i>				
	(2) <i>The Might, Holiness and Mercy of God are shewn in the Incarnation.</i>				
	(3) <i>A prophetic vision of the great consequences of the Incarnation.</i>				
	(4) <i>And all is in accordance with God's mercy and His promise to His people of old.</i>				
v.	<i>The Nativity and Circumcision of the Forerunner.</i> The birth and naming of the Baptist.			57-66.	
vi.	<i>The Hymn of Israel's Redemption.</i> Zacharias sings his Benedictus.			67-79.	
	(1) <i>The father's joy in the faithful fulfilment of the promises of God.</i>				
	(2) <i>The child shall be diligent in preparing God's way of light and peace.</i>				
vii.	<i>The Growth in Retirement.</i> The Baptist grows in body and spirit.				80.
10.					
11.					
12.					
13.					
14.					

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
2.	The Holy Nativity. (S. Matt. i., 18-25; S. Luke ii., 1-20). i. <i>Anxiety allayed.</i> An Angel appears to Joseph. ii. <i>The Holy Night.</i> The Birth of the Christ. iii. <i>Angels from the Realms of Glory.</i> The Angel's message to the Shepherds. The first to worship the new- born King.	i, 18-25.		ii., 1-7. 8-14. 15-20.	
3.	The Holy Infancy. (S. Matt. ii., 1-23; S. Luke ii., 21-39). i. <i>Obedient to the Law for Man.</i> The Circumcision. The Presentation. ii. <i>Nunc Dimittis.</i> Simeon's Expectation. Simeon's Song. (1) <i>Perfect rest in the realiz- ation of the Christ.</i> (2) <i>Who is the Light of the World and the Shechinah of Israel.</i>			21. 22-24. 25-28. 29-32	
23.	Simeon's prophecy.			33-35.	
24.	The praise of the aged Prophetess. <i>The Epiphany and Homage.</i>			36-38.	
25.	The Visit of the Magi. <i>The Persecution.</i>	ii., 1-12.			
26.	The flight into Egypt.	13-15.			
27.	The massacre of the Innocents. <i>The Peaceful Return.</i>	16-18.			
28.	Removal from Egypt to Nazareth.	19-23.			39.

	S. Matthew.	S. Mark.	S. Luke,	S. John.
4.	The Holy Boyhood. (S. Luke ii., 40-52)			
29	i. <i>The Gentle Growth.</i>		ii., 40.	
	ii. <i>The Child Jesus at Nazareth.</i>		41-48.	
30,	Christ's first Passover.		49-50.	
31.	Christ's first recorded words.			
	iii. <i>From Strength to Strength.</i>			
32.	Christ's development to Manhood.		51-52.	

PART II.

THE PREPARATION FOR THE MINISTRY OF THE CHRIST, A.D. 27, 28.

1.	By the Preparatory Ministry of the Baptist.			
33.	The time and the Place.	i., 4.	iii., 1-3.	
34.	His coming foretold.	2-3.	4-6.	
35.	The messenger.	6.		
36.	The message.	5.	7-14.	
	2. By the Baptist's Prophecy of the Coming One,			
37.	John's first testimony to the Christ	11-12.	7-8.	15-18.
	3. By the Spirit and the Voice at the Baptism.			
38.	The recognition at Bethany.	13-15.	9.	23a.
39.	The Spirit and the Voice.	16-17.	10-11.	21-22.
	4. By Victory over the Tempter.			
40.	The Great Trial at Quarantania. (?)	iv., 1-2.	12-13a.	iv., 1-2.
	(1) <i>Tempted to glorify His Own Name</i>			
	<i>But sonship consists in trust.</i>	3-4.		3-4.
	(2) <i>Tempted to set up His Own Will;</i>			
	<i>But sonship consists in obedience;</i>	5-7.		9-12.

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
	iv., 8-11.	i., 13b.	iv., 5-8, 13.	
41.	(3) <i>Tempted to do evil that good may come;</i> <i>But greatness consists in service.</i>			
42.	5. By the further testimony of the Baptist. The Sanhedrim sends a depu- tation. John bears witness at Jesus' appearing.			
43	6. By the testimony of Christ's disciples. Two of the Baptist's disciples come to Jesus.			
44	The first Christian missionary.			
45	7. By the Witness of Man. Two other disciples gained on the way to Galilee.			
46.	Nathanael's great confession and Christ's great promise.			
47.	8. By the Witness of Nature. Rejoicings at a marriage at Cana A short stay at Capernaum.			
48.				

PART III.

THE BEGINNING OF CHRIST'S PUBLIC MINISTRY, CHIEFLY IN JUDÆA. From the Passover, Tuesday, March 3^o,
A.D. 28, to the feast of Purim (?) March 19, A.D. 29.

- | | | | |
|---|----------------|----------------|-------------|
| 1. Christ's first Public Appearance in Jeru-
salem | (xvi. 12, 13). | (xix. 45, 46). | ii., 13-18. |
| Jesus cleanses the Temple Courts. | | | |
| Jesus foretells His own Resur-
rection. | | | 19-22. |
| Adherents but not Disciples. | | | 23-25. |
| 2. Christ and Representative Men. | | | |

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
i.	<i>Nicodemus, the Teacher of the Law.</i>			
52.	The entrance into the Kingdom.			iii., 1-12.
53.	The origin and mission of the Son of Man.			13-15.
54.	The Evangelist's commentary on Christ's conversation with Nicodemus.			16-21.
ii.	<i>John the Baptist, the last of the Prophets.</i>			
55.	Christ's Ministry in Judæa.			22-24.
56.	The relative value of John and Christ's Baptism.			25-30.
57.	The Evangelist's commentary on the Baptist's testimony.			31-36.
3.	The bold rebuke of vice, and patient suffering for the truth's sake.			iv., 1-3.
58.	Jesus leaves Judæa for Galilee.			
59.	Imprisonment of the Baptist.	xiv., 3-5.	vi., 17-20.	
4.	The Living Water and the Fields white to Harvest.		iii., 19-20.	
60.	Jesus talks with a Samaritan woman.			4-9.
61.	The gift of the Living Water.			10-15.
62.	The Rock of Sin pierced for the Water of Life to spring forth.			16-19.
63.	The spiritual worship of God who is Spirit.			20-24.
64.	The revelation of the Messiah.			25-26.
65.	The ruling passion of Christ.			27-34.
66.	The spiritual harvest			35-38.
67.	Jesus manifests Himself to the Samaritans.			
5.	The beginning of Christ's Public Teaching in Galilee.			39-42.

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
68.	iv., 12, 17.	i., 14, 15.	iv., 14, 15.	iv., 43-45.
69.				46-54.
70.			16, 17. 18-27.	
71.			28-31a.	
72.	13-16.		v., 1-10.	
73.	18.	16.		
74.	19-22.	17-20.	11.	
75.		21-28.	iv., 31b-37.	
76.	viii., 14-15. 16, 17.	29-31. 32-34.	38-39. 40-41.	
77.				
78.		35-38. 39.	42-43. 44.	
79.	iv., 23-25.	40-45.	v., 12-16.	
80.	viii., 2-4.			
81.	ix., 2-8. 9.	ii., 1-12. 13, 14.	17-26. 27, 28.	v., 1-9.
82.				10-16.
83.				
84.				

A discourse: Jesus explains His Divine Mission.

I. Claim to be the Son of God:—

- (1) *The work in common of Father and Son.*
- (2) *What the Father does the Son does.*
- (3) *The Son gives life as the Father gives life.*
- (4) *Judgment committed to the Son.*
- (5) *Eternal Life comes through the Son.*
- (6) *The Son has Resurrection Power.*

II. Witnesses to the Truth of the Claim:—

- (1) *Not Himself who does the Father's Will;*
- (2) *But John the Baptist;*
- (3) *And His own works;*
- (4) *And the Father Himself;*
- (5) *And the Scriptures.*
- (6) *Moses becomes their accuser.*

PART IV.

CHRIST'S MINISTRY IN EASTERN GALILEE. "THE GALILEAN SPRING." From the Feast of Purim, (?) Saturday, March 19th, to the Feast of Passover, Monday, April 18th, A.D. 29.

I. Vindication of the Sabbath from superstition.

The disciples in the cornfields on the Sabbath, March 19, A.D. 29. xii., 1-8. ii., 23-28. vi., 1-5.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
87.	Healing of the withered hand on the Sabbath, March 26, A.D. 29.	xii., 9-14	iii., 1-6	vi., 6-11.	
88.	2. The Great Healer.				
89.	Jesus avoids the Pharisees.	15a.	7a.		
90.	Healing by the lakeside.	15b, 16.	7b-12.		
91.	A fulfilment of prophecy.	17-21.			
92.	3. The Foundation Stones of the Church.				
93.	The choice of the Twelve Apostles.	x., 2-4.	13-15. 16-19.	12, 13. 14-16. 17-19.	Acts 1., 13
94.	The Apostolic Band. The multitudes follow Him.				
95.	4. The Sermon on the Mount. <i>The Ideal Life of True Righteousness.</i>				
96.	On a level place on Kurn Hattin.	v., 1, 2.		20a.	
97.	I. <i>The Ideal Life described.</i>				
98.	(1) <i>Beatitudes of Condition.</i>	v., 3-12.		20b-23.	
99.	(2) <i>Beatitudes of Character.</i>			24-26.	
100.	(3) <i>Sundry woes.</i>				
	II. <i>The mission of the Ideal Life.</i>				
	The place of the Christian Character in the world.	13-16.	(iv., 21 ; ix., 50.)	(viii., 16 ; xi., 33 ; xiv., 34, 35.)	
	III. <i>The relation of the Ideal Life to the earlier Hebrew Ideal.</i>				
	The new law a fulfilment of the old.	17-19.		(xvi., 17.)	
	(1) <i>A relation of continuity with the old.</i>				
	(2) <i>A relation of supersession.</i>				
	Its practice must supersede that of the old.				
	<i>The new is a development of the old.</i>				

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
101.	(1) The law of murder.	v., 21-26.		(xii., 58, 59.)	
102.	(2) The law of adultery.	27-30.	(ix., 43-48.)		
103.	(3) The law of divorce.	31, 32.	(x., 11.)	(xvi., 18.)	
104.	(4) The law of perjury.	33-37.			
105.	(5) The law of revenge.	38-42.		vi., 29, 30.	
106.	(6) On exclusiveness and hatred.	43-48.		27, 28, 32-36.	
	<i>IV. The Practical Working of the Ideal Life.</i>				
	The Christian Motive.	vi., 1.			
107.	(1) Alms-giving-Duty to Neighbour.	2-4.			
108.	(2) Prayer-Duty to God.	5-8.			
109.	The Pattern Prayer.	9-15.	(xi., 25.)	(xi., 2-4.)	
110.	(3) Fasting-Duty to Self.	16-18.			
	<i>V. The Unworldly Aim of the Ideal Life.</i>				
111.	The True Treasure.	19-21.		(xii., 33, 34.)	
112.	The Single Service.	22-24.		(xi., 34-36; xvi., 13.)	
113.	The Perfect Repose.	25-34.		(xii., 22-31.)	
114.	<i>VI. The Heavenly Conduct of the Ideal Life.</i>				
	Uncritical in temper.	vii., 1-5.	(iv., 24.)	vi., 37-42.	
115.	Circumspect in teaching.	6.			
116.	Impartial in consideration.	7-11.		(xi., 9-13.)	
117.	The Royal Law.	12.		vi., 31.	
118.	<i>VII. Dangers and Final Warnings.</i>				
119.	The Two Ways.	13, 14.		(xiii., 24.)	
120.	Character the one thing needful.	15-20.		vi., 43-45.	
121.	Saying and Doing.	21-23.		46 (xiii., 25-27.)	
	<i>VIII. The Great Contrast.</i>				
122.	The Two Builders.	24-29.		47-49.	
	5. Christ the Source of Help.				
123.	A centurion's servant healed at Capernaum.	viii., 1, 5-13.		vii., 1-10.	

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
	Faith superior to national descent.		vii., 9.	
124.	A widow's son raised to life at Nain.		11-17.	
125.	6. Some Hearers of Christ; John and the People.			
	The imprisoned Baptist sends disciples.		18-23.	
126.	Christ's testimony concerning John.		24-30. (xvi., 16.)	
127.	Christ's complaint against that generation.		31-35.	
128.	7. Some Reflections of Jesus.		(x., 13-15.)	
129.	The woe of abused privilege.		(x., 21, 22.)	
130.	The great paradox of apparent exclusiveness.			
	The great invitation of real universality.			
131.	8. The Pharisee and the Sinner.			
	The anointing by the penitent woman.		36-40.	
132.	Parable of the two debtors.		41-43.	
133.	Pardoning grace and loving faith.		44-50.	
134.	9. The Service of Love and the Opposition of Hatred.			
	A third circuit in Galilee. The first Christian Sisterhood.		viii., 1-3.	
135.	Misplaced anxiety.		xi. 14.	
136.	Cure of a blind and dumb man.			
137.	The Kingdom of Satan and the Kingdom of God.			15. 17-23.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
138.	Blasphemy against the Holy Ghost.	xii., 31-32.	iii., 28-30.	(xii., 10).	
139.	Words a test of character.	33-37.			
140.	Religious sign-seekers. Christ and Jonah. Christ and Solomon. Lesson from a lamp.	38-42.	(xi., 31, 32).	xi., 16, 29-36.	
141.	Danger of imperfect reformation.	43-45.			
142.	A woman's exclamation.			24-26.	
143.	Jesus sought by His mother and brethren.	46-47.	31-32.	27-28.	
144.	Natural and Spiritual Kindred.	48-50.	33-35.	viii., 19, 20.	
145.	Pharisaic Religion.			21.	
146.	Jesus dines with a Pharisee. Earlier denunciation of the Pharisees.	(xxiii., 25, 23, 4, 29-31, 34-36, 13.)		xi., 37, 38.	
147.	Open rupture.			39-52	
148.	The Duty of Bold Sincerity and Trust in God.			53, 54.	
149.	Warning against false teaching. Encouragement in time of persecution.	(x., 26, 27.)	(iii., 28, 29, xiii., 11.)	xi., 1-3.	
150.	A lesson to a selfish man.	(x., 28-31, 32, 33, 18-20.)		4-12.	
151.	Parable of the rich fool.			13-15.	
152.	Trustfulness amidst cares.	(vi., 25-33.)		16-21.	
153.	The true treasure.	(vi., 19-21.)		22-32.	
154.	Faithful watchfulness.	(xxiv., 43—		33-34.	
155.	Parable of the good and bad servants.	— 51.)		35-40.	
156.	Searching effect of Christ's words.	(x., 34-36.)		41-48.	
				49-53.	

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
157.	(xvi., 2, 3.)		xii., 54-57.	
158.	(v., 25, 26.)		58-59.	
159.			xiii., 1-5. 6-9.	
160.			viii., 4a. 4b-8. 9, 10.	
161.	xiii., 1, 2.	iv., 1, 2.	viii., 4a.	
162.	3-9.	3-9.	4b-8.	
163.	10-17.	10-12.	9, 10.	
164.				
165.	18-23.	13-20.	11-15.	
166.	(v., 15).	21-23.	16-17.	
167.	(vii., 2).	24-25.	18. (vi., 38).	
168.	24-30.			
169.	31-32.	26-29.		
170.	33.	30-32.	(xiii., 18, 19.)	
171.	34, 35.	33, 34.	(xiii., 20, 21.)	
172.				
173.	36-43.			
174.	44.			
175.	45, 46.			
176.	47-50. 51-53.			
177.	viii., 18.	35.	viii., 22a.	
178.	19-22.		(ix., 57-60.)	
179.				
180.	23-27. 28-ix., 1a.	36-41. v., 1-20.	viii., 22b-25. 26-39	

Ignorance of the sign of the times.

Consequent urgency for prompt decision.

How to regard accidents and judgments

Parable of the barren fig-tree.

Parables of the Kingdom.

Christ teaching by the lake side.

Parable of the sower.

Why Jesus used parables.

Jesus explains the parable of the sower.

How to use the light.

How to listen.

Parable of the tares.

Parable of the seed growing unobserved.

Parable of the mustard seed.

Parable of the leaven.

Christ speaking in parables.

Jesus explains the parable of the tares.

Parable of the hidden treasure.

Parable of the pearls.

Parable of the drawnet.

On Christian teaching.

Lessons of Faith.

Jesus directs to cross the lake.

Tests of sincerity.

Jesus stills the storm on the lake.

The two demoniacs of Gadara.

Marginal

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
181.	ix., 1b, 10.	v., 21, ii., 15.	v. 29; viii., 40.	
182.	11-13. 14, 15.	ii., 16-17. 18 20.	30-32. 33-35.	
183.	16, 17.	21, 22.	36-39.	
184.	18, 19.	v., 22-24.	viii., 41-42.	
185.	20-22.	25-34.	43-48.	
186.	23-26.	35-43.	49-56.	
187.	27-31.			
188.	32-34.			
189.	xiii., 54-58.	vi., 1-6a.		
190.				
191.	ix., 35.	6b.	(x., 2).	
192.	36-38.			
193.	x., i., 5a; 5b-6.	7.	ix., 1, 2.	
194.	7-8.			
195.	9, 10.	8, 9.	3.	
196.				
197.	11-15.	10, 11.	4, 5. (x., 3).	
198.	16.		(vi. 40; xii. 3). (xiii., 16; xv. 20).	
199.	17-25.		(xii., 4-7);	
200.	26-31.		(viii. 38.) (xii., 8-9; ix., 26).	
201.	32-33.		(viii., 35.) (ix., 24, xvii., 33.) (xii., 25.)	
202.	34-39 (xvi., 25.)			
203.	x., 40-42.	(ix., 37)	(ix., 48; x., 16).	
204.	xi., 1.	vi., 12-14a.	ix., 6.	
205.	xiv., 1, 2.	14b-16.	7-9.	

*Of all the sayings of our Lord, this (John xii. 23), the paradox of self-sacrifice, is alone reported by each of the four evangelists.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
205.	The Death of John the Baptist.	xiv., 6-13a.	vi., 21-29.		
207.	The Twelve return.		30, 31.	ix., 10.	
203.	Jesus and His apostles cross to Bethsaida Julias.	13b, 14.	32-34.	11.	vi., 1.
209.	The feeding of the five thousand.	15-21.	35-44.	12-17.	2-14.
210.	The disciples re-cross the lake.	22.	45, 46.		15.
211.	Jesus walks on the lake.	23-33.	47-52.		16-21.
212.	Jesus cures the sick in Genesareth.	34-36.	53-56.		
213.	16. Discourse on the Bread of Life.				22-25.
214.	Multitudes follow Jesus to Capernaum.				26-34.
215.	Jesus distinguishes between the material bread and the spiritual bread.				35-50.
216.	Jesus identifies the spiritual bread with Himself.				51-58.
217.	Life sustained by feeding on Christ.				
218.	The twofold effect of this teaching.				59-66.
219.	(1) Defection of some. (2) Fuller confession of faith from others.				67-69.
220.	Jesus foretells Judas' treachery.				70., vii., 1.
221.	Pharisaic Traditions. The tradition of the elders. That which defiles.	xv., 1-9. 10-20.	vii., 1-13. 14-23.		

MINISTRY CHIEFLY IN NORTHERN GALILEE, from the Passover, April 18th, to the Feast of Tabernacles in October A.D. 29.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
222.	1. Blessings for the Gentiles.				
	The daughter of a Syro-Phenician woman is healed.	xv., 21-29a.	vii., 24-30.		
223.	A deaf and dumb man healed.	29b.	31-37.		
224.	Many others healed.	29c-31.	viii., 1a.		
225.	The feeding of the four thousand.	32-39.	1b-10.		
226.	The lack of discernment.	xvi., 1-4.	11-13.		(xii., 54-56).
227.	The leaven of the Pharisees.	5-12.	14-21.		
228.	A blind man healed at Bethesda Juliae.		22-26.		
	2. The Great Confession and the Great Commission.				
229.	Peter's confession of Faith.	13-16.	27-29.	ix., 18-20.	
230.	The Church's one foundation.	17-20.	30.	21.	
231.	The prospect of suffering.	21.	31.	22.	
232.	The great temptation.	22-23.	32-33.		
233.	The great decision.	24-28.	34-ix., 1.	23-27.	
	3. Heavenly Glory and Earthly Woe.				
234.	The Transfiguration.	xvii., 1-9.	ix., 2-10.	28-36.	
235.	Concerning the coming of Elijah.				
236.	Healing of an epileptic.	10-13.	11-13.		
237.	The secret source of strength.	14-18.	14-27.	37-43a.	
238.	Further warning of the coming end.	19-21.	28-29.		
	4. Traits of true Discipleship.				
239.	Citizenship: the tribute money.	24-27.	33a.	43b-45.	
240.	Humility: the little child.	xviii., 1-5.	33b-37.	46-48.	

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
241.				
	Tolerance: the unattached worker.			
242.			ix., 49-50.	
243.	xviii., 6-9.	ix., 38-41.	(xvii., 1, 2.)	
244.	10.	42-50.		
	Illustrated by the parable of the lost sheep.			
245.	11-14.		(xv., 37-7.)	
246.	15-20.			
	Treatment of sin in the Kingdom. Forgiveness: illustrated by the parable of the unmerciful servant.			
	21-xix., 1a.	x., 1a.		
5.	Some great Contrasts.			
	Jesus and His brethren.			
247.				vii., 2-10.
248.				
	The Spirit of Elijah and the Spirit of Christ.			
249.	(viii., 10-22.)		ix., 51-56.	
250.	(ix., 37-38.)		57-62.	
251.	(xi., 20-24.)		x., 1-12.	
			13-16.	
PART VI.				
MINISTRY CHIEFLY IN JUDÆA, or journeys to and from Jerusalem from the Feast of Tabernacles, October, till after the Feast of Dedication, December, A.D. 29.				
	1. Christ the Source of Truth and Light and Love.			
252.	Enquiries and debates con- cerning Jesus.			
253.	Conversational Discourse at the Feast of Tabernacles.			
	(1) <i>His doctrine is from the Father.</i>			
	(2) <i>He is Himself from the Father.</i>			
				vii., 11-15.
				16-39.
				16-24.
				25-32.

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
273.				x., 31-38.
274.				39-42.

Charge of blasphemy shown to be groundless.
Rejected in Jerusalem, Christ withdraws beyond Jordan.

PART VII.

MINISTRY IN PEREA beyond Jordan, being part of the Tetrarchy of Herod Antipas. From December, A.D. 29, to Saturday, April 1, A.D. 30.

1. Tender Compassion and Righteous Reproach.

275.	Jesus beyond Jordan is followed by multitudes.	xix., 1b, 2.	x., 1b.	
276.	A woman healed on the Sabbath.	(xiii., 31, 32.) (xiii., 33.)	(iv., 30-32)	xiii., 10-17. 18-19. 20, 21. 22-30.
277.	Parable of the mustard seed.			
278.	Parable of the leaven.	(vii., 13, 14, 21-23, viii., 11, 12.)		
279.	The narrow door.			
280.	A message to Herod Antipas.			31-33.
281.	Lament over the fate of Jerusalem.	(xxiii., 37-39.)		34-35.

2. Lessons of Discipleship.

282.	Formalism defeated: cure of a dropsical man.	(xxiii., 12.)		xiv., 1-6.
283.	Humility: choosing the lowest place.			7-11.
284.	Hospitality: who are our best guests.	(xxii., 2-10.) (x., 37-39.)		12-14. 15-24. 25-27. 28-30. 31-33. 34-35.
285.	Parable of the great supper.			
286.	Completeness of the sacrifice.			
287.	The unfinished tower.			
288.	The prudent king.			
289.	Savourless salt.	(v., 13.)	(ix., 50.)	

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
3.	Universality of God's Offer in the Recovery of the Lost. Parable of the lost sheep. Parable of the lost coin. Parable of the lost son.	(xviii., 12-14).	xv., 1-7. 8-10. 11-32.	
4.	Social Duties. The stewardship of wealth. True service. Rebuke of the Pharisees. A word on marriage. Parable of the rich man and Lazarus.	(vi., 24.) (xi., 12, 13, v., 18.) (v. 32. xix., 9.) (x., 11.)	xvi., 1-12. 13. 14-17. 18.	
5.	Sayings concerning Offences, Forgiveness, Faith and Service. Against hindering others. On dealing with wrong doers. The power of faith. The duty of service.	(ix., 42.) (xviii., 6, 7.) (xviii., 15-21.)	xviii., 1, 2. 3-4. 5-6. 7-10.	
6.	The Vanquisher of Death and Hades. Journey to Bethany : Sleep and Death. Interview with Martha : Resurrection and Life. Interview with Mary : Sorrow and Love. The open sepulchre : The Corruptible and Incorruption. The decree of death against the Lord of Life.			xi., 1-16. 17-28. 29-38. 39-45. 46-53. 54.
37.	Thanklessness and Gratitude. Commencement of the final journey to Jerusalem : The ten lepers.			11-19.
300.				
290.				
298.				
301.				
302.				
303.				
304.				
305.				
306.				
307.				
308.				

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
8.	The coming of the Kingdom and Prayer. Christ's coming sudden and unexpected. Parable of the importunate widow. Parable of the Pharisee and publican.	(xxiv., 23-27, 37-39, 40, 41, 28. x., 39. xvi., 25.) viii., 35.)	xvii., 20-37. (ix., 24.) xviii., 1-8. 9-14.	S. John. (xii., 25.)
9.	Some Social Characteristics. Marriage and divorce. Jesus blesses little children. The responsibility of wealth. (1) The great refusal. (2) The danger of riches. (3) Who then can be saved? (4) The reward of sacrifice. Parable of the labourers in the vineyard.	xix., 3-12. 13-15. 16-30. 22. 23-25. 26. 27-30.	x., 2-12. 13-16. 17-31. 22. 23-25. 26, 27. 28-31	(xvi. 18.) 15-17. 18-30. 23. 24, 25. 26, 27. 28-30.
10.	The last stage of the Final Journey to Jerusalem. Jesus once more depicts the approaching end. The ambitious request of the sons of Zebedee. The dignity of service. The cry of blind Bartimæus. Zacchæus the repentant tax gatherer. Parable of the pounds. Healing of the blind man at Jericho. Jesus arrives at Bethany.	xx., 1-16. 17-19. 20-24. 25-28. (xxv., 14-30.) 29-34.	32-34. 35-40. 41-45. 46a. 46b-52.	31-34. (xxii., 24-26.) 35-39. xix., 1-10. 11-28. xviii., 40-43. xi., 55-xii., 1.

PART VIII.

THE LAST FEW DAYS OF THE SAVIOUR'S LIFE BEFORE HIS PASSION. From Saturday, April 1st to Wednesday, April 5th, A.D. 30.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
325.	1. The Feast of Love and the Presage of the Burial.				
326.	The devotion of Mary.	xxvi., 6, 7.	xiv., 3.	(vii., 36-40.)	xii., 2-5.
327.	The murmuring of the disciples.	8, 9.	4, 5.		4-6.
328.	The hypocrisy of Judas.				7, 8.
329.	The presage of the burial.	10-13.	6-9.		
	Hostility of the priests against Lazarus.				9-11.
330.	2. The Day of Triumph. Palm Sunday, April 2nd, A.D. 30.				
331.	The King preparing to claim His Sovereignty.	xxi., 1-7.	xi., 1-7.	xix., 29-35.	12, 14, 15.
332.	Enthusiasm of the people.	8, 9.	8-10.	36-38.	13, 16-18.
333.	Discomfiture of the Pharisees.			39, 40.	19.
334.	Christ weeps over Jerusalem.			41-44.	
335.	Triumphal entry into the holy city				
	The children's tribute of praise April 3rd, A.D. 30.	10, 11, 14.	11a.		
	The Day of Wrath. Monday in Holy Week, April 3rd, A.D. 30.	15-17.	11b.		
336.	The leafy but fruitless fig-tree.	18, 19.	12-14.		
337.	Jesus again cleanses the temple.	12, 13.	15-17.	45, 46.	(ii., 13-18.)
338.	Official hatred and popular favour.				
4.	The Day of Questions. Tuesday in Holy Week, April 4th, A.D. 30.				
	I. The Divine Controversialist. (Micah vi., 2.)				
		18, 19.	47, 48.	xxi., 37, 38.	

Marginal No		S. Matthew.	S. Mark.	S. Luke.	S. John.
339.	The barren fig-tree withered.	xxi., 20.	xi., 20, 21.		
340.	The power of faith and prayer.	21, 22.	22-26.		
341.	Priests, Scribes and Elders question Christ's authority.	23-27.	27-33.	xx., 1-8.	
342.	Parable of the two sons,	28-32.	xii., 1a.		
343.	Parable of the wicked husband man.	33-46.	1b-12.	9-19.	
344.	The corner stone.	42-44.	10, 11.	17, 18.	
345.	Parable of the marriage of the King's son.	xxii., 1-14.		(xiv. 15 24.)	
346.	The Herodians' question con- cerning the tribute money.	15-22.	13-17.	20-26.	
347.	The Sadducees' question con- cerning the Resurrection.	23-33.	18-27.	27-40.	
348.	The Lawyer's question con- cerning the Commandments.	34-40.	28-31.		
349.	The Scribe not far from the Kingdom.		32-34.		
350.	Christ's question concerning the Son of David.	41-46.	35-37.	41-44.	
351.	Warning against Scribes and Pharisees.	xxiii., 1-12.	38-40.	45-47.	
	Last denunciation of Scribes and Pharisees.	13-36.			
(1)	<i>For their misuse of the Key of Knowledge.</i>	13.		(xi., 52.)	
(2)	<i>For their unworthy prosely- tising zeal.</i>	15.			
(3)	<i>For their moral blindness leading to ostentatious profanity.</i>	16-22.			
(4)	<i>For their sham punctiliousness and scrupulosity.</i>	23, 24.		(xi., 42.)	

	S. Matthew.	S. Mark.	S. Luke.	S. John.
(5) <i>For their external formalism with unobscured self-indulgence.</i>	xxiii., 25, 26.		(xi., 39-41.)	
(6) <i>For their internal corruption and hypocritical iniquity.</i>	27, 28.		(xi., 44.)	
(7) <i>For their proud self-sufficiency and deadly impotence.</i>	29-36. 37-39.	xii., 41-44.	(xi., 47-51.) (xiii., 34, 35.) xxi., 1-4.	xii., 20-26. 27-33. 34-36. 37-43.
Lamentation over Jerusalem.				37-41
The widow's mites.				42-43.
The desire of the Gentiles.				44-50.
A voice from Heaven.				46.
The perplexity of the multitude.				47.
The reflections of the evangelist.				48.
(1) On the want of faith of the many.				49, 50.
(2) On the feeble faith of some.				
The Judgment of Jesus Himself on—				
(1) His Light.				
(2) His saving Love.				
(3) His rejection.				
(4) Life eternal.				
II. The Messianic Apocalypse.				
Prophecy against the goodly Temple.	xxiv., 1, 2.	xiii., 1, 2.	xxi., 5, 6.	
The two-fold question as to its destruction and the end of the world and their respective signs.	3.	3, 4.	7.	
i. A general answer to both questions with the signs.	4-14.	5-13.	8-19.	
(1) <i>False Christs.</i>	4, 5.	5, 6.	8.	

360.

361.

362.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
	(2) <i>Wars and Physical Disturbances.</i>	xxiv., 6-8	xiii., 7-8.	xxi., 9-11.	
	(3) <i>Persecution of Disciples.</i>	9, 10.	9-13a.	12-17.	
	(4) <i>A great apostasy and the re-ward of stedfastness.</i>	11-13.	13b.	18, 19.	
	(5) <i>The evangelisation of the world.</i>	14.			
363.	ii. A particular reference to the end of the Jewish State and Dispensation, with its signs.	15-22.	14-20.	20-24.	
	(1) <i>Jerusalem besieged.</i>	15.	14a	20.	
	(2) <i>The Temple desecrated.</i>	16-20.	14b-18.	21-23a.	
	(3) <i>Counsels to escape.</i>	21.	19.	23b-24.	
	(4) <i>Troubles for the Jews.</i>	22.	20.		
	(5) <i>Salvation of the faithful.</i>				
364.	iii. A particular reference to the second Advent and its attendant signs.	23-31.	21-27.	25-28.	
	(1) <i>False Christs and prophets.</i>	23-28.	21-23.	(xvii., 23, 24.)	
	(2) <i>Physical disturbances with distress of nations.</i>	29.	24, 25.	25, 26.	
	(3) <i>The sign of the Son of Man</i>	30.	26.	27.	
	(4) <i>The salvation of the scattered faithful.</i>	31.	27.	28.	
365.	Parable of the fig-tree: primarily applied to the Fall of Jerusalem.	32-35.	28-31.	29-33.	
366.	III. The Great Universal Judgment. The utter secrecy and suddenness of the Coming.	36-41.	32.	(xvii., 26, 27, 30, 34, 35.)	
367.	Reiterated exhortations to watchfulness.	42.	33-37.	34-36.	
368.	i. Judgment of the Ministry. Parable of the good and bad servants.	43-51.			(xii., 39-46.)

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
369.	ii. Judgment of the Church. (a) <i>As to grace received.</i> Parable of the ten virgins.	xxv., 1-13.			
370.	(b) <i>As to opportunities received.</i> Parable of the talents.	14-30.		(xix. 11-27.)	
371.	iii. Judgment of the heathen world by the primeval law of love. Similitude of the sheep and goats.	31-46.			
372.	5. The Day of Conspiracy. Wednesday in Holy Week, April 5, A.D. 30.	xxvi., 1-5.	xiv., 1, 2.	xxii., 1, 2.	
373.	Plots of enemies without. Treachery within.	14-16.	10, 11.	3-6.	

PART IX.

	THE COMMENCEMENT OF THE PASSION. The Day of Mysteries. Maundy Thursday, April 6th, and Good Friday morning April 7th, A.D. 30.				
374.	1. The Preparation for the Paschal Meal. The Upper Room in Jerusalem.	xxvi., 17-19.	xiv., 12-16.	xxii., 7-13.	
375.	2. The Last Supper. The taking of places at the table.	20.	17.	14-16. 17-18.	xiii., 1.
376.	The first cup of wine.				
377.	The contention amongst the twelve.	(xx., 25-26).	(x. 42, 43).	24-30.	2-20. 21-26a. 26b-30. 31-32. 33-35.
378.	The washing of the disciples' feet.				
379.	Jesus announces the betrayal.	21-25.	18-21.	21-23.	
380.	Judas withdraws.				
381.	The glorification of the Son of Man.				
382.	The New Commandment.				
383.	Question of Peter: His fall and the dispersion of the twelve foretold.	31-35.	27-31.	31-34.	36-38.

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
384.	The rash promise : power misjudged.				
385.	The disciples' changed relation to the world.			xxii., 35-38.	
386.	3. The Holy Eucharist.				
387.	The first sacramental com- munion.	xxvi., 26-29.	xiv., 22-25.	19-20	1 Cor. xi., 23-25.
388.	4. The last Discourse of Teaching and Comfort.				
389.	(1) Sublime consolation in the hope of Heaven.				xiv., 1-4.
390.	(2) Question of Thomas : Christ the way to the Father				5-7.
391.	(3) Question of Philip : Christ the revelation of the Father.				8-21.
392.	(4) Question of Judas : Conditions of Christ's manifestation.				22-24. 25-26. 27.
393.	(5) The Guiding Paraclete.				
394.	(6) Christ's legacy of Peace.				
395.	(7) The world to be won from its Prince by Christ's love and obedience.				28-31.
396.	(8) Allegory of the Vine and its branches.				xv., 1-8. 9-17.
397.	(9) The Love in Christ.				
398.	(10) Hatred of the World.				
399.	i. Its cause.				18-21. 22-25.
400.	ii. Its sinfulness.				
401.	(11) Witness to the world.				26.
402.	i. By the Paraclete.				27.
403.	ii. By the disciples.				
404.	(12) Though the world hates, still expedient for Christ to depart.				xvi., 1-7.

Marginal No.		S. Matthew,	S. Mark,	S. Luke,	S. John.
399.	(14) The coming and office of the promised Paraclete.				xvi., 8-15. 16-19. 20-24.
400.	(15) Christ's departure and return.				25-28.
401.	(16) Sorrow the birth pangs of joy.				29-32.
402.	(17) A full revelation of the Father promised.				33.
403.	(18) The Apostles' faith willing but weak.				xvii., 1-5.
404.	(19) Their tribulation in the world; their peace and joy in Christ.				6-19.
405.	5. The High Priestly Prayer of Consecration.				20-21. 22-24.
406.	(1) Prayer for Himself: The glory of the Son.				25-26.
407.	(2) Prayer for the disciples: Their union with Father and Son.				xviii., 1a. 1b.
	(3) Prayer for the whole Church:				
	i. Its union.				
	ii. Its communion with God.				
	iii. The revelation of the Father's Name.				
408.	6. The Agony and Bloody Sweat.				
409.	The Great Hallel.				
410.	In the Garden of Gethsemane.				
	The inward agony.				
411.	7. The Betrayal and Arrest.				
	The traitor leads the armed band.				
412.	The treachery and seizure.				
413.	Peter and Malchus.				
414.	Jesus reproaches His assailants.				
415.	The young man.				
416.	8. The Trials, Denial and Mockery.				
	(1) Before Annas.				
		xxvi., 30.	xiv., 26.	xxii., 39a.	
		36, 37.	32.	39b, 40.	
		38-46.	33-42.	41-46.	
		47.	43.	47a.	2-6.
		48-50.	44-46.	47b, 48.	7-9.
		51-54.	47.	49-51.	10, 11.
		55-56.	48-50.	52-53.	
			51-52.		12.
					13, 14.
				54a.	

Marginal No.	S. Matthew.	S. Mark.	S. Luke.	S. John.
417.	xxvi., 58. 69, 70.	xiv., 54. 66-68.	xxii., 54c, 55. 56-58a.	xviii., 15, 16. 17, 18. 19-24.
418.	57, 59-66. 67, 68.	53, 55-64. 65.	54b. 63-65.	
419.	71, 72.	69, 70a.	58b-59a.	25.
420.	73-74.	70b-72a.	59b, 60.	26, 27.
421.	75.	72b.	61, 62.	
422.	xxvii., 1, 2a.	xv., 1a.	66-xxiii., 1a.	Acts i., 16, 18, 19, John xviii., 28-38
423.	3-10.	1b-5.	1b-6. 7-10.	
424.	2b, 11-14.		11-12. 13-16. 18-23.	
425.	17a.	6-14.		39-40.
426.	15-23. 19.			
427.	24-25. 26a.	15a.	24-25.	xix., 1.
428.	27-30.	16-19.		2-3
429.	26b,	15b.		4-12. 13-16.
430.	PART X.			
431.	THE CRUCIFIXION, DEATH AND BURIAL. Good Friday and Easter Even, April 7th-8th, A.D. 30.			
432.	I. The Way of the Cross.			
433.	Simon of Cyrene. xxvii., 31, 32. xv., 20, 21. xxiii., 26. xix., 17a, Heb. xiii.,			
434.	Daughters of Jerusalem. 27-32. [12.			
435.				
436.				
437.				

Marginal No.		S. Matthew.	S. Mark.	S. Luke.	S. John.
440.	Arrival at Calvary; the anæsthetic refused.	xxvii., 33, 34.	xv., 22-24a.	xxiii., 33a.	xix., 17b.
441.	“Numbered with the transgressors.”	38.	25, 27.	33b, 34a.	18.
442.	The First Word from the Cross.	35, 36.	24b.	34b.	23-24.
443.	Soldiers divide His garments.	37.	26.	38.	19-22.
444.	The title on the Cross.	39-44.	29-32.	35-37, 39-41, 42-43.	
445.	The Reviling.				25-27, 26.
446.	The Second Word from the Cross.				
447.	Stabat Mater.				
448.	The Third Word from the Cross.	45.	33	44	
449.	The Darkness. 12-3 p.m.	46-47.	34, 35.		28, 29.
450.	The Fourth Word from the Cross.	48., 49	36.		
451.	The Fifth Word from the Cross.				
452.	The Sixth and Seventh Words from the Cross.	50a.	37a.	46a.	30a.
453.	The Death and Descent into Hades.	50b.	37b.	46b.	30b., I Peteriii., [18, 19,
454.	The Veil rent and graves opened.	51-53.	38.	45.	
455.	The centurion's confession.	54.	39.	47.	
456.	The fickle multitude and the faithful women.	55-56.	40, 41.	48-49.	
	3. The Holy Burial. Good Friday, April 7th, A.D. 30. The Day of Rest.				
457.	The pierced side.	57-59a.	42-45.	50-52.	31-37.
458.	Joseph and Nicodemus.	59b, 60.	46.	53, 54.	38, 39, 41.
459.	The entombment.	61.	47.	55, 56.	40, 42.
460.	The watch of love.	62-66.			
461.	The guard of hate.	xxviii., 1.			
462.	A late visit to the sepulchre.				
463.	The purchase of additional spices.				

PART XI.

THE RISEN LIFE.

Marginal No.		S. Mark.	S. Luke.	S. John.
	1. The Morning of the Resurrection. The first Lord's Day, April 9th, A.D. 30.			
464.	The earthquake.			
465.	The visit of Mary Magdalene.			xx., 1.
466.	Her immediate return.			2.
467.	Visit of the first company of women.			
468.	The vision of an angel.	xvi., 2-4		
469.	Return of the first company of women.	5-7.		
470.	Jesus meets them.	8.		
471.	Report of the watch.	9-10.		
472.	Visit of a second company of women.	11-15.		
473.	Vision of two angels.		xxiv., 1-3.	
474.	The return of the second company of women to the Apostles.		4-7.	
475.	Peter and John run to the Sepulchre.		8-11.	
476.	Within the Sepulchre.		12a.	3, 4.
477.	Jesus reveals Himself to Mary Magdalene.		12b.	5-10.
	2. The Afternoon of Easter Day.	9-11.		11-18.
478.	Jesus is seen by Peter.		34.	1 Cor., xv., 5.
479.	The walk to Emmaus.	12-13.	13-35.	
480.	Appearance to Apostles and others at night.	14-18.	36-49.	John xx., 19-23.

*The Greeting,
Consolation and proof offered.*

Reproach.

Enlightenment.

Appointment to the Ministry.

Promise of the Spirit.

The Church's Commission.

Signs following.

3. Subsequent Appearances.

Appearance for Thomas' sake.

At the sea of Galilee.

Rehabilitation of and last

solemn charge to Peter.

Last words concerning John.

On a mountain in Galilee.

To James and all the Apostles.

4. Christ Glorified.

The Ascension.

The Apostles worship and rejoice.

United fellowship, prayer and

work.

THE EPILOGUE.

1. The Wondrous Silence of the

Gospels and their glorious

object.

2. The infinite activity of the

Eternal Word.

S. John.

S. Luke.

S. Mark.

S. Matthew.

xxiv., 36.
37-43.

xvi., 14b.

44-46.

47-48.

49.

15, 16.

17, 18.

xx., 20-23.

24-29.

xxi., 1-14.

15-19.

20-24.

i Cor. xv., 6.

i Cor. xv., 7.

Acts i., 2b-8.

19. Luke xxiv., 50, 51.

Acts i., 9-11.
Acts i., 12.
52.

20. Acts i., 13, 14.
53.

John xx., 30, 31.

xxi., 25.

490.

401.

INTRODUCTION.

I.

THE PURPOSE OF THE WRITTEN GOSPEL.†

S. Mark, i., 1. S. Luke, i., 1-4.

²*THE BEGINNING OF THE GOSPEL OF
JESUS CHRIST, THE SON OF GOD.

(1)
Opening
Title.

* 2, i., 1.

³*Forasmuch as many have taken in
hand to draw up a narrative concerning

those matters which have been fulfilled among us,
even as they delivered them unto us, which from
the beginning were eye-witnesses and ministers
of the word, it seemed good to me also, having
traced the course of all things accurately
from the first, to write unto thee in
order, most excellent Theophilus; that
thou mightest know the certainty con-
cerning the things wherein thou wast instructed.

(2)
A Dedication.

* 3, i., 1-4.

* For the meaning and signification of the small numerals in the text see explanatory note at the end of the Preface, page 16.

† "The relation of the written Gospels to the Gospel is obvious. The Gospels were not the source of the forces which created the life of the Church. They were themselves the outcome of that life. The Christian Society existed before the Gospels, and *essentially* is independent of them. The faith of that Society has been watered and matured by the devout study of the Gospels; but it was not planted by that study. . . . The faith of the Christian Church was prior to, and independent of, the Gospels . . . so the discovery that they were unhistorical in their presentation even of important elements in our Lord's life would not of itself cause the dissolution of the Church."—Bishop Chase; Cambridge Theological Essays, pp. 376, 377. See also above, Introduction, p. 17.

2.

THE ETERNAL DIVINITY OF OUR LORD.

S. John i., 1-18.

The Word in His Absolute Being.

⁴In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

(3)

The Word Who was God and became Man and Revealed the Father.

4, i., 1-18.

The Word in relation to Creation.

All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

The Word revealed to men and rejected by them.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was the true light, *even the light* which lighteth every man, coming into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and they that were His own received Him not.

The Word's effect upon those that received Him.

But as many as received Him, to them gave He the right to become children of God, *even* to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Word's Incarnation.

And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth.

The Word's revelation of the Father.

John beareth witness of Him, and crieth, saying, This was He of Whom I said, He that cometh after me is become before me : for He was before me. For of His fulness we all received, and grace for grace. For the law was given by Moses ; grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, Which is in the bosom of the Father, He hath declared *Him*.

3.

THE HUMAN ANCESTRY OF OUR LORD.

S. Matthew i., 1-17. S. Luke iii., 23-38.

1. *The Light to lighten the Gentiles.*

³And Jesus Himself, when He began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubabel, the *son* of Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son*

(4)
The Human
Pedigree.
3. iii., 23-38.

of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nahshon, the *son* of Amminadab, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

2. *The Glory of His people Israel.*

¹The book of the generation of Jesus Christ, the son of David, the son of Abraham.

(5)
The Royal
Pedigree.
1, i., 1-17.

Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judah and his brethren ; and Judah begat Perez and Zerah of Tamar ; and Perez begat Hezron ; and Hezron begat Ram ; and Ram begat Amminadab ; and Amminadab begat Nahshon ; and Nahshon begat Salmon ; and Salmon begat Boaz of Rahab ; and Boaz begat Obed of Ruth ; and Obed begat Jesse ; and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah ; and Solomon begat Rehoboam ; and Rehoboam begat Abijah ; and Abijah begat Asa ; and Asa begat Jehoshaphat ; and Jehoshaphat begat Joram ; and Joram begat Uzziah ; and Uzziah begat Jotham ; and Jotham begat Ahaz ; and Ahaz begat Hezekiah ; and Hezekiah begat Manasseh ; and Manasseh begat Amon ; and Amon begat Josiah ; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

And after the carrying away to Babylon, Jeconiah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD
OF OUR LORD. B.C. 6 TO A.D. 9 (about 14 years).

I.

THE PREPARATION FOR THE NATIVITY.

S. Luke i., 5-80.

1. *The announcement of the Forerunner.*

³There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

(6)
The Parents
of the
Baptist.
3, i., 5-7.

³Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw *him*, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just ; to make ready for the Lord a people prepared *for Him*. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent, and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them ; and they perceived that he had seen a vision in the temple :

(7)
The Archangel
Gabriel Appears to
Zacharias in the
Holy Place.
(About Dec. B.C. 6)
3. i., 8-23.

and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

(8)
 Elisabeth's
 Happiness.
 (About April
 B.C. 5.)
 3, i., 24-25.

³And after these days Elisabeth his wife conceived ; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein He looked upon *me*, to take away my reproach among men.

2. *The Annunciation.*

³Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose

(9)
 The Archangel
 Appears to the
 Virgin Mary at
 Nazareth.
 (About May B.C. 5)
 3, i., 26-38.

name was Joseph, of the house of David ; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled

at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Most High : and the Lord God shall give unto Him the throne of His father David : and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age : and this is the sixth month with

her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

3. *The Greeting.*

³And Mary arose in those days and went into the hill country with haste, into a city of Judah ; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost ; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me ? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed ; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

(10)
The Virgin
Mary Visits
Elisabeth at
Juttah (?)

(About May B.C. 5)
3, i., 39-45.

4. *The Hymn of the Incarnation.*

³And Mary said,

She adores God with all her powers for His great condescending love and mercy towards her.

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my
Saviour.

(11)
The Virgin
Mary Sings Her
Magnificat.

(About May B.C. 5.)
3, i., 46-56.

For He hath looked upon the low estate
of His handmaiden :
For behold, from henceforth all gener-
ations shall call me blessed.

The Might, Holiness and Mercy of God are shewn in the Incarnation.

For He that is mighty hath done to me great things ;
And holy is His name.
And His mercy is unto generations and generations
On them that fear Him.

A prophetic vision of the great consequences of the Incarnation.

He hath shewed strength with His arm ;
He hath scattered the proud in the imagination
of their heart.

He hath put down princes from *their* thrones,
And hath exalted them of low degree.
The hungry He hath filled with good things ;
And the rich He hath sent empty away.

And all is in accordance with God's mercy, and His promise to His people of old.

He hath holpen Israel His servant,
That He might remember mercy
(As He spake unto our fathers)
Toward Abraham and his seed for ever.

And Mary abode with her about three months, and
returned unto her house.

5. *The Birth and Circumcision of the Forerunner.*

³Now Elisabeth's time was fulfilled that she should
be delivered ; and she brought forth a son. And her
neighbours and her kinsfolk heard that
the Lord had magnified His mercy
towards her ; and they rejoiced with
her. And it came to pass on the eighth
day, that they came to circumcise the
child ; and they would have called him
Zacharias, after the name of his father.

And his mother answered and said, Not so ; but he
shall be called John. And they said unto her, There is
none of thy kindred that is called by this name. And
they made signs to his father, what he would have him
called. And he asked for a writing tablet, and wrote,
saying, His name is John. And they marvelled all.
And his mouth was opened immediately, and his tongue
loosed, and he spake, blessing God. And fear came
on all that dwelt round about them : and all these say-
ings were noised abroad throughout all the hill coun-
try of Judæa. And all that heard them laid them up

(12)
The Birth and
Naming of the
Baptist at
Juttah. (?)
(About August)
B.C. 5.)
3, i., 57-66.

in their heart, saying, What then shall this child be ?
For the hand of the Lord was with him.

6. *The Hymn of Israel's Redemption.*

³And his father Zacharias was filled with the Holy
Ghost, and prophesied, saying,

The father's joy in the faithful fulfilment of the promises of God.

Blessed be the Lord, the God of Israel ;
For He hath visited and wrought redemption
for His people,
And hath raised up a horn of salvation
for us

(13)
Zacharias Sings
His Benedictus.
3, i., 67-79.

In the house of His servant David
(As He spake by the mouth of His holy prophets
which have been since the world began),
Salvation from our enemies, and from the hand of
all that hate us ;
To show mercy towards our fathers,
And to remember His holy covenant ;
The oath which He sware unto Abraham our father,
To grant unto us that we being delivered out of
the hand of our enemies
Should serve Him without fear,
In holiness and righteousness before Him all our
days.

The child shall be diligent in preparing God's way of light and peace.

Yea and thou, child, shalt be called the prophet
of the Most High :
For thou shalt go before the face of the Lord to
make ready His ways ;
To give knowledge of salvation unto His people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the
shadow of death ;
To guide our feet into the way of peace.

7. *Growth in Retirement.*

(14)
The Baptist Grows
in Body and
Spirit.
3, i., 80.

³And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II.

THE HOLY NATIVITY.

S. Matthew i., 18-25. S. Luke ii., 1-20.

1. *Anxiety allayed.*

¹Now the birth of Jesus Christ was on this wise : When His mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son ; and thou shalt call His name JESUS ; for it is He that shall save His people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call His name Immanuel ; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife ; and knew her not till she had brought forth a son : and he called His name JESUS.

(15)
An Angel Appears
to Joseph in a
Dream at
Nazareth.
1, i., 18-25.

2. *The Holy Night.*

³Now it came to pass in those days there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria.* And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born son; and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

(16)

Birth of The
Christ at
Bethlehem. †
(About February
B.C. 4.)
3, ii., 1-7.

3. *Angels from the realms of glory.*

³And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

(17)

The Message of the
Angels to the
Shepherds of
Judah.
On the Plains of
Bethlehem.
3, ii., 8-14.

* See Appendix II. † See p. 30.

Glory to God in the highest,
And on earth peace among men in whom He
is well pleased.

³And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

(18)
The First to
Worship the New-
Born King at
Bethlehem.
3, ii., 15-20.

III.

THE HOLY INFANCY.

Matth. ii., 1-23. Luke ii., 21-39.

1. *Obedient to the Law for man.*

(19)
The
Circumcision.
(Eight days after
Birth).
3, ii. 21.

³And when eight days were fulfilled for circumcising Him, His name was called JESUS, which was so called by the angel before He was conceived in the womb.

³And when the days of their purification according to the law of Moses were fulfilled, they brought Him up to Jerusalem, to present Him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that

(20)
The
Presentation
in the Temple.
(Forty days after
Birth.)
3, ii., 22-24.

³And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of Him to all them that were looking for the redemption of Jerusalem.

(24)
The Praise of the
Aged Prophetess.
3, ii., 36-38.

3. *The Epiphany and Homage.*

¹Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king,* behold, wise men from the east came to Jerusalem, saying, Where is He that is born King of the Jews? for we saw His star in the east, and are come to worship Him. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

(25)
Visit of the
Magi.
(A few weeks after
our Lord's Birth.
B.C. 4.)
1, ii., 1-12

And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of My people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *Him*, bring me word, that I also may come and worship Him. And they, having heard the king, went their way; and lo, the star, which they saw in

* See Introduction p. 31.

the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary His mother ; and they fell down and worshipped Him ; and opening their treasures they offered unto Him gifts, gold and frankincense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

4. *The Persecution.*

¹Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and His mother, and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young child to destroy Him. And he arose and took the young child and His mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call My Son.

(26)
The Flight into
Egypt.
(B.C. 4.)
I, ii., 13-15.

¹Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

(27)
The Massacre
of the
Holy Innocents
in Bethlehem.
(B.C. 4.)
I, ii., 16-18.

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children ;
And she would not be comforted, because they
are not.

5. *The Peaceful Return.*

¹But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and His mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of *God* in a dream, ³and when they had accomplished all things that were according to the law of the Lord, ¹he withdrew ¹³into ³they returned the parts of ¹³Galilee, ¹and came ³to ¹and dwelt in ³their own city, ^{1a} a city called ¹³Nazareth: ¹that it might be fulfilled which was spoken by the prophets, that He should be called a Nazarene.

(28)
Removal from
Egypt to
Nazareth.
(B.C. 4.)
1, ii., 19-23.
3, ii., 39.

IV.

THE HOLY BOYHOOD.

Luke ii., 40-52.

1. *The Gentle Growth.*

(29)
The Child Jesus
at Nazareth.
(B.C. 4—A.D. 9.)
3, ii., 40.

³And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him.

2. *The Father's House—The Father's Business.*

³And His parents went every year to Jerusalem at the feast of the passover. And when He was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and His parents knew it not; but supposing Him to be in the company,

(30)
His First
Passover at
Jerusalem.
(A.D. 9.)
3, ii., 41-48.

they went a day's journey ; and they sought for Him among their kinsfolk and acquaintance : and when they found Him not, they returned to Jerusalem, seeking for Him. And it came to pass, after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions : and all that heard Him were amazed at His understanding and His answers.

(31)
His First
Recorded
Words.
3, ii., 49-50.

And when they saw Him, they were astonished : and His mother said unto Him, Son, why hast Thou thus dealt with us ? Behold, Thy father and I sought Thee sorrowing. And He said unto them, How is it that ye sought Me ? wist ye not that I must be in My Father's house ? And they understood not the saying which He spake unto them.

3. *From Strength to Strength.*

(32)
His Develop-
ment to
Manhood.
(A.D. 9—27.)
3, ii., 51-52.

And He went down with them, and came to Nazareth ; and He was subject unto them : and His mother kept all *these* sayings in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

PART II.

THE PREPARATION FOR THE MINISTRY OF THE CHRIST, A.D. 27-28.

I.

BY THE PREPARATORY MINISTRY OF THE BAPTIST.

Matt. iii., 1-10. Mark i., 2-6. Luke iii., 1-14.

³Now in the fifteenth year of the reign of Tiberius* Cæsar, Pontius Pilate being governor of Judæa, and

* See Introduction p. 29.

Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. ¹³And ¹in those days

¹²John ³he ¹the Baptist ¹cometh ²³came ³into all the region round about Jordan, ¹³preaching ²³the baptism of repentance unto remission of sins; ²who baptized ¹²in the wilderness ¹of Judæa, ²and preached, ¹saying, Repent ye; for the Kingdom of Heaven is at hand. For this is he that was spoken of by Isaiah—²even ²³as it is written in ³the book of the words of ²³Isaiah ¹²³the prophet, ¹saying,

²Behold, I send My messenger before Thy face,

Who shall prepare Thy way;

¹²³The voice of one crying in the wilderness,

Make ye ready the way of the Lord,
Make His paths straight.

³Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.

¹Now ²And ¹²John ¹himself ¹had his raiment of ²was clothed with ¹²camel's hair, and ²had ¹²a leathern girdle about his loins; ¹²and ¹his food was ²did eat ¹²locusts and wild honey.

²And ¹then ²there ¹²went out unto him ¹The Messenger. ¹all they of ¹²Jerusalem, and all ²the country of ¹²Judæa, ¹and all the region round about Jordan; ¹²and they were baptized of him in the river Jordan, confessing their sins. ¹But when he saw many of the Pharisees and Sadducees coming to his baptism, ¹³he said ³therefore ¹unto them

* See p. 29.

(and) ³to the multitudes that went out to be baptized of him, ¹³Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore ¹fruit ³fruits ¹³worthy of repentance, ¹and think ⁽³⁶⁾ ³and begin ¹³not to say within yourselves, We have Abraham to our father: ¹for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe ³also ¹³laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. ³And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact *anything* wrongfully; and be content with your wages.

2.

BY THE BAPTIST'S PROPHECY OF THE COMING ONE.

Matt. iii., 11-12. Mark i., 7-8. Luke iii., 15-18.

³And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, ⁽³⁷⁾ ²and he preached, ²³saying ³unto them all, ¹²³I ¹³indeed ¹³baptize ²baptized ¹²³you with water ¹unto repentance; ¹²³but ²³there ¹²³cometh ¹²after me ¹²³He that is mightier than I, ¹whose shoes I am not worthy to bear, ²³the latchet of whose

John's First
Testimony to
The Christ.
(A.D. 27.)
1, iii., 11-12.
2, i., 7-8.
3, iii., 15-18.

shoes I am not worthy to ²stoop down and ²³unloose.
¹²³He shall baptize you with the Holy Ghost ¹³and
with fire: whose fan is in His hand, ¹and He will
³to ¹³thoroughly cleanse His threshing-floor, and ¹He will
³to ¹³gather ¹His ³the ¹³wheat into ¹the ³His ¹³garner; but the chaff
 He will burn up with unquenchable fire. ³With many
 other exhortations therefore preached he good tidings
 unto the people.

3.

BY THE SPIRIT AND THE VOICE AT THE BAPTISM OF JESUS.

Matt. iii., 13-17. Mark i., 9-11. Luke iii., 21-23a.

³And Jesus Himself, when He began *to teach* was
 about thirty years of age.* ²And ¹then ²it came to
 pass in those days, that ¹²Jesus ¹cometh ²came
 (38) ¹²from ²Nazareth of ¹²Galilee ¹to the
 The Recognition at Bethany Beyond Jordan.
 (Towards the close of A.D. 27.)
 1, iii., 13-15.
 2, i., 9.
 3, iii., 23a:
 Jordan unto John, to be baptized of
 him. But John would have hindered
 Him, saying, I have need to be bap-
 tized of Thee, and comest Thou to me?
 But Jesus answering said unto him,
 Suffer *it* now: for thus it becometh us to fulfil all
 righteousness. Then he suffereth Him. ¹²And
¹Jesus ²was baptized of John in the Jordan. ³Now
 it came to pass ¹³when ³all the people were baptized,
 that ¹He, ³Jesus also ¹was ³having been ¹³baptized, ²³and
³praying, ¹went ²coming ¹²up straightway ¹from
 (39) ²out of ¹²the water: ¹and lo, ¹the heavens were ³the heaven was
 The Spirit and the Voice.
 1, iii., 16-17.
 2, i., 10-11.
 3, iii., 21-22.
¹³opened ¹unto Him, ¹³and ¹²He saw ²the
 heavens rent asunder, and ³the Holy
 Ghost, ¹²the Spirit ¹of God, ¹²descending ³descended ³in a
 bodily form, ¹²³as a dove, ¹and coming

* See Introduction p. 30.

¹²³upon Him: and ¹lo, ^{123a}a voice ²³came ¹²³out of
¹²the ¹²heavens, ³heaven, ¹saying, ¹This is ¹²³My beloved Son, in ¹Whom
²³Thou art. ²³Thee
¹²³I am well pleased.

4.

BY VICTORY OVER THE TEMPTER.

Matt. iv., 1-11. Mark i., 12-13. Luke iv., 1-13.

³And ¹then ¹³Jesus, ³full of the Holy Spirit, returned
 from the Jordan, and ¹³was led ¹up ¹of ¹³by ¹³the Spirit.
²And straightway the Spirit driveth Him
 forth ¹²into the wilderness ¹to be tempted
 of the devil. ²And He was ²³in the
 wilderness ³during ²³forty days, ³being
²³tempted of ²Satan, ³the devil; ²and
 He was with the wild beasts. ³And He
 did eat nothing in those days. ¹³And
 when ¹He had fasted forty days and forty nights,
³they were completed, (and) ¹³He ¹afterward ¹³hungered.

(40)
 The Great Trial
 at Mount
 Quarantania (?)
 (Late in A.D. 27.)
 1, iv., 1-2.
 2, i., 12-13a
 3, iv., 1-2.

Tempted to Glorify His own Name. But Sonship consists in trust.

¹³And ¹the tempter, ³the devil ¹came and
^{1st} Temptation ¹³said unto Him, If Thou art the Son
¹, iv., 3-4
³, iv., 3-4
 of God, command ¹that these stones ¹³become
³this stone that it
 bread. ¹But He ¹³answered ¹and said
³And Jesus
³unto him, ¹³It is written, Man shall not live by bread
 alone, ¹but by every word that proceedeth out of the
 mouth of God.

Tempted to set up His own will. But Sonship consists in obedience.

³And ¹then ³he, ¹the devil, ³led Him to Jerusalem,
 (and) ¹taketh Him ¹into the holy city; ¹³and ¹he ¹³set
^{2nd} Temptation. Him on the pinnacle of the temple, and
¹, iv., 5-7. ¹saith ¹³unto Him, If Thou art the Son of
³, iv., 9-12. ³said
 God, cast Thyself down ³from hence:
¹³for it is written, He shall give His angels charge

concerning Thee, ³to guard Thee : ¹³and, on their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone. ³And ¹³Jesus ³answering ¹³said unto him, ¹Again ¹³it is ¹written, ³said, ¹³Thou shalt not tempt the Lord thy God.

Tempted to do evil that good may come. But greatness consists not in power, but in the service which is perfect freedom.

¹Again, the devil taketh Him unto an exceeding high mountain, ³and he led Him up ¹³and ¹sheweth ³shewed ¹³Him all the kingdoms of the world, ¹and the glory of them, ³in a moment of time. ¹³And ¹he ³the devil ¹³said unto Him, ³To Thee will I give all this authority, and the glory of them : for it hath been delivered unto me ; and to whomsoever I will I give it. If Thou therefore wilt worship before me, it shall all be Thine. ¹All these things will I give Thee, if Thou wilt fall down and worship me. ³And ¹then ¹³Jesus ³answered and ¹saith ³said ¹³unto him, ¹Get thee hence, Satan : for ¹³it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. ³And when the devil had completed every temptation, ¹then ¹the devil ³he ¹leaveth ²and ³departed from ¹³Him ³for a season : ¹and behold, ²the ¹²angels ¹came and ¹²ministered unto Him.

^{3rd} Temptation.

1, iv., 8-11.

2, i., 13b.

3, iv., 5-8, 13.

5.

BY THE FURTHER TESTIMONY OF THE
BAPTIST.

John i., 19-34.

⁴And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth One whom ye know not, *even*

(41)
The
Sanhedrim
Sends a
Deputation to
John

*(On a Thursday,
Early in A.D. 28.)
4, i., 19-28.

* Note on S. John's first week prior to Christ's public ministry.—S. John gives a fairly detailed account of two whole weeks in our Lord's life, one at the commencement of His ministry (i., 19-ii., 11) and the other at its close (xii.-xx.). Out of the 879 verses in the Gospel, 356 are occupied with these two weeks, leaving but 523 verses for all that S. John tells us concerning the rest of the life of our Lord. Edersheim (*Life and Times of Jesus the Messiah*, vol i., p. 345) shows how the narrative of this first week supplies the means of ascertaining the days of the week on which each event took place. Uniform custom fixed the marriage of a maiden on Wednesdays. The recorded events of each day of this week seem to have their significance intensified as we recall the historical associations of some of the days. *E.g.* the Friday suggests that other Friday two years later, when the full import of John's testimony appeared. The Sabbath of John's last personal view of Christ is symbolic in its retrospect upon the old dispensation, and it seems to close John's ministry to open that of Jesus. The Sunday—afterwards the Lord's Day when those in the Spirit may see the heaven opened (Rev. iv., 1), and praises ascending from and blessings descending upon the sons of men—gives us the first recorded act of His ministration to human souls.

He that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing.

⁴On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away

(42)

John Bears
Witness to the
People at the
Appearing of
Jesus.

(On a Friday
Early in A.D. 28.)
4. i., 29-34.

the sin of the world ! This is He of whom I said, After me cometh a Man which is become before me : for He was before me. And I knew Him not ; but that He should be made manifest to Israel, for this cause came I baptizing with water.

And John bare witness, saying, I have beheld the Spirit descending as a dove out of Heaven ; and it abode upon Him. And I knew Him not : but He that sent me to baptize with water, He said unto me, Upon Whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

6.

BY THE TESTIMONY OF CHRIST'S FIRST DISCIPLES.

John i., 35-42.

⁴Again on the morrow John was standing, and two of his disciples ; and he looked upon Jesus as He walked, and saith, Behold, the Lamb

(43)

Two of the
Baptist's Disciples
Come to Jesus.

(On a Sabbath
Early in A.D. 28.)
4. i., 35-40.

of God ! And the two disciples heard him speak, and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, What seek ye ? And they said unto Him, Rabbi (which is to say, being interpreted, Master),

where abidest Thou ? He saith unto them, Come, and ye shall see. They came therefore and saw where He abode ; and they abode with Him that day : it was about the tenth hour.

⁽⁴⁴⁾
The First
Christian
Missionary.
4, i., 41-42.

⁴One of the two that heard John *speak*, and followed Him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John : thou shalt be called Cephas (which is by interpretation, Peter).

7.

BY THE WITNESS OF MAN.

John i., 43-51.

⁽⁴⁵⁾
Two Other
Disciples Gained
on the Way to
Galilee.
(On a Sunday
Early in A.D. 28.)
4, i., 43-48.

⁴On the morrow He was minded to go forth into Galilee, and He findeth Philip : and Jesus saith unto him, Follow Me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth ? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold, an Israelite indeed, in whom is no guile ! Nathanael saith unto Him, Whence knowest Thou me ? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

³Nathanael answered Him, Rabbi, Thou art the Son of God ; Thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou ? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

(46)
Nathanael's Great
Confession and
Christ's Great
Promise.
4, i., 49-51.

8.

BY THE WITNESS OF NATURE.

John ii., 1-12.

⁴And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there ; and Jesus also was bidden, and His disciples to the marriage. And when the wine failed, the mother of Jesus saith unto Him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee ? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. Now there were six water-pots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine ; and when

(47)
Rejoicings at a
Marriage at
Cana in Galilee.
(On a Wednesday
Early in A.D. 28.)
4, ii., 1-11.

men have drunk freely, *then* that which is worse: thou hast kept the good wine until now. This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him.

(48)
A Short Stay at Capernaum.*
4, ii., 12.

⁴After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and there they abode not many days.

PART III.

THE BEGINNING OF CHRIST'S PUBLIC MINISTRY, CHIEFLY IN JUDÆA.

FROM THE PASSOVER, TUESDAY, MARCH 30TH, A.D. 28, TO THE FEAST OF PURIM (?) SATURDAY, MARCH 19TH, A.D. 29.

I.

CHRIST'S FIRST PUBLIC APPEARANCE IN JERUSALEM.

John ii., 13-25.

⁽⁴⁹⁾
Jesus Cleanses the Temple Courts at the Passover.†
(March, A.D. 28.)
4, ii., 13-18.

⁴And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and He poured out the changers' money, and overthrew their tables; and to them that sold the doves He said, Take these things hence; make not My Father's house a house of merchandise. His disciples remembered that it was written, The zeal of Thine house shall eat Me up.

* See p. 23 Note.

† See Matt. xxi., 12, 13, Mark xi., 15-17; Luke xix., 45, 46. (337).

⁴The Jews therefore answered and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building,* and wilt Thou raise it up in three days? But He spake of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He spake this; and they believed the Scripture, and the word which Jesus had said.

(50)
Jesus Foretells
His Own
Resurrection.
4, ii., 19-22.

⁴Now when He was in Jerusalem at the passover, during the feast, many believed on His name, beholding His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that anyone should bear witness concerning man; for He Himself knew what was in man.

(51)
Adherents
But Not
Disciples.
4, ii., 23-25.

2.

CHRIST AND REPRESENTATIVE MEN.

(I.) NICODEMUS THE TEACHER OF THE LAW.

John iii., 1-21.

⁴Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto Him by night, and said to Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these signs that Thou doest, except God be with him. Jesus answered and said unto

(52)
The Entrance
into the
Kingdom of
God.
4, iii., 1-12.

* See Introduction, p. 29.

him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

⁴And no man hath ascended into heaven, but He that descended out of heaven, *even* the Son of Man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in Him have eternal life.

⁴For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him. He that believeth on Him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the

(53)
The Origin
and Mission of
the Son of Man.
4, iii., 13-15.

(54)
The Evangelist's
Commentary on
Christ's Con-
versation with
Nicodemus.
4, iii., 16-21.

only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light ; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

(II.) JOHN THE BAPTIST, THE LAST OF THE PROPHETS.

John iii., 22-36.

⁽⁵⁵⁾ After these things came Jesus and His disciples into the land of Judæa ; and there He tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there : and they came, and were baptized. For John was not yet cast into prison.

⁽⁵⁶⁾ There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, He that was with thee beyond Jordan, to Whom thou hast borne witness, behold, the same baptizeth, and all men come to Him. John answered and said,

A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before Him. He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I must decrease.

⁽⁵⁶⁾ He that cometh from above is above all : he that is of the earth is of the earth, and of the earth he speaketh :

* See p. 23.

Christ's Ministry
in Judæa.*
Till the end of
A.D. 28.
4, iii., 22-24.

John Explains
the Relative
Value of His
Baptism with
that of Christ.
4, iii., 25-30.

(57)
 The Evangelist's
 Commentary on
 the Baptist's
 Testimony.
 4, iii., 31-36.

He that cometh from heaven is above all. What He hath seen and heard, of that He beareth witness; and no man receiveth His witness. He that hath received His witness hath set his seal to *this*, that God is true. For He whom God hath sent speaketh the words of God: for He giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

3.

THE BOLD REBUKE OF VICE AND PATIENT SUFFERING FOR THE TRUTH'S SAKE.

Matt. xiv., 3-5. Mark vi., 17-20. Luke iii., 19, 20. John iv., 1-3.

⁴When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples), He left Judæa, and departed again into Galilee.

(58)
 Jesus Leaves
 Judæa for
 Galilee.
 (Dec. A.D. 28.)
 4, iv., 1-3.

¹²For Herod ²himself ¹²had ²sent forth and ¹²laid hold ¹on ²upon ¹²John, and bound him, ¹and put him ¹²in prison for the sake of Herodias, his brother Philip's wife: ²for he had married her. ¹²For John said unto ¹him, ¹²It is not lawful for thee to have ²Herod, ¹²her, ²thy brother's wife. ³But Herod the tetrach, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John

(59)
 Imprisonment of
 the Baptist
 (About Dec. A.D.
 28.)
 1, xiv., 3-5.
 2, vi., 17-20.
 3, iii., 19-20.

in prison. ²And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. ¹And when he would have put him to death, he feared the multitude, because they counted him as a prophet. ²And when he heard him he was much perplexed; and he heard him gladly.

4.

THE LIVING WATER AND FIELDS WHITE TO HARVEST.

John iv., 4-42.

⁴And He must needs pass through Samaria. So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth hour.

(60)
Jesus Talks with
a Woman of
Samaria at
Sychar.
(In Dec. A.D. 28.)
4, iv., 4-9. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. For His disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.)

(61)
The Gift of the
Living Water.
4, iv., 10-15. Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art

Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Everyone that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto Him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth. The woman saith unto Him, I know that Messiah cometh (which is called Christ): when He is come, He will declare unto us all things. Jesus saith unto her, I that speak unto thee am *He*.

(62)

The Rock of Sin
Pierced to Let the
Water of Life

Through.

4, iv., 16-19.

(63)

The Spiritual
Worship of God,
Who is Spirit.

4, iv., 20-24.

(64)

The Revelation of
the Messiah.

4, iv., 25-26.

⁴And upon this came His disciples; and they marvelled that He was speaking with a woman; yet no

(65)
The Ruling
Passion of
Christ.
4, iv., 27-34.

man said, What seekest Thou? or, Why speakest Thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, which told me all things that *ever* I did: can this be the Christ? They went out of the city, and were coming to Him. In the mean while the disciples prayed Him, saying, Rabbi, eat. But He said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought Him *ought* to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to accomplish His work.

⁴Say not ye, There are yet four months,* and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

(66)
The Spiritual
Harvest.
4, iv., 35-38.

⁴And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, He told me all things that *ever* I did. So when the Samaritans came unto Him, they besought Him to abide with them: and He abode there two days. And many more believed because of His word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

(67)
Jesus Manifests
Himself to the
Samaritans.
4, iv., 39-42.

* See Introduction, p. 35.

5.

THE BEGINNING OF CHRIST'S PUBLIC TEACHING IN GALILEE.

Matt. iv., 12, 17. Mark i., 14-15. Luke iv., 14-15. John iv., 43-45.

³⁴And ¹²now ²⁴after ⁴the two days ¹when He heard ¹²that John was delivered up, ¹⁴He ²³Jesus ¹withdrew (and) ⁴went forth from thence (and) ²came ³returned ⁽⁶⁸⁾ ³in the power of the Spirit ¹²³⁴into Galilee. ⁴For Jesus Himself testified, that a prophet hath no honour in his own country. So when He came into Galilee the Galileans received Him, having seen all the things that He did in Jerusalem at the feast: for they also went unto the feast. ³And a fame went out concerning Him through all the region round about. ¹From that time began Jesus ¹to preach ²preaching ²the Gospel of God, ¹²and ¹to say, ²saying, ¹Repent ye; ²the time is fulfilled ¹and ¹²the kingdom of ¹heaven ²God ¹²is at hand; ²repent ye, and believe in the Gospel. ³And He taught in their synagogues, being glorified of all.

Christ's Reception and Teaching in Galilee.

(Dec. A.D., 28
And early in A.D.
29.)

1, iv., 12, 17. 2, i,
14-15. 3, iv., 14-
15. 4, iv. 43-45.

6.

CHRIST'S TRAINING OF FAITH.

John iv., 46-54.

⁴He came therefore again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was ⁽⁶⁹⁾ ^{A King's Officer's} ^{Son Healed at} ^{Capernaum.} ^(Early in A.D. 29.) ^{4, iv., 46-54.} come out of Judæa into Galilee, he went unto Him, and besought *Him* that He would come down, and heal his son; for he was at the point of death. Jesus

therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

7.

THE PROPHET IN HIS OWN COUNTRY.

Matt. iv., 13-16. Luke iv., 16-31a.

⁽⁷⁰⁾
 Jesus Preaches
 in the Synagogue
 at Nazareth. The
 First Sabbath in
 Galilee.
 (January A.D. 29.)
 3. iv., 16-17.

⁸And He came to Nazareth, where He had been brought up: and He entered, as His custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written,

The Spirit of the Lord is upon Me,
 Because He anointed Me to preach good tidings
 to the poor:
 He hath sent Me to proclaim release to the captives,
 And recovering of sight to the blind,
 To set at liberty them that are bruised,
 To proclaim the acceptable year of the Lord.

And He closed the book, and gave it back to the

attendant, and sat down : and the eyes of all in the synagogue were fastened on Him.

³And He began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare Him

witness, and wondered at the words of
 (71)
 His First Recorded grace which proceeded out of His mouth :

Sermon.
 3. iv., 18-27. and they said, Is not this Joseph's son ?

And He said unto them, Doubtless ye will say unto Me this parable, Physician, heal thyself : whatsoever we have heard done at Capernaum, do also here in Thine own country. And He said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land ; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet ; and none of them was cleansed, but only Naaman

the Syrian. And they were all filled with wrath in the synagogue, as they heard these things ; and they rose up, and cast Him forth out of the city, and led Him unto the brow of the hill where-
 (72)
 Jesus Rejected at Nazareth
 Fixes His Abode at Capernaum.
 1. iv., 13-16.
 3. iv., 28-31a.

on their city was built, that they might throw Him down headlong. But He passing through the midst of them went His way.

¹³And ¹leaving Nazareth, ¹³He came ³down to ¹and dwelt in ¹³Capernaum, ³a city of Galilee, ¹which is by the sea, in the borders of Zebulun and Naphtali : that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,
 Toward the sea, beyond Jordan,
 Galilee of the Gentiles,

The people which sat in darkness
 Saw a great light,
 And to them which sat in the region and shadow
 of death,
 To them did light spring up.

8.

THE CALL TO BE FISHERS OF MEN.

Matt. iv., 18-22. Mark i., 16-20. Luke v., 1-11.

³Now it came to pass, while the multitude pressed upon Him and heard the word of God, that He was standing by the lake of Gennesaret ;
 (73) and He saw two boats standing by the
 The Miraculous Draught of Fishes. Sea of Galilee near Capernaum. lake : but the fishermen had gone out of them, and were washing their nets.
 (March A.D. 29.)¹²And ²passing along, ¹walking ¹²by the
 1, iv., 18. sea of Galilee, He saw ¹two brethren,
 2, i., 16. ¹²Simon ¹who is called Peter, ¹²and
 3, v., 1-10. Andrew ¹his brother ²the brother of Simon ¹²casting a net ¹into ¹²the
 sea ; for they were fishers. ³And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes out of the boat. And when He had left speaking, He said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing : but at Thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes ; and their nets were breaking ; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart

from me ; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken ; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men. ¹²And ¹He saith ²Jesus said ¹²unto them, Come ye after Me, and I will make you ²to become ¹²fishers of men. And they straightway left the nets, and followed Him. And going on ¹from thence ²a little further, ¹²He saw ¹other two brethren, ¹²James the son of Zebedee, and John his brother, ²who also were ¹²in the boat ¹with Zebedee their father ¹²mending ¹the ²their ¹²nets ; and ²straightway ¹²He called them. ¹²³And ³when they had brought their boats to land, ¹²³they ¹straightway ¹²left ¹the boat and ¹²their father ²Zebedee in the boat with the hired servants, and ³left all, and ²went after Him ¹and ¹³followed Him.

9.

A GREAT SABBATH AT CAPERNAUM.

Matt. viii., 14-17. Mark i., 21-34. Luke iv., 31b-41.

²³And ²they go into Capernaum ; and straightway ²³on the Sabbath day ²He entered into the synagogue. ²And ³He ²taught ³was teaching ³them. ²³And they were astonished at His teaching : ²for He taught them as having authority, and not as the scribes ; ³for His word was with authority. ²³And ²straightway ²³there was in ²their ²³synagogue a man ²with an unclean spirit ; ³which had a spirit of an unclean devil ; ²³and he cried out ³with a loud voice, ²saying, ³Ah ! ²³What have we to do with Thee, Thou Jesus of Nazareth ? Art

(74)
The Second Call
of Four Great
Followers.
1, iv., 19-22.
2, i., 17-20.
3, v., 11.

(75)
The Healing of a
Demonic.
A Second
Sabbath in
Galilee.
(A.D. 29.)
2, i., 21-28.
3, iv., 31b-37.

Thou come to destroy us ? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And ³when ²the unclean spirit, ³the devil, ²tearing him and crying with a loud voice, ³had thrown him down in the midst, he ²³came out of him, ³having done him no hurt. ²³And ²they were all amazed, ³amazement came upon all, ²insomuch that they questioned among themselves, ³and they spake together, one with another, ²³saying, What is this ³word ? ²A new teaching ! ³For ²³with authority ³and power ²³He commandeth ²even ²³the unclean spirits, ²and they obey Him, ³and they come out. ²³And ²the report of Him went out ³there went forth a rumour concerning Him ²straightway everywhere ²³into ³every place of ²all ²³the region ²of Galilee ²³round about. ³And He rose up from the synagogue.

²And straightway, when they were come out of the synagogue, they came ³and entered ²³into the house of Simon ²and Andrew, with James and John. ³And ²now ²³Simon's wife's mother ²lay sick of a fever, ³was holden with a great fever, ²and straightway they tell Him of her : ³and they besought Him for her. ¹And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever. ²And He came ³and He stood over her and rebuked the fever : ¹and He touched her hand, ¹²³and ¹²the fever ³it ¹²³left her. ²And (He) ²took her by the hand, and raised her up, ¹³and ³immediately ¹³she ¹arose, and ³rose up, ¹²³and ²she ¹²³ministered unto ¹Him. ²³them.

²³And ²at even ³when the sun was setting, all they that had any sick with divers diseases brought them unto Him ; and He laid His hands on every one of them, and healed them. ¹And when even was come, (and) ²when the sun did set, ¹²they brought unto Him ²all that were sick, and ¹many ²them ²that were

(76)
Healing of
Peter's Wife's
Mother.
1, viii., 14-15.
2, i., 29-31.
3, iv., 38-39.

(77)
Many Others
Healed.
1, viii., 16-17.
2, i., 32-34.
3, iv., 40-41.

¹²possessed with devils : ¹and He cast out the spirits with a word, and healed all that were sick. ²And all the city was gathered together at the door. And He healed many that were sick with divers diseases, and cast out many devils ; ¹that it might be fulfilled which was spoken by Isaiah the prophet, saying,

Himself took our infirmities,
And bare our diseases.

³And devils also came out from many, crying out, and saying, Thou art the Son of God. ²³And ³rebuking them, ²³He suffered ²the ³devils ²³not to speak, because they knew ²Him ³that He was the Christ.

10.

FURTHER WORK AMONG THE SICK, THE
SUFFERING AND THE SINFUL.

Matt. iv., 23-25 ; viii., 2-4 ; ix., 2-9. Mark i., 35-ii., 14. Luke iv., 42-44 ;
v., 12-28.

²And in the morning, a great while before day, He rose up ²³and ³when it was day, He ²went ²³out, and ²departed ³went ²³into a desert place, ²and there prayed.

(78)
Jesus Retiring
for Prayer to a
Lonely Place is
Followed.
2, i., 35-38.
3, iv., 42-43.

And Simon and they that were with him followed after Him ; and they found Him, and say unto Him, All are seeking Thee. And He saith unto them, Let us go elsewhere into the next towns, that I may preach there also ; for to this

end came I forth. ³And the multitudes sought after Him, and came unto Him, and would have stayed Him, that He should not go from them. But He said unto them, I must preach the good tidings of the Kingdom of God to other cities also : for therefore was I sent.

¹²³And ¹Jesus ¹²went ¹about in ¹²all Galilee, ¹teaching
¹³in ¹²their ²³He ³was ²throughout
²into ³the ¹²³synagogues ³of Galilee, ¹and ¹²³preaching

(79)
 Second Journey
 Through Galilee.
 1, iv., 23-25.
 2, i., 39.
 3, iv., 44.

¹the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people, ²and casting out devils. ¹And the report of Him went forth into all Syria: and they brought unto Him all that were sick,

holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them. And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

¹²³And ³it came to pass, while He was in one of the cities, ¹³behold, ¹²there ¹came ²cometh ¹²to Him a leper, ³a man full of leprosy: and when he saw

(80)
 Jesus Heals a
 Leper.
 1, viii., 2-4.
 2, i., 40-45.
 3, v., 12-16.

Jesus he fell on his face ¹³and ¹worshipped Him, ²and kneeling down to Him, ²beseeching ²³Him, ²and ¹²³saying ²unto Him, ¹³Lord, ¹²³if Thou wilt, Thou canst

make me clean. And ²being moved with compassion ¹²³He stretched forth His hand, and touched him, ¹³saying ²and saith ²unto him, ¹²³I will; be thou made clean.

And straightway ¹His leprosy was cleansed, ²³the leprosy departed from him, ²and he was made clean.

¹²³And ¹Jesus ²³He ²strictly ²³charged him ³to ¹³tell no man, ²and straightway sent him out, and ¹²saith unto him, See thou ²say nothing to any man: ¹²³but go thy way, ³and ¹²³shew thyself to the priest, and offer ²³for thy cleansing ¹²the ¹gift that ²things which ¹²Moses commanded, ³according as Moses commanded, ¹²³for a testimony unto them. ²But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places. ³But so much the more went abroad the report concerning Him:

²³and ²they ³great multitudes ²³came ³together ²to Him from every quarter ³to hear, and to be healed of their infirmities. But He withdrew Himself in the deserts, and prayed.

²And when He entered again into Capernaum, after some days, it was noised that He was in the house.

(81)

Jesus Returns
to Capernaum.
and Heals a
Paralytic.

1, ix., 2-8.

2, ii., 1-12

3, v., 17-26.

³And it came to pass on one of those days, that He was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with Him

to heal. ²And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and He spake the word unto them. ¹²³And

¹³behold, ¹²they ¹brought to ²come bringing unto ¹²Him ¹²³a man ¹²sick of the palsy, ³men ³bring ³that was palsied,

¹lying ¹³on a bed, ²borne of four. ³And they sought to bring him in, and to lay him before Him.

²And when they could not come nigh unto Him for the crowd, ³and not finding by what *way* they might bring him in because of the multitude, they went up to the house-top, (and) ²they uncovered the roof where He was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay, ³and let him down through the tiles with his couch into the midst before Jesus. ¹²³And ¹²Jesus ¹²³seeing their faith ¹³said ²saith

¹²unto the sick of the palsy, ¹²Son, ¹be of good cheer; ³Man, ¹²³thy sins are forgiven ³thee. ²But there were ¹²certain of the scribes ²sitting there. ¹²³And ¹behold

³the scribes and the Pharisees ²reasoning in their hearts ¹said ³began to reason, saying

¹within themselves, ²Why doth this man thus speak? ¹This Man ¹²blasphemeth. ³Who is this that speaketh

blasphemies? ²³Who can forgive sins but ²one, *even* ²³God ³alone? ¹²And ³But ¹²³Jesus ¹knowing their

thoughts (and) ²straightway ²³perceiving ²in His spirit ²that they so reasoned ²within themselves, He ³answered and ¹³said ²saith

²³unto them, ¹Wherefore think ye evil? ²Why ³What ²³reason ye ²these things ¹²³in your hearts? ¹For ¹²³whether is easier, to say ²to the sick

of the palsy, ¹²³Thy sins are forgiven ³thee? ¹²³Or to say, Arise, and ²take up thy bed, and ¹²³walk? But that ye

may know that the Son of Man hath power on earth to forgive sins—¹then ¹²³He ¹²saith to the sick of the palsy ²³I say unto thee, ¹²³Arise, ¹³and ¹²³take up thy ¹²bed ³couch ¹²³and go unto thy house. And ³immediately ¹²³he ¹²arose ³rose up ³before them, ²³and ²straightway ²³took up ²the bed, ³that whereon he lay, ²and went forth before them all, ¹³and departed to his house, ³glorifying God. ¹But when the multitudes saw it, they were afraid, ²insomuch that they were all amazed ¹²³and ³they ¹²³glorified God, ¹which had given such power unto men, ²saying, We never saw it on this fashion. ³And they were filled with fear, saying, We have seen strange things to-day.

²³And ³after these things ²³He went forth ¹from thence ²again by the sea-side; and all the multitude resorted unto Him, and He taught them. ¹²³And ¹²as ¹Jesus ²He ¹²passed by, He ¹²saw ³beheld ¹a man, ³a publican, named ²³Levi, ²the *son* of Alphæus, ¹called Matthew, ¹²³sitting at the place of toll; and ¹²He ¹²saith ³saith ¹²³unto him, Follow Me. ¹²³And he ³forsook all, and ¹²arose, ³rose up, ¹²³and followed Him.

(82)
The Call of
Matthew.
I, ix., 9.
2, ii., 13-14.
3, v., 27-28.

II.

CHRIST THE SOURCE OF LIFE.

S. John v.

⁴After these things there was a feast* of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five

* This "unnamed feast," according to Edersheim, would be either that of the "Ingathering of Wood," in the middle of August, or of "Trumpets," in the middle of September, or of Purim, in the middle of March. Taking John iv., 35 literally, the latter seems the most probable, and is therefore the view here taken. See introduction, p. 35.

(83)
 The Sign at the Pool of Bethesda, Jerusalem. (March 19, A.D. 29.) 4, v., 1-9.

porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, He saith unto him, Wouldest thou be made whole? The sick man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? But he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because He did these things on the sabbath.

(I.) HIS CLAIM TO BE THE SON OF GOD.

(1) *The work in common of Father and Son.*

(85)
 A Discourse in which Jesus Explains His Divine Mission. 4, v., 17-47.

But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill Him, because He not only brake the sabbath, but also called God His own Father, making Himself equal with God.

(2) *What the Father does the Son does.*

⁴Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and greater works than these will He shew Him, that ye may marvel.

(3) *The Son gives life as the Father gives life.*

⁴For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will.

(4) *Judgment committed to the Son.*

⁴For neither doth the Father judge any man, but He hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him.

(5) *Eternal Life comes through the Son.*

⁴Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself: and He gave Him authority to execute judgement, because He is the Son of Man.

(6) *The Son has Resurrection power.*

⁴Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

(II.) WITNESSES TO THE TRUTH OF THIS CLAIM.

(1) *Not Himself who does the Father's Will.*

⁴I can of Myself do nothing : as I hear, I judge : and My judgement is righteous ; because I seek not Mine own will, but the will of Him that sent Me. If I bear witness of Myself, My witness is not true.

(2) *But John the Baptist.*

⁴It is another that beareth witness of Me ; and I know that the witness which he witnesseth of Me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man ; howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth : and ye were willing to rejoice for a season in his light.

(3) *And His own works.*

⁴But the witness which I have is greater than *that of* John : for the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me, that the Father hath sent Me.

(4) *And the Father Himself.*

⁴And the Father which sent Me, He hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His form. And ye have not His word abiding in you : for Whom He sent, Him ye believe not.

(5) *And the Scriptures.*

⁴Ye search the Scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of Me ; and ye will not come to Me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in My Father's name, and ye receive Me not : if another shall come in his own

name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not ?

(6) *Their own Moses becomes their accuser.*

⁴Think not that I will accuse you to the Father : there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe Me ; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words ?

PART IV.

CHRIST'S MINISTRY IN EASTERN GALILEE.
FROM "PURIM," SATURDAY, MARCH 19th, to
"PASSOVER," MONDAY, APRIL 18th, A.D. 29.

I.

VINDICATION OF THE SABBATH FROM
SUPERSTITION.

Matt. xii., 1-14. Mark ii., 23-iii., 6. Luke vi., 1-11.

²And ³now ²³it came to pass ¹at that season ²³that
(86) ¹Jesus went ¹²³through the cornfields on
The Disciples in ²³He was going ¹²³sabbath ¹²day ; ¹²³and His dis-
the Corn Fields. ¹²the ¹²³sabbath ¹²day ; ¹²³and His dis-
A Sabbath on the ¹²the ¹²³sabbath ¹²day ; ¹²³and His dis-
Way to Galilee. ²as they went ¹²to pluck ²³the ¹²³ears of
(March 19th, ¹³and ¹to ¹³eat, ³rubbing them in
A.D. 29.) ³did ¹³eat, ³rubbing them in
1, xii., 1-8. ¹³and ¹to ¹³eat, ³rubbing them in
2, ii., 23-28. ¹³and ¹to ¹³eat, ³rubbing them in
3, vi., 1-5. ¹³and ¹to ¹³eat, ³rubbing them in
¹²³that which ¹were an hungred ; and ¹²began
as they went ¹²to pluck ²³the ¹²³ears of
corn, ¹³and ¹to ¹³eat, ³rubbing them in
their hands. ¹³But ²And ³certain of ¹²³the
Pharisees, ¹when they saw it, ¹²³said
¹²unto Him, Behold, ¹Thy disciples do
that which it is not lawful to do upon the sabbath.
²³Why do ²they ²³that which ³it ²³is not lawful ³to do ²³on
the sabbath day ? ¹But ¹²He ³answering them ¹²³said
¹²unto them, ¹³Have ye not read,—²did ye never read,

³even this, ¹²³what David did, when he ²had need, and ¹²³was an hungred, ²³he, ¹²³and they that were with him? How he entered into the house of God ²when Abiathar was high priest, ¹²³and did ³take and ¹²³eat the shew-bread, ²³and gave also to them that were with him, ¹²³which it ¹was ²³is ¹²³not lawful ¹for him ¹²³to eat, ¹neither for them that were with him, ¹but ²³save ³only ³alone ¹²³for the priests? ¹Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that One greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. ²³And He said unto them, ²The sabbath was made for man, and not man for the sabbath: ¹for ²so that ¹²³the Son of Man is Lord ²even ¹²³of the sabbath.

¹And He departed thence, ¹²³and ³it came to pass on another sabbath, that ²³He ¹went and ²³entered ⁽⁸⁷⁾ ²again ¹²³into ¹their ²³the ¹²³synagogue ³and taught: ¹²³and ¹behold, ²³there was ¹²³a man ²³there ¹having ²which had ¹a withered hand, ³and ²³his ³right ²³hand ³was ²³withered. ²³And ²they ³the scribes and the Pharisees ²³watched Him, whether He would heal ²him ²³on the sabbath ²day. ¹And they asked Him, saying, Is it lawful to heal on the sabbath day? ¹²³that they might ³find how to ¹²³accuse Him. ³But He knew their thoughts; ²³and He ²saith unto ³said to ²³the man that had his hand withered, ³Rise up, and ²³stand forth ³in the midst. And he arose and stood forth. ¹²³And ¹²He ¹³said. ³Jesus ²saith ¹²³unto them, ³I ask you, ²³Is it lawful on the sabbath ²day ²³to do good, or to do harm? to save a life or to ²kill ³destroy ³it? ¹What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!

The Healing of a
Withered Hand.
in a Synagogue. On
the 2nd Sabbath.
(March 26th,
A.D. 29.)
Capernaum.
1, xii., 9-14.
2, iii., 1-6.
3, vi., 6-11.

Wherefore it is lawful to do good on the sabbath day.
²But they held their peace. ²³And ²when ²³He ²had
²³looked round about on them ³all ²with anger, being
grieved at the hardening of their heart, ¹ then ¹² He saith ¹ to
³ him, ¹²³Stretch forth thy hand. And ³he did so ;
¹²he stretched it forth ; ¹²³and ¹ it ²³ his hand ¹²³was restored
¹whole, as the other. ¹³But ³they were filled with
madness ; and communed one with another what
they might do to Jesus. ²And ¹²the Pharisees went
out, and ²straightway with the Herodians ¹²took
counsel against Him, how they might destroy Him.

2.

THE GREAT HEALER.

Matt. xii., 15-21. Mark iii., 7-12.

(88) ¹²And Jesus ¹perceiving *it*, ¹²withdrew
Jesus Avoids the ²with His disciples ¹from thence ²to
Pharisees. the sea ; ¹and many followed Him ; and
1, xii., 15a. He healed them all. ²And a great
2, iii., 7a. multitude from Galilee followed : and from Judæa,
and from Jerusalem, and from Idumæa, and beyond
Jordan, and about Tyre and Sidon, a great multitude,
hearing what great things He did, came unto Him.

(89) ²And He spake to His disciples, that a
Healing by the little boat should wait on Him because
Lake Side. of the crowd, lest they should throng
1, xii., 15b-16. Him: for He had healed many ; insomuch
2, iii., 7b-12. that as many as had plagues pressed upon Him that
they might touch Him. And the unclean spirits,
whenever they beheld Him, fell down before
Him, and cried, saying, Thou art the Son of God.
¹²And ²He ¹²charged them ²much ¹²that they should not
make Him known : ¹that it might be fulfilled which
was spoken by Isaiah the prophet, saying,

(90)
 A Fulfilment of
 Prophecy.
 (Isaiah xlii. 1-4.)
 I, xii., 17-21.

¹Behold, My servant whom I have chosen ;
 My beloved in whom My soul is well
 pleased ;
 I will put My Spirit upon Him,
 And He shall declare judgement to
 the Gentiles.

He shall not strive, nor cry aloud ;
 Neither shall any one hear His voice in the streets.
 A bruised reed shall He not break,
 And smoking flax shall He not quench,
 Till He send forth judgement unto victory.
 And in His name shall the Gentiles hope.

3.

THE FOUNDATION STONES OF THE CHURCH.

Matt. x., 2-4. Mark iii., 13-19. Luke vi., 12-16. Acts i., 13.

²³And ³it came to pass in these days that ²³He
²goeth up ³went out ²³into the mountain ³to pray ; ²³and ³He
 continued all night in prayer to God. And when it
 was day, He ²calleth ³called ³His disciples ²unto Him
 whom He Himself would : and they
 went unto Him. ²³And ³He chose
 Choice of the Twelve Apostles on
 Kurn Hattim (?)
 near Capernaum. ²appointed (and) ³named apostles, ²that
², iii., 13-15. they might be with Him, and that He
³, vi., 12-13. might send them forth to preach, and to
 have authority to cast out devils.

THE FOUR-FOLD LIST OF THE APOSTOLIC BAND.

Matthew x., 2-4; Mark iii., 15-19; Luke vi., 14-16; Acts i., 13.

“The wall of the City had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.”—Rev. xxi., 14.

“So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.”—Ephes. ii., 19-22. (See p. 37.)

THE APOSTOLIC

I.

S. MATTHEW'S LIST.

x., 2-4.

(92)
 The Fourfold List
 of Apostles.
 1, x. 2-4.
 2, iii., 15-19.
 3, vi., 14-16.
 5, i., 13.

Now the
 names of
 the twelve
 apostles are
 these :

The first, SIMON, who is
 called PETER,

2. and ANDREW his
 brother ;
3. JAMES the *son* of
 Zebedee,
4. and JOHN his
 brother ;
5. PHILIP,
6. and BARTHOLO-
 MEW ;
7. THOMAS,
8. and MATTHEW
 the publican ;
9. JAMES the *son* of
 Alphæus,
10. and THADDÆUS ;
11. SIMON the Canan-
 æan,
12. and JUDAS IS-
 CARIOT, who also
 betrayed Him.

II.

S. MARK'S LIST.

iii., 15-19.

And He appointed
 twelve :

1. and SIMON He sur-
 named PETER ;
2. and JAMES the *son*
 of Zebedee,
3. and JOHN the
 brother of James ;
 and them He sur-
 named Boanerges,
 which is, Sons of
 Thunder ;
4. and ANDREW,
5. and PHILIP,
6. and BARTHOLO-
 MEW,
7. and MATTHEW,
8. and THOMAS,
9. and JAMES the
son of Alphæus,
10. and THADDÆUS,
11. and SIMON the
 Cananæan,
12. and JUDAS IS-
 CARIOT, which
 also betrayed Him.

COLLEGE.

III.

S. LUKE'S LIST IN THE
THIRD GOSPEL.

vi., 14-16.

³And He chose twelve whom He named apostles.

1. SIMON, whom He also named Peter,
2. and ANDREW his brother,
3. and JAMES
4. and JOHN,
5. and PHILIP
6. and BARTHOLOMEW,
7. and MATTHEW
8. and THOMAS,
9. and JAMES *the son of Alphæus*,
10. and SIMON which was called the Zealot,
11. and JUDAS *the son** of James,
12. and JUDAS IS-CARIOT, which was the traitor.

IV.

S. LUKE'S LIST IN THE
ACTS.

i., 13.

⁵They went into the upper chamber, where they were abiding ; both

1. PETER
2. and JOHN
3. and JAMES
4. and ANDREW,
5. PHILIP
6. and THOMAS,
7. BARTHOLOMEW
8. and MATTHEW,
9. JAMES *the son of Alphæus*,
10. and SIMON the Zealot,
11. and JUDAS *the son of James*.
- 12.

* Or, *brother*. See Jude 1.

4.

THE SERMON ON THE MOUNT.

Matt. v.-viii., 1. Luke vi., 17-49.

³And He came down with them, and stood on a level place, and a great multitude of His disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch Him: for power came forth from Him, and healed *them* all.

(93)

Multitudes
Follow Him.
3, vi. 17-19.

THE IDEAL LIFE OF THE RIGHTEOUSNESS
IN CHRIST.

(94)

The Sermon on a
Level Place on
Mount Kurn
Hattin, near
Capernaum.
1, v. 1-2.
3, vi., 20a.

¹And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: ³and He lifted up His eyes on His disciples, ¹and He opened His mouth, ¹³and ¹₃ ¹taught them, saying:

I. *The Ideal Life described.*(1) *Beatitudes of Condition.*

(95-96)
The Disposition
and Privileges
of the Citizens of
the Kingdom of
Heaven.
1, v., 3-12.
3, vi., 20b-23.

³Blessed *are* ye poor: for yours is the kingdom of God.

Blessed *are* ye that hunger now: for ye shall be filled.

Blessed *are* ye that weep now: for ye shall laugh.

(2) *Beatitudes of Character.*

¹Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful : for they shall obtain mercy.
 Blessed are the pure in heart : for they shall see God.
 Blessed are the peacemakers : for they shall be called
 sons of God.

Blessed are they that have been persecuted for right-
 eousness' sake : for theirs is the kingdom of heaven.

¹³Blessed are ye, when $\frac{1}{3}$ ^{men} shall ³hate you, and when
 they shall separate you *from their company*, and
¹³reproach you, ¹and persecute you, and say all
 manner of evil against you falsely, ³and cast out
 your name as evil, ¹³for ¹My ³the Son of Man's ¹³sake.
¹³Rejoice ³in that day, and leap *for joy*, ¹and be exceed-
 ing glad : ¹³for ³behold, ¹³great is your reward in
 heaven : ³for in the same manner did their fathers
 unto the prophets,—¹for so persecuted they the prophets
 which were before you.

(3) *Sundry Woes.*

³But woe unto you that are rich! for ye have re-
 ceived your consolation. Woe unto you, ye that are
 full now! for ye shall hunger. Woe
 unto you, ye that laugh now! for ye shall
 mourn and weep. Woe unto you, when
 all men shall speak well of you! for in
 the same manner did their fathers to
 the false prophets.

(97)
 Warnings for the
 Rich, the Full, the
 Merry, the
 Popular.
 3, vi., 24-26.

II. *The Mission of the Ideal Life.*

¹Ye are the salt of the earth : but if the salt have
 lost its savour, wherewith shall it be salted? it is
 thenceforth good for nothing, but to be
 cast out and trodden under foot of men.
 Ye are the light of the world. A city
 set on a hill cannot be hid. Neither
 do *men* light a lamp, and put it under the
 bushel, but on the stand ; and it shineth unto all that
 are in the house. Even so let your light shine before

(98)
 The Place of the
 Christian
 Character in the
 World.*
 1, v., 13-16.

* See Mark iv., 21 (165) ; ix. 50 (242) ; Luke viii., 16 (165) ; xi., 33 (140) ;
 xiv., 34, 35 (289).

men, that they may see your good works, and glorify your Father which is in heaven.

III. The Relation of the Ideal Life in Christ to the earlier Hebrew Ideal.

(1) *A relation of continuity with the old.*

⁽⁹⁹⁾ Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

The New Law
a Fulfilment of
the Old.*
I, v., 17-19.

(2) *A relation of supersession.*

⁽¹⁰⁰⁾ For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. ⁽¹⁰¹⁾ Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother † shall be in danger of the judgement; and whosoever shall say to his brother, Raca, ‡ shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell|| of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught

The Practice of
the New must
Supersede that
of the Existing
Standard.
I, v., 20.

(101)
The New is a
Spiritual Develop-
ment of the
Earlier Standard.
I, v., 21-48.
3, vi., 27-36.
(1) The Law of
Murder.§
I, v., 21-26.

* See Luke xvi., 17 (295).

† Many ancient authorities insert, *without cause*.

‡ An expression of contempt.

§ See Luke xii., 58, 59 (158).

|| Gehenna.

against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

¹Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. † And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. §

¹It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

¹Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool

* See Mark ix., 43-48 (242).

† § Gehenna.

‡ See Mark x., 11 (312); Luke xvi., 18 (296).

(102)
(2) The Law of
Adultery.*
I, v., 27-30.

(103)
(3) The Law of
Divorce.||
I, v., 31-32.

(104)
(4) The Law of
Perjury.
I, v., 33-37.

of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

¹Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but ¹whosoever ³to him that

(105)
 (5) The Law of ¹³smiteth thee on ¹thy ³right ¹³cheek, ¹turn
 Revenge or (and) ³offer ¹to him ¹³the other also;
 Retaliation. ³and from him that taketh away thy
 1, v., 38-42. ³and from him that taketh away thy
 3, vi., 29-30. cloke withhold not thy coat also. ¹And

if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. ¹³Give to ¹him ³every one ¹³that asketh thee; ¹and from him that would borrow of thee turn not thou away; ³and of him that taketh away thy goods ask them not again.

¹Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: ¹³but I say unto you ³which hear, ¹³Love your enemies, (106)
 (6) On Exclusive- ³do good to them that hate you, bless
 ness and Hatred of Others. them that curse you, ¹and ¹³pray for
 1, v., 43-48. them that ³despitefully use you (and)
 3, vi., 27-28, 32-36. ¹persecute you; that ye may be sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. ¹For ³And ¹³if ye love them that love you, ¹what reward, ³what thank ¹³have ye? ¹Do not even the publicans* the same? ³For even sinners love those that love them. ¹And if ye salute your brethren only, what do ye more *than others*? Do not even the Gentiles the same? ³And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them

That is, *collectors or renters of Roman taxes*: and so elsewhere.

of whom ye hope to receive, what thank have ye ? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* good, and lend, never despairing ; and your reward shall be great, and ye shall be sons of the Most High : for He is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. ¹Ye therefore shall be perfect, as your heavenly Father is perfect.

IV. The Practical Working of the Ideal Life.

Its acts of Devotion.

(107)
The Christian
Motive for
Righteousness.
I, vi., 1.

¹Take heed that ye do not your righteousness before men, to be seen of them : else ye have no reward with your Father which is in heaven.

Man's Duty towards his Neighbour.

¹When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth : that thine alms may be in secret : and thy Father which seeth in secret shall recompense thee.

(108)
(1) Almsdoing.
I, vi., 2-4.

Man's Duty towards his God.

¹And when ye pray, ye shall not be as the hypocrites : for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do : for they think

(109)
(2) Prayer.
I, vi., 5-8.

that they shall be heard for their much speaking. Be not therefore like unto them : for your Father knoweth what things ye have need of, before ye ask Him.

(110) After this manner therefore pray ye : Our
 The Pattern Prayer and the Condition on Which We Are Forgiven.*
 1, vi., 9-15. Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*.† For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Man's Duty towards himself.

1 Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may be seen of men to fast.
 (111) Verily I say unto you, They have re-
 (3) Fasting. received their reward. But thou, when
 1, vi., 16-18. thou fastest, anoint thy head, and wash thy face ; that thou be not seen of men to fast, but of thy Father which is in secret : and thy Father, which seeth in secret, shall recompense thee.

V. The Unworldly Aim of the Ideal Life.

1 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break
 (112)
 (1) The True Treasure.‡
 1, vi., 19-21.

* See Mark xi., 25 (340) ; Luke xi., 2-4 (268).

† Many authorities, some ancient, but with variations, add, *For Thine is the kingdom, and the power, and the glory, for ever. Amen.*

‡ See Luke xii., 33-34 (153).

through nor steal : for where thy treasure is, there will thy heart be also.

¹The lamp of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

(2) ⁽¹¹³⁾ The Single Service.* shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! ¹No man

can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one and despise the other. Ye cannot serve God and mammon.

¹Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on.

(3) ⁽¹¹⁴⁾ The Perfect Repose.† Is not the life more than the food ? and the body than the raiment ? Behold the birds of the heaven, that they

sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ? And which of you by being anxious can add one cubit unto his stature ? And why are ye anxious concerning raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall He* not much more *clothe* you, O ye of little faith ? Be not therefore anxious, saying, What shall we eat ? or, What shall we drink ? or, Where-withal shall we be clothed ? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness ; and all

* See Luke xi., 34-36 (140). xvi., 13 (294).

† See Luke xii., 22-31 (152).

these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

VI. *The Heavenly Conduct of the Ideal Life.*

³And ¹³judge not ¹₃ ^{that} ^{and} ¹³ye ³shall ¹³not be judged. ¹For with what judgement ye judge, ye shall be judged.

(115) ¹³And ³condemn not, and ye shall not
(1) *Uncritical* be condemned: release, and ye shall
*in Temper.** be released: give, and it shall be
I, vii., 1-5. given unto you: good measure, pressed
3, vi., 37-42.

down, shaken together, running over, shall they give into your bosom. For ¹³with what measure ye mete it shall be measured ¹₃ ^{unto} ^{to} ¹³you ³again. And He spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master; but every one when he is perfected shall be as his master. ¹³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how ¹₃ ^{wilt} ^{canst} ¹³thou say to thy brother, ³Brother, ¹³let me cast out the mote ¹₃ ^{out of} ^{that is in} ¹³thine eye, ¹₃ ^{and} ^{when} ¹lo, ³thou thyself beholdest not ¹³the beam ³that ¹³is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote ¹₃ ^{out of} ^{that is in} ¹³thy brother's eye.

(116) ¹Give not that which is holy unto
(2) *Circumspect* the dogs, neither cast your pearls before
in Teaching. the swine, lest haply they trample them
I, vii., 6. under their feet, and turn and rend you.

¹Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son

(117)
(3) *Impartial*
Considerateness.†
I, vii., 7-11.

* See Mark iv., 24 (166).

† See Luke xi., 9-13 (270).

shall ask him for a loaf, will give him a stone ; or if he shall ask for a fish, will give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him ?

³And ¹all things therefore ³as, (and)
(118)
 The Royal Law. ¹whatsoever ¹³ye would that men should
1, vii., 12. do ¹unto ³to ¹³you, ¹even so ¹³do ye also
3, vi., 31. ¹unto ³to ¹³them (³likewise): ¹for this is the
 law and the prophets.

VII. *Dangers and Final Warnings.*

The duty of living the Ideal Life.

¹Enter ye in by the narrow gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby.

(119)
 The Two Ways.* For narrow is the gate, and straitened
1, vii., 13-14. the way, that leadeth unto life, and few be they that find it.

¹Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

(120)
 Character the One ³For each tree is known by its own fruit.
 Thing Needful.
1, vii., 15-20. ¹Do *men* gather grapes of thorns, or figs
3, vi., 43-45. of thistles ? ³For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

¹Even so every good tree bringeth forth good fruit ; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. ³For there is no good tree that bringeth forth corrupt fruit ; nor again a corrupt tree that bringeth forth good fruit. ¹Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

³The good man out of the good treasure of his heart

* See Luke xiii., 24 (279).

bringeth forth that which is good ; and the evil *man* out of the evil *treasure* bringeth forth that which is evil : for out of the abundance of the heart his mouth speaketh.

³And why call ye Me, Lord, Lord, and do not the things which I say ? ¹Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty works ? And then will I profess unto them, I never knew you : depart from Me, ye that work iniquity.

(121)
Saying and
Doing.*
1, vii., 21-23.
3, vi., 46.

VIII. *The Great Contrast.*

¹³Every one ¹therefore ¹which ³that ³cometh unto Me, and ¹³heareth ¹these words of Mine, ³My words, ¹³and doeth them, ³I will shew you to whom he is like ; he ¹shall be like ³unto ¹³a ¹wise ¹³man, ¹which built ³his ¹³house ; ³who digged and went deep, and laid a foundation ¹³upon the rock. And ³when a flood arose, ¹the rain descended, and the floods came, and the winds blew, ¹and ³the stream ¹beat upon (and) ³brake against ¹³that house, ³and could not shake it : ¹and it fell not : ³because it had been well builded : ¹for it was founded upon the rock. ¹And every one ¹³that heareth ¹these words of Mine, ¹³and doeth ¹them ¹³not, ¹shall be likened ³unto ¹³a ¹foolish ¹³man ¹which ³that ¹³built ¹his ³a ¹³house upon the ¹sand ³earth ³without a foundation ; against which the stream brake, ¹and the rain descended, and the floods came, and the winds blew, and smote upon that house ; ¹³and ³straightway ¹³it fell ³in ; ¹and great was the fall thereof : ³and

* See Luke xiii., 25-27 (279).

the ruin of that house was great. ¹And it came to pass, when Jesus ended these words, the multitudes were astonished at His teaching : for He taught them as *one* having authority, and not as their scribes.

5.

CHRIST THE SOURCE OF HELP. *

Matt. viii., 1, 5-13. Luke vii., 1-17.

³After He had ended all His sayings in the ears of the people, ¹and when He was come down from the mountain, great multitudes followed Him, and ³He entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto Him elders of the Jews, asking Him that He would come and save his servant. And they, when they came to Jesus besought Him earnestly, saying, He is worthy that Thou shouldest do this for him : for he loveth our nation, and himself built us our synagogue. And Jesus went with them. ¹When He was entered into Capernaum, there came

* Here we most probably have what Prof. Stanton calls "variations of one only event due to the natural action of tradition." (See Introduction p. 27.) And yet the obvious diversity between the two accounts of this incident may perhaps be also satisfactorily explained by the old law-maxim, *Qui facit per alium, facit per se*, that is, He who does a thing through others does it himself. But the conditions of this harmony necessitate still another explanation. We have only to suppose (1) that "the elders" sent by the centurion met our Lord before He reached Capernaum ; (2) that the centurion, following them some little time after, encountered our Lord just as He entered the town, and returned home immediately and quickly ; and (3) that when Jesus was "not far from the house," the centurion after sending his "friends" may have gone out again in time to receive the Lord's commendation of his faith, and the assurance that his servant would be healed. There is nothing unreal in such a three-fold supposition, if we consider the impulsive, restless agitation of one naturally anxious concerning a servant "dear unto him" and "at the point of death."

unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And He saith unto him, I will come and heal him. ¹³And ³when He was now not far from the house, ¹³the centurion ³sent friends to Him, (and) ¹answered and ¹₃ ^{said} ^{saying} ³unto Him, ¹³Lord, ³trouble not Thyself: for ¹³I am not worthy that Thou shouldest come under my roof; ³wherefore neither thought I myself worthy to come unto Thee: ¹³but ¹only ¹³say the word, and my servant shall be healed. For I also am a man ³set ¹³under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard ¹ it, ³ these things, ¹³He marvelled ³at him, and turned ¹³and said ¹ to them ³ unto the multitude ¹³that followed ³Him, ¹Verily ¹³I say unto you, I have not found so great faith, no, not in Israel. ¹And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour. ³And they that were sent, returning to the house, found the servant whole.

³And it came to pass soon afterwards, that He went to a city called Nain; and His disciples went with Him, and a great multitude. Now when He drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

(124)
A Widow's Son
Raised to Life
at Nain.
3, vii., 11-17.

And He came nigh and touched the bier : and the bearers stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And fear took hold on all : and they glorified God, saying, A great prophet is arisen among us ; and, God hath visited His people. And this report went forth concerning Him in the whole of Judæa, and all the region round about.

6.

SOME HEARERS OF CHRIST : JOHN AND THE PEOPLE.

Matt. xi., 2-19. Luke vii., 18-35.

³And the disciples of John told Him of all these things. ¹Now ³And ¹when ¹³John ¹heard in the prison the works of the Christ, ³calling unto him two of his disciples ¹he ¹³sent ¹by His disciples ³to the Lord, ⁽¹²⁵⁾ ¹and said ³saying ¹unto Him, ¹³Art Thou He that cometh, or look we for another ?

The Imprisoned Baptist Sends Disciples.
1, xi., 2-6.
3, vii., 18-23.

³And when the men were come unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art Thou He that cometh, or look we for another ? In that hour He cured many of diseases and plagues and evil spirits ; and on many that were blind He bestowed sight. ¹³And ¹Jesus ³He ¹³answered and said unto them, Go your way, and tell John ¹the things which ye do hear and see ; ³what things ye have seen and heard ; ¹³the blind receive their sight, ¹and ¹³the lame walk, the lepers are cleansed, and the deaf hear, ¹and ¹³the dead are raised up, ¹and ¹³the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

¹³And ¹as these ³when the ³messengers of John were departed,

(and) ¹went their way, ¹ Jesus ¹³ He ¹³began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out ⁽¹²⁶⁾ Christ's Testimony Concerning John.* ¹for ¹³to see? a man clothed in soft ¹ raiment? ¹³Behold, they ³which are gorgeously apparelled, ¹that wear soft ³ raiment ³and live delicately, ¹³are in kings' ¹ houses. ¹³But ³ courts. ¹wherefore went ye out? ³What went ye out to see? ¹To see ¹³a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send My messenger before Thy face, Who shall prepare Thy way before Thee.

¹Verily ¹³I say unto you, Among them that are born of women there ¹ hath not arisen a ¹³ greater than John ¹ the Baptist: ¹³yet he that is but little in the kingdom of ¹ heaven ¹³ is greater than he. ¹And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive *it*, this is Elijah, which is to come. He that hath ears to hear let him hear.

³And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the ⁽¹²⁷⁾ Christ's Complaint Against that Generation. ¹But ¹³whereunto ³then ¹³shall I liken ³the men of ¹³this generation? ³and to what are they like? ¹It is ¹³like unto children ¹ sitting. ³They are ¹³like unto children ¹ sitting. ¹³in the market ¹ places, ³and ¹which ¹³call ¹unto their fellows, ³one to another; ¹and ³which ¹³say, We piped unto you, and ye did not dance; we wailed, and ye did not ¹ mourn. ¹³For John ³the Baptist ¹ came neither eating ³ bread ¹³nor drinking ³wine; ¹³and ¹ they ¹³say, He hath a devil. The Son of Man ¹ came ¹³ eating and drinking, ³ is come ³ is come eating no

* See Luke xvi., 16 (295).

and ¹ ₃ ^{they} _{ye} ¹³ say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is justified ¹ by her works, ³ of all her children.

7.

SOME REFLECTIONS OF JESUS.

Matt. xi., 20-30.

¹Then began He to upbraid the cities wherein most of His mighty works were done,* because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

¹At that season Jesus answered and said, † I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight. All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father;

* See introduction p. 37.

† See Luke x., 13-15 (251):

‡ See Introduction p. 20. footnote.

§ See Luke x., 21-22 (264).

(128)
(1) The Woe of
Abused Privilege. †
1, xi., 20-24.

(129)
(2) The Great
Paradox of Appar-
ent Exclusiveness. §
1, xi., 25-27.

neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *Him*.

¹Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take
 (130) My yoke upon you, and learn of Me ; for I
 (3) **The Great In-** My yoke upon you, and learn of Me ; for I
invitation of Real am meek and lowly in heart : and ye shall
Universality. find rest unto your souls. For My yoke
 I, xi., 28-30. is easy, and My burden is light.

8.

THE PHARISEE AND THE SINNER.

Luke vii., 36-50.

³And one of the Pharisees desired Him that He would eat with him. And He entered into the Pharisee's house, and sat down to meat.

(131)
The Anointing And behold, a woman which was in the
 by the Penitent city, a sinner ; and when she knew that
Woman.* He was sitting at meat in the Pharisee's
 3, vii., 36-40. house, she brought an alabaster cruse

of ointment, and standing behind at His feet, weeping, she began to wet His feet with her tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, † would have perceived who and what manner of woman this is which toucheth Him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

³A certain lender had two debtors : the one owed five hundred pence, and the other fifty. When they

* See 325.

† Some ancient authorities read *The prophet*. See John i., 21-25 (41).

(132)
The Parable of
the Two Debtors.
3, vii., 41-43.

had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And He said unto him, Thou hast rightly judged.

³And turning to the woman, He said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath wetted My feet with her tears, and wiped them with her hair. Thou gavest Me no kiss: but she, since the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but she hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that even forgiveth sins? And He said unto the woman, Thy faith hath saved thee; go in peace.

9.

THE SERVICE OF LOVE AND THE OPPOSITION OF HATRED.

Matt. xii., 22-50. Mark iii., 20-35. Luke viii., 1-3, 19-21, xi., 14-36.

³And it came to pass soon afterwards, that He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with Him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven

(134)
A Third Journey
Through Galilee.
The First Christian
Sisterhood.
3, viii., 1-3.

devils had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

²And He cometh *into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when His friends heard it, they went out to lay hold on Him : for they said, He is beside Himself.

(135)
Misplaced Anxiety.
2, iii., 20-21.

¹Then was brought unto Him one possessed with a devil. ³And He was casting out a devil *which was* ¹blind and ¹³dumb. ¹And He healed him, ¹insomuch ³and it came to pass ¹that ³when the devil was gone out, ¹³the dumb man spake ¹and saw. ¹³And ¹all

(136)
Cure of a
Blind and Dumb
Man.
1, xii., 22-23.
3, xi., 14.

¹³the multitudes ¹were amazed and ³marvelled, (and) ¹said, Is this the Son of David ?

¹³But ¹when the Pharisees ²and the scribes which came down from Jerusalem ¹heard it, ¹they ³some of them ¹²³said, ¹This man doth not cast out

devils, but by Beelzebub. ²He hath Beelzebub, ²and, ²³by ³Beelzebub, ¹²³the prince of the devils ²³casteth He out ²the ²³devils. ¹²And ³But ¹²³He, ¹³knowing their thoughts, ²called them unto Him,

and ¹²³said unto them, ²in parables, How can Satan cast out Satan ? ¹³Every kingdom divided against itself is brought to desolation ; ²and if a kingdom be divided against itself, that kingdom cannot stand.

¹²³And ²if ¹every ¹city or ¹²³house ²be ¹²divided ¹²³against ¹²itself, ²that house ³falleth, (and) ¹shall ¹²not ²be able to ¹²stand. ¹²³And if Satan ³also ²hath risen up against himself, and ¹casteth out Satan, he ¹²³is divided ¹³against himself ; how ¹then ¹³shall his kingdom stand ? ²he cannot stand, but hath an end. ³Because ye say that I cast out devils by Beelzebub. ¹³And if I by Beelzebub cast out devils, by whom do your sons

cast them out ? therefore shall they be your judges. But if I by the ¹ Spirit ¹³ of God cast out devils, then is the kingdom of God come upon you. ¹ Or how can one ¹² enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man* ? and then he will spoil his house. ² When the strong *man* fully armed guardeth his own court, his goods are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. ¹³ He that is not with Me is against Me ; and he that gathereth not with Me scattereth.

² Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme : ⁽¹³⁸⁾ but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, ¹ but is guilty of an eternal sin : because they said, He hath an unclean spirit. ¹ Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

¹ Either make the tree good, and its fruit good ; or make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things : and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account

⁽¹³⁹⁾
Words a Test of
Character.
1, xii., 33-37.

¹ Spirit ¹³ of God
³ finger

Blasphemy against
the Holy Ghost.*
1, xii., 31-32.
2, iii., 28-30.

* See Luke xii., 10 (149).

thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

³And ¹then ³others, ¹certain of the scribes and Phari-sees ³tempting *Him*, sought of Him a sign from heaven, and ¹answered Him, saying, Master, we would see a sign from Thee. ¹ But ³when the multitudes were gathering together unto Him, ¹³He ¹answered and ¹said ³began to say ¹unto them, ³This generation is ¹³an evil ¹and adulterous ¹³generation : ³it ¹³seeketh after a sign ; and there shall no sign be given to it, but the sign of Jonah ¹the prophet.

³For even as Jonah became a sign unto the Nine-vites, so shall also the Son of Man be to this generation. ¹For as Jonah was three days and three nights in the belly of the whale ; so shall the Son of Man be three days and three nights in the heart of the earth. ¹³The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here.

¹³The queen of the south shall rise up in the judgement with ³the men of ¹³this generation, and shall condemn ¹it ³them : ¹³for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

³No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye : when thine eye is single, thy whole body also is full of light ; but when it is evil, thy body also is full of darkness. Look therefore

* See Mark xi. 31, 32 (341) ; † Mark iv., 21 (165) ; Matt. vi., 22, 23 (113).

(140)
Religious Sign-
Seekers.*
i, xii., 38-42.
3, xi., 16, 29-36.

Christ and Jonah.
1, xii., 40-41.
3, xi., 30, 32.

Christ and
Solomon.
1, xii., 42.
3, xi., 31.

Lesson from
a Lamp.†
3, xi., 33-36.

whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

¹But ¹³the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, ¹and findeth it not. ³And ¹then ³finding none, ¹³he saith, I will ³turn back unto, (and) ¹return into ¹³my house whence I came out. And when he is come, he findeth it ¹empty, ¹³swept and garnished. Then goeth he, and taketh ¹with himself ³to him ¹³seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first. ¹Even so shall it be also unto this evil generation.

³And it came to pass as He said these things, a certain woman out of the multitude lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the breasts which Thou didst suck. But He said, Yea rather, blessed are they that hear the word of God, and keep it.

²³And ¹while He was yet speaking to the multitudes, behold, ²³there ²come ³to Him ¹²³His mother and ¹²His ¹²³brethren, ²³and ³they could not come at Him for the crowd. And ¹stood ²standing ¹²without, ¹seeking to speak to Him, ²they sent unto Him, calling Him. ³And it was told Him, Thy mother and Thy brethren stand without, desiring to see Thee. ²And a multitude was

sitting about Him. ¹²And ¹one said ²they say ¹²unto Him, Behold, Thy mother and Thy brethren ¹stand ¹²without (and) ²seek for Thee, ¹seeking to speak to Thee.

¹³ But ¹²³ He ¹³ answered ² them ¹²³ and ¹³ said ¹³ unto ¹ him that told Him ² And ² answereth ² saith ³ them

(141)
The Danger of
Imperfect
Reformation.
1, xii., 43-45.
3, xi., 24-26.

(142)
A Woman's
Exclamation.
3, xi., 27-28.

(143)
Jesus Sought by
His Mother and
Brethren.
1, xii., 46-47.
2, iii., 31-32.
3, viii., 19-20.

(144)
 Natural and
 Spiritual Kindred.
 1, xii., 48-50.
 2, iii., 33-35.
 3, viii., 21.

¹²Who is My mother, and ¹who are ¹²My brethren? And ²looking round on them which sat round about Him, ¹²He stretched forth His hand towards His disciples, ¹and ¹₂ said ¹²Behold My mother and My brethren! ³My mother and My brethren are these which hear the word of God, and do it. ¹²For whosoever shall do the will of ²God, ¹My Father which is in heaven, ¹₂ the same ¹²is My brother, and sister, and mother.

10.

PHARISAIC RELIGION.

Luke xi., 37-54.

³Now as He spake, a Pharisee asketh Him to dine with him: and He went in, and sat down to meat. And when the Pharisee saw it, he marvelled that He had not first washed before dinner.

(145)
 Jesus Dines with
 a Pharisee.
 3, xi., 37-38.

³And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

³But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone.

(146)
 Earlier Denuncia-
 tion of the Pharisees
 and Lawyers.*
 3, xi., 39-52.

Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

* See Matt. xxiii., 25, 23, 4, 29-31, 34 36, 13 (350, 351).

³And one of the lawyers answering saith unto Him, Master, in saying this Thou reproachest us also. And He said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

³And when He was come out from thence, the scribes and the Pharisees began to press upon
 (147)
 Open Rupture. *Him* vehemently, and to provoke Him to
 3, xi., 53-54. speak of many things; laying wait for
 Him, to catch something out of His mouth.

 II.

 THE DUTY OF BOLD SINCERITY AND TRUST
 IN GOD.

Luke xii., 1-xiii., 9.

³In the meantime, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing

(148)
 Warning Against
 False Teaching.*
 3, xii., 1-3.

* See Matt. x., 26, 27 (200.)

covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

³And I say unto you My friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess Me before men, him shall the Son of Man also confess before the angels of God: but he that denieth Me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

³And one out of the multitude said unto Him, Master, bid my brother divide the inheritance with me. But He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

(149)
Encouragement
to the Disciples
in Time of
Persecution.*
3, xii., 4-12.

(150)
A Lesson to a
Selfish Man.
3, xii., 13-15.

* See Matt. x., 28-31, 32-33, 18-20 (200, 201, 199); Mark iii., 28, 29 (138); xli., 11 (362).

³And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee ; and the things which thou hast prepared, whose shall they be ? So is he that layeth up treasure for himself, and is not rich toward God.

³And He said unto His disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat ; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap ; which have no store-chamber nor barn ; and God feedeth them : of how much more value are ye than the birds ! And which of you by being anxious can add a cubit unto his stature ? If then ye are not able to do even that which is least, why are ye anxious concerning the rest ? Consider the lilies, how they grow : they toil not, neither do they spin ; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven ; how much more *shall He clothe* you, O ye of little faith ? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : but your Father knoweth

* See Matt. vi., 25-33 (114).

that ye have need of these things. Howbeit seek ye His kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

³Sell that ye have, and give alms; make for yourselves purses which wax not old, a
 (153)
 The True Treasure.* treasure in the heavens that faileth not,
 3, xii., 33-34. where no thief draweth near, neither moth
 destroyeth. For where your treasure is, there will
 your heart be also.

³Let your loins be girded about, and your lamps
 burning; and be ye yourselves like unto men looking
 for their lord, when he shall return from the
 (154)
 Faithful Watch- marriage feast; that, when he cometh
 fulness. and knocketh, they may straightway
 3, xii., 35-40. open unto him. Blessed are those
 servants, whom the lord when he cometh shall find
 watching: verily I say unto you, that he shall gird
 himself, and make them sit down to meat, and shall
 come and serve them. And if he shall come in the
 second watch, and if in the third, and find *them* so,
 blessed are those *servants*. But know this, that if
 the master of the house had known in what hour the
 thief was coming, he would have watched, and not
 have left his house to be broken through. Be ye
 also ready: for in an hour that ye think not the Son
 of Man cometh.

³And Peter said, Lord, speakest Thou this parable
 unto us, or even unto all? And the Lord said, Who
 (155)
 Parable of the then is the faithful and wise steward,
 Good and Bad whom his lord shall set over his household,
 Servants.† to give them their portion of food in
 3, xii., 41-48. due season? Blessed is that servant,
 whom his lord when he cometh shall find so
 doing. Of a truth I say unto you, that he will

* See Matt. vi., 19-21 (112).

† See Matt. xxiv., 43-51 (368).

set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken ; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes* ; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required : and to whom they commit much, of him will they ask the more.

³I came to cast fire upon the earth ; and what will I, if it is already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Think of Christ's Mission.* ye that I am come to give peace in the earth ? I tell you, Nay ; but rather division : for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father ; mother against daughter, and daughter against her mother ; mother in law against her daughter in law, and daughter in law against her mother in law.

³And He said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower ; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat ; and it cometh to pass. Ye hypocrites, ye know how to interpret the face

* See Matt. x., 34-36 (202).

† See Matt. xvi., 2-3 (226).

of the earth and the heaven ; but how is it that ye know not how to interpret this time ? And why even of yourselves judge ye not what is right ?

³For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him ; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

³Now there were some present at that very season which told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And He answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things ? I tell you, Nay : but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem ? I tell you, Nay : but, except ye repent, ye shall all likewise perish.

³And He spake this parable ; A certain man had a fig tree planted in his vineyard : and he came seeking fruit thereon, and found none. And he said unto the vine dresser, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why doth it also cumber the ground ? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it bear fruit thenceforth, *well* ; but if not, thou shalt cut it down.

(158)
Consequent
Urgency for
Prompt Decision.*
3, xii., 58-59.

(159)
How to Regard
Accidents and
Judgments.
3, xiii., 1-5.

(160)
Parable of the
Barren Figtree.
3, xiii., 6-9.

* See Matt. v., 25-26 (101).

12.

SOME PARABLES OF THE KINGDOM.

Its rise, growth and consummation.

Matt. xiii., 1-53. Mark iv., 1-34. Luke viii., 4-18.

¹On that day went Jesus out of the house, and sat by the seaside. ²And again He began to teach by the seaside. ¹²And there ¹were ²is ¹²gathered ⁽¹⁶¹⁾ unto Him ²a very ¹²great ¹multitudes, ²multitude, ¹²so that He entered into a boat, and sat ¹²in the sea. ¹²³And ³when ¹²all the ³a great ¹²³multitude ³came together, and they of every city resorted unto Him, (and) ²were by the sea on the land, (and) ¹stood on the beach, (¹and) ¹³He spake ¹to them ²and He taught them ¹²many things in parables: ²and ¹saying ²said ²unto them in His teaching, ³by a parable:

The causes of the failures and the success in the Kingdom.

²Hearken; ¹²behold, ¹²³the sower went forth to sow ³his seed; ¹²³and ²it came to pass, ¹²³as he sowed, some ¹seeds ²seed ¹²³fell by the wayside; ³and it was trodden under foot, ¹²³and the birds ³of the ⁽¹⁶²⁾ heaven ¹²came and ¹²³devoured ¹them. ²³it. ¹²³And ¹others ²³other ¹²³fell ²³on the ²rocky ground, ³rock, ¹upon the rocky places, ¹²where ¹they ²it ³had not much earth; and straightway ¹they ²it ¹²sprang up, because ¹they ²it ¹²had no deepness of earth: ³and as soon as it grew, ¹²and when the sun was risen, ¹they were ²it was ¹²scorched; and because ¹they ²it ¹²had no root, (and) ³because it had no moisture, ¹they ²³it ¹²³withered away. ¹²³And ¹others ²³other ¹²³fell ²among ³amidst (and) ¹upon ¹²³the thorns; and the thorns grew ¹²up ³with it, ¹²³and choked ¹them, ²and it yielded no fruit. ¹²³And ¹²others ²³other ¹²³fell ¹upon ²³into ¹²³the good ground, ³and grew, ¹²³and ¹²yielded fruit, ²growing up and increasing; ²and ²³brought forth ³fruit, ¹some ¹³a hundred ²thirty ¹²³fold, ²and

¹some ¹²sixty ²fold, ²and ¹some ¹ thirty ² a hundred ²fold. ²And ³as ²³He said ³these things, He cried, ¹³He that ²Who ¹²³hath ears ²³to hear, ¹²³let him hear.

²And when He was alone, they that were about Him with the twelve asked of Him the parables. ¹³And ⁽¹⁶³⁾ ¹the ¹³disciples ¹came (and) ³asked Him ^{Why Jesus Used} what this parable might be, ¹and said ^{Parables.} ^{1, xiii., 10-17.} unto Him, ^{2, iv., 10-12.} Why speakest Thou unto ^{3, viii., 9-10.} them in parables? ¹²³And He ¹answered and ¹²³said ¹²unto them, ¹²³Unto you ¹³it ¹²³is given ¹³to know ¹²³the ¹³ mysteries ¹²³of ¹the kingdom of ¹ heaven: ²³ God: ¹²³but ¹³to ¹ them ² the rest ¹it is not given: ²unto them that are without, all things are done ²³in parables. ¹For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables ²³that seeing they may ² see; ³ not see; ²and not perceive; ²³and hearing they may ²hear, and ²³not understand; ¹because seeing they see not, and hearing they hear not, neither do they understand; ²lest haply they should turn again, and it should be forgiven them.

¹And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

But blessed are your eyes, for they see; and your ears,

for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

²And He saith unto them, Know ye not this parable? And how shall ye know all the parables? ¹Hear then ye the parable of the sower. ³Now the

(164)
Jesus Explains the Parable of the Sower.
1, xiii., 18-23.
2, iv., 13-20.
3, viii., 11-15.

parable is this: The seed is the word of God; ²The sower soweth the word; ²³and ²these ²³are they by the wayside, ²where ³those the word is sown; and ¹²when ¹any one ²³heareth ³that ²they ²³have heard ¹the word of the kingdom, and under-

standeth it not; ³then ²straightway ¹²³cometh ²Satan, ¹³the ¹evil ^{one}, ¹²³and ¹snatcheth ¹²³away ²³the word, ¹that ¹²which hath been sown in ¹his heart, ²them ³from their heart, ³that they may not believe and be saved. ¹This is he that was sown by the wayside. ¹²³And ²in like manner

¹he that was ²these are they that are ¹²sown upon the rocky ¹places ³on the ³those are they ¹this is he that heareth ³which ²³when they have heard ¹²the word, ¹and ¹²straightway ¹²³with joy ¹receiveth ¹²it ²³receive ³the word; ²³and ¹yet ¹hath he not ²they ²³have not ³these

¹²³root ¹²in ¹himself: ²themselves: ¹²but ³which ¹endureth ¹²for a while, and ³for a while believe, and in time of temptation fall away. ²Then, ¹²when tribulation or persecution ariseth because of the word, straightway ¹he stumbleth. ²they stumble.

¹²³And ¹he that was ²others are they that are ¹²sown ³fell ¹²³among the thorns;

¹this is he that heareth ²³these are they that have heard ¹²the word, ³and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection; ¹²and the ¹care ¹²of the world, and the deceitfulness of riches, ²and the lusts of other things entering in, ¹²choke the word, and ¹he ¹²becometh unfruitful. ¹²³And ¹he ¹³that ¹was ²those are they that were

¹²sown ¹²upon ¹²³the good ground; ¹this is he that heareth ¹²the word, ¹and understandeth it, ³as in an honest ²³and ³good heart, having heard the word ²accept it, (and) ³hold it fast, ¹who verily beareth and bringeth ¹³forth ¹²³fruit ³with patience, ¹some a hundred-fold, some sixty, some thirty. ²thirty-fold and sixty-fold and hundred-fold.

²And He said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* ⁽¹⁶⁵⁾ not to be put on the stand? ³And ^{*How to Use the} no man, when he hath lighted a lamp, ^{Light.} covereth it with a vessel, or putteth ^{2, iv., 21-23.} it under a bed; but putteth it on a ^{3, viii., 16-17.} stand, that they which enter in may see the light. ²³For ²there ²³is nothing hid, ²save that it should be manifested; ²neither ³that shall not be made manifest; ³nor ²was ²³anything ²made ²³secret, ²but ²³that ²it ³shall not be known, and that ²should ²³come to light. ²If any man hath ears to hear, let him hear.

²And He said unto them, ²³Take heed ³therefore ²what ²³ye hear: ²with what measure ye mete, it shall ³how be measured unto you: and more shall ⁽¹⁶⁶⁾ be given unto you. ²³For ²he that ³whosoever ^{†How to Listen.} ²³hath, to him shall be given; and ^{2, iv., 24-25.} ³whosoever ^{3, viii., 18.} ²he that ³whosoever ²³hath not, from him shall be taken away even that which he ³thinketh he ²³hath.

Evil within the Kingdom.

¹Another parable set He before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men ⁽¹⁶⁷⁾ slept, his enemy came and sowed tares ^{Parable of the} also among the wheat, and went away. ^{Tares.} But when the blade sprang up, and ^{1, xiii., 24-30.} brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up

* See Matt. v., 15 (98).

† See Matt. vii., 2; Luke vi., 38 (115).

first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Quiet growth of the Kingdom.

²And He said, So is the kingdom of God, as if a man should cast seed upon the earth ; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself ; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

(168)
Parable of the
Seed Growing
Secretly and
Unobserved.
2, iv., 26-29.

Outward growth of the Kingdom.

¹Another parable set He before them, ¹saying, ²and He said, ²How shall we liken the kingdom of God ? or in what parable shall we set it forth ? It, ¹the kingdom of heaven, ¹²is like ¹unto ¹²a grain of mustard seed, ¹²which ¹a man took, and sowed in his field : which indeed is less than all seeds ; but ²when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and ¹when it is grown, it is greater than the herbs, and becometh a tree, (and) ²becometh greater than all the herbs, and putteth out great branches ; ¹²so that the birds of the heaven ²can lodge under the shadow thereof, (and) ¹come and lodge in the branches thereof.

(169)
Parable of the
Mustard Seed.*
1, xiii., 31-32.
2, iv., 30-32.

Inward influence of the Kingdom.

¹Another parable spake He unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

(170)
Parable of the
Leaven.†
1, xiii., 33.

* See Luke xiii., 18-19 (277).

† See Luke xiii., 20-21 (278).

¹All these things spake Jesus in parables unto the multitudes ; ²and with many such parables spake He the word unto them, as they were able to hear it. ¹²And without a parable spake He ¹nothing ²not ¹²unto them : ²but privately to His own disciples He expounded all things, ¹that it might be fulfilled which was spoken by the prophet, saying,

(171)
Christ Speaking
in Parables.
I, xiii., 34-35.
2, iv., 33-34.

I will open My mouth in parables ;

I will utter things hidden from the foundation of the world.

¹Then He left the multitudes, and went into the house: and His disciples came unto Him, saying, Explain unto us the parable of the tares of the field. And He answered and said, He that soweth the good seed is the Son of Man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil *one* ; and the enemy that sowed them is the devil : and the harvest is the end of the world ; and the reapers are angels. As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire ; there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

(172) '
Jesus Explains
the Parable
of the Tares.
I, xiii., 36-43.

The supreme worth of the Kingdom.

¹The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.

(173)
Parable of the
Hidden Treasure.
I, xiii., 44.

The Kingdom a power in the individual finding it.

⁽¹⁷⁴⁾
Parable of the
Goodly Pearls.
I, xiii., 45, 46.

¹Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls : and having found one pearl of great price, he went and sold all that he had, and bought it.

The Kingdom a wide-working instrument awaiting its ultimate perfection.

⁽¹⁷⁵⁾
Parable of the
Drawnet.
I, xiii., 47-50.

¹Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was filled, they drew up on the beach ; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world : the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth.

⁽¹⁷⁶⁾
The Scribes of the
Kingdom.
I, xiii., 51-53.

¹Have ye understood all these things ? They say unto Him, Yea. And He said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, He departed thence.

13.

LESSONS OF FAITH.

Matt. viii., 18-ix., 1, 10-34 ; xiii., 54-58. Mark iv., 35-v., 21 ; ii., 15-22, v., 22-vi., 6. Luke viii., 22-39 ; v., 29-39 ; viii., 40-56.

⁽¹⁷⁷⁾
Jesus Directs to
Cross the Lake.
1, viii., 18.
2, iv., 35.
3, viii., 22a.

¹³Now ³it came to pass ²³on ²that day, ³one of those days, ²when even was come, and ¹when Jesus saw great multitudes about Him, ³that ¹He gave commandment to depart. ²He saith unto them, Let us go over ¹²unto the other side.

¹And there came a scribe, and said unto Him, Master, I will follow Thee whithersoever Thou goest.

And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of Man hath not where to lay His head. And another of the disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow Me; and leave the dead to bury their own dead.

²And leaving the multitude, they take Him with them, even as He was, in the boat. ¹And when ¹³He

¹was ¹³entered into a boat, ³Himself, He said unto them, Let us go over unto the other side of the lake. ³And ¹³His disciples ¹followed Him; ³and they launched forth. ²And other boats were

with Him. ³But as they sailed He fell asleep; ²³and there ²ariseth ³came down ^{23a} ²great ²³storm of wind ³on the lake;

¹³and, ¹behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves; ²and the waves beat into the boat, insomuch that

²the boat was ²now ²³filling ³with water, and (they) ³were in jeopardy; ¹but ¹²He ²Himself ¹²was ²in the stern ¹²asleep

²on the cushion. ¹²³And they ¹³came to Him, and ²awake ¹³awoke ¹²³Him, ¹³saying ²and say ²unto Him, ¹Save, Lord; ¹³we perish!

²³Master, ³Master, ²carest Thou not that we perish? ²³And He awoke; ¹and He saith unto them, Why are ye fearful, O ye of little faith?

Then He arose, ¹²³and rebuked the ²³winds ¹and the sea, ³and the raging of the water, ²and said unto the sea, Peace, be still. ²³And

²the wind ²³ceased, ¹²³and there was a ¹²great ¹²³calm. ²³And He said unto them, ³Where is your faith? ²Why are ye fearful? Have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this? ¹³and ³being afraid ¹the men ¹³ marvelled,

saying ³one to another, Who then is this? ¹What manner of man is this? ¹²³that ³He commandeth even the winds and the water, and ¹²even ¹the winds ²the wind ²¹and the sea ¹²³obey Him.

²And they came to the other side of the sea, ³and they arrived ³at ²³into ²³the country of the Gerasenes, ³which is over against Galilee. ¹²³And when He ¹was come to the other side into the country of the Gadarenes, (and) ²was come out of the boat, (and) ³was come forth upon the land, ²straightway ¹²³there met Him ¹two ²³a ³certain ²³man ³out of the city,

¹coming forth ¹²out of the tombs, ²with an unclean spirit, ²³who ¹possessed with ³had ¹³devils, ¹exceeding fierce, so that no man could pass by that way. ³And for a long time he had worn no clothes, and abode not in *any* house, but ²had his dwelling ²³in the tombs: ²and no man could any more bind him, no, not with a chain: because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. ²³And when he saw Jesus ²from afar, he ran and worshipped Him; and ³he cried out, and fell down before Him. ¹³And

¹behold, ¹they cried ¹²out ²³with a loud voice, ¹saying, ²he saith, ³said, ¹²³What have ¹we ²³I ¹²³to do with Thee, ²³Jesus, ¹²³Thou Son of ²³the Most High ¹²³God? ¹Art Thou come hither to torment us before the time? ³I beseech Thee; ²I adjure Thee by God, ²³torment me not. ³For He commanded the unclean spirits to come out from the man. ²For He said unto him, Come forth, thou unclean spirit, out of the man. ³For often times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands

(180)
The Two De-
moniacs of
Gadara.
1, viii., 28-34, ix., 1a.
2, v., 1-20.
3, viii., 26-39.

asunder, he was driven of the devil into the deserts.

²³And ²He ³Jesus ²³asked him, What is thy name? and he ²saith ³said ²unto Him, My name is ²³Legion; ²for we are many; ³for many devils were entered into him. ²³And ²he besought ³they entreated ²³Him ²much that He would not send them away out of the country (and) ³that He would not command them to depart into the abyss. ¹²³Now there was ²³there ¹afar off from them ²³on the mountain ²side ^{123a} ²great ^{123b}herd of ¹³many ^{123c}swine feeding. ¹³And ¹the devils ³they ³entreated Him that He would give them leave to enter into them. ²And they ¹²besought Him, saying, ¹If Thou cast us out, ¹²send us ¹away ¹²into the ¹herd of ¹²swine, ²that we may enter into them. ²³And He gave them leave; ¹and He said unto them, Go. ¹²³And ¹they ²the unclean spirits, ³the devils, ¹²³came out ³from the man, ¹²³and ¹went ²³entered ¹²³into the swine: and ¹behold, ¹²³the ¹whole ¹²³herd rushed down the steep into the ¹²sea, ³lake, ²in number about two thousand; ²³and ²they ²³were choked ²in the sea ¹and perished in the waters. ¹²³And ³when ¹²³they that fed them ³saw what had come to pass, they ¹²³fled, ¹and went away into the city, ²³and told it in the city, and in the country, ¹and told everything, and what was befallen to them that were possessed with devils. ²³And they ²came ³went ³out ²³to see what ²it was that ²³had come to pass. ¹³And ¹behold, all the city came out to meet Jesus. ²And ²³they ²came ³came ²³to Jesus, and ²behold (they) ³found the man from whom the devils were gone out, ²him that was possessed with devils, ²³sitting, clothed and in his right mind, ³at the feet of Jesus, ²even him that had the legion: ²³and they were afraid. And they that saw it ²declared unto them how it befel him that was possessed with devils, and concerning the swine. And they ³told them how he that was possessed with devils was made whole. ¹And when they saw Him, they ¹besought ²began to beseech ¹Him ¹that He would ¹²depart from their borders. ³And ²Him ²to

all the people of the country of the Gerasenes round about asked Him to depart from them ; for they were holden with great fear : ¹³and He entered into a boat, ³and returned. ² ^{And} ³ ^{But} ²as He was entering into the boat, he that had been possessed with devils, ³the man from whom the devils were gone out, ² ^{besought} ³ ^{prayed} ²³Him that he might be with Him. ²And He suffered him not, ²³but ³He sent him away, ² ^{saith} ³ ^{saying,} ²unto him, ²Go, ³return ²³to thy house, ²unto thy friends, ²³and ² ^{tell them} ³ ^{declare} ²³how great things ² ^{the} ³ ^{Lord} ²³hath done for thee, ²and *how* He had mercy on thee. ²³And he went his way, ³publishing throughout the whole city, ²and began to publish in Decapolis, ²³how great things Jesus had done for him : ²and all men did marvel.

¹²And ²when Jesus had ¹²crossed over ²again in the boat unto the other side, a great multitude was gathered unto Him. ³And as Jesus returned, the multitude welcomed Him ; for they were all waiting for Him ; ²and He was by the sea, ¹and came into His own city. ¹²³And ¹²it came to pass, ²that ³Levi made Him a great feast in his house : and there was a great multitude of publicans and of others that were sitting at meat with them. ¹As ¹²He ¹ ^{sat} ² ^{was sitting} ¹²at meat in ¹ ^{the} ¹²house, ¹ ^{behold,} ² ^{and} ¹²many publicans and sinners ¹came and ¹²sat down with Jesus and His disciples : ²for there were many, and they followed Him.

¹³And ¹when ¹³the Pharisees ³and their scribes ¹saw it, they ³murmured against His disciples, saying, Why do ye eat and drink with the publicans and sinners ? ²And the scribes of the Pharisees, when they saw that He was eating with the sinners and publicans, ¹²said unto His disciples, ²He eateth and drinketh with publicans and sinners. ¹Why eateth your Master with the publicans and sinners ? ¹ ^{But} ²³ ^{And} ¹²when ²³ ^{Jesus} ¹ ^{He} ¹²heard it, He

(181)

Levi's Feast at Capernaum.

1. ix., 1b, 10.

2, v., 21, ii., 15.

3, v. 29, viii., 40.

(182)

Jesus Blamed by the Pharisees for His Companions.

1, ix., 11-13.

2, ii., 16-17.

3, v., 30-32.

³answering ¹³said ²saith ²³unto them, ¹²³They that are whole have no need of a physician, but they that are sick. ¹But go ye and learn what *this* meaneth,

I desire mercy, and not sacrifice :

for ¹²³I ¹²came not ³am not ¹²³to call the righteous, but sinners ³to repentance.

²And John's disciples and the Pharisees were fasting : ²³and they ²come and say ³said ²³unto Him, ³The disciples of

John fast often, and make supplications ; likewise also the *disciples* of the Pharisees ; but Thine eat and drink. ¹Then

come to Him the disciples of John, saying, ¹²Why do ¹we, ²John's disciples, ¹²and ²the disciples of ¹²the Pharisees

fast ¹oft, ¹²but Thy disciples fast not ? ¹²³And

Jesus said unto them, Can ³ye make ¹²³the sons of the bride-chamber ¹mourn, as long as ²³fast, while ¹²³the bridegroom

is with them ? ²As long as they have the bridegroom with them, they cannot fast. ¹²³But the days will

come ; ³and ¹²³when the bridegroom shall be taken away from them, ¹²and ¹²³then will they fast ²³in ²that day. ³those days.

¹³And ³He spake also a parable unto them ; ¹²No man ¹putteth ²seweth ¹²a piece of undressed cloth ¹upon ²on an old

garment ; ¹for ²else ¹²that which should fill it up taketh from ¹the garment, ²the

new from the old, ¹²and a worse rent is made. ³No man rendeth a piece

from a new garment and putteth it upon an old garment ; else he will rend

the new, and also the piece from the new will not agree with the old. ¹Neither do ^{men}put ²³And no man putteth ¹²³new

wine into old wineskins : else the ³new ²³wine will ¹²³burst the skins, and ¹²the wine ³itself ¹is ³will be

¹³spilled, and ²perisheth, and ¹²³the skins ³will ¹³perish : ¹²³but ¹they put ¹²new wine ²they put ³new wine must be put

¹²³into fresh wineskins, ¹and both are preserved. ³And no man having drunk old *wine* desireth new : for he saith, The old is good.

(183)

A Question About Fasting.

1, ix., 14-15.

2, ii., 18-20.

3, v., 33-35.

(184)

Parable of the Cloth and Wineskins.

1, ix., 16-17.

2, ii., 21-22.

3, v., 36-39.

²³And ¹while He spake these things unto them, ¹³behold, ¹²³there ¹³came ²cometh ³a man ²Jairus by name, ³and he was ¹³a ruler ²one of the rulers ²³of the synagogue: ¹²³and ²seeing Him, ²³he ²falleth ³fell down ²³at ²His ²³feet, ³and ¹worshipped Him, (and) ³beseought Him to come into his house; for he had an only daughter, about twelve years of age, and she lay a-dying; ²and (he) beseecheth Him much, ¹²saying, My ²little ¹²daughter is ¹even now ²at the ^{dead}: ^{point of death}: ¹but ²I pray Thee, that Thou ¹²come and lay Thy ¹hand upon ²hands on ¹²her, ¹and ²that ¹²she ¹shall ²be made whole, and ¹²live. ¹And Jesus arose, and followed him, ²and He went with him, ¹and so *did* His disciples.

²And a great multitude followed Him, ²and ³as He went ²they ³the multitudes ²³thronged Him. ¹²³And ¹behold, ¹²³a woman, ¹who had ²which had ³having ¹²³an issue of blood twelve years, ²and had suffered many things of many physicians, ²and ³which ²³had spent all ²that she had ³her living ³upon physicians, and could not be healed of any, ²and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, ¹²³came ²in the crowd ¹²³behind ¹³Him, ¹²³and touched ¹³the border of ¹²³His garment. ¹²For she said ¹within herself, ¹²If I ¹do but ¹²touch ²but ¹²His ¹garment, ²garments, ¹²I shall be made whole. ³And immediately the issue of her blood stanch'd, ²and straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. ²³And ²straightway ²³Jesus, ²perceiving in Himself that the power *proceeding* from Him had gone forth, turned Him about in the crowd, and ²³said, ³Who is it that touched Me? ²Who touched My garments? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who

(185)
Jairus Comes and
Makes a Request.
1, ix., 18-19.
2, v., 22-24.
3, viii., 41-42.

(186)
Jesus Cures an
Afflicted Woman.
1, ix., 20-22.
2, v., 25-34.
3, viii., 43-48.

touched Me? ³And when all denied, Peter said, and they that were with him, Master, the multitudes press Thee and crush *Thee*. But Jesus said, Some one did touch Me: for I perceived that power had gone forth from Me. ²And He looked round about to see her that had done this thing. ²^{But} ³^{And} ²³when ²³the woman ³saw that she was not hid, she ²³came ²fearing and ²³trembling, ²knowing what had been done to her, ²³and ²^{fell} ³^{falling} ²³down before Him, ³declared in the presence of all the people for what cause she touched Him, and how she was healed immediately, ²and told Him all the truth. ¹^{But} ²³^{And} ¹Jesus ¹turning and seeing her ¹²³said ²³unto her, ¹²³Daughter, ¹be of good cheer; ¹²³thy faith hath made thee whole; ²³go in peace, ²and be whole of thy plague. ¹And the woman was made whole from that hour.

²³While He yet spake, ²^{they come} ³^{there cometh one} ²³from the ruler of the synagogue's *house*, saying, Thy daughter is dead; ²why troublest thou the Master any further? ³Trouble not the Master. ²³But Jesus, ³hearing it (and) ²not heeding the word spoken, ³answered him, (and) ²saith unto the ruler of the synagogue, ²³Fear not: only believe, ³and she shall be made whole. ²And He suffered no man to follow with Him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and He beholdeth a tumult, and *many* weeping and wailing greatly. ²³And when He ³came to the house, He suffered not any man to enter in with Him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her. ¹^{And} ³^{But} ¹when Jesus came into the ruler's house, (and) ²was entered in, ¹and saw the flute-players, and the crowd making a tumult, ¹²³He ²^{saith} ¹³^{said} ²unto them, Why make ye a tumult, and weep? ³Weep not; ¹give place:

(187)
 Jairus' Daughter
 Raised to Life.
 1, ix., 23-26.
 2, v., 35-43.
 3, viii., 49-56.

¹³for ³she ¹ the damsel ² the child ¹²³is not dead, but sleepeth. And they laughed Him to scorn, ³knowing that she was dead. ¹²³But ²³He, ²having put them all forth, taketh the father of the child and her mother and them that were with Him, and goeth in where the child was. ¹When the crowd was put forth, He entered in, ¹²and ¹ took ¹³ her ²³ taking ² the child ¹²³by the hand, ²He ² saith ³ called, saying, ²unto her, Talitha cumi; which is, being interpreted, ² Damsel, ³ Maiden, ²I say unto thee, ²³Arise. And ²straightway ³her spirit returned, ¹³and ¹² the damsel ¹ arose ³ she ²³ rose up ³immediately, ²and walked; for she was twelve years old. ²³And He commanded that *something* ²should ²³be given her to eat. And ² they ³ her parents ²³were amazed ²straightway with a great amazement. And He charged them much that no man should know this. ¹And the fame hereof went forth into all that land. ³But He charged them to tell no man what had been done.

¹And as Jesus passed by from thence, two blind men followed Him, crying out, and saying, Have mercy on us, Thou Son of David. And when ⁽¹⁸⁸⁾ He was come into the house, the blind ^{Cure of Two Blind Men.} men came to Him: and Jesus saith unto ^{1, ix., 27-31.} them, Believe ye that I am able to do this? They say unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went forth, and spread abroad His fame in all that land.

¹And as they went forth, behold, there was brought to Him a dumb man possessed with a devil. And ⁽¹⁸⁹⁾ when the devil was cast out, the dumb ^{Cure of a Dumb Demoniac.} man spake: and the multitudes marvelled, saying, It was never so seen in ^{1, ix., 32-34.} Israel. But the Pharisees said, By the prince of the devils casteth He out devils.

²And He went out from thence; ¹²and ¹ coming ² He cometh

¹²into His own country ; ²and His disciples follow Him.

(190)
 Jesus Again Re-
 jected at Nazareth
 Through Con-
 tinued Unbelief.
 (Sabbath, April,
 A.D. 29.)
 I, xiii., 54-58.
 2, vi., 1-6a.

And when the Sabbath was come, ¹²He
¹taught ¹them ¹²in ¹their ¹²synagogue,
²began to teach ¹insomuch that they ²hearing Him ¹²were as-
²and many ¹and said, ²Whence hath this man
 tonished, ²saying, these things ? and, What is the wisdom
 that is given unto this man, and *what*
mean such mighty works wrought by
 His hands ? ¹Whence hath this man this wisdom, and
 these mighty works ? ²Is not this the carpenter, the
 son of Mary, and brother of James, and Joses, and
 Judas, and Simon ? ¹Is not this the carpenter's son ?
 is not His mother called Mary ? And His brethren,
 James, and Joseph, and Simon, and Judas ? ¹²And His
 sisters, are ¹they ¹²not ¹all ²here ¹²with us ? ¹Whence
 then hath this man all these things ? ¹²And they were
 offended in Him. ¹But ²And ¹²Jesus said unto them, A
 prophet is not without honour, save in his own country,
²and among his own kin, ¹²and in his own house.
²And He could there do no mighty work, save that He
 laid His hands upon a few sick folk, and healed them.
¹And He did not many mighty works there because of
 their unbelief. ²And He marvelled because of their
 unbelief.

14.

APOSTOLIC INSTRUCTION AND CHARGE.

Matt. ix., 35-38 ; x., 1, 5-42 ; xi., 1 ; Mark vi., 6b-14a. Luke ix., 1-6.

(191)
 Fourth Journey
 Through Galilee.

¹²And ¹Jesus ¹²went ²round ¹²about ¹all the cities and
¹²the villages, teaching ¹in their
 synagogues, and preaching the gospel
 of the kingdom, and healing all
 manner of disease and all manner of
 sickness.

I, ix., 35.
 3, vi., 6b.

¹But when He saw the multitudes, He was moved

with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith He unto His disciples, The harvest truly is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

⁽¹⁹²⁾
The Harvest of the World.*
1, ix., 36-38.

⁽¹⁹³⁾
Commission and Charge to the Apostles.
1, x., 1, 5a.
2, vi., 7.
3, ix., 1-2.

¹²³And He called ³together ¹²unto Him ¹₂₃ His ¹²³the ¹²³twelve ¹disciples, ²and began to send them forth by two and two; ¹²³and ²He ¹²³gave them ³power and ¹²³authority ³over all devils, ¹²over ²the ¹²unclean spirits, ¹to cast them out; ³and to cure ¹and to heal all manner of ¹disease ¹and all manner of sickness. ³And ¹these ¹²twelve ³Jesus ¹³sent forth ³to ³them He ¹³sent forth ³to preach the kingdom of God, and to heal the sick, ¹and charged them, saying,

Their immediate Mission Field.

¹Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.

⁽¹⁹⁴⁾
1, x., 5b-6.

Their Word and Works.

¹And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

⁽¹⁹⁵⁾
1, x., 7-8.

Their present Equipment.

²And He charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; but *to go* shod with sandals: and, *said He*, put not on two coats. ³And He said unto them, Take nothing for your journey; ¹Get you no gold, nor silver, nor brass, ³nor money ¹in

⁽¹⁹⁶⁾
1, x., 9-10.
2, vi., 8-9.
3, ix., 3.

* See Luke x., 2 (250).

your purses ; ¹no ³wallet ¹for *your* journey ;
¹³neither ³have ¹³two coats, ¹nor shoes, ¹nor staff, ³neither staff, ³nor
 bread ; ¹for the labourer is worthy of his food.

Their approach to Cities and Houses.

²And He said unto them, ¹And into whatsoever city
 or village ye shall enter, search out who in it is
 worthy ; ¹³and ²whosoever ye enter into a house,
³into whatsoever house ye enter,
 (197) ¹²³there abide, ¹²till ye ¹go forth ³and
¹, x., 11-15. ²³depart thence. ¹And as ye enter into
², vi., 10-11. ³the house, salute it. And if the house
³, ix., 4-5. be worthy, let your peace come upon
 it : but if it be not worthy, let your peace return to
 you. ²And whatsoever place ¹³and ¹whosoever ¹²shall not receive
²and they hear you not, ³when ye depart ³from ²thence ¹out
 of that house or ¹³that city, ¹²³shake off the dust
¹of ²that is under ¹²your feet, ³from your feet, ²³for a
 testimony ²unto ³against ²³them. ¹Verily I say unto you, It
 shall be more tolerable for the land of Sodom and
 Gomorrha in the day of judgement, than for that city.

The Apostolic Character.

¹Behold, I send you forth as sheep in the midst of
 (198) wolves : be ye therefore wise as serpents,
¹, x., 16.* and harmless as doves.

Their Persecution.

¹But beware of men : for they will deliver you up
 to councils, and in their synagogues they will scourge
 (199) you ; yea and before governors and kings
¹, x., 17-25.† shall ye be brought for My sake, for a
 testimony to them and to the Gentiles. But when
 they deliver you up, be not anxious how or what ye
 shall speak : for it shall be given you in that hour what
 ye shall speak. For it is not ye that speak, but the
 Spirit of your Father that speaketh in you. And
 brother shall deliver up brother to death, and the

* See Luke x., 3 (250).

† See Luke vi., 40 (115) ; xii., 3 (148) ; John xiii., 16 (378) ; xv., 20 (395).

father his child : and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake : but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come. A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household !

Their consolation.

^{(200)*}
I, x., 26-31. ¹Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light : and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul : but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing ? and not one of them shall fall on the ground without your Father : but the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows.

Their reward.

^{(201)†}
I, x., 32-33. ¹Every one therefore who shall confess Me before men, him will I also confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

The cost of Christ's service.

¹Think not that I came to send peace on the earth :

* See Luke xii., 4-7 (149).

† See Mark viii., 38 (233) ; Luke xii., 8-9 (149) ; ix., 26 (233).

I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law : and a man's foes *shall be* they of his own household. He that loveth father or mother more than Me is not worthy of Me ; and he that loveth son or daughter more than Me is not worthy of Me. And He that doth not take his cross and follow after Me, is not worthy of Me. He that findeth his life shall lose it ; and he that loseth his life for My sake shall find it.

The reward of those who entertain them.

¹He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

¹And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities. ²And they departed, and went throughout the villages, preaching the gospel, and healing everywhere. ²And they went out, and preached that *men* should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. And King Herod heard *thereof*.

* See Matt. xvi., 25 (233) ; Mark viii., 35 (233) ; Luke ix., 24 (233) ; xvii., 33 (309) ; xiv., 25-27 (286) ; John xii., 25 (354) ; and footnote on p. 59.

† See Mark ix., 37 (240) ; Luke ix., 48 (240) ; x., 16 (251).

15.

THE FEAST OF HEROD AND THE FEAST OF CHRIST.

Matt. xiv., 1, 2, 6-36; Mark vi., 14b-16, 21-56; Luke ix., 7-17; John vi., 1-21.

³Now ¹at that season ¹³Herod the tetrarch heard ¹the report concerning Jesus, ³of all that was done : ²for His name had become known. ³And he was much perplexed, because that it was said by some, that John was risen from the dead ; and by some, that Elijah had appeared ; and by others, that one of the old prophets was risen again.

And Herod said, John I beheaded : but who is this about whom I hear such things ? ¹²And ²he ¹²said ¹unto his servants, This is ¹²John the Baptist : ¹he ¹²is risen from the dead, and therefore do these powers work in him. ²But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. ³And he sought to see Him.

¹But when Herod's birthday came, ²and when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and chief men of Galilee ; and when ¹²the daughter of Herodias ²herself came in and ¹²danced ¹in the midst, (¹and) ²she ¹²pleased Herod ²and them that sat at meat with him. ¹Whereupon he promised with an oath to give her whatsoever she should ask. ²And the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What

(205)
Alarm and Per-
plexity of Herod.

1, xiv., 1-2.
2, vi., 14b-16.
3, ix., 7-9.

(206)
The Death of
John the Baptist
at Machærus.
1, xiv., 6-13a.
2, vi., 21-29.

shall I ask? And she said, The head of John the Baptist.
¹²And she, ¹being put forward by her mother, ²came in straightway with haste unto the king, and ¹saith, ²asked, saying, ²I will that thou forthwith ¹²give me ¹here ¹²in a charger the head of John the Baptist. And the king was ¹grieved (and) ²exceeding sorry; ¹²but for the sake of his oaths, and of them that sat at meat ¹with him, ¹²he ²would not reject her, and ¹commanded it to be given. And ²straightway ¹he ²the king ¹²sent ²forth a soldier of his guard, and commanded to bring his head. ¹²And ²he went and ¹²beheaded ¹John ²him ¹²in the prison. And his head ¹was ¹²brought in a charger, and ¹given ²gave it ¹²to the damsel; and ¹she ²the damsel ¹brought it (and) ²gave it ¹²to her mother. And ²when ¹²his disciples ²heard *thereof*, they ¹²came, and took up ¹the ²his ¹²corpse, ²and laid it in a tomb, ¹and buried him; and they went and told Jesus. Now when Jesus heard *it*, He withdrew from thence.

²³And the apostles, ³when they were returned, ²gather themselves together unto Jesus; and they ²told Him all ³declared unto Him what ²³things, ²whatsoever ²³they had done, ²and whatsoever they had taught. And He saith unto them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat.

³And ⁴after these things ³He ⁴Jesus ³took them, and withdrew apart ²and they ²⁴went away ¹²in ¹a ²the ¹²boat ⁴to the other side of the sea of Galilee, which is *the sea* of Tiberias, ³to a city called Bethsaida, ¹²to a desert place apart. ¹And ³But ¹when ¹³the multitudes ¹heard *thereof*; ³perceiving it ¹they ¹³followed Him. ²And *the people* saw them going, and many knew *them*, and they ran there together ¹²on foot from ²all ¹²the cities, ²and outwent them. ¹²And He came forth, and saw a great multitude, and

(207)
The Twelve
Return.

2, vi., 30-31.
3, ix., 10.

(208)
Jesus and His
Apostles Cross
the Lake to
Bethsaida Julius.

1, xiv., 13b-14.
2, vi., 32-34.
3, ix., 11.
4, vi., 1.

He had compassion on them, ¹and healed their sick, ²because they were as sheep not having a shepherd. ³And He welcomed them, ²and He began to teach them many things ³and spake to them of the Kingdom of God, and them that had need of healing He healed.

⁴And a great multitude followed Him, because they beheld the signs which He did on them that were sick.

And Jesus went up into the mountain, and there He sat with His disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up His eyes, and seeing that a great multitude cometh unto Him, saith unto

Philip, Whence are we to buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. ³And the day began to wear away. ²And when the day was now far spent, ¹³and ¹when even was come, ¹³the ²His ³twelve

¹²disciples ¹²³came ¹to ²unto Him, ¹saying ²³and said ³unto Him, ¹²The place is desert, ²and the day is now far spent, ¹and the time is already past; ¹²³send ¹the multitudes ²them ³the multitude ¹²³away,

that they may go into ¹²the ²³country and ³the ¹²³villages ²³round about, ³and lodge, and get victuals, ¹²and buy themselves ¹food, ²somewhat to eat: ³for we are here in a desert place. ¹²³But ¹Jesus ²³He ²answered and

¹²³said unto them, ¹They have no need to go away; ¹²³give ye them to eat. ¹²And they say unto Him, ²Shall we go and buy two hundred pennyworth of bread, and give them to eat? And He saith unto them,

How many loaves have ye? go *and* see. ⁴One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many?

²³And ²when they knew, ²³they ²said, ¹³We have ¹here

¹ but ³ no more than ¹²³ five ¹³ loaves, ¹²³ and two fishes: ³ except we should go and buy food for all this people. For they were about five thousand men. ¹ And He said, Bring them hither to Me. ¹² And He commanded ¹ the multitudes to ² them that all should ¹² sit down ² by companies ¹ on ² upon ¹² the ² green ¹² grass. ³ And ³ He ⁴ Jesus ³⁴ said ³ unto His disciples, ³⁴ Make ³ them ⁴ the people ³⁴ sit down ³ in companies, about fifty each. And they did so, and made them all sit down. ⁴ Now there was much grass in the place. So the men sat down in number about five thousand. ² And they sat down in ranks, by hundreds, and by fifties. ¹²³ And ¹²³ He ⁴ Jesus ⁴ therefore ¹²³⁴ took the ¹²³ five ¹²³⁴ loaves ¹²³ and the two fishes, and looking up to heaven, ⁴ and having given thanks, ¹²³ He blessed ³ them, ¹²³ and brake ² the loaves; ¹² and ⁴ He distributed to them that were set down. ³ And ² He ¹²³ gave ¹ the loaves ¹²³ to the disciples ²³ to set before ² them, ¹ and the disciples to ¹³ the ¹ multitudes, ³ multitude, ² and ⁴ likewise also of ²⁴ the ² two ²⁴ fishes ² divided He among them all, ⁴ as much as they would. ¹²³ And they did ¹² all ¹²³ eat, and were ³ all ¹²³ filled. ⁴ And when they were filled, He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up. ¹²³ And ¹² they took ³ there was taken ¹²³ up ¹³ that which remained over ³ to them ¹³ of ¹ the ¹²⁸ broken pieces, twelve ¹³ baskets ¹² full; ² basketfuls; ⁴ and filled twelve baskets with broken pieces from the five barley loaves, ² and also of the fishes ⁴ which remained over unto them that had eaten. ¹² And they that ¹ did eat ² ate ² the loaves ¹² were ¹ about ¹² five thousand men, ¹ beside women and children. ⁴ When therefore the people saw the sign which He did, they said, This is of a truth the prophet that cometh into the world.

¹² And ⁴ Jesus therefore perceiving that they were about to come and take Him by force, to make Him King, ¹² straightway He constrained ¹ the ² His ¹² disciples to enter into the boat, to go before ¹ Him ² Him ¹² unto the

(210)
The Multitude Sent Away and the Disciples Cross from Bethsaida Julius to Bethsaida of Galilee.
 1, xiv., 22.
 2, vi., 45-46.
 4, vi., 15.

other side ²to Bethsaida, ¹till He should send ²while He Himself sendeth
¹²the ²multitude ¹multitudes ¹²away. ²And after He
 had taken leave of them, ¹and after
 He had sent the multitudes away,
¹²He ⁴withdrew again (and) ¹went up ¹²⁴into
 the mountain ⁴Himself alone ¹apart
¹²to pray.

¹²⁴And when ¹²even ⁴evening ¹²was come, ⁴came, ¹²He ¹was there ¹²alone
²on the land, (²and) ⁴His disciples went down unto the
 sea; and they entered into a boat, and
 were going over the sea unto Capernaum.
 And it was now dark, and Jesus had
 not yet come to them. And the sea
 was rising by reason of a great wind
 that blew. ¹But ¹²the boat was ¹now

(211)
Jesus Walks on the Lake.
 1, xiv., 23-33.
 2, vi., 47-52.
 4, vi., 16-21.

¹²in the midst of the sea, ¹distressed by the
 waves; ¹²for the wind was contrary ²unto them.
¹²And ²seeing them distressed in rowing, ¹in ²about
¹²the fourth watch of the night, He ¹came ²cometh ¹²unto
 them. ⁴When therefore they had rowed about
 five and twenty or thirty furlongs, they behold
 Jesus ¹²⁴walking ¹upon ²⁴on ¹²⁴the sea, ⁴and drawing nigh
 unto the boat, ¹²and ²He would have passed by them.
²But ¹the disciples ²they ¹²when ²they ¹²saw Him walking on
 the sea, (they) ²supposed that it was an apparition,
²⁴and ¹⁴they were ¹troubled, saying, It is an apparition;
 and they ¹²cried out ¹for fear. ²For they all saw Him,
 and were troubled (and) ⁴afraid. ¹²⁴But ¹Jesus ²⁴He
¹²straightway spake ²with them, ¹saying ²and ²⁴saith ¹²⁴unto
 them, ¹²Be of good cheer: ¹²⁴it is I; be not afraid.
¹And Peter answered Him and said, Lord, if it be Thou,
 bid me come unto Thee upon the waters. And He
 said, Come. And Peter went down from the boat,
 and walked upon the waters, to come to Jesus. But
 when he saw the wind, he was afraid; and beginning to
 sink, he cried out, saying, Lord, save me. And imme-
 diately Jesus stretched forth His hand, and took hold

of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? ⁴They were willing therefore to receive Him into the boat. ¹²And ¹when ¹they were gone ²He went ¹²up ²unto them ¹²into the boat, the wind ceased; ²⁴and ⁴straightway the boat was at the land whither they were going. ²And they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened. ¹And they that were in the boat worshipped Him, saying, Of a truth Thou art the Son of God.

¹²And when they had crossed over, they came to the land unto Gennesaret, ²and moored to the shore. ¹²And when ²they were come out of the boat, straightway *the people*, ¹the men of that place, ¹²knew Him, ²and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard He was, (and) ¹they sent into all that region round about, and brought unto Him all that were sick. ²And wheresoever He entered, into villages, or into cities, or into the country, they laid the sick in the market-places, ¹²and ¹they ¹²besought Him that they might ¹only ¹²touch ²if it were but ¹²the border of His garment: and as many as touched ²Him ¹²were made whole.

(212)
Jesus Cures Sick
Folk in the Land
of Gennesaret.
1, xiv., 34-36.
2, vi., 53-56.

16.

DISCOURSE ON THE BREAD OF LIFE.

John vi., 22-vii., 1.

⁴On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with His disciples into the boat, but *that* His disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they

(213)
Multitudes Follow
Jesus to
Capernaum.
4, vi., 22-25.

ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither His disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither ?

Jesus distinguishes between the Material Bread and the Spiritual Bread.

⁴Jesus answered them, and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you : for Him the Father, *even* God, hath sealed. They said therefore unto Him, What must we do, that we may work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What then doest Thou for a sign, that we may see, and believe Thee ? what workest Thou ? Our fathers ate the manna in the wilderness ; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven ; but My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto Him, Lord, evermore give us this bread.

Jesus identifies the Spiritual Bread with Himself.

⁴Jesus said unto them, I am the bread of life : he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye have seen Me, and yet believe not. All that which

(214)
4. vi., 26-34.

(215)
4. vi., 35-50.

the Father giveth Me shall come unto Me ; and him that cometh to Me, I will in no wise cast out. For I am come down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the will of Him that sent Me, that of all that which He hath given Me I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life ; and I will raise him up at the last day.

⁴The Jews therefore murmured concerning Him, because He said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how doth He now say, I am come down out of heaven ? Jesus answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which sent Me draw Him ; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto Me. Not that any man hath seen the Father, save He which is from God, He hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.

The Life of the World sustained by feeding on Christ's Flesh and drinking His Blood.

⁴I am the living bread which came down out of heaven : if any man eat of this bread, he shall live for
 (216)
 4, vi., 51-58. ever : yea and the bread which I will give is My flesh, for the life of the world.
⁴The Jews therefore strove one with another, saying, How can this man give us His flesh to eat ? Jesus

therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life ; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father sent Me, and I live because of the Father ; so he that eateth Me, he also shall live because of Me. This is the bread which came down out of heaven : not as the fathers did eat, and died : he that eateth this bread shall live for ever.

⁽²¹⁷⁾
The Two-Fold
Effect of this
Teaching.
(1) Defection of
Some.
4. vi., 59-66.

⁽²¹⁷⁾
These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they heard *this*, said, This is a hard saying ; who can hear it ? But Jesus knowing in Himself that His disciples murmured at this, said unto them, Doth this cause you to stumble ? *What* then if ye should behold the Son of Man ascending where He was before ? It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray Him. And He said, For this cause have I said unto you, that no man can come unto Me, except it be given unto him of the Father. Upon this many of His disciples went back, and walked no more with Him.

⁽²¹⁸⁾
(2) Fuller Confession of Faith From Others.
4. vi., 67-69.

⁽²¹⁸⁾
Jesus said therefore unto the twelve, Would ye also go away ? Simon Peter answered Him, Lord, to Whom shall we go ? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God.

⁴Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now He spake of Judas *the son* of Simon Iscariot, for he it was that should betray Him, *being* one of the twelve. And after these things Jesus walked in Galilee: for He would not walk in Judæa, because the Jews sought to kill Him.

(219)
 Jesus Foretells
 Judas' Treachery.
 4, vi., 70-vii., 1.

 17.

PHARISAIC TRADITIONS.

Matt. xv., 1-20. Mark vii., 1-23.

²And there are gathered together unto Him the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of His disciples ate their bread with defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and *when they come* from the market-place, except they wash themselves, they eat not: and many other things there be, which they have received to hold, washings of cups, and pots, and brasen vessels. ¹Then there come to Jesus from Jerusalem ²the ¹²Pharisees and ²the ¹²scribes, ²and ask Him, ¹saying, Why do Thy disciples transgress? ²Why walk not Thy disciples according to ¹²the tradition of the elders, ²but eat their bread with defiled hands? ¹for they wash not their hands when they eat bread. ¹²And He ¹answered and ¹²said unto them, ¹Ye hypocrites, ¹²well did Isaiah prophesy of you ²hypocrites, ¹saying, ²as it is written,

(220)
 The Tradition of
 the Elders.
 1, xv., 1-9.
 2, vii., 1-13.

¹²This people honoureth Me with their lips ;
But their heart is far from Me.

But in vain do they worship Me,

Teaching *as their* doctrines the precepts of men.

²Ye leave the commandment of God, and hold fast the tradition of men. And He said unto them, ¹Why do ye also transgress the commandment of God because of your tradition? ²Full well do ye reject the commandment of God, that ye may keep your tradition.

¹²For ¹God ²Moses ¹²said, Honour thy father and thy mother ; and, He that speaketh evil of father or mother, let him die the death. But ye say, ¹Whosoever ²If a man ¹²shall say to his father or his mother, That wherewith thou mightest have been profited by me is ²Corban, that is to say, ¹²Given to God ; ¹he shall not honour his father ; ²ye no longer suffer him to do aught for his father or his mother ; ¹And ye have made ²making ¹²void the word of God ¹because of ²by ¹²your tradition, ²which ye have delivered : and many such like things ye do.

¹²And He called to Him the multitude ²again, ¹²and said unto them, Hear ²Me all of you, ¹²and understand :

¹Not that which entereth into the mouth defileth the man ; but that which proceedeth out of the mouth, this defileth the man. ²There is nothing from without the man, that going into him can

defile him : but the things which proceed out of the man, are those that defile the man. ¹Then came the disciples, and said unto Him, Knowest Thou that the Pharisees were offended, when they heard this saying ? But He answered and said, Every plant which My heavenly Father planted not, shall be rooted up. Let them alone : they are blind guides. And if the blind guide the blind, both shall fall into a pit. ²And when He was entered into the house from the multitude, His disciples asked of Him the parable. ¹And Peter answered and said unto Him, Declare unto us

(221)
That Which
Defiles.
1, xv., 10-20.
2, vii., 14-23.

the parable. ¹²And He ¹said ²unto them, ¹²Are ye ¹even yet ²so ¹²without understanding also? Perceive ye not, that whatsoever ²from without goeth into the man, *it* cannot defile him; because it ¹²goeth ²not into his heart, but ¹into the mouth (and) passeth ¹²into ¹the ¹²belly, ¹²and ¹is cast ¹²out into the draught? ²*This He said*, making all meats clean. And He said, ¹But ²that which proceedeth out of the man, that defileth the man. ¹The things which proceed out of the mouth come forth out of the heart; and they defile the man. ¹²For ²from within, ¹²out of the heart ²of men ¹²evil thoughts ¹come forth ²proceed ¹²fornications, thefts, murders, adulteries, ¹false witness, ²covetings, wickednesses, deceit, lasciviousness, an evil eye, ¹railings, ²pride, foolishness: all ¹²these ²evil things proceed from within, and ¹are the things which ¹²defile the man: ¹but to eat with unwashen hands defileth not the man.

PART V.

MINISTRY CHIEFLY IN NORTHERN GALILEE,
FROM THE PASSOVER IN APRIL TO THE
FEAST OF TABERNACLES IN OCTOBER, A.D. 29.

I.

BLESSINGS FOR THE GENTILES.

Matt. xv., 21-xvi., 12; Mark vii., 24-viii., 26.

¹²And ²from ¹²thence ¹Jesus ²arose, and ¹²went ¹out, ²away ¹and withdrew ¹²into the ¹parts ²borders ¹²of Tyre and Sidon.

(222) ²And He entered into a house, and would have no man know it: and He could not be hid. ¹And ²But ¹behold, ²straightway ¹²a ¹Canaanitish ¹²woman, ²whose little daughter had an unclean spirit, having heard of Him, ¹²came ¹out from those borders, ²and fell down at His feet, ¹and cried, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is

Jesus Heals the
Daughter of a Syro-
Phenician Woman
1, xv., 21-29a.
2, vii., 24-30.

grievously vexed with a devil. ²Now the woman was a Greek, a Syro-Phœnician by race. And she besought Him that He would cast forth the devil out of her daughter. ¹But He answered her not a word. And His disciples came and besought Him, saying, Send her away ; for she crieth after us. But He answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped Him, saying, Lord, help me. ¹²And He ¹answered and ¹²said ²unto her, Let the children first be filled : for ¹²it is not meet to take the children's bread, and cast it to the dogs. But she ²answered and ¹²said ²unto Him, ¹²Yea, Lord : ¹for ¹²even the dogs ²under the table ¹²eat of the ²children's ¹²crumbs ¹which fall from their masters' table. ²And ¹then ¹²Jesus ¹answered and ¹²said ²unto her, ¹O woman, great is thy faith : ²for this saying go thy way ; ¹be it done unto thee even as thou wilt ; ²the devil is gone out of thy daughter. ¹And her daughter was healed from that hour. ²And she went away unto her house, and found the child laid upon the bed, and the devil gone out. ¹And Jesus departed thence.

²And again He went out from the borders of Tyre, ¹²and came ²through Sidon ¹nigh ¹²unto the sea of Galilee, ²through the midst of the borders of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech ; and they beseech Him to lay His hand upon him. And He took him aside from the multitude privately, and put His fingers into his ears, and He spat, and touched his tongue ; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And He charged them that they should tell no man : but the more He charged them, so much the more a great deal they published it. And they were beyond

(223)

A Deaf and Dumb
Man Healed.

1, xv., 29b.

2, vii., 31-37.

measure astonished, saying, He hath done all things well: He maketh even the deaf to hear, and the dumb to speak.

¹And ²in those days, ¹He went up into the mountain, and sat there. And there came unto Him great multitudes, having with them the lame, ⁽²²⁴⁾ Many Others Healed. blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

¹And ²when there was again a great multitude, and they had nothing to eat, ¹Jesus ²He ¹²called unto Him His disciples, and ¹said ²saith ²unto them, ¹²I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and ¹I would not ²if I ¹²send them away fasting ²to their home,

¹lest haply they ²they will ¹²faint in the way; ²and some of them are come from far. ¹²And ¹the ²His ¹²disciples ²answered (and) ¹say unto ¹²Him, ¹Whence should we have so many loaves in a desert place, as to fill so great a multitude? ²Whence shall one be able to fill these men with bread here in a desert place?

¹²And ¹Jesus saith unto ²He asked ¹²them, How many loaves have ye? And they said, Seven, ¹and a few small fishes. ¹²And He ¹commanded ²commandeth ¹²the multitude to sit down on the ground. And He took the seven loaves, ¹and the fishes; ¹²and ¹He gave ²having given ¹²thanks, ¹and ²He ¹²brake, and gave to ¹the ²His ¹²disciples, ²to set before them; ¹²and ²they, ¹the disciples, ²set them ¹to ²before ¹²the ¹multitudes. ²multitude. ²And they had a few small fishes: and having blessed them, He commanded to set these also before them. ¹²And they did ¹all ¹²eat, and were filled: and they took up ¹²that ¹which ¹²remained over of ¹the ¹²broken pieces,

seven baskets ¹full. ¹²And they ¹that did eat ¹²were ²about ¹²four thousand ¹men, beside women and children. ¹²And He sent ¹the multitudes ²them ¹²away. And ²straightway He ¹²entered into the boat ²with his disciples, ¹²and came ¹into the borders of Magadan, ²into the parts of Dalmanutha.

¹²And the Pharisees ¹and Sadducees ¹²came ²forth, and began to question with Him, seeking of Him a sign from heaven, ¹and ¹²tempting Him, ⁽²²⁶⁾
 The Lack of Discernment.* ¹asked Him to shew them a sign from heaven. But He answered and said unto them, When it is evening, ye say, *It will be* fair weather : for the heaven is red. And in the morning, *It will be* foul weather to-day : for the heaven is red and lowring. Ye know how to discern the face of the heaven ; but ye cannot *discern* the signs of the times. ²And He sighed deeply in His spirit, and saith, Why doth this generation seek a sign ? verily I say unto you, ¹An evil and adulterous generation seeketh after a sign ; and ¹²there shall no sign be given unto ¹it ²this generation ¹but the sign of Jonah. ¹²And He left them, and ²again entering into *the boat* ¹²departed ²to the other side.

¹And the disciples came to the other side ; ¹²and ²they ¹²forgot to take bread ; ²and they had not in the boat with them more than one loaf. ¹²And ¹Jesus ²He ²charged them, ¹said ²saying ¹unto them, ¹²Take heed ¹and ¹²beware of the leaven of the Pharisees ¹and Sadducees ²and the leaven of Herod. ⁽²²⁷⁾
 The Leaven of the Pharisees. ¹²And they reasoned ¹among themselves ²one with another, ¹²saying, We ¹took ²have ¹²no bread. And Jesus perceiving it, ¹said ²saith ²unto them, ¹O ye of little faith, ¹²why reason ye ¹among yourselves, ¹²because ye have no bread ? ²do ye not yet perceive, neither understand ? have ye your heart hardened ? Having eyes, see ye not ?

* See Luke xii., 54-56 (157).

and having ears, hear ye not? and do ye not remember?

¹Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? ²When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto Him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto Him, Seven. And He said unto them, ¹How is it that ¹²ye do not ²yet understand (and) ¹perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

²And they come unto Bethsaida. And they bring to Him a blind man, and beseech Him to touch him.

And He took hold of the blind man by the hand, and brought Him out of the village; and when He had spit on his eyes, and laid His hands upon him, He asked him, Seest thou aught? And

he looked up, and said, I see men; for I behold *them* as trees, walking. Then again He laid His hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And He sent him away to his home, saying, Do not even enter into the village.

(228)
A Blind Man
 Healed at
 Bethsaida Julias.
 2, viii., 22-26.

2.

THE GREAT CONFESSION AND THE GREAT COMMISSION.

Matt. xvi., 13-28 ; Mark viii., 27-ix., 1 ; Luke ix., 18-27.

²³And ²Jesus went forth, and His disciples. ¹Now ³it came to pass ¹when Jesus came ¹²into the ¹parts ²villages ¹²of Cæsarea Philippi, ³as He was praying alone, the disciples were with Him : ⁽²²⁹⁾ ²³and ²in the way ¹²³He asked ¹²His disciples, ³them, ¹²³saying ²unto them, ²³Who do ²men ³the multitudes ²³say that I am ? ¹Who do men say that the Son of Man is ? ¹²³And they ³answering ²told Him, ¹³said ²saying ¹Some say, ¹²³John the Baptist ; ²and ³but ¹some ²³others ³say, ¹²³Elijah ; ¹and others, Jeremiah, ¹or ²but ³and ²³others ³that ¹²³one of the ³old ¹²³prophets ³is risen again. ²And He ²asked ³and ¹³He ¹saith ³said ¹³unto ¹²³them, But who say ye that I am ? ¹³And ¹Simon ¹²³Peter ¹answered and said ²answereth and saith ²unto Him, ¹²Thou art ¹²³the Christ, ³answering said ¹the Son ¹³of ¹the living ¹³God.

¹And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build My church ; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. ²And ³But ¹then ¹²³He charged ¹the disciples, ³and commanded ^{them} to tell this to no man, ¹²that they should tell no man ²of Him,—¹that He was the Christ.

²And ¹from that time ¹Jesus ²He ¹²began ¹to show unto

His disciples (and) ²to teach them, ³saying ¹how ¹²that ¹He ²³the Son of Man ¹²³must ¹go unto Jerusalem, and ¹²³suffer many things, ²³and be rejected ¹³of ¹²³the elders and ²the ¹²³chief priests and ²the ¹²³scribes, and be killed, and ¹³the third day be raised up. ²And He spake the saying openly.

⁽²³¹⁾
The Prospect of Suffering.
1, xvi., 21.
2, viii., 31.
3, ix., 22.

¹²And Peter took Him, and began to rebuke Him, ¹saying, Be it far from Thee, Lord: this shall never be unto Thee. ¹²But He ¹turned, ²turning about, ²and seeing His disciples, ²rebuked Peter, ¹²and ¹said ²saith ¹unto Peter, ¹²Get thee behind Me, Satan: ¹thou art a stumbling block unto Me: ¹²for thou mindest not the things of God, but the things of men.

⁽²³²⁾
The Great Temptation.
1, xvi., 22-23.
2, viii., 32-33.

²³And ¹then ¹Jesus ²³He ²called unto Him the multitude with His disciples, and ¹²³said unto ¹His disciples, ¹²³If any man would come after Me, let him deny himself, and take up His cross ³daily, ¹²³and follow Me. For whosoever would save his life shall lose it: ¹²and ¹²³whosoever shall lose his life for My sake, ²and the gospel's, ³the same, ¹²³shall ¹find it (and)

⁽²³³⁾
The Great Decision.*
1, xvi., 24-28.
2, viii., 34-ix., 1.
3, ix., 23-27.

²³save it. ¹²³For what ¹shall a man be profited, if he shall ²doth it profit a man, to ³is a man profited, if he ¹²³gain the whole world, and ³lose or ¹²³forfeit his ³own ¹²life? ³self? ¹Or ²for ¹²what ¹shall ¹²a man give in exchange for his life? ²³For whosoever shall be ashamed of Me and of My words ²in this adulterous and sinful generation, ²³the Son of Man ²also ²³shall be ashamed of him, when He cometh in ³His own glory and ²the glory ²³of ³the glory ²³of ²His ²³Father ³and ²with ²³the holy angels. ¹For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. ²And He said unto them,

* See Matt. x., 33 (201); Matt. x., 39 (202); Luke xvii., 33 (309); John xii., 25 (354); and footnote on p. 59.

¹² Verily I say unto you, ³ But I tell you of a truth, ¹²³ there be some ² here ¹²³ of them that stand ¹³ here, ¹²³ which shall in no wise taste of death, till they see ¹ the Son of Man coming in His Kingdom (and) ²³ the Kingdom of God ² come with power.

3.

HEAVENLY GLORY AND EARTHLY WOE.

Matt. xvii. 1-23; Mark ix., 2-32; Luke ix., 28-45.

¹²³ And ³ it came to pass ¹² after six ³ about eight ¹²³ days ³ after these sayings, ¹² Jesus taketh ³ He took ¹²³ with Him Peter, and ¹² James, and ³ John, and ¹ his brother, ³ and went up ¹² and bringeth them up ¹²³ into ¹² a ³ the ¹² high ¹²³ mountain ¹² apart ² by themselves ³ to pray. And as He was praying, the fashion of His countenance was altered, ¹² and He was transfigured before them.

¹ And His face did shine as the sun, ¹²³ and His ¹² garments ³ raiment ¹² became ³ became ² glistening, exceeding ¹²³ white ¹ as the light ³ and dazzling, ² so as no fuller on earth can whiten them.

¹²³ And ¹³ behold, ¹²³ there ¹² appeared unto them ³ two men which were ¹³ Moses and Elijah, ² Elijah with Moses, ³ who appeared in glory, ² and they ² were ¹² talking ¹²³ with ¹³ Him, ² Jesus, ³ and spake of His decease which He was about to accomplish at Jerusalem. Now Peter and they that were with Him were heavy with sleep: but when they were fully awake, they saw His glory, and the two men that stood with Him. ¹²³ And ³ it came to pass, as they were parting from Him, ¹²³ Peter ¹ answered ² answereth ¹² and ¹³ said unto ² saith to

¹²³ Jesus, ¹ Lord, ² Rabbi, ³ Master, ¹²³ it is good for us to be here: ²³ and ¹ if thou wilt, ¹ I will ²³ let us ¹²³ make ¹ here ¹²³ three tabernacles; one for Thee, and one for Moses, and one for Elijah: ³ not knowing what he said. ² For he wist not what to answer; for they became sore

afraid. ²³And ¹³while he ¹was yet speaking (and) ³said these things, ¹behold, ²³there came ¹²³a ¹bright ¹²³cloud ²overshadowing ³and ¹³overshadowed ¹²³them: ³and they feared as they entered into the cloud. ¹²³And ¹behold; ²there ²³came ¹²³a voice out of the cloud, ¹³saying, ¹²³This is ¹²³My ¹²beloved ¹²³Son, ³My chosen: ¹in Whom I am well pleased; ¹²³hear ye Him. ³And when the voice came, Jesus was found alone. ¹And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. ¹²And ²suddenly, ¹lifting up their eyes, (and) ²looking round about, ¹²they saw no one ²any more, ¹²save Jesus only ²with themselves. ¹²And as they were coming down from the mountain, ²He charged them that they should tell no man what things they had seen, save when the Son of Man should have risen again from the dead. ¹And Jesus commanded them, saying, Tell the vision to no man, until the Son of Man be risen from the dead. ³And they held their peace, and told no man in those days any of the things which they had seen. ²And they kept the saying, questioning among themselves what the rising again from the dead should mean.

¹²And ¹His disciples ²they ¹²asked Him, saying, ²The scribes say that Elijah must first come. ¹Why then say the scribes that Elijah must first come?

(235)
Concerning the
Coming of
Elijah.

1, xvii., 10-13.
2, ix., 11-13.

¹²And He ¹answered and ¹²said ²unto them, ¹²Elijah indeed cometh ²first, ¹²and ¹shall restore ²restoreth ¹²all things: ²and how is it written of the Son of Man, that He should suffer many things and be set at nought? ¹²But I say unto you, That Elijah is come ¹already, and they knew him not, ¹but did ²and they have also done ¹²unto him whatsoever they listed, ²even as it is written of him. ¹Even so shall the Son of Man also suffer of them. Then understood the disciples that He spake unto them of John the Baptist.

³And it came to pass on the next day, when they were come down from the mountain, a great multitude met Him. ²And when they came to the disciples they saw a great multitude about them, and scribes questioning with them. ¹²And ¹when they were come to the multitude, ²straightway all the multitude, when they saw Him, were greatly amazed, and running to Him saluted Him. And He asked them, What question ye with them? ²³And ³behold, ¹there came to Him ¹³a man ³from ²³the multitude ¹kneeling to Him, and ²answered Him ¹³saying, ²³Master, ²I brought unto Thee my son, which hath a dumb spirit; ¹Lord, ³I beseech Thee to look upon, ¹have mercy on ¹³my son; ³for he is mine only child; ¹for he is epileptic, and suffereth grievously. ³And behold, a spirit taketh him, and he suddenly crieth out; ²and wheresoever it taketh him, it dasheth him down: ³and it teareth him ²and ²³he foameth, ²and grindeth his teeth, and pineth away, ³and it hardly departeth from him, bruising him sorely; ¹for oft-times he falleth into the fire, and oft-times into the water. And I brought him to Thy disciples; ²and I spake to, ³and I besought ²³Thy disciples, ²that they should ²³cast it out: ²and they were not able: ¹³and they could not ¹cure him. ¹²³And ¹³Jesus ²answereth ²them ¹²³and ¹³said, ¹²³O faithless ¹³and perverse ¹²³generation, how long shall I be with you? ³and ¹²how long shall I ¹²³bear with you? ¹²Bring him ¹hither ¹unto ¹²Me. ³Bring hither thy son. ²And they brought him unto Him: and when he saw Him ³and as he was yet a coming, ²straightway ²³the ²spirit ³dashed him down, and ²³tore ²him ³him grievously; ²and he fell on the ground, and wallowed foaming. And He asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters to destroy him; but if Thou canst do

⁽²³⁶⁾
 The Healing of an
 Epileptic. Region
 of Cæsarea Philippi.
 1, xvii., 14-18.
 2, ix., 14-27.
 3, ix., 37-43a.

anything, have compassion on us, and help us. And Jesus said unto him, If thou canst ! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe, help Thou mine unbelief. ¹² And ² when ¹²³ Jesus ² saw that a multitude came running together, He ¹²³ rebuked ¹ him ²³ the unclean spirit, ² saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. ¹² And ² having cried out, and torn him much, ¹ the devil went ¹² out ¹ from him : ² and *the child* became as one dead ; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up, ³ and healed the boy ; ² and he arose. ³ And (Jesus) gave him back to his father ; ¹ and the boy was cured from that hour. ³ And they were all astonished at the majesty of God.

² And when He was come into the house, ¹ then came ¹ the ¹² disciples ¹ to Jesus apart, and ² asked Him privately ¹ said, ² saying, ² We could not cast it out. ⁽²³⁷⁾ ¹ Why could not we cast it out ? And He saith unto them, Because of your little faith : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you. ² And He said unto them, This kind can come out by nothing save by prayer.*

² And ³ while all were marvelling at all the things which He did, ² they went forth from thence, and passed through Galilee ; and He would not that any man should know it. For He taught His disciples. ⁽²³⁸⁾ ¹² And ¹ while they abode in Galilee, ¹ Jesus ¹²³ said unto ¹² them, ³ His disciples, ³ Let these words sink into your ears ; for ¹²³ the Son of Man ¹³ shall be ¹²³ delivered up into the hands of men, ¹² and they shall kill Him ;

* Many ancient authorities add, *and fasting*.

²and when He is killed, after three days He shall rise again, ¹and the third day He shall be raised up. And they were exceeding sorry. ²³But they understood not ²_{the} ²³saying, ³and it was concealed from them, that they should not perceive it: ²³and ³they ²³were afraid to ask Him ³about this saying.

4.

TRAITS OF TRUE DISCIPLESHIP.

Matt. xvii., 24-xix., 1a; Mark ix., 33a-x., 1a; Luke ix., 46-50.

¹²And ¹when ¹²they ¹were ²came ¹²to Capernaum, ¹they that received the half-shekel came to Peter, and ⁽²³⁹⁾ said, Doth not your Master pay the ^{Citizenship :} half-shekel? He saith, Yea. And when ^{The Tribute Money.} he came into the house, Jesus spake first ^{1, xvii., 24-27.} to him, saying, What thinkest thou, ^{2, ix., 33a.} Simon? The kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for Me and thee.

¹In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

⁽²⁴⁰⁾ ³And there arose a reasoning among ^{Humility: The} them, which of them should be greatest. ^{Little Child.} ²And when He was in the house He asked ^{1, xviii., 1-5.} them, What were ye reasoning in the ^{2, ix., 33b-37.} way? ^{3, ix., 46-48.} But they held their peace: for they had disputed one with another in the way, who *was* the greatest. ²And ³when Jesus saw the ³But reasoning of their heart, ²He sat down, and called the twelve; and He saith unto them, If any man would be

first, he shall be last of all, and minister of all. ¹And He called to Him ²and ²³He took ¹²³a little child, and set him ¹²in the midst of them, ³by His side: ¹²³and ²taking him in His arms, He ¹²³said ²³unto them, ¹Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. ¹And ¹whoso ²³whosoever ¹²³shall receive ³this ¹²one, ¹such ¹³little child ¹²³in ²of such little children ²receiveth ³shall receive ²³Me, receiveth ²not Me, but ²³Him that sent Me. ³For he that is least among you all, the same is great.

³And ²³John ³answered and ²³said ²unto Him, ²³Master, we saw one casting out devils in Thy name: and we forbade him, because he ²followed ³followeth ⁽²⁴¹⁾ ²³not ³with ²³us. But Jesus said ³unto **Tolerance: The Unattached Worker.** him, ²³Forbid ²him ³him ²³not: ²for there is no man which shall do a mighty work in My name, and be able quickly to speak evil of Me. ²³For he that is not against ²us ³you ²³is for ²us. ²For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

¹But ¹²whoso ²ever ¹²shall cause one of these little ones ¹which ²that ¹²believe on Me to stumble, it ¹is profitable ²were better ¹²for him ¹that ²if ¹²a great millstone ¹should be ²were ⁽²⁴²⁾ ¹²hanged about his neck, and ¹that ¹²he ¹should be sunk ¹in ¹²the ¹depth of the ²were cast ²into ¹²sea. ¹Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! ¹²And if thy hand ¹or thy foot ²cause ¹causeth ¹²thee to stumble, cut it off, ¹and cast it from thee: ¹²it is good for thee to enter into life maimed ¹or halt, ¹²rather than having ²thy ¹²two hands ¹or two feet ¹²to ¹be cast ²go ¹²into

* See Luke xvii., 1, 2 (298), (289), (98).

²hell, into ¹the eternal, ²unquenchable ¹²fire. ²And if thy foot cause thee to stumble, cut it off : it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. ¹²And if thine eye ¹causeth ²cause thee to stumble, ¹pluck it out, and ¹²cast it ²out ¹from thee : ¹²it is good for thee to enter ¹into life, ²into the Kingdom of God, ¹²with one eye, rather than having two eyes to be cast into ¹the ¹²hell ¹of fire ; ²where their worm dieth not, and the fire is not quenched. For everyone shall be salted with fire. Salt is good : but if the salt have lost its saltness, wherewith will ye season it ? Have salt in yourselves, and be at peace one with another.

¹See that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.*

¹How think ye ? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray ? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

¹And if thy brother sin against thee, go, shew him his fault between thee and him alone : if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto

(243)
Christ's Care for
His Little Ones.
I, xviii., 10.

(244)
Illustrated by the
Parable of the
Lost Sheep. †
I, xviii., 12-14.

(245)
Treatment of Sin
in the New
Kingdom.
I, xviii., 15-20.

* Many authorities, some ancient, insert verse 11, *For the Son of Man came to save that which was lost.* See Luke xix., 10 (321).

† See Luke xv., 3-7. (290).

the church ; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven : and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.

¹Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him ? until seven times ? Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence ; and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not ; but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him

(246)
 Forgiveness: Illus-
 trated by the
 Parable of the
 Unmerciful
 Servant.
 I, xviii., 21-xix., 1a.
 2, x., 1a.

unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also My heavenly Father do unto you, if ye forgive not every one his brother from your hearts. ¹²And ¹it came to pass, when Jesus had finished these words ¹²He ²arose from thence, and ¹departed from Galilee.

5.

SOME GREAT CONTRASTS.

Luke ix., 51-x., 16 ; John vii., 2-10.

⁴Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto Him, Depart hence, and go into Judæa, that Thy disciples also may behold Thy works which Thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world. For even His brethren did not believe on Him. Jesus therefore saith unto them, My time is not yet come ; but your time is always ready. The world cannot hate you ; but Me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast : I go not up yet unto this feast ; because My time is not yet fulfilled. And having said these things unto them, He abode *still* in Galilee. But when His brethren were gone up unto the feast, then went He also up, not publicly, but as it were in secret.

³And it came to pass, when the days were well-nigh come that He should be received up, He stedfastly

(248)

The Spirit of
Elijah and the
Spirit of Christ.
3, ix., 51-56.

set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was *as though He were* going to Jerusalem. And when His disciples James and John saw *this*, they said, Lord, wilt Thou that we bid fire to come down from heaven, and consume them? * But He turned, and rebuked them. † And they went to another village.

‡ And as they went in the way, a certain man said unto Him, I will follow Thee whithersoever Thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of Man hath not where to lay His head. And

(249)

Sacrifices of True
Discipleship. †
3, ix., 57-62.

He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. But He said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow Thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

§ Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. And He said unto them, The harvest is plenteous, but the labourers are few: pray ye

(250)

Mission of the
Seventy. §
3, x., 1-12.

* Many ancient authorities add, *even as Elijah did*.

† Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of Man came not to destroy men's lives, but to save them*.

‡ See Matt. viii., 19-22 (178).

§ See Matt. ix., 37-38 (192); x., 10-16 (197-198).

therefore the Lord of the harvest, that He send forth labourers into His harvest. Go your ways : behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes : and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon him : but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you : and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you : howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

³Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works* had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven ? thou shalt be brought down unto Hades. He that heareth you heareth Me ; and he that rejecteth you rejecteth Me ; and he that rejecteth Me rejecteth Him that sent Me.

(251)
The Doom of the
Towns of Galilee. †
3, x., 13-16.

* See Introduction p. 37.

† See Matt. xi., 20-24 (123).

PART VI.

CHRIST'S MINISTRY CHIEFLY IN JUDÆA,
OR JOURNEYS TO AND FROM JERUSALEM,
FROM THE FEAST OF TABERNACLES, OCTOBER,
TO THE FEAST OF DEDICATION, DECEMBER,

A.D. 29.

I.

CHRIST THE SOURCE OF TRUTH AND LIGHT
AND LOVE.

John vii., 11-x., 21.

⁴The Jews therefore sought Him at the feast, and said, Where is He? And there was much murmuring among the multitudes concerning Him: some said, He is a good man; others said, Not so, but He leadeth the multitude astray. Howbeit no man spake openly of Him for fear of the Jews.

(252)
Enquiries and De-
batings concerning
Jesus.
4, vii., 11-15.

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

His doctrine is from the Father.

⁴Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or *whether* I speak from Myself. He that speaketh from himself seeketh his own glory: but He that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him. Did not

(253)
The Conversa-
tional Discourse at
the Feast of
Tabernacles,
Jerusalem.
4, vii., 16-53.

Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill Me? The multitude answered,

Thou hast a devil : who seeketh to kill Thee ? Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers) ; and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken ; are ye wroth with Me, because I made a man every whit whole on the sabbath ? Judge not according to appearance, but judge righteous judgement.

He Himself is from the Father.

⁴Some therefore of them of Jerusalem said, Is not this He whom they seek to kill ? And lo, He speaketh openly, and they say nothing unto Him.
 4. vii., 25-32. Can it be that the rulers indeed know that this is the Christ ? Howbeit we know this man whence He is : but when the Christ cometh, no one knoweth whence He is. Jesus therefore cried in the temple, teaching and saying, Ye both know Me, and know whence I am ; and I am not come of Myself, but He that sent Me is true, Whom ye know not. I know Him ; because I am from Him, and He sent Me. They sought therefore to take Him : and no man laid his hand on Him, because His hour was not yet come. But of the multitude many believed on Him ; and they said, When the Christ shall come, will He do more signs than those which this man hath done ? The Pharisees heard the multitude murmuring these things concerning Him ; and the chief priests and the Pharisees sent officers to take Him.

He will return to the Father.

⁴Jesus therefore said, Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me : and where
 4. vii., 33-36. I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go

that we shall not find Him ? will He go unto the Dispersion among the Greeks, and teach the Greeks ? What is this word that He said, Ye shall seek Me, and shall not find Me : and where I am, ye cannot come ?

The Living Water.

⁴Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that
4. vii., 37-39. believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive : for the Spirit was not yet *given* ; because Jesus was not yet glorified.

⁴*Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some
(254)
Division Among
the People and
in the Sanhedrim.
4. vii., 40-52. said, What, doth the Christ come out of Galilee ? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was ? So there arose a division in the multitude because of Him. And some of them would have taken Him ; but no man laid hands on Him. The officers therefore came to the chief priests and Pharisees ; and they said unto them, Why did ye not bring Him ? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray ? Hath any of the rulers believed on Him, or of the Pharisees ? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to Him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and see that out of Galilee ariseth no prophet.

(255)
Christ and the
Adulteress.*
4. vii., 53-viii.,
1-11.

[⁴And they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning He came again into the Temple, and all the people came unto Him; and He sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto Him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest Thou of her? And this they said, tempting Him, that they might have *whereof* to accuse Him. But Jesus stooped down, and with His finger wrote on the ground. But when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down, and with His finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up Himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

Jesus is Light.

(256)
The Light of the
World.
4. viii., 12-20.

⁴Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life.

The Witness of the Father and of Himself.

⁴The Pharisees therefore said unto Him, Thou bearest witness of Thyself; Thy witness is not true.

* Most of the ancient authorities omit this paragraph. Those which contain it vary much from each other.

Jesus answered and said unto them, Even if I bear witness of Myself, My witness is true ; for I know whence I came, and whither I go ; but ye know not whence I come, or whither I go. Ye judge after the flesh ; I judge no man. Yea and if I judge, My judgement is true ; for I am not alone, but I and the Father that sent Me. Yea and in your law it is written, that the witness of two men is true. I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me. They said therefore unto Him, Where is Thy Father ? Jesus answered, Ye know neither Me, nor My Father : if ye knew Me, ye would know My Father also. These words spake He in the treasury, as He taught in the temple : and no man took Him ; because His hour was not yet come.

His Return to the Father misunderstood and explained.

⁽²⁵⁷⁾
 Jesus Explains
 His Mission
 and Authority.
 4. viii., 21-30.

⁴He said therefore again unto them, I go away, and ye shall seek Me, and shall die in your sin : whither I go, ye cannot come. The Jews therefore said, Will He kill Himself, that He saith, Whither I go, ye cannot come ? And He said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for except ye believe that I am *He*, ye shall die in your sins. They said therefore unto Him, Who art Thou ? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you : howbeit He that sent Me is true ; and the things which I heard from Him, these speak I unto the world. They perceived not that He spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of Man, then shall ye know that I am *He*, and *that* I do nothing of Myself, but as the Father taught

Me, I speak these things. And He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him. As He spake these things, many believed on Him.

Freedom by the Word of the Son.

⁽²⁵⁸⁾
 True Discipleship
 and Freedom.
 4, viii., 31-59.

⁴Jesus therefore said to those Jews which had believed Him, If ye abide in My word, *then* are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. They answered unto Him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.

Natural and Spiritual Sonship.

⁴I know that ye are Abraham's seed; yet ye seek to kill Me, because My word hath not free course in you. I speak the things which I have seen with My Father: and ye also do the things which ye have heard from *your* father. They answered and said unto Him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto Him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love Me: for I came forth and am come from God; for neither have I come of Myself, but He sent Me. Why do ye not understand My speech? *Even* because ye cannot hear My word. Ye are of *your* father the devil, and

the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof. But because I say the truth, ye believe Me not. Which of you convicteth Me of sin ? If I say truth, why do ye not believe Me ? He that is of God heareth the words of God : for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour My Father, and ye dishonour Me. But I seek not Mine own glory : there is One that seeketh and judgeth.

Eternal Life by the Word of the Son.

⁴Verily, verily, I say unto you, If a man keep My word, he shall never see death. The Jews said unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets ; and Thou sayest, If a man keep My word, he shall never taste of death. Art Thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest Thou Thyself ?

The Eternity of the Son.

⁴Jesus answered, If I glorify Myself, My glory is nothing : it is My Father that glorifieth Me ; of Whom ye say, that He is your God ; and ye have not known Him ; but I know Him ; and if I should say, I know Him not, I shall be like unto you, a liar : but I know Him, and keep His word. Your father Abraham rejoiced to see My day ; and He saw it, and was glad. The Jews therefore said unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at Him : but Jesus hid Himself, and went out of the temple.

Light to the eye and Truth to the Soul.

⁽²⁵⁹⁾
 Physical Light
 Given to a Man
 Born Blind.
 4, ix., 1-12.

⁴And as He passed by, He saw a man blind from his birth. And His disciples asked Him, saying, Rabbi, Who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We

must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is He? He saith, I know not.

⁽²⁶⁰⁾
 The Objections
 of the Pharisees
 and the Witness
 of the Healed Man.
 4, ix., 13-34.

⁴They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because He keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there

was a division among them. They say therefore unto the blind man again, What sayest thou of Him, in that He opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not; ask him; he is of age: he shall speak for himself. These things said his parents, because they feared the Jews; for the Jews had agreed already, that if any man should confess Him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether He be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did He to thee? how opened He thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become His disciples? And they reviled him, and said, Thou art His disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence He is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence He is, and *yet* He opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do His will, him He heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, He could do nothing. They answered and said unto

him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

⁴Jesus heard that they had cast him out ; and finding him, He said, Dost thou believe on the Son of God ?

He answered and said, And Who is He,

⁽²⁶¹⁾ Lord, that I may believe on Him ?

Light and Dark-
ness, Physical and
Spiritual.

4, ix., 35-41.

Jesus said unto him, Thou hast both seen Him, and He it is that speaketh with thee. And he said, Lord, I believe.

And he worshipped Him. And Jesus said, For judgment came I into this world, that they which see not may see ; and that they which see may become blind. Those of the Pharisees which were with Him heard these things, and said unto Him, Are we also blind ? Jesus said unto them, If ye were blind, ye would have no sin ; but now ye say, We see : your sin remaineth.

The Allegory of the Door of the Fold.

⁴Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth

up some other way, the same is a thief

and a robber. But he that entereth in

by the door is the shepherd of the sheep.

To him the porter openeth ; and the sheep

hear his voice : and he calleth his own sheep by name, and leadeth them out. When he hath

put forth all his own, he goeth before them, and the sheep follow him : for they know his voice. And a

stranger will they not follow, but will flee from him : for they know not the voice of strangers. This parable

spake Jesus unto them : but they understood not what things they were which He spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that

came before Me are thieves and robbers : but the sheep did not hear them. I am the door : by Me if any man

enter in, he shall be saved, and shall go in and go out,

⁽²⁶²⁾
The Shepherd of
the Flock of God.
4, x., 1-21.

and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy : I came that they may have life, and may have *it* abundantly.

The Allegory of the Good Shepherd.

⁴I am the good Shepherd : the good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them* : *he fleeth* because he is a hireling, and careth not for the sheep. I am the good Shepherd ; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father ; and I lay down My life for the sheep. And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear My voice ; and they shall become one flock, one Shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father.

Opposite results of the teaching.

⁴There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad ; why hear ye Him ? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind ?

2.

THE DUTY OF LOVE, SIMPLICITY AND PRAYER.

Luke x., 17-42, xi., 1-13.

³And the Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name. And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy : and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you, but rejoice that your names are written in heaven.

(263)
The Return of
the Seventy.
3, x., 17-20.

³In that same hour He rejoiced in the Holy Spirit, and said,* I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father ; for so it was well-pleasing in Thy sight. All things have been delivered unto Me of My Father : and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *Him*. And turning to the disciples, He said privately, Blessed *are* the eyes which see the things that ye see : for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.

(264)
The Childlike
Mind. †
3, x., 21-24.

³And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life ? And He said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy

(265)
The Great Com-
mandment
3, x., 25-29.

* See Introduction p. 20, footnote (18).

† See Matt xi., 25-27 (129).

heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And He said unto him, Thou has answered right : this do, and thou shall live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour ? Jesus made answer and said,

³A certain man was going down from Jerusalem to Jericho ; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way : and when he saw him, he passed by on the other side. And in

(266)
Parable of the
Good Samaritan.
3. x., 30-37.

like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine ; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him ; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers ? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

³Now as they went on their way, He entered into a certain village : and a certain woman named Martha

(267)
The Sisters of
Bethany.
3. x., 38-42.

received Him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard His word. But Martha was cumbered about much serving ; and she came up to Him, and said, Lord, dost Thou not care that my sister did leave me to serve alone ? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha,

thou art anxious and troubled about many things : but one thing is needful : for Mary hath chosen the good part, which shall not be taken away from her.

³And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples. And He said unto them, When ye pray, say, Father, Hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins ; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

³And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves ; for a friend of mine is come to me from a journey, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee ? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

³And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone ? or a fish, and he for a fish give him a serpent ? Or *if* he shall ask an egg, will he give him a scorpion ? If ye then, being evil, know how to give

* See Matt. vi., 9-13(110).

† See Matt. vii., 7-11(117).

good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask Him ?

3.

CHRIST'S IDENTITY OF ESSENCE AND FUNCTION WITH THE FATHER.

John x., 22-42.

⁽²⁷¹⁾
Discourse at the
Feast of Dedic-
tion, Jerusalem.
4, x., 22-25.

⁴And it was the feast of the dedication at Jerusalem : it was winter ; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about Him, and said unto Him, How long dost Thou hold us in suspense ? If Thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not : the works that I do in My Father's name, these bear witness of Me.

⁽²⁷²⁾
The True Sheep
Hear the Shep-
herd's Voice.
4, x., 26-30.

⁴But ye believe not, because ye are not of My sheep. My sheep hear My voice, and I know them, and they follow Me : and I give unto them eternal life ; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given *them* unto Me, is greater than all ; and no one is able to snatch *them* out of the Father's hand. I and the Father are one.

⁽²⁷³⁾
The Charge of
Blasphemy shewn
by their Scriptures
to be Groundless.
4, x., 31-38.

⁴The Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from the Father ; for which of those works do ye stone Me ? The Jews answered Him, For a good work we stone Thee not, but for blasphemy ; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods ? If he

called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of Him, Whom the Father sanctified and sent into the world, Thou blasphemest ; because I said, I am *the* Son of God ? If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe the works : that ye may know and understand that the Father is in Me, and I in the Father.

⁽²⁷⁴⁾ They sought again to take Him : and He went forth out of their hand. And He went away again beyond Jordan into the place where John was at the first baptizing ; and there He abode. And many came unto Him ; and they said, John indeed did no sign : but all things whatsoever John spake of this man were true. And many believed on Him there.

Rejected in
Jerusalem He
Withdraws Be-
yond Jordan.
4. x., 39-42.

PART VII.

CHRIST'S MINISTRY IN PERÆA,* BEYOND JORDAN, BEING PART OF THE TETRARCHY OF HEROD ANTIPAS. FROM DECEMBER, A.D. 29, TO SATURDAY, APRIL 1, A.D. 30.

I.

TENDER COMPASSION AND RIGHTEOUS REPROACH.

Matt. xix., 1b, 2 ; Mark x., 1b ; Luke xiii., 10-35.

⁽²⁷⁵⁾ ¹He ¹came ²cometh ¹²into the borders of Judæa ²and ¹²beyond Jordan : and ¹great ¹²multitudes ²come together unto Him again, and ¹followed Him. And, ²as He was wont, ¹²He ²taught them again (and) ¹healed them there.

Jesus Beyond
Jordan is Followed
by Multitudes.
1, xix., 1b-2.
2, x., 1b.

³And He was teaching in one of the synagogues

* See Introduction, pp. 24-25.

on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years ; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, He called her, and said to her, Woman, thou art loosed from thine infirmity. And He laid His hands upon her : and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work : in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath ? And as He said these things, all his adversaries were put to shame ; and all the multitude rejoiced for all the glorious things that were done by Him.

³He said therefore, Unto what is the kingdom of God like ? and whereunto shall I liken it ? It is like unto a grain of mustard seed, which a man took, and cast into his own garden ; and it grew, and became a tree ; and the birds of the heaven lodged in the branches thereof.

³And again He said, Whereunto shall I liken the kingdom of God ? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

* See Matt. xiii., 31-32 (169) ; Mark iv., 30-32 (169) ;

† See Matt. xiii. 33 (170).

³And He went on His way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto Him, Lord, are they few that be saved? And He said unto them, Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and He shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in Thy presence, and Thou didst teach in our streets; and He shall say, I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

³In that very hour there came certain Pharisees, saying to Him, Get Thee out, and go hence: for Herod would fain kill Thee. And He said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on My way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

³O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings,

* See Matt. vii., 13, 14, 21-23 (119-121); viii., 11-12 (123).

(279)
The Narrow
Door.*
3, xiii., 22-30.

(280)
A Message to
Herod Antipas.
3, xiii., 31-33.

(281)
Lament over the Fate of Jerusalem.*
3, xiii., 34-35.

and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see Me, until ye shall say, Blessed is He that cometh in the name of the Lord.

2.

LESSONS OF DISCIPLESHIP.

Luke xiv., 1-35.

³And it came to pass, when He went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching Him.

(282)
Formalism Defeated; Cure of a Dropsical Man on a Sabbath.
3, xiv., 1-6.

And behold, there was before Him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

But they held their peace. And He took him, and healed him, and let him go. And He said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

³And He spake a parable unto those which were bidden, when He marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast,

(283)
Humility: The Choosing of the Lowest Place.†
3, xiv., 7-11.

sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden,

* See Matt. xxiii., 37-39 (352).

† See Matt. xxiii., 12 (350).

go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

³And He said to him also that had bidden Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

³And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God.

(284)
Hospitality :
Who Are the Best
Guests.
3, xiv., 12-14.

But He said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord,

* See Matt. xxii., 2-10 (344).

what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

³Now there went with Him great multitudes: and He turned, and said unto them, If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. Whosoever doth not bear his own cross, and come after Me, cannot be My disciple.

³For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

³Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple.

³Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

(286)
Completeness of
the Sacrifice.*
3, xiv., 25-27.

(287)
The Unfinished
Tower.
3, xiv., 28-30.

(288)
The Prudent
King.
3, xiv., 31-33.

(289)
Savourless Salt.†
3, xiv., 34-35.

* See Matt. x., 37-39 (202).

† See Matt. v., 13 (98); Mark ix., 50 (242).

3.

UNIVERSALITY OF GOD'S OFFER IN THE
RECOVERY OF THE LOST.

Luke xv., 1-32.

³Now all the publicans and sinners were drawing near unto Him for to hear Him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

The Guideless Wanderer from the Church.

³And He spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

The Lost Slumberer in the Church.

³Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

* See Matt. xviii., 12-14 (244).

The Wilful Apostate from the Church.

³And He said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country ; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country ; and he began to be in want. And he went and joined himself to one of the citizens of that country ; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat : and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring the fatted calf, *and* kill it, and let us eat, and make merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother

(292)
Parable of the
Lost Son.
3, xv., 11-32.

is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in : and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine : and *yet* thou never gavest me a kid, that I might make merry with my friends : but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad : for this thy brother was dead, and is alive *again* ; and *was* lost, and is found.

4.

SOCIAL DUTIES.

Luke xvi., 1-31.

³And He said also unto the disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee ? render the account of thy stewardship ; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me ? I have not strength to dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord ? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou ? And he said, A hundred

(293)
The Stewardship
of Wealth.
3, xvi., 1-12.

measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is your own?

(294)
True Service.*
3, xvi., 13. ³No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

³And the Pharisees, who were lovers of money, heard all these things; and they scoffed at Him. And He said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

(296)
A Word on
Marriage.†
3, xvi., 18. ³Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

* See Matt. vi., 24 (113).

† See Matt. xi., 12-13 (126); v., 18 (99).

‡ See Matt. v., 32 (103); xix., 9 (312); Mark x., 11 (312).

³Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day : and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table ; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom : and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things ; but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

(297)
Parable of the
Rich Man and
Lazarus.

3, xvi., 19-31.

5.

SAYINGS CONCERNING OFFENCES, FORGIVENESS, FAITH AND SERVICE.

Luke xvii, 1-10.

³And He said unto His disciples, It is impossible but that occasions of stumbling should come : but woe unto him, through whom they come !

(298)
Against Hindering Others.*
3, xvii., 1-2.
It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

³Take heed to yourselves : if thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

(299)
On Dealing With Wrongdoers.†
3, xvii., 3-4.

³And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea ; and it would have obeyed you.

(300)
The Power of Faith.
3, xvii., 5-6.

³But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat ; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank the servant because he did the things that were commanded ? Even so ye also, when ye shall have done all the

* See Matt. xviii., 6-7 (242) ; Mark ix., 42 (242).

† See Matt. xviii., 15-21 (245).

things that are commanded you, say, We are unprofitable servants ; we have done that which it was our duty to do.

6.

THE VANQUISHER OF DEATH AND HADES.

John xi., 1-54.

⁽³⁰²⁾
 Journey to
 Bethany :
 Sleep and Death.
 4, xi., 1-16.

⁴Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore He heard that he was sick, He abode at that time two days in the place where He was. Then after this He saith to the disciples, Let us go into Judæa again. The disciples say unto Him, Rabbi, the Jews were but now seeking to stone Thee ; and goest Thou thither again ? Jesus answered, Are there not twelve hours in the day ? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake He : and after this He saith unto them, Our friend Lazarus is fallen asleep ; but I go, that I may wake him out of sleep. The disciples therefore said unto Him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death : but they thought that He spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus

is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go, that we may die with Him.

⁽³⁰³⁾
Interview With
Martha : The
Resurrection and
the Life.
4, xi., 17-28.

⁴So when Jesus came, He found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off ; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met Him : but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life : he that believeth on Me, though he die, yet shall he live : and whosoever liveth and believeth on Me shall never die. Believest thou this ? She saith unto Him, Yea, Lord : I have believed that Thou art the Christ, the Son of God, *even* He that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee.

⁽³⁰⁴⁾
Interview with
Mary : Sorrow
and Love.
4, xi., 29-38.

⁴And she, when she heard it, arose quickly, and went unto Him. (Now Jesus was not yet come into the village, but was still in the place where Martha met Him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going

unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw Him, fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto Him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how He loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in Himself cometh to the tomb. Now it was a cave, and a stone lay against it.

⁴Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone.

And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me. And I knew that Thou hearest Me always: but because of the multitude which standeth around I said it, that they may believe that Thou didst send Me. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

⁴Many therefore of the Jews, which came to Mary and beheld that which He did, believed on Him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

⁴The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this

(305)
The Open Sepulchre: The Corruptible and Incorruption.
4, xi., 39-45.

(306)
The Decree of
Death Against
the Lord of Life.
4. xi., 46-53.

man doeth many signs. If we let Him thus alone, all men will believe on Him : and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself : but being high priest that year, he prophesied that Jesus should die for the nation ; and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put Him to death.

⁴Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim ; and there He tarried with the disciples.

(307)
Jesus Retires to
Ephraim.
4. xi., 54.

7.

THANKLESSNESS AND GRATITUDE.

Luke xvii., 11-19.

³And it came to pass, as they were on the way to Jerusalem, that He was passing through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off : and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned

(308)
Commencement
of the Final
Journey to
Jerusalem.
The Ten Lepers.
3. xvii., 11-19.

back, with a loud voice glorifying God ; and he fell upon his face at His feet, giving Him thanks : and he was a Samaritan. And Jesus answering said, Were not the ten cleansed ? but where are the nine ? Were there none found that returned to give glory to God, save this stranger ? And He said unto him, Arise, and go thy way : thy faith hath made thee whole.

8.

THE COMING OF THE KINGDOM, AND PRAYER.

Luke xvii., 20-xviii., 14.

³And being asked by the Pharisees, when the kingdom of God cometh, He answered them and said, ⁽³⁰⁹⁾ The kingdom of God cometh not with observation : neither shall they say, Lo, here ! or, There ! for lo, the kingdom of God is within you.

Christ's Coming
will be Sudden
and Unexpected.*
3. xvii., 20-37.

³And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, Lo, there ! Lo, here ! go not away, nor follow after *them* : for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven ; so shall the Son of Man be in His day. But first must He suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot ; they ate, they drank, they bought, they sold,

* See Matt. xxiv., 23-28 (364) ; 37-41 (366) ; x., 39 (202) ; xvi., 25 (233) ; Mark xiii., 21-23 (364) ; viii., 35 (233) ; Luke ix., 24 (233) ; John xii., 25 (354).

they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of Man is revealed. In that day, he which shall be on the house-top, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.* And they answering say unto Him, Where, Lord? And He said unto them, Where the body *is*, thither will the eagles also be gathered together.

³And He spake a parable unto them to the end that they ought always to pray, and not to faint; saying,

There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of my adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge His elect, which cry to Him day and night, and He is longsuffering over them? I say unto you that He will avenge them speedily. Howbeit when the Son of Man cometh, shall He find faith on the earth?

³And He spake also this parable unto certain which trusted in themselves that they were righteous, and

* Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken and the other shall be left.*

(310)
Parable of the
Importunate
Widow.
3, xviii., 1-8.

(311)
Parable of the
Pharisee and
Publican.
3, xviii., 9-14.

set all others at nought : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week ; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

9.

SOME SOCIAL CHARACTERISTICS.

Matt. xix., 3-xx., 16; Mark x., 2-31; Luke xviii., 15-30.

¹²And there came unto Him Pharisees, and ²asked Him, ¹saying, ¹²is it lawful ¹₂ for a man ¹²to put away ²₁ his ¹²wife ¹for every cause ? ¹²tempting Him. And He answered and said ²unto them, What did Moses command you ? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But ¹have ye not read that He which made *them* ¹²from the beginning ²of the creation, ¹²Male and female made ²He ¹²them, ¹and said, ¹²For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the twain shall become one flesh ? so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. ²And in the house

* See Luke xvi., 18 (296). Matt. v., 31, 32 (103).

the disciples asked Him again of this matter. ¹They say unto Him, Why then did Moses command to give a bill of divorcement, and to put *her* away? ²And ¹²He saith unto them, ¹Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, ¹²Whosoever shall put away his wife, ¹except for fornication, ¹²and ¹shall ¹²marry another, committeth adultery ²against her: ¹and he that marrieth her when she is put away committeth adultery. ²And if she herself shall put away her husband, and marry another, she committeth adultery. ¹The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry. But He said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

¹Then were there brought unto Him ¹²little children, ¹that He should lay His hands on them and pray.

²³And they brought unto Him ³also their babes ²³that He should touch them. ¹²And ³But ³when ¹²³the disciples ³saw it, they ¹²³rebuked them. But ²when ¹²³Jesus ²saw it, He was moved with

indignation, (and) ³called them unto Him, ²and ¹²said ³saying ²unto them, ¹²³Suffer the little children to come unto Me; ¹³and ¹²³forbid them not: for of such is the Kingdom of ¹heaven. ²³God. ²³Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. ¹²And He ²took them in His arms, and blessed them, ¹laid ²laying ¹²His hands ¹on ²upon ¹²them, ¹and departed thence.

¹²³And ¹behold, ²as He was going forth into the way,

there ran ¹²one, ^{3a}a certain ruler ²to Him (and) ¹came
⁽³¹⁴⁾
²and kneeled ¹²to Him, ²and ²³asked
The Responsibility of Wealth. Him ¹and ¹said, ³saying, ²³Good ¹²³Master,
 1, xix., 16-30. what ¹good thing ¹²³shall I do ¹²that I may ³to
 2, x., 17-31. ¹have ²³inherit ¹²³eternal life? ²³And Jesus
 3, xviii., 18-30. said unto him, Why callest thou Me
 good? none is good save one, *even* God. ¹And He
 said unto him, Why askest thou Me concerning that
 which is good? One there is Who is good: but if
 thou wouldest enter into life, keep the commandments.
 He saith unto Him, Which? And Jesus said, ²³Thou
 knowest the commandments. ¹Thou shalt ²³Do ¹²³not kill,
¹Thou shalt ²³Do ¹²³not commit adultery, ¹Thou shalt ²³Do ¹²³not
 steal, ¹Thou shalt ²³Do ¹²³not bear false witness, ²Do
 not defraud, ¹²³Honour thy father and ¹thy
¹²³mother: ¹and, Thou shalt love thy neighbour as
 thyself. ²³And ¹the young man saith ²³he said ¹²unto Him,
²Master, ¹²³all these things have I observed ²³from my
 youth ³up: ¹what lack I yet? ²³And ³when ¹²³Jesus
³heard it, ²looking upon him, ³He ²loved him, and
¹²³said unto him, ²³One thing thou lackest ³yet: ¹if
 thou wouldest be perfect, ¹²go, ¹²³sell ³all ¹³that ²whatsoever
¹²³thou hast, ¹²and give ³and distribute ³unto ¹²to ¹²³the
 poor, and thou shalt have treasure in heaven: and
 come, follow Me. ¹²³But ¹³when ¹the young man ¹³heard
¹the saying, ³these things, ²his countenance fell at the
The Great Refusal. saying, ³he became exceeding sorrowful,
 1, xix., 22. ²and ¹²he went away sorrowful: ¹²for
 2, x., 22. ³he was one that had great possessions;
 3, xviii., 23.

³for he was very rich.

¹²³And Jesus ³seeing him, ²looked round about, and
¹³said ¹²unto His disciples, ²³How hardly shall they
²saith that have riches enter into the kingdom
The Danger of Riches. of God! ¹Verily I say unto you, It is
 1, xix., 23-25. hard for a rich man to enter into the king-
 2, x., 23-25. dom of heaven. ²And the disciples were
 3, xviii., 24-25. amazed at His words. But Jesus answereth

again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God! ¹And again I say unto you, ³For ¹²³it is easier for a camel to ¹²go ³enter in ¹²³through a needle's eye, than for a rich man to enter into the kingdom of God. And ¹when the disciples heard it, ¹²they were astonished exceedingly.

³And they that heard it ¹²saying ²unto Him, ³said ¹And ¹²Jesus ¹²looking ¹²³Then who can be saved? ³But ³He ¹²looking upon ²them ¹³said ¹to them, ¹²With ¹them ²saith ¹²is impossible; but ²not ¹²with God: ²for ¹²all things are possible ²with God; ³the things which are impossible with men are possible with God.

³And ¹then answered ¹²³Peter ¹and ¹³said ²began to say ¹²unto Him, ¹²³Lo, we have left ¹²all ³our own, ¹²³and ²have ¹²³followed Thee: ¹what then shall we ¹³And ¹²Jesus ¹²³said ¹³unto them, ¹²³Verily I say unto you, ¹That ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

¹And ¹every one ²³there is no man ¹²³that hath left ¹houses, ³or wife, ¹²³or brethren, ¹²or sisters, ¹²³or ¹²father, or mother, ¹²³or children, ¹²or lands, for My ¹name's ¹²sake, ³for the kingdom of God's sake, ²and for the gospel's sake, ³who shall not receive manifold more in this time, ²but he ¹²shall receive a hundredfold ²now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; ¹²³and ²³in the world to come ¹shall inherit ¹²³eternal life. ¹²But many ¹shall be ²that are

last that are first; and first that are last.
first shall be last; and the last first.

¹For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he

(316)
 Parable of the
 Labourers in the
 Vineyard.
 I, xx., 1-16.

sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

IO.

THE LAST STAGE OF THE FINAL JOURNEY
TO JERUSALEM.

Matt. xx., 17-34; Mark x., 32-52; Luke xviii., 31-xix., 28; John xi., 55-xii., 1.

²And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. ¹²³And ¹as Jesus was going up to Jerusalem, ¹²³He took ³unto Him ²again ¹²³the twelve ¹disciples apart, ¹²and ¹in the way He ²began to tell them the things that were to happen unto Him, ³and ¹³said ²saying ¹³unto them, ¹²³Behold, we go up to Jerusalem; and ³all the things that are written by the prophets shall be accomplished unto ¹²³the Son of Man. ³For He ¹²³shall be delivered ³up ¹²unto the chief priests and ²the ¹²scribes; and they shall condemn Him to death, and shall deliver Him ¹²³unto the Gentiles ¹to mock, and to scourge, and to crucify: ²³and ²they shall mock Him, ³and shamefully entreated, ²³and (they) ²³shall ²³spit upon ²Him: ²³and ³they ²³shall scourge ²Him, ²³and ²shall ²³kill Him: ¹²³and ¹³the third day ²after three days ¹²³He shall ¹be raised up. ²³rise again. ³And they understood none of these things: and this saying was hid from them, and they perceived not the things that were said.

¹Then came to Him the mother of the sons of Zebedee with her sons, worshipping *Him*, and asking a certain thing of Him. And He said unto her, ⁽³¹⁸⁾What wouldest thou? She saith unto Him, Command that these my two sons may sit, one on Thy right hand, and one on Thy left hand, in Thy kingdom.

²And there come near unto Him James and John, the sons of Zebedee, saying unto Him, Master, we would that Thou shouldest do for us whatsoever we shall

ask of Thee. And He said unto them, What would ye that I should do for you ? And they said unto Him, Grant unto us that we may sit, one on Thy right hand, and one on *Thy* left hand, in Thy glory. ¹²But Jesus ¹answered and ¹²said ²unto them, ¹²Ye know not what ye ask : are ye able to drink the cup that I ¹am about to ¹²drink ? ²Or to be baptized with the baptism that I am baptized with ? ²And ¹²they ¹say ²said ¹²unto Him, We are able. ²And ¹He saith ²Jesus said ¹²unto them, ²The cup that I drink, ¹My cup indeed ¹²ye shall drink : ²and with the baptism that I am baptized withal shall ye be baptized : ¹²but to sit on My right hand ¹and ²or ¹²on My left hand is not Mine to give ; but *it is for them* for whom it hath been prepared ¹of My Father.

¹²And when the ten heard it, they ¹were ²began to be ¹²moved with indignation concerning ¹the two brethren, ²James and John. ¹But ²And ¹²Jesus called ⁽³¹⁹⁾ ^{The Dignity of Service.*} ¹unto ²to ¹²Him, and ¹said ²saith ²unto them, ¹²Ye know that ¹the rulers of the Gentiles, ²they which are accounted to rule over the Gentiles, ¹²lord it over them ; and their great ones exercise authority over them. ²But it is not so among you. ¹Not so shall it be among you : ¹²but whosoever would become great among you, shall be your minister ; and whosoever would be first among you shall be ¹your ¹²servant ²of all. ¹Even as ²For verily ¹²the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

²And they come to Jericho. ³And it came to pass as He drew nigh unto Jericho, a certain blind man sat ⁽³²⁰⁾ ^{The Cry of Blind Bartimæus.} ², x., 46a. ³. xviii., 35-39. by the wayside begging : and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace : but he cried out the

* See Luke xxii., 25, 26 (377).

more a great deal, Thou Son of David, have mercy on me.

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

³And as they heard these things, He added and
 spake a parable, because He was nigh to Jerusalem,
 and *because* they supposed that the
 (322) kingdom of God was immediately to
 Parable of the appear. He said therefore, A certain
 Pounds.* nobleman went into a far country, to
 3. xix., 11-28. receive for himself a kingdom, and to return.
 And he called ten servants of his, and gave them
 ten pounds, and said unto them, Trade ye
herewith till I come. But his citizens hated
 him, and sent an ambassage after him, saying, We
 will not that this man reign over us. And it came to
 pass, when he was come back again, having received

* See Matt. xxv., 14-30 (370).

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

³And when He had thus spoken, He went on before, going up to Jerusalem. ¹And as they went out from Jericho, a great multitude followed Him.

²And as He went out from Jericho with His disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. ¹²And ¹behold, two blind men sitting by the way side, ¹²when ¹they ²he ¹²heard that ²it was ¹²Jesus ²of Nazareth, (that) ¹was passing by, ¹cried ²he began to cry ¹²out, ¹saying, ²and say,

(323)
The Healing of
Two Blind Men at
Jericho.
1, xx., 29-34.
2, x., 46b-52.
3, xviii., 40-43.

²Jesus, ¹Lord, ¹²Have mercy on ¹₂ us, ¹²Thou Son of David. ¹²And ²many (of) ¹the multitude ¹²rebuked ¹ them, ¹²that ¹ they ¹²should hold ¹ their ¹²peace: but ¹ they ¹²cried out the more ²a great deal, ¹saying, Lord, ¹²have mercy on ¹₂ me, ¹²Thou Son of David. ¹²³And Jesus stood ¹²still, ³and commanded him to be brought unto Him, ¹and called them, ¹²and said, ²Call ye him. And they call the blind man, saying unto him, Be of good cheer; rise, He calleth thee. And he, casting away his garment, sprang up, and came to Jesus. ²³ And ³when he was come near, ² Jesus answered ²³him, ²and said, ¹²³What ¹ will ye ¹²³that I should do unto ¹ you? ²³ they say ²³ wilt thou ¹²³unto Him, Lord, that our eyes may be opened. ²³And ² the blind man ²³said ²unto Him, ²Rabboni, ³Lord, ²³that I may receive my sight. ¹²³And Jesus, ¹being moved with compassion, touched their eyes, and ²³said unto him, ²Go thy way; ³receive thy sight: ²³thy faith hath made thee whole. ²³And ¹² straightway ³ immediately ¹ they ¹²³received ¹ their ¹²³sight, and followed Him ²in the way, ³glorifying God: and all the people when they saw it, gave praise unto God.

⁴Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That He will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where He was, he should shew it, that they might take Him.

(324)
Jesus Arrives at
Bethany.
4, xi., 55-xii. 1.
Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

PART VIII.

THE LAST FEW DAYS OF THE SAVIOUR'S
EARTHLY LIFE BEFORE THE PASSION.
(SATURDAY, APRIL 1—WEDNESDAY, APRIL
5 A.D. 30.)

I.

THE FEAST OF LOVE AND THE PRESAGE OF
THE BURIAL.

Matt. xxvi., 6-13; Mark xiv., 3-9; John xii., 2-11.

⁴So ¹now when Jesus was in Bethany, ⁴they made Him a supper there, ¹²in the house of Simon the leper :

⁴and Martha served ; but Lazarus was ¹one of them that sat at meat with Him.

²And while He was in Bethany, as He sat at meat, ¹²there came ¹unto Him ¹²a woman having an alabaster cruse of

¹exceeding precious ointment. ⁴Mary therefore took a pound of ²⁴ointment of spikenard, very ²costly (and) ⁴precious ; ¹and ¹²she ²brake the cruse, and ¹²poured it ¹upon ¹²His head, ¹as He sat at meat, ⁴and anointed the feet of Jesus, and wiped His feet with her hair : and the house was filled with the odour of the oint-

ment. ¹²But ¹when the disciples saw it, ¹they ¹²had indignation ²among themselves, ¹saying, ¹²To what purpose

¹is ¹²this waste ²of the ointment made ? ¹²for this ²ointment ¹ointment might have been sold ¹for much, ²for above three hundred pence, ¹²and given to the poor. ²And they murmured against her.

⁴But Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment

* See Luke vii., 36-40 (131).

(327)
 The Hypocrisy of
 Judas.
 4, xii., 4-6.

sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

¹²But ¹²⁴Jesus ⁴therefore ¹perceiving it, ¹²⁴said ¹unto them, ²Let her alone; ¹²why trouble ye ¹the woman? ²her?

(328)
 The Presage of
 the Burial.
 1, xxvi., 10-13.
 2, xiv., 6-9.
 4, xii., 7-8.

¹for ¹²she hath wrought a good work ¹upon ²on Me. ⁴Suffer her to keep it against the day of My burying. ¹²⁴For ye have the poor always with you, ²and whensoever ye will ye can do them good: ¹²⁴but Me

ye have not always. ²She hath done what she could. ¹For in that she poured this ointment upon My body, she did it to prepare Me for burial. ²She hath anointed My body aforehand for the burying. And ¹²verily I say unto you, Wheresoever ¹this ²the ¹²gospel shall be preached ¹in ²throughout ¹²⁴the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

⁴The common people therefore of the Jews learned that He was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

(329)
 Hostility of the
 Priests Against
 Lazarus.
 4, xii., 9-11.

2.

THE DAY OF TRIUMPH. PALM SUNDAY
APRIL 2, A.D. 30.

Matt. xxi., 1-17; Mark xi., 1-11; Luke xix., 29-44; John xii., 12-19.

¹²³And ³it came to pass, ⁴on the morrow ¹²³when
¹²they ¹³drew ¹²³nigh unto ¹²Jerusalem, ¹and came
³He ²draw ¹²³unto ¹²³Bethphage ²³and Bethany, ¹unto
⁽³³⁰⁾ ¹²³the mount ³that is called *the mount*
^{The King Pre-} ¹²³of Olives, ¹then ¹Jesus ¹³sent ¹²³two
^{paring to Claim} ²³of ²His ³the ¹²³disciples, ¹³saying ²and saith ¹²unto
^{His Own.} ¹xxi., 1-7. ²³Go ²³your way ¹²³into the
¹xi., 1-7. ¹²³that is ¹²³over against ¹²you; ¹²and
³xix., 29-35. ¹²³as ye enter ²into it, ¹²³ye shall
⁴xii., 12a, 14, 15. ^{straightway} ²³as ye enter ²into it, ¹²³ye shall
^{the which} ¹an ass tied, and ¹²³a colt ²³tied ¹with her, ²³whereon
no man ever yet sat; ¹²³loose ¹them ²³him ¹²³and bring ¹them
²³him, ¹²³And if any one ¹²say ¹ought ¹²unto you,
¹them, ¹²³ask you, ²Why do ye this? ³Why do ye loose
him? ²say ye ¹²³The Lord hath need of
³thus ¹³ye shall say ¹²³and straightway he will send ²him
¹them ²back
hither. ¹²³And ¹the disciples, ²³they ³that were sent,
¹²³went ²³away, ¹and did even as Jesus appointed them,
²³and found ³even as He had said unto them, ²a colt
tied at the door without in the open street; and they
loose him. ²³And ³as they were loosing the colt, the
owners thereof, ²certain of them that stood there
²³said unto them, ²What do ye, loosing the colt? ³Why
loose ye the colt? ²³And they said ²unto them even
as Jesus had said, ³The Lord hath need of him. ²And
they let them go. ¹²³And ²³they ¹³brought ³him ¹and
²bring ¹the ass ¹and
¹²the colt ²unto ²³Jesus, ¹²³and ³they ¹put on them
³to ²³Jesus, ¹²³and ³they ²cast on him
³threw upon the colt
¹²³their garments, ³and set Jesus thereon; ¹²⁴and
¹²He ⁴having found a young ass, ¹²⁴sat ¹⁴thereon.
⁴Jesus ²upon him.
¹Now this is come to pass, that it might be fulfilled
which was spoken by the prophet, saying, ⁴as it is
written, Fear not: ¹tell ye the ¹⁴daughter of Sion:

Behold, thy King cometh ¹unto thee,

Meek, and ^{1 riding upon} ^{4 sitting on} ¹⁴an ^{1 ass} ^{4 ass's colt.}

¹And upon a colt the foal of an ass.

¹²³And ³as He went, ^{2 many,} ^{3 they,} ¹the most part of the multitude, ¹²³spread their garments ^{13 in} ^{2 upon} ¹²³the way ;

¹²and others ¹cut ¹²branches, ²which they

⁽³³¹⁾ ^{Enthusiasm} had cut ¹²from the ^{1 trees,} ^{2 fields,} ¹and spread of the People. them in the way. (And) ⁴a great multi-

1, xxi., 8-9.

2, xi., 8-10.

3, xix., 36-38.

4, xii., 12b, 13, 16-18.

tude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm-

trees, and went forth to meet Him. ³And as He was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen.

¹²And ²they, ¹the multitudes ¹²that went before ¹Him, ¹²⁴and ²they ¹²that followed, ¹²⁴cried ⁴out, ¹³saying, ¹²⁴Hosanna ¹to the Son of David : ¹²³⁴Blessed is ¹²⁴He, ³the King ¹²³⁴that cometh in the name of the Lord, ⁴even the King of Israel.

²Blessed is the Kingdom that cometh, *the Kingdom* of our father David : ³Peace in heaven, and glory in the highest : ¹²Hosanna in the highest. ⁴These things understood not His disciples at the first : but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met Him, for that they heard that He had done this sign.

⁴The Pharisees therefore said among themselves, Behold how ye prevail nothing ; lo, the world is gone after Him. ³And some of the Pharisees

⁽³³²⁾ ^{Discomfiture of the Pharisees.}

3, xix., 39-40.

4, xii., 19.

from the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said, I tell you that, if

these shall hold their peace, the stones will cry out.

³And when He drew nigh, He saw the city and wept over it, saying, If thou hadst known in this day, even

thou, the things which belong unto peace !

⁽³³³⁾
Christ Weeps Over but now they are hid from thine eyes.

Jerusalem. For the days shall come upon thee,

3. xix., 41-44. when thine enemies shall cast up a bank

about thee, and compass thee round, and keep thee in

on every side, and shall dash thee to the ground, and

thy children within thee ; and they shall not leave in

thee one stone upon another ; because thou knewest

not the time of thy visitation.

²And He entered into Jerusalem, into the temple.

¹And when He was come into Jerusalem, all the

city was stirred, saying, Who is this ?

⁽³³⁴⁾
Triumphal Entry And the multitudes said, This is the

into the Holy City. prophet, Jesus, from Nazareth of Galilee.

1, xxi., 10, 11, 14. And the blind and the lame came to

2, xi., 11a. Him in the temple : and He healed them.

¹But when the chief priests and the scribes saw the wonderful things that He did, and the children that

were crying in the temple and saying,

Hosanna to the Son of David ; they

were moved with indignation, and said

unto Him, Hearest Thou what these are

saying ? And Jesus saith unto them, Yea : did ye

never read, Out of the mouth of babes and sucklings

Thou hast perfected praise ?

¹²And ²when He had looked round about upon all things, it being now eventide, ¹²He ¹left them, and

¹²went ¹forth ¹²out ¹of the city ¹to ¹²Bethany ²with

the twelve, ¹and lodged there.

3.

THE DAY OF WRATH. MONDAY IN HOLY
WEEK, APRIL 3, A.D. 30.

Matt. xxi., 12, 13, 18, 19; Mark xi., 12-19; Luke xix., 45-48; xxi., 37-38.

²And ¹now ²on the morrow, ¹in the morning, ²when they were come out from Bethany, ¹as He returned to the city, ¹²He hungered. And seeing ⁽³³⁶⁾ a fig-tree ¹by the way side ²afar off having leaves, ¹²He came ¹to it, ²if haply He might find anything thereon: ¹²and ²when He came to it, ²He ¹²found nothing ¹thereon, ¹²but leaves ¹only; ²for it was not the season of figs. ¹²And He ¹saith ²answered and said ¹²unto it, ¹Let there be no ²No man eat ¹²fruit from thee henceforward for ever. ²And His disciples heard it. ¹And immediately the fig-tree withered away.

²And they come to Jerusalem: ¹²³and ¹Jesus ²³He ¹²³entered into the temple ¹of God, ¹²³and ²³began to ¹²³cast out ¹all ¹²³them that sold ¹²and ²them that ¹²bought in the temple, ¹²and overthrew the tables of the money-changers, and the seats of them that sold the doves; ²and He would not suffer that any man should carry a vessel through the temple. ¹²And He ²taught, and ¹saith ²said ¹²³unto them, ³saying, ²Is it not written? ¹³It is written, ³And ¹²³My house shall be ¹²called ¹²³a house of prayer ²for all the nations; ¹²³but ye ¹make ²³have made ¹²³it a den of robbers.

³And He was teaching daily in the temple. ²And ³But ²³the chief priests and the scribes ³and the principal men of the people ²heard it, and ²³sought ²how ³to ²³destroy Him: ²for they feared Him, for all the multitude was astonished at His teaching. ³And

* See John ii., 13-18 (49).

(338)
 Official Hatred
 and Popular
 Favour.
 2, xi., 18-19.
 3, xix., 47-48.
 3, xxi., 37-38.

they could not find what they might do :
 for the people all hung upon Him,
 listening. And every day He was teach-
 ing in the temple ; ²³and every ²evening ³night
²³He went ²forth ²³out ²of the city, ³and
 lodged in the mount that is called *the*
mount of Olives. And all the people came early in
 the morning to Him in the temple, to hear Him.

4.

 THE DAY OF QUESTIONS. TUESDAY IN HOLY
 WEEK, APRIL 4, A.D. 30.

I. THE DIVINE CONTROVERSIALIST.*

Matt. xxi., 20-xxiii., 39 ; Mark xi., 20-xii., 44 ; Luke xx., 1-xxi., 4 ;
 John xii., 20-50.

²And as they passed by in the morning, they saw
 the fig-tree withered away from the roots. ¹And
 when the disciples saw it, they marvelled,
 saying, How did the fig-tree immediately
 wither away ? ²And Peter calling to
 remembrance saith unto Him, Rabbi,
 behold, the fig-tree which Thou cursedst
 is withered away. ¹²And Jesus ¹answered and said ²answering saith ¹²unto
 them, ²Have faith in God. ¹²Verily I say unto
 you, ¹If ye have faith, and doubt
 not, ye shall not only do what is done
 to the fig-tree, but even ¹if ye ²whosoever
¹²shall say unto this mountain, Be thou
 taken up and cast into the sea ; ²and shall not doubt
 in his heart, but shall believe that what he saith
 cometh to pass ; he shall have it : ¹it shall be done.
 And all things, whatsoever ye shall ask in prayer,

(339)
 The Barren
 Figtree
 Withered.
 1, xxi., 20.
 2, xi., 20-21.

(340)
 The Power of
 Faith and Prayer.†
 1, xxi., 21-22.
 2, xi., 22-26.

* Micah vi., 2. † See Matt. vi. 15 (110).

believing, ye shall receive. ²Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one ; that your Father also which is in heaven may forgive you your trespasses.*

²³And ³it came to pass, on one of the days ²they come again to Jerusalem, ¹and when He was come into the temple, ²and ¹²³as He was ²walking ⁽³⁴¹⁾ ⁽¹⁾ Priests, Scribes ^(and)¹³teaching³the people ²³in the temple, and Elders Ques- ³and preaching the gospel, ²³there ¹³came ²come tion Christ's Authority. ¹ unto ¹²³Him the chief priests, ²³and ¹, xxi., 23-27. ³ upon ¹² and ¹²³the elders ¹of the ², xi., 27-33. the scribes, ³ with ¹²³the elders ¹of the ³, xx., 1-8. people ; ¹²³and ²³they ¹² said ¹³ spake saying ²³unto Him, ³Tell us ; ¹²³by what authority doest Thou these things ? ¹ and ²³or ¹²³who ³is He that ¹²³gave Thee this authority ²to do these things ? ¹²³And ¹² Jesus ³ He ¹³answered and ¹²³said unto them, I ¹³also ¹²³will ask ²of ¹²³you ¹² one ³ a ¹²³question ; ²³and ²answer Me, ¹ which ² and ¹if ye tell Me, ¹²I ¹likewise ¹²will tell you by what authority I do these things. ³Tell Me ; ¹²³the baptism of John, ¹whence was it ? ²³Was it ¹²³from heaven, or from men ? ²answer Me. ¹²³And they reasoned with themselves, saying, If we shall say, From heaven ; He will say ¹unto us, ¹²³Why ¹²then ¹²³did ye not believe him ? But ¹³ if we shall ² should we ¹²³say, From men ; ¹ we fear the ² they feared multitude : ³all the people will stone us ; ¹²³for ³they ¹²all ³be persuaded that (and) ²verily ¹ hold ² held ¹²³John ² to be ¹ as ¹²³a prophet. And they answered ¹²Jesus, ³that they knew not whence *it was*, ¹²and ¹ said ² say ¹²We know not. ²³And ¹ H ²³ Jesus ¹also ¹³ said ² saith ¹²³unto them, Neither tell I you by what authority I do these things.

¹But what think ye ? ²And He began to speak unto them in parables. ¹A man had two sons ; and he came

* Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

(342)
Parable of the
Two Sons.
1, xxi., 28-32.
2, xii., 1a.

to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not : but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. Whether of the twain did the will of his father ? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

³And He began to speak unto the people this parable :
¹Hear another parable : There was ¹²³a man ¹that was a householder, which ¹²³planted a vineyard, ¹²and set a hedge about it, and digged ²a pit for ¹²the ¹²winepress ¹in it, ¹²and built a tower, ¹²³and let it out to husbandmen, and went into another country ³for a long time. ¹And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. ²³And at the season he sent ²³unto ²³the husbandmen a servant, ³that they should give him (and) ²that he might receive from the husbandmen ²³of the ²³fruits ²³of the vineyard. ²And they ³But the husbandmen ²took him, and ²³beat him, and sent him away empty. And ²again ²³he sent ²unto them ³yet ²³another servant : and him ³also ²³they ³beat (and) ²wounded in the head, ²³and handled ³him ²³shamefully, ³and sent him away empty. ²³And he sent ³yet ²another, ³a third : ²³and him ³also ²³they ³wounded, and cast him forth (and) ²killed. ¹²And ¹the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, ²many others ; ¹and they did unto

them in like manner, ²beating some, and killing some. ¹But ²he had yet one, a beloved son. ³And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him. ¹Afterward ¹²he sent ²him ¹his son ²last ¹²unto them, saying, They will reverence my son. ¹²³But ¹³the ²those ¹²³husbandmen, ¹³when ¹they ¹³saw ¹the son, ³they reasoned one with another (and) ¹²said among themselves, ³saying, ¹²³This is the heir; ¹²come, ¹²³let us kill him; ¹²and ¹take his inheritance ³that ²³the inheritance ²shall ³may ²³be ours. ¹²And they took him, ¹²³and ³they ¹²³cast him forth out of the vineyard, and killed him. ¹When therefore the lord of the vineyard shall come, ¹²³what ²³therefore ¹²³will ¹he, ²³the lord of the vineyard ¹²³do ¹³unto ¹those husbandmen? ³them? ¹They say unto Him, ¹²³He will ²³come and ¹miserably ¹²³destroy ¹those ³these ¹miserable men, ²the ²³husbandmen, ¹²³and will ¹let out ²³give ¹²³the vineyard unto ¹other husbandmen, ²³others, ¹which shall render him the fruits in their seasons. ³And when they heard it, they said, God forbid. But ¹Jesus ³He ³looked upon them, and ¹saith ³said ¹unto them, ³What then is this that is written? ¹Did ye never read in the Scriptures? ²Have ye not read even this Scripture?

¹²³The stone which the builders rejected,
 The Corner Stone. The same was made the head of the corner :
 1, xxi., 42-44. ¹²This was from the Lord,
 2, xii., 10-11. And it is marvellous in our eyes?
 3, xx., 17-18.

¹Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And ¹he ³everyone ¹³that falleth on ¹this ³that ¹³stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

¹³And ¹when ³the scribes and ¹³the chief priests ¹and the Pharisees heard His parables, they perceived that He spake of them. ¹²And ¹when ¹²they ¹²³sought

to lay ¹²hold ³hands ¹²³on Him, ³in that very hour; (²³and) ¹²³they feared the ¹multitudes, ²multitude, ³people, ¹because they took Him for a prophet, ²³for they perceived that He spake ²the ³this ²³parable against them. ²And they left Him, and went away.

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

* See Luke xiv., 15-24 (285).

¹Then went the Pharisees, and took counsel how they might ensnare Him in *His* talk. ³And they watched Him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of His speech, so as to deliver Him up to the rule and to the authority of the governor. ¹²And they send ¹₂ unto ¹²Him ²certain of the Pharisees, ¹their disciples, ¹₂ with ¹²and of ¹²the Herodians, ²that they might catch Him in talk. ²³And ²when they were come, ²₃ they say unto Him, ¹³saying, ¹²³Master, we know ¹²that Thou art true, ¹and ³that Thou sayest and teachest rightly, ¹²and carest not for any one : ¹²₁₃ for ¹²Thou ¹²₃ regardest ¹²³not the person of ³any ¹²men, ²³but of a truth ¹²³teachest the way of God ¹in truth. Tell us, therefore, What thinkest Thou ? ¹²³Is it lawful ³for us ¹²³to give tribute unto Cæsar, or not ? ²Shall we give, or shall we not give ? ¹²³But ¹₂₃ Jesus ²knowing their hypocrisy, ¹³perceived their ¹₃ wickedness ¹³and ¹²³said ²³unto them, ¹²Why tempt ye Me, ¹ye hypocrites ? ¹³Shew Me ¹the tribute money. ²Bring Me ²³a penny, ²that I may see it. ¹²And they brought ²it ¹unto Him, a penny. ¹²And He saith unto them, ¹²Whose is this image and superscription ? ³Whose image and superscription hath it ? ²³And ¹²³they ¹₂₃ say ¹²unto Him, ¹²³Cæsar's. ²³And ¹then ¹³He ¹₂ saith ¹²³unto them, ³Then ¹²³render ¹therefore ¹²³unto Cæsar the things that are Cæsar's ; and unto God the things that are God's. ¹³And ¹when they heard it, ³they were not able to take hold of the saying before the people. ²³And ¹²³they marvelled ²greatly ²³at ²Him (and) ³His answer, and held their peace, ¹and left Him, and went their way.

²³And ¹on that day ¹²³there ²₁₃ come ¹³to ¹²³Him ³certain of the ¹²³Sadducees, ³they ¹²³which say that there is no resurrection ; and they asked Him, saying, Master, Moses ¹said (and) ²³wrote unto us, ³that

(346)
 (3) The Sadducees' Question Concerning the Resurrection.
 I, xxii., 23-33.
 2, xii., 18-27.
 3, xx., 27-40.

123if a ^{1 man}_{23 man's} 23brother 123die, 3having a wife, 2and leave a wife behind him, 1having 12no ^{1 children,}_{2 child,} 3and he be childless, 2that 123his brother ^{1 shall marry}_{23 should take} 12his 123wife, and raise up seed unto his brother. 1Now 123there were 1with us 3therefore 123seven brethren : 123and the first 23took a wife, 1married 123and ^{1 deceased : and having}_{2 dying left} 12no seed, 3died childless, (and) 1left his wife unto his brother. 23And 1in like manner 123the second 1also 2took her, and died, leaving no seed behind him : 123and the third 2likewise 3took her, 1unto the seventh. 23And 3likewise 23the seven 3also 23left no ^{2 seed,}_{3 children,} 3and died. 1And ^{1 after them}_{3 afterward} 2last of 12all 123the woman 23also 123died. In the resurrection 13therefore 123whose wife shall she be of ^{1 the seven?}_{23 them?} 123for 1they all, 23the seven 123had her 23to wife. ^{1 But}_{3 And} 123Jesus 1answered and 123said unto them, 2Is it not for this cause that 12ye 1do 12err, ^{1 not knowing}_{2 that ye know not} 12the Scriptures, nor the power of God ? 3The sons of this world marry, and are given in marriage ; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage ; for neither can they die any more ; for they are equal unto the angels ; and are sons of God, being sons of the resurrection. 12For 1in the resurrection 2when they shall rise from the dead, 12they neither marry, nor are given in marriage ; but are as angels in heaven. 123But 12as touching 1the resurrection 1of 12the dead, 23that ^{2 they}_{3 the dead} 23are raised, 3even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac and the God of Jacob. 12Have ye not read 1that which was spoken unto you by God, 2in the book of Moses in *the place concerning* the Bush, how God spake unto him, 12saying, I ^{1 am}_{2 am} 12the God of Abraham, and the God of Isaac, and the God of Jacob ? 3Now

¹ God ¹²³ is not ¹ ^{the} ^{God} ¹²³ of the dead, but of the living :
²³ He ²³ the God ²³ of the dead, but of the living :
³ for all live unto Him : ² ye do greatly err. ¹ And when
the multitudes heard it, they were astonished at His
teaching. ³ And certain of the scribes answering said,
Master, Thou hast well said. For they durst not
any more ask Him any question.

¹ But the Pharisees, when they heard that He had put
the Sadducees to silence, gathered themselves together.

¹² And one of ¹ ^{them,} ² ^{the} ^{scribes,} ¹ a lawyer,
(347)
(4) The Lawyer's Question Concerning the Commandments.
² came, and heard them question-
ing together, and knowing that He had
answered them well, ¹² asked Him ¹ a
question, tempting Him, Master, which
is the great commandment in the law ?
1, xxii., 34-40.
2, xii., 28-31.

² What commandment is the first of all ? Jesus
answered, ¹ and He said unto him, ² The first is, Hear, O
Israel ; the Lord our God, the Lord is one ; and ¹² thou
shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind, ² and with all
thy strength. ¹ This is the great and first commandment.
And ¹ ² ^a ^{the} ¹² second, ¹ like unto it, ¹² is this, Thou shalt
love thy neighbour as thyself. ¹ On these two com-
mandments hangeth the whole law, and the prophets.
² There is none other commandment greater than these.
And the scribe said unto Him, Of a truth, Master,
Thou hast well said that He is one ; and there is none
other but He : and to love Him with all the heart, and
with all the understanding, and with all the strength,
and to love his neighbour as himself, is much more than
all whole burnt offerings and sacrifices. And when

(348)
The Scribe Not
Far from the
Kingdom.
2, xii., 32-34.

Jesus saw that he answered discreetly,
He said unto him, Thou art not far
from the kingdom of God. And no man
after that durst ask Him any question.

² And ¹ now while the Pharisees were gathered together,
¹² Jesus ¹ asked them a question. ³ And He ² answered

(349)
 (5) Christ's Question Concerning the Son of David.
 1, xxii., 41-46.
 2, xii., 35-37.
 3, xx., 41-44.

and ¹saying ³unto them, ²as He taught in the temple, ²³How say ³they, ²the scribes, ²³that the Christ is ³David's son? ¹What think ye of the Christ? Whose son is He? They say unto Him, ¹The Son ²The Son of David. ¹He saith unto them, How then doth David in the Spirit call Him Lord? ³For ²³David himself ²said ³saith ²in the Holy Spirit, ³in the book of Psalms, ¹saying,

¹²³The Lord said unto my Lord,

Sit Thou on My right hand,

Till I ¹put ²³make ¹²³Thine enemies ¹underneath ²³the footstool of ¹²³Thy feet.

²³David ³therefore ²himself ²³calleth Him Lord, ³and how ²and whence ²³is He his Son? ¹If David then calleth Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions. ²And the common people heard Him gladly.

²And in His teaching, ³and in the hearing of all the people, ²³He said ³unto His disciples, ²³Beware of the scribes, which desire to walk in long robes, and ³love ²to have ²³salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; ²they ²³which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

(350)
 Warning Against Scribes and Pharisees.*
 1, xxiii., 1-12.
 2, xii., 38-40.
 3, xx., 45-47.

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

* See Luke xi. 43 (146).

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

*Their misuse of the key of knowledge.**

(351)
Last and Terrible
Denunciation of
the Scribes and
Pharisees.
I, xxiii., 13-36.

¹But woe unto you, scribes and Pharisees, hypocrites ! because ye shut the kingdom of heaven against men : for ye enter not in yourselves, neither suffer ye them that are entering in to enter. †

Their unworthy proselytising zeal.

¹Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is become so, ye make him twofold more a son of hell than yourselves.

Their moral blindness leading to ostentatious profanity.

¹Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind : for whether is greater, the gold, or the temple that hath sanctified the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever shall swear by the gift that is upon it,

* See Luke xi., 52 (146).

† Some authorities insert here, or after ver. 12, ver. 14. *Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, even while for a pretence ye make long prayers : therefore ye shall receive greater condemnation.* See Mark xii., 40 ; Luke xx., 47. (350).

he is a debtor. Ye blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by Him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth thereon.

*Their sham punctiliousness and scrupulosity.**

¹Woe unto you, scribes and Pharisees, hypocrites ! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith ; but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Their external formalism with unrestrained self-indulgence.†

¹Woe unto you, scribes and Pharisees, hypocrites ! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Their internal corruption and hypocritical iniquity.‡

¹Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also appear outwardly righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Their proud self-sufficiency and deadly impenitence.§

¹Woe unto you, scribes and Pharisees, hypocrites ! for ye build the sepulchres of the prophets, and garnish

* See Luke xi., 42 (146).

† See Luke xi., 39-41 (146)

‡ See Luke xi., 44 (146).

§ See Luke xi., 47-51 (146).

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

¹O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

²And He sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. ³And He looked up, and saw the rich men that were casting their gifts into the treasury. ²And there came ³and He saw ^{23a} ³certain ²³poor widow, ²and she cast ²³in ³thither ²³two mites, ²which make a farthing. And He called unto Him His disciples, ²³and ³He ²³said ²unto them, ²Verily ³Of a truth ²³I say unto you, This poor widow cast in more than all they

* See Luke xiii., 34-35 (281).

²which are casting into the treasury : ²³for ²they all
³all these ²³did cast in of their superfluity ³unto the gifts : ²³but
she of her want did cast in all ³the living ²³that she
had, ²even all her living.

⁴Now there were certain Greeks among those that
went up to worship at the feast : these therefore
came to Philip, which was of Bethsaida
of Galilee, and asked him, saying, Sir,
we would see Jesus. Philip cometh and
tellet^h Andrew : Andrew cometh, and
Philip, and they tell Jesus. And Jesus answereth
them, saying, The hour is come, that the Son
of Man should be glorified. Verily, verily, I say
unto you, Except a grain of wheat fall into the
earth and die, it abideth by itself alone ; but if
it die, it beareth much fruit. He that loveth his
life loseth it ; and he that hateth his life in this world
shall keep it unto life eternal. If any man serve Me,
let him follow Me ; and where I am, there shall also
My servant be : if any man serve Me, him will the
Father honour. Now is My soul troubled ; and what
shall I say ? Father, save Me from this hour. But
for this cause came I unto this hour. Father, glorify
Thy name. There came therefore a voice out of heaven

⁽³⁵⁴⁾
The Desire of the of Galilee, and asked him, saying, Sir,
Gentiles.* we would see Jesus. Philip cometh and
4, xii., 20-26. tellet^h Andrew : Andrew cometh, and
Philip, and they tell Jesus. And Jesus answereth
them, saying, The hour is come, that the Son
of Man should be glorified. Verily, verily, I say
unto you, Except a grain of wheat fall into the
earth and die, it abideth by itself alone ; but if
it die, it beareth much fruit. He that loveth his
life loseth it ; and he that hateth his life in this world
shall keep it unto life eternal. If any man serve Me,
let him follow Me ; and where I am, there shall also
My servant be : if any man serve Me, him will the
Father honour. Now is My soul troubled ; and what
shall I say ? Father, save Me from this hour. But
for this cause came I unto this hour. Father, glorify
Thy name. There came therefore a voice out of heaven
saying, I have both glorified it, and will
glorify it again. The multitude there-
fore, that stood by, and heard it, said
that it had thundered ; others said,
An angel hath spoken to Him. Jesus answered and
said, This voice hath not come for My sake, but for
your sakes. Now is the judgement of this world : now
shall the prince of this world be cast out. And I, if I
be lifted up from the earth, will draw all men unto
Myself. But this He said, signifying by what manner
of death He should die.

⁴The multitude therefore answered Him, We have

* See Matt. xvi., 25 ; Mark viii., 35 ; Luke ix., 24 (233) ; Luke xvii., 33 (309).

heard out of the law that the Christ abideth for ever :
 and how sayest Thou, The Son of Man
 must be lifted up ? who is this Son of
 Man ? Jesus therefore said unto them,
 Yet a little while is the light among you.
 Walk while ye have the light, that darkness overtake
 you not : and he that walketh in the darkness knoweth
 not whither he goeth. While ye have the light, believe
 on the light, that ye may become sons of light.

⁽³⁵⁶⁾
 The Pefplexity of
 the Multitude.
 4, xii., 34-36.

⁽³⁵⁷⁾
 The Reflections of
 the Evangelist.
 (1) On the Want
 of Faith of the
 Many.
 4, xii., 37-41.

⁴These things spake Jesus, and He de-
 parted and hid Himself from them.
 But though He had done so many signs
 before them, yet they believed not on
 Him : that the word of Isaiah the prophet
 might be fulfilled, which he spake,

Lord, who hath believed our report ?

And to whom hath the arm of the Lord been
 revealed ?

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

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

Lest they should see with their eyes, and per-
 ceive with their heart,

And should turn,

And I should heal them.

These things said Isaiah, because he saw His glory ; and
 he spake of Him.

⁽²⁾ Nevertheless even of the rulers many believed
 on Him ; but because of the Pharisees they did not
 confess *it*, lest they should be put
 out of the synagogue ; for they loved
 the glory of men more than the glory
 of God.

⁽³⁵⁸⁾
 Faith of Some.
 4, xii., 42-43.

⁴And Jesus cried and said, He that believeth on Me,
 believeth not on Me, but on Him that sent Me. And

(359)
The Judgment of
Jesus Himself.

- on
(1) His Light.
4, xii., 46.
(2) His Saving
Love.
4, xii., 47.
(3) His Rejection.
4, xii., 48.
(4) Life Eternal.
4, xii., 49-50.

he that beholdeth Me beholdeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me may not abide in the darkness. And if any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me and receiveth not My sayings, hath One that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak.

II.

THE MESSIANIC APOCALYPSE OF THE DESTRUCTION OF JERUSALEM AND THE ADVENT OF THE SON OF MAN.

(Being further teaching on Tuesday in Holy Week,
April 4th, A.D. 30.

Matt., xxiv., 1-35; Mark xiii., 1-31; Luke xxi., 5-33.

¹And Jesus went out from the temple, and was going on His way. ¹²And ²as He went forth out of the temple, one of ¹²His disciples ¹came to Him to shew Him the buildings of the temple, (and) ²saith unto Him, Master, behold, what manner of stones and what manner of buildings! ¹But ²³And ³as some spake of the temple, how it was adorned with goodly stones and offerings, ¹³He ²Jesus

(360)
Prophecy Against
the
Goodly Temple.
1, xxiv., 1-2.
2, xiii., 1-2.
3, xxi., 5-6.

¹answered and ¹²³said ¹²unto ¹ them, ¹ See ye not ¹ all ¹²these ¹ things? ² great buildings? ¹ Verily I say unto you, ³As for these things which ye behold, the days will come, in which ¹²³there shall not be left here one stone upon another, ¹³ that ¹²³shall not be thrown down. ² which

The two-fold question as to the Destruction of the Temple, and the End of the World, and their respective Signs.

¹²And as He sat on the Mount of Olives ²over against the temple, ¹the disciples, ²Peter and James and John and Andrew ¹came unto Him privately. ³And they ²³asked Him ²privately, ¹³saying, ³Master, ¹²tell us, ¹²³when ³therefore ¹²³shall these things be? ²³And what *shall be* the sign when these things are ²all ²³about to ³come to pass (and) ²be accomplished? ¹And what *shall be* the sign of Thy coming, and of the end of the world?

I. A General Answer to both questions with the Signs.

¹²³And ¹² Jesus ³ He ¹answered and ¹³ said ² began to say ¹²unto them, ¹²³Take heed that ¹² no man lead you ¹²³astray. ³ ye be not led.

(362) ¹³For ¹²³many shall come in My name, (1) False Christs. saying, I am ²³He, ¹the Christ; ³and, ¹, xxiv., 4-5. The time is at hand; ¹²and shall lead ², xiii., 5-6. many astray; ³go ye not after them. ³, xxi., 8.

¹²³And ²³when ¹²³ye shall hear of wars ³and tumults ¹²and rumours of wars: ¹see that ye ¹²³be not ¹²troubled: ³ terrified:

(2) Wars and Physical Disturbances. ¹³for ¹² these things ³ these things ¹²³must needs come to pass ³first; ¹²³but the end is not ³immediately ¹²yet. ³Then said He unto them, ¹²For ¹²³nation shall rise against nation, and kingdom against kingdom: ¹³and ¹²³there shall be ³great ¹²³earthquakes ¹²in divers places; ¹³and ³in divers places ²there shall be ¹²³famines ³and pestilences; and there shall be terrors and great signs from heaven. ¹But all ¹²these things are the beginning of travail.

²³But ²take ye heed to yourselves : for ³before all these things, they shall lay their hands on you, and
 (3) Persecution of shall persecute you ; ²they shall deliver
 Disciples.* you up to councils ; ³delivering you up
 1, xxiv., 9. to the synagogues and prisons, ²and in
 2, xiii., 9-13a. synagogues shall ye be beaten ; and
 3, xxi., 12-17. ³bringing you ²³before governors and kings ²shall ye stand ²³for My ³name's ²³sake. ³It shall turn unto you ²³for a testimony ²unto them. And the gospel must first be preached unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost. ³Settle it therefore in your hearts, not to meditate beforehand how to answer : for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ¹then shall they deliver you up unto tribulation, and shall kill you. ³Ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends ; and *some* of you shall they cause to be put to death. ²And brother shall deliver up brother to death, and the father his child ; and children shall rise up against parents, and cause them to be put to death. ¹²³And ye shall be hated of all
¹ the nations ¹²³for My name's sake.
²³ men

¹And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. ¹²But he that endureth to the end, the same shall be saved. ³And not a hair of your head shall perish. In your patience ye shall win your souls.

(4) A Great Apostasy and the Reward of Steadfastness.
 1, xxiv., 10-13.
 2, xiii., 13b.
 3, xxi., 18-19.

* See Luke xii., 11, 12 (149).

- (5) The Evangelisation of the World.
1, xxiv., 14.
- ¹And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations ; and then shall the end come.

II. *A particular reference to the end of the Jewish State and Dispensation, with its signs.*

- (363)
- (1) Jerusalem Besieged.
3, xxi., 20.
- (2) The Temple Desecrated.
1, xxiv., 15.
2, xiii., 14a.
- ²³But when ye see ³Jerusalem compassed with armies, then know that her desolation is at hand.
- ¹When therefore ye see ¹²the abomination of desolation, ¹which was spoken of by Daniel the prophet, ¹²standing ¹in the holy place ²where he ought not ¹²(let him that readeth understand),

¹²³Then let them that are in Judæa flee unto the mountains : ³and let them that are in the midst of her depart out ; and let not them that are in the country enter therein. ²And ¹²let him that is on the housetop not go down, ²nor enter in, ¹²to take ¹out ¹the things that are in ¹²his house : ¹²and let him that is in the field not return back to take his cloke.

³For these are days of vengeance, that all things which are written may be fulfilled. ¹²But ¹²³woe unto them that are with child and to them that give suck in those days ! ¹²And pray ye that ¹your flight ¹²be not in the winter, ¹neither on a sabbath.

¹²³For ¹then ²those days ³there ¹²³shall be ¹great ¹²tribulation, ³great distress upon the land, and wrath unto this people, ¹²such as ²there ¹²hath not been ²the like, ¹²from the beginning of the ¹world ²creation ²which God created ¹²until now, ¹no, ¹nor ever ²and never ¹²shall be. ³And they shall fall by the edge of the sword, and shall be led captive into all the nations : and

- (4) Troubles for the Jews.
1, xxiv., 21.
2, xiii., 19.
3, xxi., 23b-24.

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

- (5) Salvation for the Faithful. ¹²And except ¹ those days had been shortened, ² the Lord had shortened the days, ¹²no flesh would have been saved: but for the elect's sake, ²whom He chose
- 1, xxiv., 22. ¹ those days shall be shortened.
2, xiii., 20. ² He shortened the days.

III. *A particular reference to the Second Advent and its attendant signs.*

²And ¹²then if any man shall say unto you, Lo, here is the Christ, ¹or, Here, ²or, Lo there; ¹²believe *it* not.

For there shall arise false Christs, and false prophets, and shall shew ¹great ⁽³⁶⁴⁾ signs and wonders; ¹so as to ²that they may ¹²lead astray, if possible, ¹even ¹²the elect.

(1) False Christs and Prophets.*
1, xxiv., 23-28.
2, xiii., 21-23.

²But take ye heed: ¹²behold, I have told you ²all things ¹²beforehand. ¹If therefore they shall say unto you, behold, He is in the wilderness; go not forth; Behold, He is in the inner chambers; believe *it* not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man. Wheresoever the carcase is, there will the eagles be gathered together.

¹²But ¹immediately, ¹after the tribulation of those days; ³there shall be signs in sun and moon and stars; ¹²the

12 But
3 And

sun shall be darkened, and the moon shall not give her light; and the stars shall ¹fall ¹²from heaven, and ²the powers that are in the heavens shall be shaken;

(2) Physical Disturbances with Distress of Nations.
1, xxiv., 29.
2, xiii., 24-25.
3, xxi., 25-26.

³and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for ¹³the powers of the heavens shall be shaken.

¹And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth

* See Luke xvii., 23-24 (309).

(3) The Sign of the Son of Man. mourn, ¹²³and ²³then ¹²³they shall see the Son of Man coming ¹ on the clouds ² in clouds ³ in a cloud ¹of heaven ¹²³with ²great ¹²³power and ¹³great ¹²³glory.

¹²And He shall ²then ¹²send forth ¹ His ² the ¹²angels, ¹with a great sound of a trumpet, ¹²and ¹they ¹²shall gather together His elect from the four winds, ¹from one end of heaven to the other, ² from the uttermost part of the earth to the uttermost part of heaven. (4) The Salvation of the Scattered Faithful. ¹, xxiv., 31. ², xiii., 27. ³, xxi., 28. ³But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

³And He spake to them a parable: Behold the fig-tree, and all the trees: When they now shoot forth, ye see it and know of your own selves that the summer is now nigh. ¹²Now from the fig tree learn her parable: When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; ¹²³even so ye also, when ye see ¹all ¹²³these things ²³coming to pass, ¹²³know ye that ¹²He ³ the Kingdom of God ¹²³is nigh, ¹²even at the doors.

¹²³Verily I say unto you, This generation shall not pass away, ¹³ till ² until ¹²³all ¹²these ¹²³things be accomplished. Heaven and earth shall pass away: but My words shall not pass away.

III.

THE GREAT AND UNIVERSAL JUDGMENT.

(Being the concluding part of the teaching on Tuesday in Holy Week, April 4th, A.D. 30.)

Matt. xxiv., 36-xxv., 46; Mark xiii., 32-37; Luke xxi., 34-36.

¹²But of that day ¹/₂ ^{and} ²or ²that ¹²hour knoweth no one, not even the angels ¹/₂ ^{of} ²in ¹²heaven, neither the Son, but the Father ¹only. And as ⁽³⁶⁶⁾ *were* the days of Noah, so shall be the coming of the Son of Man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of Man. Then shall two men be in the field; one is taken, and one is left: two women *shall be* grinding at the mill; one is taken and one is left.

³But ²³take ²ye ²³heed ³to yourselves, ²watch and pray: ³lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare. For *so* shall it come upon all them that dwell on the face of all the earth. ²For ye know not when the time is. *It is as when* a man,

sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning: lest coming suddenly he find you sleeping. ¹Watch, therefore: for ye know not on what day your Lord cometh. ³But watch ye

* See Luke xvii., 26, 27, 30, 34, 35 (309).

(366)
The Utter Secrecy
and Suddenness of
the Coming.*

1, xxiv., 36-41.
2, xiii., 32.

(367)
Reiterated Ex-
hortations to
Watchfulness.

1, xxiv., 42.
2, xiii., 33-37.
3, xxi., 34-36.

at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man. ²And what I say unto you I say unto all, Watch.

¹But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of Man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

¹Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

* See Luke xii., 39-46 (154, 155).

(368)
Judgment of the
Ministry:
Parable of the
Good and Bad
Servants.*
I, xxiv., 43-51.

(369)
ii. Judgment of the
Church:
(a) As to Grace
Received.
Parable of the
Ten Virgins.
I, xxv., 1-13.

But the wise answered, saying, Peradventure there will not be enough for us and you : go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came ; and they that were ready went in with him to the marriage feast : and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know not the day nor the hour.

¹For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, and unto another two, to another one ; to each according to his several ability ; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents : lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard

* See Luke xix., 11-27 (322).

(370)
ii. Judgment of the Church.
(b) As to Opportunities Received.
Parable of the Talents.*
I, xxv., 14-30.

man, reaping where thou didst not sow, and gathering where thou didst not scatter : and I was afraid, and went away and hid thy talent in the earth : lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter ; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto everyone that hath shall be given, and he shall have abundance : but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness : there shall be the weeping and gnashing of teeth.

¹But when the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory : and before Him shall be gathered all the nations : and He shall separate them one from another, as the shepherd separateth the sheep from the goats : and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred, and ye gave Me meat : I was thirsty, and ye gave Me drink : I was a stranger, and ye took Me in : naked, and ye clothed Me : I was sick, and ye visited Me : I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee ? or athirst, and gave Thee drink ? And when saw we Thee a stranger,

(371)
iii. Judgment of
the Heathen
World.
By the Primeval
Law of Love.*
Similitude of the
Sheep and Goats.
I, xxv., 31-46.

* See Rom. ii., 14-16, and i., 19, 20; Amos i., 3, 6, 9, 11, 13, and ii., 1. Compare the judgment of these heathen nations with that of Judah (Amos ii., 4).

and took Thee in ? or naked, and clothed Thee ? And when saw we Thee sick, or in prison, and came unto Thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, *even* these least, ye did it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels : for I was an hungred, and ye gave Me no meat : I was thirsty, and ye gave Me no drink : I was a stranger, and ye took Me not in : naked, and ye clothed Me not ; sick, and in prison, and ye visited Me not. Then shall they also answer, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee ? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me. And these shall go away into eternal punishment : but the righteous into eternal life.

5.

THE DAY OF CONSPIRACY. WEDNESDAY
IN HOLY WEEK, APRIL 5TH, A.D. 30.

Matt. xxvi., 1-5, 14-16; Mark xiv., 1, 2, 10, 11; Luke xxii., 1-6.

²Now after two days was *the feast of* the passover and the unleavened bread. ¹And it came to pass, when Jesus had finished all these words, He said unto His disciples, Ye know that after two days the passover cometh, and the Son of Man is delivered up to be crucified. ³Now the feast of unleavened bread drew nigh, which is called the Passover. ²³And ¹then were gathered together ¹²³the chief priests ²³and the scribes ¹and the elders of the people, unto the court of the

(372)

Plots of Enemies
Without.

1, xxvi., 1-5.

2, xiv., 1-2.

3, xxii., 1-2.

high priest, who was called Caiaphas ; and they took counsel together (and) ²³sought ^{1 that} ^{23 how} ¹²³they might ¹²take ^{1 Jesus by} ^{2 Him with} ¹²subtilty, and ¹²kill Him. ³ put Him to death. ¹ But ² For ¹²they said, Not during the feast, lest ²haply there shall ¹ a tumult arise among ² be a tumult of ¹²the people : ³for they feared the people.

³And Satan entered into Judas who was called Iscariot, being of the number of the twelve. ²³And ¹then ²³he ^{2 that} ^{1 who} ¹²was ¹called ¹²Judas ⁽³⁷³⁾ ^{Treachery Within.} ^{1, xxvi., 14-16.} ^{2, xiv., 10-11.} ^{3, xxii., 3-6.} Iscariot, one of the twelve, ¹²³went ²³away ¹²unto the chief priests, ³and communed with the chief priests and captains, how ²that ²³he might deliver Him unto them, ¹and said, What are ye willing to give me, and I will deliver Him unto you ? ²³And they, ²when they heard it, ²³were glad, ²and promised ³and covenanted ²³to give Him money. ¹And they weighed unto him thirty pieces of silver. ³And he consented ; ¹³and ¹from that time he ¹³sought opportunity to deliver Him ¹unto them. ²And he sought how he might conveniently deliver Him *unto them* ³in the absence of the multitude.

PART IX.

THE COMMENCEMENT OF THE PASSION.
MAUNDY THURSDAY, NISAN 14, APRIL
6, A.D. 30.

I.

THE PREPARATION FOR THE PASCHAL MEAL.*

Matt. xxvi., 17-19; Mark xiv., 12-16; Luke xxii., 7-13.

²³And ³the day of unleavened bread came, on which the passover must be sacrificed. ¹Now ¹²on the first ²day ¹day of unleavened bread, ²when they sacrificed the passover, ¹the ¹²disciples ¹came to Jesus ²say ¹saying ²unto Him, ¹²Where wilt Thou that we ²go and ¹²make ready ¹for Thee ¹to ²that Thou mayest ¹²eat the passover? ²³And He ²sendeth ³sent ²two of His disciples, ³Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto Him, Where wilt Thou that we make ready? ¹²³And ¹³He ¹³said ²saith ²³unto them, ¹²Go into the city ¹to such a man, ²and ³behold, when ye are entered into the city, ²³there shall meet you a man bearing a pitcher of water; follow him ³into the house whereinto he goeth. ¹²³And ²wheresoever he shall enter in, ³ye shall ¹²³say ¹³unto ¹him, ²to ²³the goodman of the house, ¹²³The Master saith ³unto thee, ¹My time is at hand: I keep the passover at thy house with My disciples. ²³Where is ²My ³the ²³guest-chamber, where I shall eat the passover with My disciples? And he will ²himself ²³shew you a large

* That the Last Supper was not the actual Jewish Passover, which neither was nor could be legally eaten till the following evening, Friday (John xiii., 1; xviii., 28; xix., 14), is now the generally accepted opinion, in favour of which see the able arguments of Dean Farrar in his "Life of Christ," Excursus x. For an equally able argument on the other side see the Appendix to Edersheim's "The Temple." We believe that for some reason or other, either "the regular Passover was anticipated," (Sanday) or, what perhaps is more probable, our Lord "gave a Paschal character to His last Supper." (Farrar). See, however, footnote (35) on page 32.

upper room furnished ²and ready : and ²³there make ready ²for us. ¹²³And ¹²the disciples ²³went ²forth, and came into the city, ²³and found as He had said unto them : and they ¹did as Jesus appointed them ; and they ¹²³made ready the passover.

2.

THE LAST SUPPER.

Matt. xxvi., 20-35 ; Mark xiv., 17-31 ; Luke xxii., 14-38 ; John xiii., 1-38.

⁴Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. ²³And ²when it was evening He cometh with the twelve. ¹Now ¹³when ¹even ³the hour ¹³was come, ³He sat down, and the apostles with Him. (And) ¹He was sitting at meat with the twelve disciples. ³And He said unto them, With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.

³And He received a cup, and when He had given thanks, He said, Take this, and divide it among yourselves : for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

³And there arose also a contention among them, which of them is accounted to be greatest. And He said unto them, The kings of the Gentiles have lordship over them ; and they that have authority over them are called Benefactors. But ye *shall not be* so : but

* See Matt. xx., 25-27 ; Mark x., 42-44 (319).

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

⁽³⁷⁸⁾
 The Washing of
 the Disciples'
 Feet.
 4, xiii., 2-20.

⁴And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray Him, *Jesus*, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments ; and He took a towel, and girded Himself. Then He poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet ? Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt understand hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is bathed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all. For He knew him that should betray Him ; therefore said He, Ye are not all clean.

⁴So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done to you ? Ye call Me, Master, and, Lord : and ye say well ; for so I am. If I then, the Lord and the Master, have washed your feet,

ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord ; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth My bread lifted up his heel against Me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *He*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me ; and he that receiveth Me receiveth Him that sent Me.

⁴When Jesus had thus said He was troubled in the spirit. ¹²⁴And ¹²as they ²sat and ¹²were eating, ¹^{He} ²^{Jesus}

⁴testified, and ¹²⁴said, ³But¹ behold, the hand of him that betrayeth Me is with Me on the table. ¹²⁴Verily, ⁴verily, ¹²⁴I say unto you, ¹⁴that ¹²⁴one of you shall betray Me, ²*even* he that eateth with Me. They began to be sorrowful, and

⁴the disciples looked one on another, doubting of whom He spake. ³And they began to question among themselves, which of them it was that should do this thing.

¹And they were exceeding sorrowful, and began ¹²to say unto Him, ¹every one, ²one by one, ¹²Is it I, ¹Lord ?

⁴There was at the table reclining in Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and saith unto him, Tell *us* who it is of whom He speaketh. He leaning back, as he was, on Jesus' breast saith unto Him, Lord, who is it ?

¹²And ¹²^{He} ⁴therefore ¹answered ¹and ¹²said ²unto them, *It is one of the twelve,* ⁴he it is, for whom I shall dip the sop, and give it him ; ¹²he that ¹dipped ²dippeth ¹his hand ¹²with Me in the dish, ¹the same shall betray Me.

²³For ¹²³the Son of Man ³indeed ¹²³goeth, ³as it hath

(379)

Jesus Announces

His Betrayal.

1, xxvi., 21-25.

2, xiv., 18-21.

3, xxii., 21-23.

4, xiii., 21-26a.

been determined, ¹²even as it is written of Him : ¹²³but woe unto that man through whom ³He ¹²the Son of Man ¹²³is betrayed ! ¹²Good were it for that man if he had not been born. ¹And Judas which betrayed Him, answered and said, Is it I, Rabbi ? He saith unto him, Thou hast said.

⁴So when He had dipped the sop, He taketh and giveth it to Judas, *the son* of Simon Iscariot. And ⁽³⁸⁰⁾ after the sop, then entered Satan into Judas *Withdraws.** him. Jesus therefore saith unto him, ^{4, xiii., 26b-30.} That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast ; or, that he should give something to the poor. He then having received the sop went out straightway : and it was night.

⁴When therefore he was gone out, Jesus saith, Now is the Son of Man glorified, and God is glorified in Him ; and God shall glorify Him in ⁽³⁸¹⁾ Himself, and straightway shall He *The Glorification of the Son of Man.* glorify Him. Little children, yet a little ^{4, xiii., 31-32.} while I am with you. Ye shall seek Me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say unto you.

⁴A new commandment I give unto you, that ye love one another ; even as I have loved you, that ye also ⁽³⁸²⁾ love one another. By this shall all men *The New Commandment.* know that ye are My disciples, if ye ^{4, xiii., 33-35.} have love one to another.

⁴Simon Peter saith unto Him, Lord, whither goest Thou ? Jesus answered, Whither I go, thou canst not

* " It is uncertain whether Judas received the Eucharist or withdrew before its institution. The majority of patristic and mediæval commentators, with some Reformation writers, adopt the view taken in the Anglican Liturgy that Judas partook. The majority of modern commentators hold that he did not."—(Plummer).

The Eucharist was probably instituted towards the close of the Supper.

(383)
 Question of Peter :
 His Fall and the
 Dispersion of the
 Twelve Foretold.*
 1, xxvi., 31-35.
 2, xiv., 27-31.
 3, xxii., 31-34.
 4, xiii., 36-38.

follow Me now ; but thou shalt follow afterwards. Peter saith unto Him, Lord, why cannot I follow Thee even now ? I will lay down my life for Thee. ²And ¹then ¹²Jesus saith unto them, All ye shall be offended ¹in Me this night : ¹²for it is written, I will smite the shepherd, and the sheep ¹of the flock ¹²shall be scattered abroad. ¹But ²Howbeit ¹²after I am raised up, I will go before you into Galilee. But Peter ¹answered and ¹²said unto Him, ²Although ¹if ¹²all shall be offended ¹in Thee, ²yet will not I ; ¹I will never be offended.

³Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat : but I made supplication for thee, that thy faith fail not ; and do thou, when once thou hast turned again, stablish thy brethren. And he said unto Him, Lord, with Thee I am ready to go both to prison and to death. ²And ¹²⁴Jesus ⁴answereth, Wilt thou lay down thy life for Me ? ³And He ¹³said ²saith ¹²unto him, ¹²⁴Verily, ⁴verily, ¹²⁴I say unto thee, ¹²that ²to-day, *even* ¹²this night, before the cock crow ²twice, ¹²thou shalt deny Me thrice. ³I tell thee, Peter, ³⁴the cock shall not crow ³this day, ³until ⁴till ³⁴thou ³shalt thrice deny ⁴hast denied Me thrice ³that thou knowest Me. ²But ¹Peter ²he ²spake exceeding vehemently (and) ¹saith unto Him, Even ¹²if I must die with Thee, ¹yet ¹²I will not deny Thee. ²And ¹likewise ²in like manner ¹²also said ¹all the disciples. ²they all.

³And He said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything ? And they said, Nothing. And (384)
 The Disciples'
 Changed Relation
 to the World.
 3, xxii., 35-38.

He said unto them, But now, he that hath a purse, let him take it, and likewise a wallet : and he that hath none, let him

*S. Luke and S. John place the prediction of S. Peter's fall in the Upper Room ; S. Matthew and S. Mark during the departure to Olivet. Our Lord may have touched on the subject twice.

sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in Me, And He was reckoned with transgressors: for that which concerneth Me hath fulfilment. And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

3.

THE HOLY EUCHARIST.*

Matt. xxvi., 26-29; Mark xiv., 22-25; Luke xxii., 19, 20; I. Cor. xi., 23-25.

¹²³And ¹²as they were eating, ²³He, ⁶the Lord ¹⁶Jesus, ⁶in the night in which He was betrayed, ¹²³⁶took bread; and ²³⁶when He had ³⁶given thanks, He ¹²blessed, ¹and ²He ¹²³⁶brake it; and ¹He ¹²³gave to ¹the disciples, ¹²and ¹²⁶said, ²³them, ³saying, ¹²Take ²ye; ¹eat: ¹²³⁶This is My body ³⁶which is ³given ³⁶for you: This do in remembrance of Me. ¹²³And ³⁶the cup ⁶also ³⁶in like manner after supper. ¹²He took a cup, and ¹gave thanks, and ²when He had given thanks, He ¹²gave to them, ¹³⁶saying, ¹Drink ye all of it. ²And they all drank of it. And He said unto them, ¹For ¹²this is My blood of the covenant, which is shed for many ¹unto remission of sins. ³⁶This cup is the new covenant in My blood, ³even that which is poured out for you. ⁶This do, as oft as ye drink *it*, in remembrance of Me.

* I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body.

I Cor. x., 15-17; xi., 26-29.

¹But ²verily ¹²I say unto you, I will ¹₂ ^{not}_{no more} ¹²drink ¹henceforth ¹²of ¹₂ ^{this}_{the} ¹²fruit of the vine, until that day when I drink it new ¹with you ¹²in ¹My Father's kingdom, ²the kingdom of God.

4.

THE LAST DISCOURSE OF TEACHING AND COMFORT.

John xiv., xv., xvi.

(1) *Sublime Consolations in the Hope of Heaven.*

⁴Let not your heart be troubled : ye believe in God, believe also in Me. In My Father's house are many mansions ; if it were not so, I would have told you ; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself ; that where I am, *there* ye may be also. And whither I go, ye know the way.

(386)
The Present Comfort and Future Destiny of Believers in Christ.
4, xiv., 1-4.

(2) *Question of Thomas : Christ the Way to the Father.*

⁴Thomas saith unto Him, Lord, we know not whither Thou goest ; how know we the way ? Jesus saith unto him, I am the way, and the truth, and the life : no one cometh unto the Father, but by Me. If ye had known Me, ye would have known My Father also : from henceforth ye know Him, and have seen Him.

(387)
Christ's Via Dolorosa is Man's Via Gloriosa.
4, xiv., 5-7.

(3) *Question of Philip : Christ the Revelation of the Father.*

⁴Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I

(388)
 Man's Spiritual
 Cry and Christ's
 Patient Response.
 4, xiv., 8-21.

been so long time with you, and dost thou not know Me, Philip ? he that hath seen Me hath seen the Father ; how sayest thou, Shew us the Father ? Believest thou not that I am in the Father, and the Father in Me ? the words that I say unto you I speak not from Myself : but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me : or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also ; and greater *works* than these shall he do ; because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name, that will I do. If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, *even* the Spirit of truth : Whom the world cannot receive ; for it beholdeth Him not, neither knoweth Him : ye know Him ; for He abideth with you, and shall be in you. I will not leave you desolate : I come unto you. Yet a little while, and the world beholdeth Me no more ; but ye behold Me : because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me : and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto Him.

(4) *Question of Judas : Conditions of Christ's Manifestation.*

⁴Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love Me, he will keep My word : and My Father will love him, and We will come unto

(389)
 Love the Source of
 Obedience.
 4, xiv., 22-24.

him, and make Our abode with him. He that loveth Me not keepeth not My words : and the word which ye hear is not Mine, but the Father's who sent Me.

(5) *The Guiding Paraclete.*

⁽³⁹⁰⁾
The Divine Remembrancer.
4. xiv., 25-26.

⁴These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you.

(6) *Christ's Legacy of Peace.*

⁽³⁹¹⁾
The Bequest of the Prince of Peace.
4. xiv., 27.

⁴Peace I leave with you ; My peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

(7) *The World to be won from its Prince by Christ's Love and Obedience.*

⁽³⁹²⁾
Joy and Faith the Fruits of Christ's Departure.
4. xiv., 28-31.

⁴Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father : for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh : and he hath nothing in Me ; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence.

(8) *Allegory of the Vine and its Branches : Union with Christ.**

*Westcott thinks that " the upper chamber was certainly left after xiv., 31," and that as " it is inconceivable that chap. xvii. should have been spoken anywhere except under circumstances suited to its unapproachable solemnity," these could best be found in the precincts of the Temple. The Golden Vine hung over the Temple porch and may have suggested the allegory, for " nowhere could the outlines of the future spiritual Church be more fitly drawn than in the sanctuary of the old Church." Edersheim, on the other hand, says, " we can scarcely imagine such a discourse, and still less such a prayer, to have been uttered while traversing the narrow streets of Jerusalem on the way to Kidron." Perhaps at this juncture they all stood up ready to depart, but that chapters xv.-xvii. were spoken before they left the house.

⁴I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away: and every *branch* that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you.

(393)
Abiding in Christ
the Means of Fruit-
fulness.
4, xv., 1-8.

As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and *so* shall ye be My disciples.

(9) *The Love in Christ.*

⁴Even as the Father hath loved Me, I also have loved you: abide ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy may be in you, and *that* your joy may be fulfilled. This is My commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you. Ye did not choose Me, but I chose you, and appointed you,

(394)
The Divine
Measure of
Love.
4, xv., 9-17.

that ye should go and bear fruit, and *that* your fruit should abide : that whatsoever ye shall ask of the Father in My name He may give it you. These things I command you, that ye may love one another.

(10) *Hatred of the World : its Cause.*

⁴If the world hateth you, ye know that it hath hated Me before *it hated* you. If ye were of the world, the world would love its own : but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted Me, they will also persecute you ; if they kept My word, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

(395)
The Inevitable
Hostility
of Unregenerate
Humanity.
4. xv., 18-21.

(11) *Hatred of the World : its Sinfulness.*

⁴If I had not come and spoken unto them, they had not had sin : but now they have no excuse for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other did, they had not had sin : but now have they both seen and hated both Me and My Father. But *this cometh to pass* that the word may be fulfilled that is written in their law, They hated Me without a cause.

(396)
The Greatness of
Human
Responsibility.
4. xv., 22-25.

(12) *Witness to the World. (I.) By the Paraclete.*

(397)
The Character and
Work of the Great
World-Restoring
Spirit and His
Human Agents.
4. xv., 26-27.

⁴But when the Comforter is come, Whom I will send unto you from the Father, *even* the Spirit of truth, Which proceedeth from the Father, He shall bear witness of Me :

(II.) *By the Disciples.*

and ye also bear witness, because ye have been with Me from the beginning.

(13) *Though the World will hate, it is still expedient for Christ to depart.*

⁽³⁹⁸⁾
 Christ's Ascension
 Man's Gain.
 4. xvi., 1-7.

⁴These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues : yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor Me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto Him that sent Me ; and none of you asketh Me, Whither goest Thou ? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send Him unto you.

(14) *The Coming and Office of the Promised Paraclete.*

⁽³⁹⁹⁾
 The Ministry of
 the Holy Spirit in
 His Threefold Con-
 viction of Men and
 Glorification of
 Christ.
 4. xvi., 8-15.

⁴And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgement : of sin, because they believe not on Me ; of righteousness, because I go to the Father, and ye behold Me no more ; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth : for He shall not speak from Himself ; but what things soever He shall hear, *these* shall He speak : and He shall declare unto you the things

that are to come. He shall glorify Me : for He shall take of Mine, and shall declare *it* unto you. All things whatsoever the Father hath are Mine : therefore said I, that He taketh of Mine, and shall declare *it* unto you.

(15) *Christ's Departure and Return.*

⁴A little while, and ye behold Me no more ; and again a little while, and ye shall see Me. *Some* of His disciples therefore said one to another, What is this that He saith unto us, A little while, and ye behold Me not ; and again a little while, and ye shall see Me : and, Because I go to the Father ? They said therefore, What is this that He saith, A little while ? We know not what He saith. Jesus perceived that they were desirous to ask Him, and He said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold Me not, and again a little while, and ye shall see Me ?

(400)
Christ Visible to
Loving Hearts in
Spite of Perplexed
Minds.
4, xvi., 16-19.

(16) *Sorrow the Birthpangs of Joy.*

⁴Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow : but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My name. Hitherto have ye asked nothing in My name : ask, and ye shall receive, that your joy may be fulfilled.

(401)
The Foretold
Sorrow and the
Foretold Joy.
4, xvi., 20-24.

(17) *A full Revelation of the Father promised.*

⁽⁴⁰²⁾ These things have I spoken unto you in proverbs :
 the hour cometh, when I shall no more speak unto you
 in proverbs, but shall tell you plainly of
 the Father. In that day ye shall ask
 in My name : and I say not unto you,
 that I will pray the Father for you ;
 for the Father Himself loveth you, because ye have
 loved Me, and have believed that I came forth from
 the Father. I came out from the Father, and am come
 into the world : again, I leave the world, and go unto
 the Father.

Answered Ques-
 tionings and
 Satisfied Desires.
 4, xvi., 25-28.

(18) *The Apostles' Faith Willing but Weak.*

⁽⁴⁰³⁾ His disciples say, Lo, now speakest Thou plainly,
 and speakest no proverb. Now know we that Thou
 knowest all things, and needest not
 that any man should ask Thee : by this
 we believe that Thou camest forth from
 God. Jesus answered them, Do ye now
 believe ? Behold, the hour cometh, yea,
 is come, that ye shall be scattered, every man to his
 own, and shall leave Me alone : and yet I am not
 alone, because the Father is with Me.

The Disciples' Con-
 fession and the
 Master's Warning.
 4, xvi., 29-32.

(19) *Their Tribulation in the World : their Peace and Joy in Christ.*

⁽⁴⁰⁴⁾ These things have I spoken unto you,
 that in Me ye may have peace. In the
 world ye have tribulation ; but be of good
 cheer ; I have overcome the world.

Peace and Con-
 fidence through
 Christ's Victory.
 4, xvi., 33.

5.

THE HIGH PRIESTLY PRAYER OF
CONSECRATION.

Christ's Intercession for Security, Sanctity, Unity and Glory.
John xvii.

(1) *Prayer for Himself: the Glory of the Son.* (1-5).

⁴These things spake Jesus ; and lifting up His eyes to heaven, He said, Father, the hour is come ; glorify Thy Son, that the Son may glorify Thee :
 (405) even as Thou gavest Him authority
 The Supreme Hour of the Son of God. over all flesh, that whatsoever Thou hast
 4, xvii., 1-5. given Him, to them He should give eternal life. And this is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, *even* Jesus Christ. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

(2) *Prayer for the Disciples: their Union with Father and Son.* (6-19).

⁴I manifested Thy name unto the men whom Thou gavest Me out of the world : Thine they were, and Thou gavest them to Me ; and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are from Thee : for the words which Thou gavest Me I have given unto them ; and they received *them*, and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me. I pray for them : I pray not for the world, but for those whom Thou hast given Me ; for they are Thine ; and all things that are Mine are Thine, and Thine are Mine : and I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep

(406)
Christ's Media-
torial Plea for the
Preservation of the
Saints in the Midst
of a Sinful World.
4, xvii., 6-19.

them in Thy name which Thou hast given Me, that they may be one, even as We *are*. While I was with them, I kept them in Thy name which Thou hast given Me : and I guarded them, and not one of them perished, but the son of perdition ; that the scripture might be fulfilled. But now I come to Thee ; and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Thy word ; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil *one*. They are not of the world, even as I am not of the world. Sanctify them in the truth : Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

(3) *Prayer for the whole Church.* (I.) *Its Union.* (20, 21).

4 Neither for these only do I pray, but for them also that believe on Me through their word ; that they may all be one ; even as Thou, Father, *art* in Me, and I in Thee, that they also may be in Us : that the world may believe that Thou didst send Me.

(407)
The Unity of All
Future Believers
in Christ, Who De-
clares to Them the

Glorious Name of the
Righteous Father.
4, xvii., 20-26.

(II.) *Its Communion with God.* (22-24).

And the glory which Thou hast given Me I have given unto them ; that they may be one, even as We *are* one ; I in them, and Thou in Me, that they may be perfected into one ; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me. Father, that which Thou hast given Me, I will that, where I am, they also may be with Me ; that they may behold My glory, which Thou hast given Me : for Thou lovedst Me before the foundation of the world.

(III.) *The Revelation of the Father's Name.* (25-26.)

O righteous Father, the world knew Thee not, but I knew Thee ; and these knew that Thou didst send Me ; and I made known unto them Thy name, and will make it known ; that the love wherewith Thou lovedst Me may be in them, and I in them.

6.

THE AGONY AND BLOODY SWEAT.*

Matt. xxvi., 30, 36-46; Mark xiv., 26, 32-42; Luke xxii., 39-46; John xviii., 1.

¹And ⁴when Jesus had spoken these words, ²³and ¹²when they had sung a hymn, ³⁴He ³came out, and ³⁴went ⁴forth with His disciples, ³as His custom was, unto the mount of Olives ; and the disciples also followed Him. ¹²They went out ⁴over the brook Kidron, ¹²unto the mount of Olives, ⁴where was a garden.

(408)
The Great Hallel.

- 1, xxvi., 30.
2, xiv., 26.
3, xxii., 39a.
4, xviii., 1a.

¹ Then cometh Jesus with them ¹²unto a place ²which was ¹ called ² named ¹²Gethsemane, ⁴into the which He entered, Himself and His disciples. ¹²³And ³when He was at the place, ²³He ¹² saith ³ said ¹²³unto ¹² His disciples, ³ them, ³Pray that ye enter not into temptation. ¹²Sit ye here, while I ¹go yonder and ¹²pray. And He ¹ took ² taketh ¹²with Him ¹²In the Garden of Gethsemane. ¹ Peter and ²James and John, ¹the two sons of Zebedee, ¹²and began to be ¹sorrowful and ²greatly amazed and ¹²sore troubled. ²And ¹then ¹²He saith unto them, My soul is exceeding sorrowful,

(409)
In the Garden of Gethsemane.
(About 11 p.m. on Thursday.)

- 1, xxvi., 36-37.
2, xiv., 32.
3, xxii., 39b-40.
4, xviii., 1b.

* Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered ; and having been made perfect, He became unto all them that obey Him the author of eternal salvation ; named of God a high priest after the order of Melchizedek.—Heb. v., 7-10. This description of the agony “ seems to indicate knowledge of particulars not reported in the Gospels.” A. B. Bruce, “Hastings’ Dict.,” ii., p. 330.

even unto death : abide ye here, and watch ¹with Me. ¹²And He went forward a little, ³and He was parted from them about a stone's cast ; and He kneeled down, ¹²and fell ¹on His face ²on the ground, ¹²³and prayed ²that, if it were possible, the hour might pass

away from Him ; and ¹³saying ²He said ²Abba, ⁽⁴¹⁰⁾ ²³Father, ²all things are possible unto Thee ; ³if Thou be willing, ²³remove this cup from Me : ³nevertheless not My will, but Thine, be done. ¹O My Father, if it

be possible, let this cup pass away from Me : ¹nevertheless, ¹²not ¹as ²what ¹²I will, but ¹as ²what ¹²Thou wilt. ³And there appeared unto Him an angel from heaven, strengthening Him. And being in an agony He prayed more earnestly : and His sweat became as it were great drops of blood falling down upon the ground. ¹²³And

³when He rose up from His prayer, ¹²³He ¹²cometh ³came ¹³unto the disciples, ¹²³and ¹²findeth ³found ¹²³them sleeping ³for sorrow, ¹²³and ¹²saith unto Peter, ³said unto them, ¹What, could ye

not watch with Me one hour ? ²Simon, sleepest thou ? couldst thou not watch one hour ? ³Why sleep ye ? Rise, ¹²watch ¹²³and pray, that ye enter not into temptation : ¹²the spirit indeed is willing, but the flesh is weak. ²And ¹²again, ¹a second time ¹²He went

away, and prayed, saying ²the same words, ¹O My Father, if this cannot pass away, except I drink it, Thy will be done. ¹²And again He came, and found them sleeping, for their eyes were ²very ¹²heavy ; ²and they wist not what to answer Him. ¹And He left them again, and went away, and prayed a third time, saying again the same words. ²And

¹then ¹²He cometh ¹to the disciples ²the third time, ¹²and saith unto them, Sleep on now, and take your rest ; ²it is enough ; ¹behold, ¹²the hour is ¹at hand ; ²come ;

¹and ²behold, ¹²the Son of Man is betrayed ¹unto ²into ¹²the hands of sinners. Arise, let us be going : behold, he that betrayeth Me is at hand.

7.

THE BETRAYAL AND ARREST.

Matt. xxvi., 47-56; Mark xiv., 43-52; Luke xxii., 47-53; John xviii., 2-12.

⁴Now Judas also, which betrayed Him, knew the place: for Jesus oft-times resorted thither with His disciples. Judas then, having received the band *of soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. ¹²And ²straightway, ¹²³while He yet spake, ¹ lo, ¹ came ² cometh ¹²Judas, one of the twelve, and with him ^{123a} ¹great ¹²³multitude ¹²with swords and staves, from the chief priests and ²the scribes and ²the ¹²elders ¹of the people. ³And he that was called Judas, one of the twelve, went before them.

⁴Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am *He*. And Judas also, which betrayed Him, was standing with them. When therefore He said unto them, I am *He*, they went backward, and fell to the ground.

¹²Now he that betrayed Him ¹ gave ² had given ¹²them a ¹ sign, ² token, ¹²saying, Whomsoever I shall kiss, that is He; take Him, ²and lead Him away safely. ³And he drew near unto Jesus to kiss Him. ¹And Jesus said unto him, Friend, *do* that for which Thou art come. ¹²And ²when he was come, ¹²straightway he came to ¹ Jesus, ² Him, ¹²and ¹ said ² saith ¹Hail, ¹²Rabbi; and kissed Him.

³But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?

⁴Again therefore He asked them, Whom seek ye?

* The Kiss of Judas is by some (e.g., Westcott) placed after John xviii., 6, by others after verse 8.

(411)
The Traitor Leads
The Armed Band.
(About Midnight.)
1, xxvi., 47.
2, xiv., 43.
3, xxii., 47a.
4, xviii., 2-6.

(412)
The Treachery
and Seizure.*
1, xxvi., 48-50.
2, xiv., 44-46.
3, xxii., 47b-48.
4, xviii., 7-9.

And they said, Jesus of Nazareth. Jesus answered, I told you that I am *He*: if therefore ye seek Me, let these go their way: that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one. ²And ¹then ¹²they ¹came and ¹²laid hands on ¹Jesus, ¹²and took Him.

³And when they that were about Him saw what would follow, they said, Lord, shall we smite with the sword? ¹³And ¹But ¹behold, ²³a certain ¹²³one of them, ⁴therefore, ¹²that ¹were with Jesus (and) ²stood by—⁴Simon Peter, having a sword, ¹stretched out his hand, and ¹²⁴drew ¹²his sword, ¹²⁴and ¹²³smote ¹²³⁴the servant of the high priest, ¹²³and struck ⁴and cut ¹²³⁴off his ³⁴right ¹²³⁴ear. ⁴Now the servant's name was Malchus. ³But Jesus answered and said, Suffer ye thus far.

³And He touched his ear, and healed him. ¹Then saith Jesus unto him, ⁴Jesus therefore said unto Peter, ¹⁴Put up ¹again ¹thy ¹⁴the sword into ⁴the sheath, ¹its place: for all they that take the sword shall perish with the sword. ⁴The cup which the Father hath given Me, shall I not drink it? ¹Or thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? ²³And ¹in that hour ¹²³Jesus ²answered and ¹²³said ²³unto ²them, ³the chief priests, and captains of the temple, and elders, (and) ¹to the multitudes ³which were come out against Him, ¹²³Are ye come out, as against a robber, with swords and staves ¹²to seize Me? ³When ¹²³I ¹sat ²³was ¹²³daily ²³with you ¹²³in the temple ¹²teaching, ³ye stretched not forth your hands against Me, ¹²and ye took Me not: ³but this is your hour, and the power of darkness. ¹²But ¹all ¹this is come to pass, ¹²that the scriptures ²this is done, ¹of the prophets ¹²might be fulfilled. ²And ¹then ¹all the disciples ¹²they all left Him, and fled.

(413)
Peter and Malchus.
1, xxvi., 51-54.
2, xiv., 47.
3, xxii., 49-51.
4, xviii., 10-11.

(414)
Jesus Reproaches
His Assailants for
their Cowardice
and Secrecy.
1, xxvi., 55-56.
2, xiv., 48-50.
3, xxii., 52-53.

²And a certain young man followed with Him, having a linen cloth cast about him, over *his* naked *body*: and they laid hold on him; but he left the linen cloth, and fled naked.

(415)
The Young Man.
2, xiv., 51, 52.
4, xviii., 12.

⁴So the band and the chief captain, and the officers of the Jews, seized Jesus and bound Him.

8.

THE TRIALS. GOOD FRIDAY.

Matt. xxvi., 57-xxvii., 26; Mark xiv., 53-xv., 19; Luke xxii., 54-xxiii., 25;
John xviii., 13-xix., 16; Acts i., 16, 18, 19.

³And they seized Him, ³⁴and led Him ³*away* ⁴to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now

(1) ⁽⁴¹⁶⁾ Before Annas. Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

¹³ But ²⁴ And ⁴Simon ¹²³⁴Peter ²had ¹²³⁴followed ¹² Him ⁴ Jesus ¹²³afar off, ¹unto the court of the high priest, ⁴and so

⁽⁴¹⁷⁾ *did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter, ²even within, into the court of the high priest; ¹²and ²he ¹entered in, and ¹sat ²was sitting ¹²with the officers, ¹to see the end. ²³And ³when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them ²warming himself in the light of *the fire*.

Peter and John
in the High Priest's
Court.

1, xxvi., 58.
2, xiv., 54.
3, xxii., 54c-55.
4, xviii., 15-16.

²³And ¹now (²as) ¹²Peter was ¹sitting without ²beneath ¹²in the court, ¹and ¹³a 3 certain ¹³maid, ⁴the maid therefore that kept the ²there cometh one of the maids of the high priest ^{door} ¹came ¹unto him, ²and seeing Peter

(418)

*The Fall of Peter : warming himself, she looked upon
The First Denial. him ¹saying ²and saith ¹²Thou also wast with ²the
¹, xxvi., 69-70. Nazarene *even* ¹²Jesus ¹the Galilean.
², xiv., 66-68. Nazarene *even* ¹²Jesus ¹the Galilean.
³, xxii., 56-58a. (And) ³seeing him as he sat in the light
⁴, xviii., 17-18. *of the fire*, and looking stedfastly upon

him, said, This man also was with Him ; (and)
⁴saith unto Peter, Art thou also *one* of this man's
disciples ? He saith, I am not. ¹²³But he denied
¹before them all, ¹²³saying, ³Woman, ¹³I know ³Him
¹³not. ²I neither know nor understand ¹²what thou
sayest. ⁴Now the servants and the officers were stand-
ing *there*, having made a fire of coals ; for it was cold ;
and they were warming themselves : and Peter also
was with them, standing and warming himself. ²And
he went out into the porch ; and the cock crew.

⁴The high priest therefore asked Jesus of His dis-
ciples, and of His teaching. Jesus answered him, I
have spoken openly to the world ; I

(419)

The Examination ever taught in synagogues, and in the
Before Annas. temple, where all the Jews come to-
⁴, xviii., 19-24. gether ; and in secret spake I nothing.

Why askest thou Me ? ask them that have heard *Me*,
what I spake unto them : behold, these know the
things which I said. And when He had said this, one

* Annas and Caiaphas may well have occupied the same official residence, with the square court of an Oriental house separating their quarters. S. Peter was "beneath and without" in the court, warming himself by the fire, now "sitting," now "standing;" going out from the court to the "porch" or passage leading into the street, returning again to the court; watching our Lord led from Annas' to Caiaphas' residence; able to be seen and heard through the open front of the hall, where the meeting of the Sanhedrim was held. This was first informal before daybreak, which made it invalid; and then formal, as soon as it was morning. With regard to the differently worded charges and denials, a careful examination of the quadruple account will suffice to show "that there is no irreconcilable discrepancy if they are judged fairly and on common-sense principles" (Farrar). With several persons present it is scarcely likely that S. Peter will have had only one interrogator at each separate denial.

of the officers standing by struck Jesus with his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Annas therefore sent Him bound unto Caiaphas the high priest.

¹²And they ¹that had taken Jesus ¹²led ¹Him ²Jesus ¹²away ³and brought Him ¹²to ¹the house of ³into ³the house of

⁽⁴²⁰⁾ ¹Caiaphas ¹²³the high priest, ¹where the ⁽²⁾ Before Caiaphas scribes and the elders were gathered at an Informal Gathering of the Sanhedrim. ^(Friday, 3 a.m.) ¹, xxvi., 57, 59-66. ², xiv., 53, 55-64. ³, xxii., 54b. ¹²³the high priest, ¹where the scribes and the elders were gathered together. ²And there come together with him all the chief priests and the elders and the scribes. ¹²Now the chief priests and the whole council sought ¹false ¹²witness against Jesus, ¹that they might ²to ¹²put

Him to death; and ¹they ¹²found it not, ¹though many false witnesses came. ²For many bare false witness against Him, and their witness agreed not together. ¹But afterward ²there ¹came ²and stood up certain ¹two, ²and bare false witness against Him, ¹and said, ²saying, ¹This man said, I am able to destroy the temple of God, and to build it in three days. ²We heard Him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together.

¹²And the high priest stood up ²in the midst, ¹²and ¹said unto Him, ²asked Jesus, saying, ¹²Answerest Thou nothing? What is it which these witness against Thee? But ¹Jesus ²He ¹²held His peace, ²and answered nothing.

¹And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. ²Again the high priest asked Him, and saith unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: ¹nevertheless I say unto you, ²And ¹henceforth ¹²ye shall see the Son of Man sitting at the right hand of power, and coming

¹ on ² with ¹² the clouds of heaven. ² And ¹ then ¹² the high priest rent his ¹ garments, saying, ² clothes, and saith, ¹ He hath spoken blasphemy : ¹² what further need have we of witnesses ? ¹ behold, now ¹² ye have heard the blasphemy : What think ye ? ¹ They answered and said, He is worthy of death. ² And they all condemned Him to be worthy of death.

³ And the men that held *Jesus* mocked Him, and beat Him. ¹ Then did they ² And some began to ¹² spit ² on Him, ¹ in His face, ² and to cover His face, ¹² and ² to ¹² buffet Him. ³ And they blind-folded Him, ¹ and some smote Him with the palms of their hands, ²³ and ² to say unto Him, ³ asked Him, ¹³ saying, ¹²³ Prophecy ¹ unto us, Thou Christ : ¹³ Who is he that struck Thee ? ³ And many other things spake they against Him, reviling Him. ² And the officers received Him with blows of their hands.

⁴ Now Simon Peter was standing and warming himself. ¹² And ¹ when he was gone out into the porch, ¹ another ² the ¹ maid ² maid ¹² saw him, ¹² and ² began again to say ¹² to ¹² them that ¹ were there ¹ saith unto (and) ² stood by, ¹ This man also was with *Jesus* the Nazarene ; ² this is *one* of them. ⁴ They said therefore unto him, Art thou also *one* of His disciples ?

¹³ And ³ after a little while another saw him, and said, Thou also art *one* of them. ²³ But ¹²⁴ he ³ Peter ¹² again ¹²⁴ denied ² it, ¹ with an oath, ⁴ and ³⁴ said, ³ Man, ³⁴ I am not. ¹ I know not the Man.

¹²³ And after ¹² a little while ² again, ³ the space of about one hour, another confidently affirmed, saying, Of a truth this man also was with Him : for he is a Galilean. ¹² They that stood by ¹ came and ¹² said to Peter, Of a truth thou ¹ also ¹² art *one* of them ; ² for thou art a Galilean, ¹ for thy speech bewrayeth thee. ⁴ One of the servants of the high priest,

(421)
The First Mockery
and Derision.
1, xxvi., 67-68.
2, xiv, 65.
3, xxii, 63-65.

(422)
Peter's Second
Denial
1, xxvi., 71-72.
2, xiv., 69-70a.
3, xxiii., 58b-59a
4, xviii., 25.

(423)
Peter's Third
Denial
1, xxvi., 73-74.
2, xiv., 70b-72a
3, xxii., 59b-60.
4, xviii., 26-27.

being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with Him? ²³But ³⁴Peter ⁴therefore denied again and ³said, Man, I know not what thou sayest. ¹Then ¹²began he to curse and to swear, I know not ¹₂ ^{the} ¹²Man ²of whom ye speak. ¹²³And ¹²⁴straightway ³while he yet spake, ²the second time ¹²³⁴the cock crew.

³And the Lord turned, and looked upon Peter. ¹²³And Peter ¹³remembered ²called to mind ¹²³the word ³of the Lord, ¹which ¹²Jesus ¹had ¹²³said ²³unto him, ²³how that ³He ¹²³Before the cock crow ²twice ³this day, ¹²³thou shalt deny Me thrice. ¹²³And ²when he thought thereon, ¹²³he ¹³went out, and ¹²³wept ¹³bitterly.

(424)

Peter's

Repentance.

1, xxvi., 75.

2, xiv., 72b.

3, xxii., 61-62.

¹ Now when morning was come, ³as soon as it was day, ²³ And ² straightway in the morning the assembly of the elders of the people was gathered together, both chief priests and scribes. And ¹all ¹²the chief priests ¹and ²with ¹²the elders ¹of the people ²and scribes, and the whole council, held a consultation, and ¹took counsel against Jesus to put Him to death. ¹And ³they led Him away into their council, saying, If thou art the Christ, tell us. But He said unto

(425)

(3) Before the

Formal Meeting of
the Sanhedrim.

(Friday, 4.30 a.m.)

1, xxvii., 1-2a.

2, xv., 1a.

3, xxii., 66, xxiii., 1a.

them, If I tell you, ye will not believe: and if I ask *you*, ye will not answer. But from henceforth shall the Son of Man be seated at the right hand of the power of God. And they all said, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from His own mouth. And the whole company of them rose up, and ¹they ¹²bound ¹Him, ¹²and ¹led ²carried ¹²Him away.

¹Then Judas, which betrayed Him, ⁵who was guide to them that took Jesus ¹when he saw that He was condemned, repented himself, and brought back

(426)
 *The Remorse and Suicide of Judas. 1, xxvii., 3-10. 5, Acts i., 16, 18, 19.
 the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself; ⁵and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

¹And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel and bought with them the potter's field, to bury strangers in. ⁵Now this man obtained a field with the reward of his iniquity. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood. ¹Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was priced, Whom *certain* of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

⁴They lead Jesus therefore from Caiaphas into the palace ³and brought Him before, ¹²and delivered Him up to ¹²³Pilate ¹the governor. ⁴And it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye

(427)
 (4) Before Pilate. (Friday, 5 a.m.) 1, xxvii., 2b, 11-14. 2, xv., 1b-5. 3, xxiii., 1b-6. 4, xviii., 28-38.

* Edersheim (Life of Jesus, ii., p. 573) places the last weird scene in the life of Judas in the interval during which Jesus was before Herod (Luke xxiii., 7-11). He infers this "from the circumstance that, on the return of Jesus from Herod, the Sanhedrists do not seem to have been present, since Pilate had to call them together, presumably from the Temple" (Luke xxiii., 13; Matt. xxvii., 17) where in the Hall Gazith or Chamber of Hewn Stones, the Sanhedrim ordinarily and officially met. But we place the record of the incident here because it is the place assigned to it by S. Matthew.

against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered Him up unto thee. Pilate therefore said unto them, Take Him yourselves, and judge Him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He should die.

³And they began to accuse Him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He Himself is Christ a King. ⁴Pilate therefore entered again into the palace, and called Jesus. ¹Now Jesus stood before the

governor; ¹²³⁴and ²³Pilate ¹the governor ¹²³asked Him ¹³saying, ⁴said unto Him,

¹²³⁴Art Thou the King of the Jews? ⁴Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me: what hast Thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then?

¹²³And ¹⁴Jesus ²answering saith ²³He ³⁴answered ³him and ¹³said ¹²unto him, ¹²³⁴Thou sayest ⁴that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in Him.

²And the chief priests accused Him of many things. ¹And when He was accused by the chief priests and elders, He answered nothing. ²And Pilate again asked Him saying, Answerest Thou nothing? behold how many things they accuse Thee of. But Jesus

no more answered anything. ¹Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee ? And He gave him no answer, not even to one word ; ¹²insomuch that ²Pilate, ¹the governor ¹²marvelled ¹greatly. ³And Pilate said unto the chief priests and the multitudes, I find no fault in this Man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the Man were a Galilean.

³And when he knew that He was of Herod's jurisdiction, he sent Him unto Herod, who himself also was at Jerusalem in these days. Now when ⁽⁴²⁸⁾ Herod saw Jesus, he was exceeding glad : ^{(5) Before Herod.} for he was of a long time desirous to see ^(Friday, 5.30 a.m.) Him, because he had heard concerning ^{3, xxiii., 7-10.} Him ; and he hoped to see some miracle done by Him. And he questioned Him in many words ; but He answered him nothing. And the chief priests and the scribes stood, vehemently accusing Him.

³And Herod with his soldiers set Him at nought, and mocked Him, and arraying Him in gorgeous apparel sent Him back to Pilate. And ⁽⁴²⁹⁾ Herod and Pilate became friends with ^{The Second} each other that very day : for before ^{Mockery.} they were at enmity between themselves. ^{3, xxiii., 11-12.}

³And Pilate called together* the chief priests and the rulers and the people, and ¹when therefore they were gathered together (he) ³said unto them, ⁽⁴³⁰⁾ Ye brought unto me this Man, as one that ^{(5) Before Pilate.} perverteth the people : and behold, I, ^(Friday, 6 a.m.) having examined Him before you, found ^{1, xxvii., 17a.} no fault in this Man touching those ^{3, xxiii., 13-16.} things whereof ye accuse Him : no, nor yet Herod :

* See note on p. 313.

and release unto us Barabbas. ⁴Now Barabbas was a robber, ³one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus ; but they shouted, saying, Crucify, crucify Him. ¹But the governor answered and said unto them, Whether of the twain will ye that I release unto you ? And they said, Barabbas. ²And ¹²Pilate ²again answered and ¹saith ²said ¹²unto them, What then shall I do ¹unto Jesus which is called Christ ? ²unto Him whom ye call the King of the Jews ? And ¹²they ¹all ²cried out again (and) ¹say, ²Crucify Him ; ¹Let Him be crucified. ¹²³And ¹³he ²Pilate ¹²³said ²³unto them ³the third time, ¹²³Why, what evil hath ¹²He ³This Man done ? ³I have found no cause of death in Him : I will therefore chastise Him, and release Him. ¹²³But ³they were instant with loud voices, asking that He might be crucified. ¹²They cried out exceedingly, ¹saying, ²Crucify Him : ¹let Him be crucified. ³And their voices prevailed.

¹So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous Man : see ye *to it*. And all the people answered and said, His blood *be* on us, and on our children.

²³And ¹then ²³Pilate, ²wishing to content the multitude, ³gave sentence that what they asked for should be done. And ¹³He ¹²³released ¹²unto them Barabbas, ³him that for insurrection and murder had been cast into prison, whom they asked for. ¹³But Jesus he ³delivered up to their will. ⁴Then Pilate therefore took Jesus, and ¹⁴scourged ⁴Him.

²And ¹then ¹²the soldiers ¹of the governor took

The World's
Choice.

¹ saith
² said

¹²³ And ¹³ he
² Pilate

¹²³ said ²³ unto them ³ the third time, ¹²³ Why,

what evil hath ¹² He ³ This Man done ? ³ I have found no cause of death in Him : I will therefore chastise Him, and release Him.

¹²³ But ³ they were instant with loud voices, asking that He might be crucified. ¹² They cried out exceedingly, ¹ saying, ² Crucify Him : ¹ let Him be crucified.

³ And their voices prevailed.

¹ So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multi-

tude, saying, I am innocent of the blood of this righteous Man : see ye *to it*. And all the people answered and said, His blood *be* on us, and on our children.

²³ And ¹ then ²³ Pilate, ² wishing to content the multitude, ³ gave sentence that what they asked for should be done. And ¹³ He ¹²³ released ¹² unto them Barabbas, ³ him that for insurrection and murder had been cast into prison, whom they asked for. ¹³ But Jesus he ³ delivered up to their will. ⁴ Then Pilate therefore took Jesus, and ¹⁴ scourged ⁴ Him.

²³ And ¹ then ²³ Pilate, ² wishing to content the multitude, ³ gave sentence that what they asked for should be done. And ¹³ He ¹²³ released ¹² unto them Barabbas, ³ him that for insurrection and murder had been cast into prison, whom they asked for. ¹³ But Jesus he ³ delivered up to their will. ⁴ Then Pilate therefore took Jesus, and ¹⁴ scourged ⁴ Him.

⁴³⁴ Jesus is Scourged. ¹ xxvii., 26a. ² xv., 15a. ³ xxiii., 24-25. ⁴ xix., 1.

⁴³⁴ Jesus is Scourged. ¹ xxvii., 26a. ² xv., 15a. ³ xxiii., 24-25. ⁴ xix., 1.

⁴³⁴ Jesus is Scourged. ¹ xxvii., 26a. ² xv., 15a. ³ xxiii., 24-25. ⁴ xix., 1.

Jesus, (and) ²led Him away ¹into the palace, ²within the court, which is the Prætorium; and they call together ¹and gathered unto Him ¹²the whole band. And they ¹stripped Him, and ¹put on him a scarlet robe ²clothe ⁴and arrayed ²⁴Him ²with ⁴in a ¹²⁴and ¹they ⁴the soldiers ¹⁴plaited ²plaiting ⁴a ²⁴purple ⁴garment, ¹²⁴and ¹they ⁴the soldiers ¹⁴plaited ²plaiting ¹²⁴a crown of thorns; ¹⁴and ²they ¹²⁴put it ²⁴on ²Him, ¹upon ¹⁴His head, ¹and a reed in His right hand: ²⁴and they ⁴came unto Him, and ²began to salute Him, ¹and they kneeled down before Him, and mocked Him, ¹saying, ¹²⁴Hail, King of the Jews! ⁴And they struck Him with their hands, ¹²and ¹they spat ¹²upon Him, ¹²and ¹took the reed and smote ²they smote His head with Him on the head ²and bowing their knees worshipped Him. ^a a reed

⁴And Pilate went out again, and saith unto them, Behold, I bring Him out to you, that ye may know that I find no crime in Him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And ⁴Pilate saith unto them, Behold the Man! ⁽⁴³⁶⁾ Pilate Once More Attempts to Free Jesus. ⁴ Pilate saith unto them, Behold the Man! When therefore the chief priests and the officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take Him yourselves, and crucify Him: for I find no crime in Him. The Jews answered him, We have a law, and by that law He ought to die, because He made Himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Pilate therefore saith unto Him, Speakest Thou not unto me? knowest Thou not that I have power to release Thee, and have power to crucify Thee? Jesus answered him, Thou wouldest have no power against Me, except it were given thee from above: therefore he that delivered Me unto thee hath greater sin. Upon this Pilate sought to release Him: but the Jews cried out, saying, If thou release this Man, thou art not Cæsar's

friend : every one that maketh himself a king speaketh against Cæsar.

⁴When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover : it was about the sixth hour. And he saith unto the Jews, Behold, your King ! They therefore cried out, Away with *Him*, away with *Him*, crucify Him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Cæsar. ¹²And ⁴then therefore he ¹²⁴delivered ²Jesus, ⁴Him, ²when he had scourged Him, ⁴unto them ¹²⁴to be crucified.

PART X.

THE CRUCIFIXION, DEATH AND BURIAL ON GOOD FRIDAY, 9 a.m.—6 p.m.

I.

THE WAY OF THE CROSS. †

Matt. xxvii., 31-34 ; Mark xv., 20-24a ; Luke xxiii., 26-33a ;
John xix., 17a-17b ; Heb. xiii., 12.

⁴They took Jesus therefore : ¹²and when they had mocked Him, they took off from Him the ²purple ¹robe, ¹²and put on Him His garments, and ²they ¹led ²lead

* In the Synoptic Gospels the hours are counted from sunrise to sunset or from 6 a.m. to 6 p.m. And this seems to have been the popular Roman, Greek, Jewish, and indeed general ancient usage. But the Roman legal day began like ours at midnight. Which mode did S. John use in his Gospel ? Greswell, Westcott, McClellan, Wordsworth and others contend that S. John here means 6 a.m. And there is evidence that the mode of reckoning from midnight existed in Asia Minor. Meyer and others, on the contrary, maintain that S. John means noon. But if so, he must be deliberately correcting the Synoptists as to time. Another way of dealing with the difficulty is to suppose an error of transcription ; and certainly in Codex Bezae, with several other MSS., *third* is found instead of *sixth*. The question, one of considerable difficulty, is generally fully discussed in every good commentary (e.g. Wescott p. 282 ; Plummer p. 341). For a very complete investigation see Hastings' Dictionary, vol. v., pp. 477 *et seq.*

† In S. Matthew and S. Mark we have the Passion as seen by one who stood *afar off* in the crowd ; in S. Luke, as seen by one *near* the Cross. S. John supplements these by the account of one at the *very foot* of the Cross.

(438)
 Simon of Cyrene. 1, xxvii., 31-32.
 2, xv., 20-21.
 3, xxiii., 26.
 4, xix., 17a.
 7 Heb., xiii., 12.

¹²Him ¹₂ away ¹²to crucify Him, ⁷without the gate. ⁴And He went out, bearing the cross for Himself. ¹²³And ³when they led Him away, ¹as they came out, ¹²³they ¹found, ³laid hold upon, and ²compel ²³one, ²passing by, ²³coming from the country, ¹a man ¹²³of Cyrene, Simon ¹by name, ²the father of Alexander and Rufus ; ¹him they compelled ¹²to go *with them*, that he might bear His cross, ³and laid on him the cross, to bear it after Jesus.

³And there followed Him a great multitude of the people, and of women who bewailed and lamented Him. But Jesus turning unto them said, (439)
 Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry ?

³And there were also two others, malefactors, led with Him to be put to death.

(440)
 Arrival at Calvary.
 The Proffered Anæsthetic.
 Refused.
 1, xxvii., 33-34.
 2, xv., 22-24a.
 3, xxiii., 33a.
 4, xix., 17b.

¹²³And ¹³when they ¹were come ³unto ¹a ²³⁴the ²they bring Him ¹²³⁴place ³⁴which is ¹³⁴called ⁴in Hebrew, ¹²⁴Golgotha, ¹that ²⁴which ¹²is ¹to say, ²being interpreted, ¹²³⁴The ¹²⁴place of a ¹²³⁴skull, ¹²they ²offered and ¹gave ¹²Him wine ¹to drink ¹²mingled with ¹gall : ²myrrh : ¹and when He had tasted it, He would not drink, ²but He received it not. And they crucify Him.

2.

THE DIVINE SACRIFICE.

Matt. xxvii., 35-56; Mark xv., 24b-41; Luke xxiii., 33b-49; John xix., 18-30; I. Pet. iii., 18, 19.

(441)
 Numbered with the Transgressors.
 1, xxvii., 38.
 *2, xv., 25, 27.
 3, xxiii., 33b.
 4, xix., 18.

²And it was the third hour, and ³there ⁴where ²³⁴they crucified Him. ¹Then are there crucified with Him ¹²⁴two ⁴others, ¹²robbers, ³the malefactors, ¹²³one on ¹³the ²His ¹²³right hand, and ¹²one, ³the other, ¹²³on ¹³the ²His ¹²³left, ⁴on either side one, and Jesus in the midst.

(442)
 The First Word From the Cross.
 3, xxiii., 34a.

³And Jesus said, Father, forgive them; for they know not what they do.

(443)
 The Soldiers Divide His Garments.
 1, xxvii., 35-36.
 2, xv., 24b.
 3, xxiii., 34b.
 4, xix., 23-24.

¹And ⁴the soldiers therefore, ¹⁴when they had crucified ¹Him, ⁴took His garments, and made four parts. ¹²³And ¹they ¹parted ²part ¹²³His garments among them, ³parting ⁴to every soldier a part, ¹²casting ³they cast ¹²³lots ²upon them, what each should take; ⁴and also the coat: now the coat was

without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted My garments among them,

And upon My vesture did they cast lots.

These things therefore the soldiers did. ¹And they sat and watched Him there.

³⁴And ³there was also a superscription ¹²and ¹they set up ⁴Pilate wrote a title also ¹over ¹His head ⁴and put it on the cross ²³over ³Him.

(444)
 The Title on the Cross.
 1, xxvii., 37.
 2, xv., 26.
 3, xxiii., 38.
 4, xix., 19-22.

⁴And there ²the superscription of ¹²His accusation ²⁴was ¹²⁴written, ¹³THIS IS ¹⁴JESUS ⁴OF NAZARETH; ¹²³⁴THE KING OF THE JEWS. ⁴This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the

* Many ancient authorities insert ver. 28, *And the Scripture was fulfilled, which saith, And He was reckoned with transgressors.* See Luke xxii., 37 (384).

city : and it was written in Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews ; but that He said, I am King of the Jews. Pilate answered, What I have written I have written.

³And the people stood beholding.

¹²And they that passed by railed on Him, wagging their heads, and saying, ²Ha ! ¹²Thou that destroyest the temple, and buildest it in three days, save Thyself : ²and ¹if Thou art the Son of God, ¹²come down from the cross.

(445)
Who When He was
Reviled, Reviled
Not Again.

1, xxvii., 39-44.

2, xv., 29-32.

3, xxiii., 35-37.
39-41.

¹²In like manner also the chief priests mocking *Him* ²among themselves ¹²with the scribes ¹and elders ; ³and the rulers also ³scoffed at Him, ¹²said ³saying ¹²³He saved others : ¹²Himself He cannot save ; ³Let Him save Himself, if this is the Christ of God, His chosen. ¹He is ¹²the ²Christ, the ¹²King of Israel ; ¹²let ¹Him ¹²now come down from the cross, ²that we may see ¹²and ¹we will ¹²believe ¹on Him. He trusteth on God ; let Him deliver Him now, if He desireth Him ; for He said, I am the Son of God. ³And the soldiers also mocked Him, coming to Him, offering Him vinegar, and saying, If Thou art the King of the Jews, save Thyself. ¹²And ¹the robbers also, ²they ¹²that were crucified with Him ¹cast upon Him the same reproach. ²reproached Him.

³And one of the malefactors which were hanged railed on Him, saying, Art not Thou the Christ ? save Thyself and us. But the other answered,

(446)
The Second Word
from the Cross.
3, xxiii., 42-43.

and rebuking Him said, Dost thou not even fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds : but this Man hath done nothing amiss. And he said, Jesus, remember me when Thou comest in Thy kingdom. And He said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise.

(447)
Stabat Mater.
4. xix., 25-27.

⁴But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

⁴When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold, thy son! Then saith He to the disciple, Behold, Thy mother! And from that hour the disciple took her unto his own *home*.

(448)
The Third Word
from the Cross.
4. xix., 26.

³And it was ¹³now ³about the sixth hour. ²³And ²when the sixth hour was come, ¹²there was ^{3a}¹²³darkness (which) ³came ¹²³over ¹²³all the ¹²³land ¹from the sixth hour ¹²³until the ninth hour, ³the sun's light failing.

(449)
The Darkness.
(12-3 p.m.)
1. xxvii., 45.
2. xv., 33.
3. xxiii., 44.

¹²And ¹²about ¹²at the ninth hour Jesus cried with a loud voice, ¹saying, ¹Eli Eli ²Eloi Eloi ¹²lama sabachthani? ¹²that ¹²is ²being interpreted, ¹²My God, My God, why hast Thou forsaken Me? And some of them that stood ¹there, ¹²when they heard it, said, ²Behold, ¹²this Man ¹²calleth Elijah.

(450)
The Fourth Word
From the Cross.
1. xxvii., 46-47.
2. xv., 34-35.

(451)
The Fifth Word
From the Cross.
1. xxvii., 48, 49.
2. xv., 36.
4. xix., 28-29.

⁴After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: ¹²And ⁴so ¹straightway ¹²one ¹of them ¹²ran, and ¹²took ¹²⁴filling a sponge, ¹and filled it ¹²⁴with ⁴of the ¹²⁴vinegar, ¹and ⁴they ¹²⁴put ¹²it ¹²⁴on ^{12a}upon a ⁴hyssop ¹²reed, ⁴and brought it to His mouth, ¹²and gave Him to drink: ¹and the ²rest said, ¹²Let be; let us see whether Elijah cometh ²to take Him down ¹to save Him.

(452)
The Sixth and
Seventh Words
from the Cross.
1. xxvii., 50a.
2. xv., 37a.
3. xxiii., 46a.
4. xix., 30a.

¹²And ⁴when ¹²⁴Jesus ⁴therefore had received the vinegar, He ²uttered, (and) ¹cried again with ^{12a}a loud voice, and ⁴said, It is finished. ³And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit:

(453)
**The Death and
 Descent into Hades.**
 (Good Friday,
 3 p.m.)
 1, xxvii., 50b.
 2, xv., 37b.
 3, xxiii., 46b.
 4, xix., 30b.
 8, I Peter iii.,
 18-19.

³⁴and ³having said this, ³⁴He ⁴bowed His head and ²³⁴¹yielded ¹²³⁴up ¹⁴His spirit. ⁸being put to death in the flesh, but quickened in the Spirit; in which also He went and preached unto the spirits in prison.

¹²³And ¹behold, ¹²³the veil of the temple was rent ¹²in twain from the top to the bottom ³in the midst; ¹and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many.

(454)
**The Veil Rent and
 the Graves Opened.**
 1, xxvii., 51-53.
 2, xv., 38.
 3, xxiii., 45.

²³And ¹now ²³when ¹²³the centurion, ²which stood by over against Him, ¹and they that were with him watching Jesus, when they ¹²³saw ¹the earthquake and ¹the things that were ¹³done, (and) ²that He so gave up the ghost, (they) ¹feared exceedingly. (And) ³he glorified God, and ²he said ³Certainly this was a righteous Man; ¹³saying ¹²Truly this ²Man ¹²was the Son of God.

(455)
**The Centurion's
 Confession.**
 1, xxvii., 54.
 2, xv., 39.
 3, xxiii., 47.

³And all the multitudes that came together to this sight, when they beheld the things that were done, returned, smiting their breasts. ¹²³And ²there ¹²were ²also ³all His acquaintance and ¹many ¹²women ¹there ¹²beholding from afar, ³the women ¹which ¹³had ¹³followed ³with ¹Jesus ¹³from Galilee, ¹ministering unto Him, ²who, when He was in Galilee, followed Him and ministered unto Him, (these) ³stood afar off, seeing these things. ¹²Among whom ¹was ²both ¹²Mary Magdalene, and Mary the mother of James ²the less ¹²and ²of ¹²Joses, and ²Salome, ¹the mother of the sons of Zebedee, ²and many other women which came up with Him unto Jerusalem.

(456)
**The Fickle
 Multitude and the
 Faithful
 Women.**
 1, xxvii., 55-56.
 2, xv., 40-41.
 3, xxiii., 48-49.

3.

THE HOLY BURIAL.

Matt. xxvii., 57-xxviii., 1; Mark xv., 42-xvi., 1; Luke xxiii., 50-56; John xix., 31-42.

⁴The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath ⁽⁴⁵⁷⁾ was a high *day*), asked of Pilate that ^{The Pierced} their legs might be broken, and *that* they ^{Side.} might be taken away. The soldiers ^{4, xix., 31-37.} therefore came, and brake the legs of the first, and of the other which was crucified with Him : but when they came to Jesus, and saw that He was dead already, they brake not His legs : howbeit one of the soldiers with a spear pierced His side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true : and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him Whom they pierced.

⁴Now in the place where He was crucified there was a garden ; and in the garden a new tomb wherein was never man yet laid. ¹²³⁴And ⁴after ⁽⁴⁵⁸⁾ these things, ¹²when even was ²now ^{Joseph and} ^{Nicodemus.} ¹²come, ²because it was the Preparation, ¹that is, the day before the sabbath, ¹²behold, ¹²there came ^{13a} ¹rich ¹³man ³from Arimathea, ¹³named ¹²³⁴Joseph, ^{3a} ^{man} ²³⁴of Arimathea, ^{3a} a city of the Jews, ³who was ^{23a} a councillor ²of honourable estate, ^{3a} a good man and a righteous (he had not consented to their counsel and deed), ¹²³who ¹²also himself ¹²³was ²³looking for the kingdom of God, ⁴being ^{14a} a disciple of Jesus, ⁴but secretly for fear of the Jews. ²And ¹³this man ²he

²boldly ¹²³went ²in ¹³to ²unto ¹²³Pilate, and ¹²³⁴asked ⁴of Pilate ¹²³for the body of Jesus, ⁴that he might take away the body of Jesus. ²And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. ²⁴And ²when he learned it of the centurion, ⁴Pilate gave *him* leave (and) ²he granted the corpse to Joseph. ¹Then Pilate commanded it to be given up. ¹And ¹Joseph ⁴came therefore and ¹⁴took ⁴away His body. ²And he bought a linen cloth.

⁴And there came also Nicodemus, he who at the first came to Him by night, bringing a mixture of myrrh and aloes about a hundred pound *weight*.

²³And ⁴so ³he ²taking ¹⁴the body ⁴of Jesus ²³down, ⁴and bound it in linen cloths with the spices, as the custom of the Jews is to bury, ¹³and ⁽⁴⁵⁹⁾ The Entombment. ¹³wrapped it in a ¹clean ¹²³linen cloth, and (Good Friday, About 5 p.m.)* ²wound Him in the ¹laid ¹it ¹²³in ²³a tomb, ¹his own new tomb, ³that was hewn in stone, ¹²which ¹he had ¹²hewn out ¹in the ¹²rock, ³where never man had yet lain. ⁴There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus. ¹²And he rolled a ¹great ¹²stone ¹to ²against ¹²the door of the tomb, ¹and departed. ³And it was the day of the Preparation, and the sabbath drew on.

¹²And Mary Magdalene ¹was there, ¹²and ¹the other ⁽⁴⁶⁰⁾ ¹²Mary ²the *mother* of Joses, ¹sitting ^{The Watch of Love.} ³And the ^(Good Friday Evening.) ³women, which had come with Him out of Galilee, followed after, and ²³beheld ³the tomb ²where ³and how ²He ³His body ²³was laid. ³And they returned, and

* The Passover lambs would be sacrificed between 3 and 5 in the Temple Courts that very Good Friday afternoon. It was peculiarly fitting, and no doubt designedly so, that the True Lamb Himself should just have been sacrificed. (See I. Cor. v., 7.)

prepared spices and ointments. And on the sabbath they rested according to the commandment.

¹Now on the morrow, which is *the day* after the Preparation,* the chief priests and the Pharisees

(461)

The Guard of
Hate.
(Early Saturday
Morning.)

1, xxvii., 62-66.

were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until

the third day, lest haply His disciples come and steal Him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it *as* sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

(462)

A Late Visit to
View the
Sepulchre.†

(Easter Even.)

1, xxviii., 1.

(463)

The Purchase of
Additional Spices.
(Easter Even
after Sunset.)

2, xvi., 1.

¹Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

²And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint Him.

* A circumlocutional way of describing this Sabbath. The Paraskene (Preparation) was over, the Sabbath and Passover had commenced. The priests probably approached Pilate early on Saturday morning after they had heard the night before of the burial by one who was secretly a disciple.

† The Jews frequently regarded the *sunset* of Friday as the *dawn* of their Sabbath (see Luke xxiii., 54, margin). S. Matthew's expression therefore means on Saturday evening after sunset.

PART XI.

THE RISEN LIFE: THE GREAT FORTY DAYS.

I.

THE MORNING OF THE RESURRECTION.*

Matt. xxviii., 2-15; Mark xvi., 2-11; Luke xxiv., 1-12; John xx., 1-18.

⁽⁴⁶⁴⁾
The Earthquake. (Very Early Easter Day.)
I, xxviii., 2-4.

¹And behold, there was a great earthquake; for an angel of the Lord descended from Heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

⁽⁴⁶⁵⁾
The Visit of Mary Magdalene. (Before 5 a.m.)
4, xx., 1.

⁴Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

*The events of Easter morning are perplexing and "the lacunæ, the compressions, the variations, the actual differences, the subjectivity of the narrators as affected by spiritual revelations, render all harmonies at the best uncertain. Minute circumstantial accuracy as distinguished from perfect truthfulness was little regarded at that period. Hence the "ten discrepancies" which have been dwelt on since the days of Celsus, have never for one hour shaken the faith of Christendom." (Farrar.) Bp. Westcott's suggestive order has here, in the main, been followed. We suppose at least two parties of women, of whom there were several (Matt. xxvii., 55, 56; Mark xv., 40, 41)—one the Salome party (Matt. xxviii., 5; Mark xvi., 1; John xx., 1) the other the Joanna party (Luke xxiv., 1-10) who early in the morning approach the sepulchre independently and separately from different quarters of Jerusalem. In the Salome party, Mary Magdalene goes slightly in advance, and, seeing the stone rolled back, does not stop to enter the sepulchre (and so does not see the angel till John xx., 12) but runs at once to fetch Peter and John, who may have been either in the Upper Room (see Acts i., 13), some 800 yards away, or else at Bethany, a distance of about two and a half miles. Her companions reach the sepulchre when the sun had risen (Mark xvi., 1, 2) and see a vision of an angel (Matt. xxviii., 5-7; Mark xvi., 5-7), and then hasten to give the angelic message to the apostles. On their way Jesus meets them (Matt. xxviii., 9, 10). A little later comes the Joanna party (Luke xxiv., 1-11). They see a vision of two angels and receive words of comfort and instruction, and in their turn go to the apostles, with whom are now the women of both parties. (Luke xxiv., 10). See 474. In the meanwhile S. Peter and S. John have run to the sepulchre (John xx., 3-10) followed by Mary Magdalene who remains after the two apostles have returned to their home, and to whom Jesus then manifests Himself (11-18).

⁽⁴⁶⁶⁾
 Her Immediate Return. 4. xx., 2.
⁴She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him.

²And very early on the first day of the week, they* come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back; for it was exceeding great.

⁽⁴⁶⁷⁾
 Visit of the First Company of Women With Salome. (Soon after 5 a.m.) 2, xvi., 2-4.
⁽⁴⁶⁸⁾
 Vision of an Angel. 1, xxviii., 5-7. 2, xvi., 5-7.
²And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. ¹²And ¹the angel ²he ¹answered and ¹said ²saith ¹²unto ¹the women, ²them. ¹Fear not ye; ²Be not amazed; ¹for I know that ¹²ye seek Jesus, ²the Nazarene, ¹²which hath been crucified: He is not here: ¹for ¹²He is risen, ¹even as He said. ²Behold, the place where they laid Him! ¹Come, see the place where the Lord lay. ¹And ²But ¹²go ¹quickly, and ¹²tell His disciples ²and Peter, ¹He is risen from the dead; and lo, ¹²He goeth before you into Galilee; there shall ye see Him, ²as He said unto you. ¹Lo, I have told you.

¹²And they ²went out, and ¹departed ²fled ¹quickly ¹²from the tomb ¹with fear and great joy. ²For trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid; ¹and ran to bring His disciples word.

⁽⁴⁶⁹⁾
 Return of the First Company of Women. 1, xxviii., 8. 2, xvi., 8.
¹And behold, Jesus met them, saying,

* *i.e.*, Mary the mother of James, and Salome. See Mark xvi., 1 (463). The Magdalene, who had started with them, had gone on a little in advance. (See 465).

(470) All hail. And they came and took hold
 Jesus Meets Them. of His feet, and worshipped Him. Then
 (1st Appearance.) saith Jesus unto them, Fear not : go
 1, xxviii., 9-10. tell My brethren that they depart into
 Galilee, and there shall they see Me.

¹Now while they were going, behold, some of the guard
 came into the city, and told unto the chief priests all
 the things that were come to pass.

(471) And when they were assembled with the
 Report of the elders, and had taken counsel, they gave
 Watch. large money unto the soldiers, saying,
 1, xxviii., 11-15. Say ye, His disciples came by night, and stole Him
 away while we slept. And if this come to the
 governor's ears, we will persuade him, and rid you of
 care. So they took the money, and did as they were
 taught : and this saying was spread abroad among
 the Jews, and *continueth* until this day.

³But on the first day of the week, at
 early dawn, they *came unto the tomb
 bringing the spices which they had pre-
 pared. And they found the stone rolled
 away from the tomb. And they entered
 in, and found not the body of the Lord
 Jesus.

³And it came to pass, while they were perplexed
 thereabout, behold, two men stood by them in
 dazzling apparel : and as they were affrighted, and bowed
 down their faces to the earth, they said

(473) unto them, Why seek ye the living among
 Vision of Two the dead ? He is not here, but is risen :
 Angels. remember how He spake unto you when
 3, xxiv., 4-7. He was yet in Galilee, saying that the Son of Man
 must be delivered up into the hands of sinful men,
 and be crucified, and the third day rise again.

³And they remembered His words, and returned
 from the tomb, and told all these things to the

* *i.e.*, Joanna and "the other women." See verse 10 (474).

(474)
The Women Re-
turn to the
Apostles.
3, xxiv., 8-11.

eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk: and they disbelieved them.

³But ³⁴Peter ⁴therefore ³arose and ⁴went forth, and the other disciple, and they went toward the tomb. And they ³⁴ran ⁴both together ³unto the tomb ⁴and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

(475)
Peter and John
Run to the
Sepulchre.
(About 6.30 a.m.)
3, xxiv., 12a.
4, xx., 3-4.

⁴Simon Peter therefore also cometh, following him, and entered into the tomb; ³⁴and ³stooping and looking in, ³⁴he ³seeth ⁴beholdeth ³⁴the linen cloths ⁴lying ³by themselves, ⁴and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore

(476)
Within the
Tomb.
3, xxiv., 12b.
4, xx., 5-10.

the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. ³And ⁴so ³he ⁴the disciples ³departed (and) ⁴went away again ³to his ⁴unto their own ³⁴home, ³wondering at that which was come to pass.

⁴But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith

(477)
* Jesus Reveals
Himself to Mary
Magdalene.
(2nd Appearance.)
2, xvi., 9-11.
4, xx., 11-18.

* In harmonising the course of the events of Easter Day it is difficult to place our Lord's appearance to Mary Magdalene before that to the women (Matt. xxviii., 9, 10), §470. We should therefore regard the word *first* in Mark xvi., 9, as merely relative. Only three appearances are recorded in the second

unto them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and beholding Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch Me not; for I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God.

²Now when He was risen early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven devils. ² She went and told ⁴ Mary Magdalene cometh and telleth ⁴the disciples, ²them that had been with Him, as they mourned and wept, ⁴I have seen the Lord; and *how that* He had said these things unto her. ²And they, when they heard that He was alive, and had been seen of her, disbelieved.

2.

THE AFTERNOON OF EASTER DAY.

Mark xvi., 12-18; Luke xxiv., 13-49; John xx., 19-23; I. Cor. xv., 5

(478) ⁶He, ³the Lord, ³hath ³⁶appeared to Jesus is Seen by ³ Simon. ²And after these things He was Peter. ⁶ Cephas. manifested in another form unto two of (3rd Appearance.) them, as they walked, on their way 3, xxiv., 34. into the country. 6, xv., 5.

Gospel, of which that to the Magdalene was the first and that to the assembled disciples the same evening, the last. In fact the word for *afterward* (Mark xvi., 14) is in some other places translated *last* and really has this meaning. Therefore as subsequent appearances (not narrated in the second Gospel, are not excluded by S. Mark's *last*, so the previous appearance to the women (Matt. xxviii., 9, 10) is not excluded by his *first*. Similarly, S. John's "third time" (xxi., 14) is really the seventh appearance, (see 482), and actually S. John's fourth—one to the Magdalen and three to the disciples.

³And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto Him, Dost Thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him. But we hoped that it was He which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but Him they saw not. And He said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken. Behoved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the scriptures the things concerning Himself. And they drew nigh unto the village whither they were going: and He made as though He

(479)

The Walk to
Emmaus.

(4th Appearance.)

2, xvi., 12-13.

3, xxiv., 13-35.

would go further. And they constrained Him saying, Abide with us : for it is toward evening, and the day is now far spent. And He went in to abide with them. And it came to pass, when He had sat down with them to meat, He took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him ; and He vanished out of their sight. And they said one to another, Was not our heart burning within us, while He spake to us in the way, while He opened to us the scriptures ? And they rose up, ²and they went away ³that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, ²and told it unto the rest, ³and how He was known of them in the breaking of the bread : ²neither believed they them.

(480)
 Appearance to the Apostles and Others at Night Easter Day.
 (5th Appearance.)
 2, xvi., 14-18.
 3, xxiv., 36-49.
 4, xx., 19-23.

²³And ²afterward ³as they spake these things, ²³He ²was manifested unto the eleven themselves as they sat at meat. ⁴When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews,

The Greeting.

⁴Jesus ³Himself ⁴came and ³⁴stood in the midst ³of them, ³⁴and saith unto them, Peace *be* unto you.

Consolation and Proof offered.

³But they were terrified and affrighted, and supposed that they beheld a spirit. And He said unto them, Why are ye troubled ? and wherefore do reasonings arise in your heart ? See My hands and My feet, that it is I Myself : handle Me, and see : for a spirit hath not flesh and bones, as ye behold Me having. ³⁴And when He had said this, He shewed ⁴unto ³⁴them His hands ³and

His feet ⁴and His side. ³And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to eat ? And they gave him a piece of a broiled fish. And He took it, and did eat before them.

Reproach.

²And He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

Enlightenment.

³And He said unto them, These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the scriptures ; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day ;

Appointment to the Ministry of Remission and Witness.

³And that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.

Promise of the Spirit.

³And behold, I send forth the promise of My Father upon you : but tarry ye in the city, until ye be clothed with power from on high.

The Church's Commission.

⁴The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto you : as the Father hath sent Me, even so send I you.²⁴ And ⁴when He had said this, ²⁴He ⁴breathed on them, and ²said ⁴unto them, ⁴Receive ye the Holy Ghost : whose soever sins ye forgive, they are forgiven unto them ; whose soever *sins* ye retain they are retained. ²Go ye into all the world, and preach the

gospel to the whole creation. He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned.

Signs following.

²And these signs shall follow them that believe : in My name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them ; they shall lay hands on the sick, and they shall recover.

3.

SUBSEQUENT APPEARANCES.

Matt. xxviii., 16-20 ; John xx., 24-29, xxi., 1-24 ; Acts i., 2-8 ; I. Cor. xv., 6, 7.

⁴But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples
(481) therefore said unto him, We have seen
Appearance for the Lord. But he said unto them, Except
Thomas's Sake. I shall see in His hands the print of
(6th Appearance.) the nails, and put my finger into the
4, xx., 24-29. print of the nails, and put my hand into His side, I will not believe.

⁴And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith He to Thomas, Reach hither thy finger and see My hands ; and reach *hither* thy hand, and put it into My side : and be not faithless, but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen Me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

¹But ⁴after these things ¹the eleven disciples went into Galilee.

⁴Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested *Himself* on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat, and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered Him, No. And He said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of Him, Who art Thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that He was risen from the dead.

⁴So when they had broken their fast, Jesus saith

to Simon Peter, Simon, *son* of John, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again a second time, Simon, *son* of John, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Tend My sheep. He saith unto him the third time, Simon, *son* of John, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto Him, Feed My sheep. Verily, verily, I say unto thee, When thou wast young thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this He spake, signifying by what manner of death he should glorify God. And when He had spoken this, He saith unto him, Follow Me.

⁽⁴⁸³⁾
Rehabilitation of,
and Solemn Charge
to Peter.
4, xxi., 15-19.

⁽⁴⁸⁴⁾
Last Words Con-
cerning John.
4, xxi., 20-24.

⁴Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on His breast at the supper, and said, Lord, who is he that betrayeth Thee? Peter therefore seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou Me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

¹But the eleven disciples went unto the mountain

where Jesus had appointed them. ⁶Then He appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. ¹And when they saw Him, they worshipped Him : but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world.

⁶Then He appeared to James ; then to all ⁵⁶the apostles whom He had chosen : to whom He also shewed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God : and being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said He*, ye heard from Me : for John indeed baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

⁵They therefore, when they were come together, asked Him, saying, Lord, dost Thou at this time restore the kingdom to Israel ? And He said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you : and ye shall be My witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

* From the fact that "some doubted" it seems evident that others, besides the apostles, were present, for, after what had already happened to the apostles, they would not doubt. More than this the appearance to five hundred brethren must have occurred in Galilee ; for there were only about a hundred and twenty followers in Jerusalem (Acts i., 15).

(485)
*On a Mountain in
Galilee.
(8th Appearance.)
1, xxviii., 16b-20.
6, xv., 6.

(486)
Manifestations to
James and to all
the Apostles.
(9th and 10th
Appearances.)
5, 1, 2b-8.
6, xv., 7.

4.

CHRIST GLORIFIED.

S. Mark xvi., 19, 20; Luke xxiv., 50-53; Acts i., 9-14.

³⁵And ³He led them out until *they were* over against Bethany. ²So then the Lord Jesus, ² after ⁵ when ²⁵He ⁵had said these things, ³and ²had spoken unto them, ³He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He parted from them, and ⁵as they were looking, He was taken (and) ²³was ² received ³ carried ²³⁵up ²³into heaven, ²and sat down at the right hand of God. ⁵And a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.

³And they worshipped Him; and ⁵then ³⁵returned ⁵they ³ to ⁵ unto ³⁵Jerusalem, ⁵from the mount called Olivet, which is nigh unto Jerusalem a sabbath day's journey off, ³with great joy.

⁵And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James. These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with His brethren, ³and were continually in the temple, blessing God.

(487)
The Ascension.
(Thursday,
May 17th A.D. 30.)
2, xvi., 19.
3, xxiv., 50-51,
5, i., 9-11.

(488)
The Apostles
Worship and
Rejoice.
3, xxiv., 52.
5, i., 12.

(489)
United Fellowship,
Prayer and Work.
2, xvi., 20.
3, xxiv., 53.
5, i., 13-14.

²And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.*

THE EPILOGUE.

John xx., 30, 31. xxi., 25.

1. *The Wondrous Silence of the Gospels, and their Glorious Object.*

⁴Many other signs therefore did Jesus

First Conclusion
of the Fourth
Gospel.
4, xx., 30-31.

in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name.

2. *The Infinite Activity of the Eternal Word.†*

⁴And there are also many other things

Second Conclusion
of the Fourth
Gospel.
4, xxi., 25.

which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

* The two oldest Greek manuscripts, and some other authorities, omit Mark xvi. 9-20 (477). Some other authorities have a different ending to the Gospel. See above, Preface p. 13.

† "I accept this verse as a simple and childlike testimony to the truth of which the whole Gospel has been bearing witness, that the acts of the Son of God do not belong to the few years in which He dwelt visibly upon earth, but to all ages from the beginning, when He was 'with God and was God' even to the end 'when He shall put down all rule and all authority and power.' I accept it as a testimony that all the books in the world cannot contain the things which Jesus has been doing, and is doing, in the hearts of human beings, in the world which He made, and in the kingdom which He rules."—F. D. Maurice.

TABLE

FOR FINDING EVERY VERSE OF THE FOUR GOSPELS
IN THE UNIFIED GOSPEL.

Those verses which are parallel to, but distinct from, similar passages are placed within brackets (see pages 27 and 45).

S. MATTHEW.

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
i. I-17	5	38-42	105	(19-22)	249
I8-25	15	43-48	106	23-27	179
ii. I-12	25	vi. I	107	28-ix. Ia	180
I3-I5	26	2-4	108	ix. Ib.	181
I6-I8	27	5-8	109	2-8	81
I9-23	28	9-15	110	9	82
iii. I-2	33	(9-13)	268	10	181
3	34	I6-I8	111	11-13	182
4	35	I9-21	112	I4-I5	183
5-10	36	(I9-21)	153	I6-I7	184
11-12	37	22-24	113	I8-I9	185
I3-I5	38	(24)	294	20-22	186
I6-I7	39	25-34	114	23-26	187
iv. I-II	40	(25-33)	152	27-31	188
I2	68	vii. I-5	115	32-34	189
I3-I6	72	(2)	166	35	191
I7	68	6	116	36-38	192
I8	73	7-II	117	(37-38)	250
I9-22	74	(7-II)	270	x. I	193
23-25	79	I2	118	2-4	92
v. I-2	94	I3-I4	119	5a	193
3-12	96	(I3-I4)	279	5b-6	194
I3-I6	98	I5-20	120	7-8	195
(I3)	289	21-23	121	9-10	196
(I5)	165	(21-23)	279	11-15	197
I7-I9	99	24-29	122	16	198
(I8)	295	viii. I	123	17-25	199
20	100	2-4	80	(18-20)	149
21-26	101	5-13	123	26-31	200
(25-26)	158	(11-12)	279	(26-27)	148
27-30	102	I4-I5	76	(28-33)	149
31-32	103	I6-I7	77	32-33	201
(32)	296	I8	177	34-39	202
33-37	104	I9-22	178	(34-36)	156

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
(37-39)	286	3-5	59	XX. I-16	316
(39)	309	6-13a	206	17-19	317
40-42	203	13b-14	208	20-24	318
xi. I	204	15-21	209	25-28	319
2-6	125	22	210	(25-26)	377
7-15	126	23-33	211	29-34	323
(12-13)	295	34-36	212	xxi. I-7	330
16-19	127	xv. I-9	220	8-9	331
20-24	128	10-20	221	10-11	334
(20-24)	251	21-29a	222	12-13	337
25-27	129	29b	223	(12-13)	49
(25-27)	264	29c-31	224	14	334
28-30	130	32-39	225	15-17	335
xii. I-8	86	xvi. I-4	226	18-19	336
9-14	87	(2-3)	157	20	339
15a	88	5-12	227	21-22	340
15b-16	89	13-16	229	23-27	341
17-21	90	17-20	230	28-32	342
22-23	136	21	231	33-46	343
24-30	137	22-23	232	xxii. I-14	344
31-32	138	24-28	233	(2-10)	285
33-37	139	(25)	202	15-22	345
38-42	140	(25)	309	23-33	346
43-45	141	xvii. I-9	234	34-40	347
46-47	143	10-13	235	41-46	349
48-50	144	14-18	236	xxiii. I-12	350
xiii. I-2	161	19-21	237	(4)	146
3-9	162	22-23	238	(12)	283
10-17	163	24-27	239	13-36	351
18-23	164	xviii. I-5	240	(13, 23-25)	146
24-30	167	6-9	242	(29-36)	146
31-32	169	(6-7)	298	37-39	352
(31-32)	277	10	243	(37-39)	281
33	170	11-14	244	xxiv. I-2	360
(33)	278	(12-14)	290	3	361
34-35	171	15-20	245	4-14	362
36-43	172	(15-21)	299	15-22	363
44	173	21-xix. Ia	246	23-31	364
45-46	174	xix. Ib-2	275	(23-28)	309
47-50	175	3-12	312	32-35	365
51-53	176	(9)	296	36-41	366
54-58	190	13-15	313	(37-41)	309
xiv. I-2	205	16-30	314, 315	42	367

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
43-5I	368	55-56	414	37	444
(43-5I)	154	57	420	38	44I
(43-5I)	155	58	417	39-44	445
xxv. I-13	369	59-66	420	45	449
I4-30	370	67-68	42I	46-47	450
(I4-30)	322	69-70	418	48-49	45I
3I-46	37I	71-72	422	50a	452
xxvi. I-5	372	73-74	423	50b	453
6-7	325	75	424	5I-53	454
(6-7)	13I	xxvii. I-2a	425	54	455
8-9	326	2b	427	55-56	456
I0-I3	328	3-I0	426	57-59a	458
I4-I6	373	II-I4	427	59b-60	459
I7-I9	374	I5-23	43I	6I	460
20	375	I7a	430	62-66	46I
2I-25	379	I9	432	xxviii. I	462
26-29	385	24-25	433	2-4	464
30	408	26a	434	5-7	468
3I-35	383	26b	437	8	469
36-37	409	27-30	435	9-I0	470
38-46	4I0	3I-32	438	II-I5	47I
47	4II	33-34	440	I6a	482
48-50	4I2	35-36	443	I6b-20	485
5I-54	4I3				

S. MARK.

i. I	I	39	79	28-30	I38
2-3	34	40-45	80	(28-29)	I49
4	33	ii. I-I2	8I	3I-32	I43
5	36	I3-I4	82	33-35	I44
6	35	I5	I8I	iv. I-2	I6I
7-8	37	I6-I7	I82	3-9	I62
9	38	I8-20	I83	I0-I2	I63
I0-II	39	2I-22	I84	I3-20	I64
I2-I3	40	23-28	86	2I-23	I65
I4-I5	68	iii. I-6	87	(2I)	98
I6	73	7a	88	24-25	I66
I7-20	74	7b-I2	89	(24)	II5
2I-28	75	I3-I5	9I	26-29	I68
29-3I	76	I6-I9	92	30-32	I69
32-34	77	20-2I	I35	(30-32)	277
35-38	78	22-27	I37	33-34	I7I

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
35	I77	30-32	238	32-34	348
36-4I	I79	33a	239	35-37	349
v. I-20	I80	33b-37	240	38-40	350
2I	I8I	(37)	203	4I-44	353
22-24	I85	38-4I	24I	xiii. I-2	360
25-34	I86	42-50	242	3-4	36I
35-43	I87	(42)	298	5-13	362
vi. I-6a	I90	(43-48)	102	(II)	I49
6b	I9I	(50)	98	I4-20	363
7	I93	(50)	289	2I-27	364
8-9	I96	x. Ia	246	(2I-23)	309
10-II	I97	Ib	275	28-3I	365
I2-I4a	204	2-I2	3I2	32	366
I4b-I6	205	(II)	103	33-37	367
I7-20	59	(II)	296	xiv. I-2	372
2I-29	206	I3-I6	3I3	3	325
30-3I	207	I7-3I	3I4	(3-5)	I3I
32-34	208	(25)	110	4-5	326
35-44	209	(3I-32)	I40	6-9	328
45-46	210	32-34	3I7	10-II	373
47-52	2II	35-40	3I8	I2-I6	374
53-56	2I2	4I-45	3I9	I7	375
vii. I-I3	220	(42-43)	377	I8-2I	379
I4-23	22I	46a	320	22-25	385
24-30	222	46b-52	323	26	408
3I-37	223	xi. I-7	330	27-3I	383
viii. Ia	224	8-I0	33I	32	409
Ib-I0	225	IIa	334	33-42	410
II-I3	226	IIb	335	43	4II
I4-2I	227	I2-I4	336	44-46	4I2
22-26	228	I5-I7	337	47	4I3
27-29	229	(I5-I7)	49	48-50	4I4
30	230	I8-I9	338	5I-52	4I5
3I	23I	20-2I	339	53	420
32-33	232	22-26	340	54	4I7
34-ix. I	233	(25)	110	55-64	420
(35)	202	27-33	34I	65	42I
(35)	309	(3I, 32)	I40	66-68	4I8
(38)	20I	xii. Ia	342	69-70a	422
ix. 2-I0	234	Ib-I2	343	70b-72a	423
II-I3	235	I3-I7	345	72b	424
I4-27	236	I8-27	346	xv. Ia	425
28-29	237	28-3I	347	Ib-5	427

PASSAGE	MARGINAL SECTION
6-14	43I
15a	434
15b	437
16-19	435
20-21	438
22-24a	440
24b	443
25	44I
26	444
27-28	44I
29-32	445

PASSAGE	MARGINAL SECTION
33	449
34-35	450
36	45I
37a	452
37b	453
38	454
39	455
40-41	456
42-45	458
46	459

PASSAGE	MARGINAL SECTION
47	460
xvi. I	463
2-4	467
5-7	468
8	469
9-II	477
12-13	479
14-18	480
19	487
20	489

S. LUKE.

i. I-4	2
5-7	6
8-23	7
24-25	8
26-38	9
39-45	10
46-56	11
57-66	12
67-79	13
80	14
ii. I-7	16
8-14	17
15-20	18
21	19
22-24	20
25-28	21
29-32	22
33-35	23
36-38	24
39	28
40	29
41-48	30
49-50	31
51-52	32
iii. I-3	33
4-6	34
7-14	36
15-18	37
19-20	59
21-22	39
23-38	4

23a	38
iv. I-13	40
14-15	68
16-17	70
18-27	71
28-31a	72
31b-37	75
38-39	76
40-41	77
42-43	78
44	79
v. I-10	73
11	74
12-16	80
17-26	81
27-28	82
29	181
30-32	182
33-35	183
36-39	184
vi. I-5	86
6-11	87
12-13	91
14-16	92
17-19	93
20a	94
20b-23	95
24-26	97
27-28	106
29-30	105
31	118

32-36	106
37-42	115
(38)	166
(40)	199
43-45	120
46	121
47-49	122
vii. I-10	123
11-17	124
18-23	125
24-30	126
31-35	127
36-40	131
(36-40)	325
41-43	132
44-50	133
viii. I-3	134
4a	161
4b-8	162
9-10	163
11-15	164
16-17	165
(16)	98
18	166
19-20	143
21	144
22a	177
22b-25	179
26-39	180
40	181
41-42	185

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
43-48	I86	I6	I40	34-35	28I
49-56	I87	I7-23	I37	(34-35)	352
ix. I-2	I93	24-26	I4I	xiv. I-6	282
3	I96	27-28	I42	7-II	283
4-5	I97	29-36	I40	I2-I4	284
6	204	(33)	98	I5-24	285
7-9	205	(34-36)	II3	(I5-24)	344
IO	207	(34-36)	352	25-27	286
II	208	37-38	I45	28-30	287
I2-I7	209	39-52	I46	3I-33	288
I8-20	229	(39-52)	35I	34-35	289
2I	230	53-54	I47	(34-35)	98
22	23I	xii. I-3	I48	xv. I-7	290
23-27	233	(3)	I99	(3-7)	244
(24)	202	4-I2	I49	8-I0	29I
(24)	309	(4-7)	200	II-32	292
(26)	20I	(8-9)	20I	xvi. I-I2	293
28-36	234	(IO)	I38	I3	294
37-43a	236	I3-I5	I50	(I3)	II3
43b-45	238	I6-2I	I5I	I4-I7	295
46-48	240	22-32	I52	(I6)	I26
49-50	24I	(22-3I)	II4	(I7)	99
5I-56	248	33-34	I53	I8	296
57-62	249	(33-34)	II2	(I8)	IO3
(57-60)	I78	35-40	I54	(I8)	3I2
x. I-I2	250	(39-46)	368	I9-3I	297
(2)	I92	4I-48	I55	xvii. I-2	298
(3)	I98	49-53	I56	(I-2)	242
I3-I6	25I	54-57	I57	3-4	299
(I3-I5)	I28	(54-56)	226	5-6	300
I7-20	263	58-59	I58	7-I0	30I
2I-24	264	(58-59)	IOI	II-I9	308
(2I-22)	I29	xiii. I-5	I59	20-37	309
25-29	265	6-9	I60	(23-24)	364
30-37	266	IO-I7	276	(26-35)	366
38-42	267	I8-I9	277	(33)	202
xi. I-4	268	(I8-I9)	I69	xviii. I-8	3IO
(2-4)	II0	20-2I	278	9-I4	3II
5-8	269	(20-2I)	I70	I5-I7	3I3
9-I3	270	22-30	279	I8-30	3I4
(9-I3)	II7	(24)	II9	3I-34	3I7
I4	I36	(25-27)	I2I	35-39	320
I5	I37	3I-33	280	40-43	323

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
xix. I-10	32I	19-20	385	27-32	439
II-28	322	21-23	379	33a	440
(II-27)	370	24-30	377	33b	441
29-35	330	(24-26)	319	34a	442
36-38	331	31-34	383	34b	443
39-40	332	35-38	384	35-37	445
41-44	333	39a	408	38	444
45-46	337	39b-40	409	39-41	445
(45-46)	40	41-46	410	42-43	446
47-48	338	47a	411	44	449
xx. I-8	341	47b-48	412	45	454
9-19	343	49-51	413	46a	452
20-26	345	52-53	414	46b	453
27-40	346	54a	416	47	455
41-44	349	54b	420	48-49	456
45-47	350	54c-55	417	50-52	458
xxi. I-4	353	56-58a	418	53-54	459
5-6	360	58b-59a	422	55-56	460
7	361	59b-60	423	xxiv. I-3	472
8-19	362	61-62	424	4-7	473
20-24	363	63-65	421	8-11	474
25-28	364	66-xxiii. 1a	425	12a	475
29-33	365	xxiii. 1b-6	427	12b	476
34-36	367	7-10	428	13-35	479
37-38	338	11-12	429	34	478
xxii. I-2	372	13-16	430	36-49	480
3-6	373	18-23	431	50-51	487
7-13	374	24-25	434	52	488
14-16	375	26	438	53	489
17-18	376				

S. JOHN.

i. I-18	3	19-22	50	16-19	62
19-28	41	23-25	51	20-24	63
29-34	42	iii. I-12	52	25-26	64
35-40	43	13-15	53	27-34	65
41-42	44	16-21	54	35-38	66
43-48	45	22-24	55	39-42	67
49-51	46	25-30	56	43-45	68
ii. I-11	47	31-36	57	46-54	69
12	48	iv. I-3	58	v. I-9	83
13-18	49	4-9	60	10-16	84
(13-18)	337	10-15	61	17-47	85

PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION	PASSAGE	MARGINAL SECTION
vi. I	208	20-26	354	2-6	411
2-14	209	(25)	202	7-9	412
15	210	(25)	309	10-11	413
16-21	211	27-33	355	12	415
22-25	213	34-36	356	13-14	416
26-34	214	37-41	357	15-16	417
35-50	215	42-43	358	17-18	418
51-58	216	44-50	359	19-24	419
59-66	217	xiii. I	375	25	422
67-69	218	2-20	378	26-27	423
70-vii. I	219	(16)	199	28-38	427
vii. 2-10	247	21-26a	379	39-40	431
11-15	252	26b-30	380	xix. I	434
16-39	253	31-32	381	2-3	435
40-52	254	33-35	382	4-12	436
53-viii. II	255	36-38	383	13-16	437
viii. 12-20	256	xiv. I-4	386	17a	438
21-30	257	5-7	387	17b	440
31-59	258	8-21	388	18	441
ix. I-12	259	22-24	389	19-22	444
13-34	260	25-26	390	23-24	443
35-41	261	27	391	25-27	447
x. I-21	262	28-31	392	26	448
22-25	271	xv. I-8	393	28-29	451
26-30	272	9-17	394	30a	452
31-38	273	18-21	395	30b	453
39-42	274	(20)	199	31-37	457
xi. I-16	302	22-25	396	38-39, 41	458
17-28	303	26-27	397	40, 42	459
29-38	304	xvi. I-7	398	xx. I	465
39-45	305	8-15	399	2	466
46-53	306	16-19	400	3-4	475
54	307	20-24	401	5-10	476
55-xii. I	324	25-28	402	11-18	477
xii. 2-3	325	29-32	403	19-23	480
4-6	327	33	404	24-29	481
7-8	328	xvii. I-5	405	30-31	490
9-11	329	6-19	406	xxi. I-14	482
12-15	330	20-26	407	15-19	483
13-16-18	331	xviii. 1a	408	20-24	484
19	332	1b	409	25	491

ACTS.

PASSAGE	MARGINAL SECTION
i. 2b-8	486
9-II	487

PASSAGE	MARGINAL SECTION
12	488
13	92

PASSAGE	MARGINAL SECTION
13-14	489
16, 18-19	426

I CORINTHIANS.

HEBREWS.

xi. 23-25	385
xv. 5	478

xv. 6	485
7	486

xiii. 12	438
----------	-----

I PETER.

iii. 18-19	453.
------------	------

A CLASSIFIED INDEX.*

	PAGE.
1. The Parables of Christ - - - - -	353
2. The Miracles of Christ - - - - -	354
3. The Prayers of Christ - - - - -	355
4. The Songs in the Gospels - - - - -	356
5. The Sabbaths in the Gospels - - - - -	356
6. The Jewish Feasts in the Gospels - - - - -	356
7. The Longer Discourses in the Gospels - - - - -	356
8. The Shorter Discourses and Sayings - - - - -	357
9. The Opposition to Christ - - - - -	358
10. Other Miscellaneous Incidents - - - - -	360
11. The Journeys of Christ - - - - -	361
12. Old Testament Adumbrations in the Gospels - - - - -	363

* The small numerals ¹²³⁴⁵ denote the sources (Matthew, Mark, Luke, John, Acts) of the various subjects. The numbers following refer not to the pages but to the paragraphs of the Text of the Unified Gospel. (See p. 14, note 10).

INDEX.

I.—THE PARABLES OF CHRIST.

I.—Illustrating Divine Truth :

<i>Truth's mission in society :</i>	¹²³ Candle under a Bushel ¹ (v. 15)	98, 165
<i>Truth's foundation :</i>	¹³ The Two Builders ¹ (vii. 24-27)	- 122
<i>Truth from God : its varying reception :</i>	¹²³ The Sower ¹ (xiii. 3-8, 18-23)	- 162, 164
<i>Truth counterfeited by the devil :</i>	¹ The Tares (xiii. 24-30, 37-43)	167 172
<i>Truth growing unobserved :</i>	² Unseen Growth of Seed (iv. 26-30)	- 168
<i>Truth's outward progress :</i>	¹²³ The Mustard Seed ¹ (xiii. 31-32)	169, 277
<i>Truth's inward influence :</i>	¹³ The Leaven ¹ (xiii. 33)	- 170, 278
<i>Truth unwittingly found :</i>	¹ The Hid Treasure (xiii. 44)	- 173
<i>Truth deliberately sought :</i>	¹ The Pearl of Great Price (xiii. 45)	- 174
<i>Truth's comprehensiveness :</i>	¹ The Draw-net (xiii 47-50)	- 175
<i>Truth adaptable and unrestricted :</i>	¹²³ Cloth and Wineskins ¹ (ix. 16, 17)	- 184

II.—Illustrating Divine Love :

<i>Love's royal invitation :</i>	¹ Marriage of the King's Son (xxii. 1-15)	344
<i>Love's free feast :</i>	³ The Great Supper (xiv. 16-24)	- 285
<i>Love the foundation :</i>	³ The two Debtors (vii. 36-50)	- 132
<i>Love the building :</i>	³ The Good Samaritan (x. 25-37)	- 266
<i>Love's solemn warning :</i>	³ The Rich Fool (xii. 16-21)	- 151
<i>Love's forgiving spirit :</i>	¹ The Unmerciful Servant (xviii. 23-35)	- 246
<i>Love's faithfulness :</i>	³ The Good and Bad Servants (xii. 41-48)	- 155
<i>Love's fruitfulness :</i>	³ The Barren Fig-tree (xiii. 6-9)	- 160
<i>Love's judgment by Love's laws :</i>	¹ The Sheep and the Goats (xxv. 31-46)	- 371

III.—Illustrating Human Responsibility :

<i>Responsibility as sons :</i>	¹ The Two Sons (xxi. 28-32)	- 342
<i>Responsibility as workers :</i>	¹ The Labourers in the Vineyard (xx. 1-17)	- 316
<i>Responsibility at all times :</i>	¹ The Ten Virgins (xxv. 1-13)	- 369
<i>Responsibility in all positions :</i>	¹ The Talents (xxv. 14-30)	- 370

IV.—Illustrating Human Obligation :

<i>Duty of watchfulness :</i>	³ The Watching Servants (xii. 35-40)	- 154
<i>Duty of prudence :</i>	³ The Unjust Steward (xvi. 1-13)	- 293
<i>Duty of unselfishness :</i>	³ The Rich Man and Lazarus (xvi. 19-31)	- 297
<i>Counting the cost :</i>	³ The Tower and the Warring King (xiv. 28-33)	287, 288

V.—Illustrating the Divine Recovery of Lost Humanity :

<i>The foolish wanderer in the world :</i>	¹³ The Lost Sheep ¹ (xviii. 12-14)	244, 290
<i>The lost slumberer in the Church :</i>	³ The Lost Coin (xv. 8-10)	- 291
<i>The wilful apostate from the family of God :</i>	³ The Prodigal Son (xv. 11-32)	- 292

1.—*The Parables of Christ.—Continued.*VI.—*Illustrating the certainty of Divine judgment :*

<i>Signs of approaching judgment :</i>	¹²³ The Young Leaves of the Fig-tree ¹ (xxiv. 32, 33)	-	-	-	-	365
<i>Assurance of ultimate redress :</i>	³ The Importunate Widow (xviii. 1-8)	-	-	-	-	310
<i>Human judgment reversed :</i>	³ The Pharisee and the Publican (xviii. 9-14)	-	-	-	-	311
<i>Retribution of the wicked :</i>	¹²³ The Wicked Husbandmen ¹ (xxi. 33-41)	-	-	-	-	343

2.—*THE MIRACLES OR SIGNS OF CHRIST.*I.—*Illustrating Christ's Sovereignty Over All :*

(1) <i>Over Matter :</i>	¹²³ The Stilling of the Tempest ¹ (viii. 23-27)	-	179
(2) <i>Over Spirit :</i>	¹²³ The Gadarene Demoniac ¹ (viii. 28-34)	-	180
(3) <i>Over Death in all stages :</i>	¹²³ Jairus' Daughter ¹ (ix. 23-26)	-	187
	³ The Widow's Son (vii. 11-17)	-	124
	⁴ Lazarus at Bethany (xi. 38-44)	-	305

II.—*Illustrating Christ as the Vanquisher of all Evil :*

(1) <i>Spiritual :</i>	²³ Demoniac in Synagogue ² (i. 23-28)	-	75
(2) <i>Physical :</i>	¹²³ Peter's Mother-in-law ¹ (viii. 14-15)	-	76
(3) <i>Loosening inward bonds :</i>	³ Woman's Infirmary (xiii. 11-17)	-	276
(4) <i>Removing outward obstacles :</i>	¹²³ The Paralytic ¹ (ix. 2-8)	-	81

III.—*Illustrating Christ as the Great Rewarder :*

(1) <i>Of toil :</i>	¹²⁴ Walking on the Sea ¹ (xiv. 24-33)	-	211
(2) <i>Of good for evil :</i>	³ Malchus's Ear (xxii. 50, 51)	-	413

IV.—*Illustrating Christ as the Great Restorer of Life's Energies :*

(1) <i>Spiritual purity :</i>	³ The Ten Lepers (xvii. 11-19)	-	308
(2) <i>Spiritual strength :</i>	³ The Dropsical Man (xiv. 1-6)	-	282
(3) <i>Spiritual sight :</i>	⁴ The Man Born Blind (ix. 1-7)	-	259
(4) <i>Spiritual hearing :</i>	² The Deaf and Dumb (vii. 31-37)	-	223
(5) <i>Spiritual utterance :</i>	¹³ Blind and Dumb ¹ (xii. 22)	-	136
(6) <i>Spiritual faculties :</i>	¹²³ The Withered Hand ¹ (xii. 10-13)	-	87

V.—*Illustrating Christ as the New Law-Giver :*

(1) <i>The Spirit before the Letter :</i>	¹²³ The Leper Cleansed ¹ (viii. 2-4)	80	
(2) <i>Faith superior to national descent :</i>	¹³ The Centurion's Servant ¹ (viii. 5-13)	-	123
(3) <i>Faith above institutional observance :</i>	⁴ The Impotent Man (v. 1-9)	-	83

VI.—*Illustrating Christ's Spiritual Government :*

(1) <i>Legitimate, by Divine right :</i>	¹ The Tribute Money (xvii. 24-27)	239	
(2) <i>Just, according to our fruits :</i>	¹² The Fig-tree Withered ¹ (xxi. 18-22)	-	336
(3) <i>Merciful, according to our prayer :</i>	¹²³ Two Blind Men ¹ (xx. 29-34)	-	323
(4) <i>Enriching, with transmuting power :</i>	⁴ Water Made Wine (ii. 1-11)	47	

2.—*The Miracles or Signs of Christ.—Continued.*VII.—*Illustrating Christ's Church :*

(1) <i>Universal in its scope :</i> ³ The Draught of Fish (v. 1-11)	-	73
(2) <i>To instruct and strengthen all :</i>		
(a) The Jews ¹²³⁴ Five Thousand Fed ¹ (xiv. 15-21)	-	209
(b) The Gentiles ¹² Four Thousand Fed ¹ (xv. 32-39)	-	225
(3) <i>To overcome by faith all evil :</i> ¹²³ The Epileptic Boy ¹ (xvii. 14-18)	-	236
(4) <i>Successful in her work :</i> ⁴ The Draught of 153 Fishes (xxi. 1-14)	-	482

VIII. *Illustrating Human Conditions :*

(1) <i>Active faith to appropriate :</i> ¹²³ Woman's Issue of Blood ¹ (ix. 20-22)	-	186
(2) <i>Passive faith to receive :</i> ¹ Two Blind Men (ix. 27-31)	-	188
(3) <i>Mediative faith for others :</i> ⁴ King's Officer's Son (iv. 46-54)	-	69
(4) <i>Persistent prayer to obtain :</i> ¹² Syro-Phœnician Woman ¹ (xv. 22-28)	-	222
(5) <i>Common sense to understand :</i> ¹ A Dumb Spirit Cast Out (ix. 32, 33)	-	189
(6) <i>Step by step to discern :</i> ² Blind Man (viii. 22-26)	-	228

3.—*THE PRAYERS OF CHRIST.*(a) *His words recorded :*

¹³ The Lord's Prayer ¹ (vi. 9-13)	-	110, 268
¹³ Thanksgiving for the Child-like Mind ¹ (x. 25, 26)	-	129, 264
⁴ Thanksgiving at Lazarus' Grave (xi. 41-42)	-	305
⁴ For Strength to Glorify His Father (xii. 27, 28)	-	355
⁴ For His Whole Church, Present and Future (xvii.)	-	405-407
¹²³⁷ For His Submission to God's Will ¹ (xxvi. 39-44)	-	409-410
³ As the Great Intercessor for Sinners (xxiii. 34)	-	442
¹ "Out of the deep" of His Desolation (xxvii. 46)	-	450
³ In the Hour of Death (xxiii. 46)	-	452

(b) *His words unrecorded :*

³ At His Baptism (iii. 21)	-	39
² Very Early in the Morning (i. 35)	-	78
³ In the Wilderness (v. 16)	-	80
³ All Night in Prayer (vi. 12)	-	91
¹ Blessing Food (Bethsaida Julias) (xiv. 19)	-	209
¹² In a Mountain Alone ¹ (xiv. 23)	-	211
¹² Blessing Food (Decapolis) ¹ (xv. 36)	-	225
³ Alone in Prayer (ix. 18)	-	229
³ In the Holy Mount (ix. 28)	-	234
³ In a Certain Place (xi. 1)	-	268
¹ Over Little Children (xix. 13)	-	313
³ For St. Peter (xxii. 32)	-	383
¹⁶ At the Holy Eucharist ¹ (xxvi. 26-27)	-	385

4.—THE SONGS IN THE GOSPELS.

3	The Magnificat (i. 46-55)	-	-	-	-	11
3	The Benedictus (i. 68-79)	-	-	-	-	13
3	The Gloria in excelsis Deo (ii. 14)	-	-	-	-	17
3	The Nunc Dimittis (ii. 29-32)	-	-	-	-	22
¹²³	Hosanna ¹ (xxi. 9)	-	-	-	-	331
¹	The Children's Song (xxi. 15)	-	-	-	-	335
¹²	The Great Hallel—Ps. 120-134 ¹ (xxvi. 30)	-	-	-	-	408

5.—THE SABBATHS IN THE GOSPELS.

4	The First Sabbath of Christ's Ministry (i. 35-42)	-	-	-	-	43
3	First Preaching in the Nazareth Synagogue (iv. 16)	-	-	-	-	70
²³	Demoniac healed in the Capernaum Synagogue ² (i. 21-28)	-	-	-	-	75
4	Impotent Man Healed at Bethesda (v. 9, vii. 23)	-	-	-	-	83, 253
¹²³	In the Cornfields on the Way to Galilee ¹ (xii. 1-8)	-	-	-	-	86
¹²³	The Withered Hand Healed in Galilean Synagogue ¹ (xii. 9-14)	-	-	-	-	87
¹²	Preaching Again in the Nazareth Synagogue ² (vi. 1-6)	-	-	-	-	190
4	Blind Man Healed at Jerusalem (ix. 13-34)	-	-	-	-	260
3	Infirm Woman Healed in Peræan Synagogue (xiii. 10-17)	-	-	-	-	276
3	Dropsical Man Healed in Pharisee's House, Peræa (xiv. 1-6)	-	-	-	-	282
1	"Pray that your Flight be not on a Sabbath" (xxiv. 20)	-	-	-	-	363
¹²³⁴	Easter Even ¹ (John xix. 31, etc.)	-	-	-	-	457-463

6.—THE JEWISH FEASTS IN THE GOSPELS.

	Passover, A.D. 9 (Luke ii. 41, 42)	-	-	-	-	30
	Passover, Tuesday, March 30, A.D. 28 (John ii. 13)	-	-	-	-	49
	*Purim (?) Saturday, March 19, A.D. 28 (John v. 1)	-	-	-	-	83
	†Passover, Monday, April 18, A.D. 29 (John vi. 4)	-	-	-	-	209
	Tabernacles, October, A.D. 29 (John vii. 2)	-	-	-	-	247
	Dedication, December, A.D. 29 (John x. 22)	-	-	-	-	271
	Passover, Friday, April 7, A.D. 30 (John xi. 55)	-	-	-	-	324

7.—THE LONGER DISCOURSES IN THE GOSPELS.

4	St John's Prologue: The Eternal Word (i. 1-18)	-	-	-	-	3
4	Conversation with Nicodemus: The New Birth (iii. 3-21)	-	-	-	-	52-54
4	The Baptist's Testimony (iii. 25-36)	-	-	-	-	56-57
4	Conversation with a Samaritan Woman: The Water of Life (iv. 4-42)	-	-	-	-	60-67
4	Christ Explains His Divine Mission (v. 17-47)	-	-	-	-	85
¹³	The Sermon on the Mount ¹ (v-vii. 29)	-	-	-	-	94-122
¹³	Christ's Testimony Concerning John and the People ¹ (xi. 2-30)	-	-	-	-	126-130
¹³	Sundry Warnings and Encouragements ³ (xii. 1—xiii. 5)	-	-	-	-	148-159
¹²³	Some Parables of the Kingdom ¹ (xiii. 3-53)	-	-	-	-	161-176
¹²³	Apostolic Instruction and Charge ¹ (ix. 36-x. 42)	-	-	-	-	192-203
	Christ, the Support of Life (vi. 26-58)	-	-	-	-	214-216
¹²³	Traits of the True Discipleship ¹ (xvii. 24-xviii. 35)	-	-	-	-	239-246
	Christ the Source of Truth (vii. 16-39)	-	-	-	-	253
	Christ the Source of Light (viii. 12-ix. 41)	-	-	-	-	256-261
	Christ the Good Shepherd (x. 1-18)	-	-	-	-	262

* See p. 35. † See p. 34.

7.—*The Longer Discourses in the Gospels.—Continued.*

4	Christ Identifies Himself with the Father (x. 25-38)	-	271-273
3	Lessons of Discipleship (xiv. 1-35)	-	282-289
3	Social Duties (xvi. 13-18)	-	294-296
123	Concerning Offences, Forgiveness, Faith and Service 3(xvii. 1-10)	-	298-301
4	Christ the Resurrection and the Life (xi. 1-53)	-	302-305
3	Christ's Coming Sudden and Unexpected (xvii. 20-37)	-	309
12	On Marriage and Divorce 1(xix. 3-12)	-	312
123	On Little Children (xix. 13-15)	-	313
123	The Responsibility of Wealth 1(xix. 16-30)	-	314
123	The Divine Controversialist 1(xxi. 23—xxii. 46)	-	341-349
123	Warnings Against Scribes and Pharisees 1(xxiii. 1-12)	-	350
	1Denunciations of Scribes and Pharisees (xxiii. 13-26)	-	351
123	The Messianic Apocalypse 1(xxiv. 4-35)	-	360-365
123	The Great Universal Judgment 1(xxiv. 36-42)	-	366-367
4	The Last Discourse of Warning, Teaching and Comfort (xiv.-xvi.)	-	381-404
234	The Church's Commission 3(xxiv. 36-49)	-	480
4	Last Solemn Charge to St. Peter (xxi. 15-29)	-	482-483
4	Last Words Concerning St. John (xxi. 20-24)	-	484
1	The Missionary Commission (xxviii. 16-20)	-	485

8.—*THE SHORTER DISCOURSES AND SAYINGS IN THE GOSPELS.*

3	Gabriel's Message to Zacharias (i. 13-17)	-	7
3	Gabriel's Message to Mary (i. 28-37)	-	9
3	Elizabeth's Salutation (i. 42-45)	-	10
3	Simeon's Prophecy (ii. 34-35)	-	23
3	Christ's First Recorded Words (ii. 49)	-	31
123	The Baptist's Message and Testimony 1(iii. 7-12)	-	36-37
4	The Baptist's Further Testimony (i. 29-34)	-	42
4	Christ's First Words to Converts (i. 38-51)	-	43-46
4	Christ's First Prediction of His Resurrection (ii. 19-21)	-	50
3	Christ's First Recorded Sermon (iv. 24-27)	-	71
123	Christ's First Vindication of the Sabbath 1(xii. 3-8)	-	86
1234	Christ's Paradox of Self-sacrifice 4(xii. 25)	-	202, 309, 354
4	Christ's First Prediction of Judas's Treachery (vi. 70, 71)	-	219
12	The Tradition of the Elders 1(xv. 3-9)	-	220
12	That Which Defiles 1(xv. 17-20)	-	221
12	The Lack of Discernment 1(xvi. 2-4)	-	226
12	The Leaven of the Pharisees 1(xvi. 6-11)	-	227
123	The Foundation of the Church 1(xvi. 17-19)	-	230
123	The Prospect of Suffering 1(xvi. 21)	-	231
12	The Great Temptation 1(xvi. 23)	-	232
123	The Great Decision 1(xvi. 24-28)	-	233
12	Concerning the Coming of Elijah 1(xvii. 10-12)	-	235
12	The Secret Source of Strength 1(xvii. 20-21)	-	237
123	Further Warning of the Coming End 1(xvii. 22-23)	-	238
3	Mission of the Seventy (x. 2-12)	-	250
13	Doom of the Towns of Galilee 1(xi. 21-24)	-	251
3	The Child-like Mind (x. 21-24)	-	264
3	The Great Commandment (x. 25-29)	-	265

8.—*The Shorter Discourses and Sayings in the Gospels:—Continued.*

3	Encouragement to Prayer (xi. 5-8)	-	-	-	269
13	The Narrow Door 3(xiii. 22-30)	-	-	-	279
3	Message to Herod Antipas (xiii. 31-33)	-	-	-	280
13	Lament Over the Fate of Jerusalem 3(xiii. 34-35)	-	-	-	281, 352
123	Further Prediction of the Coming End 1(xx. 17-19)	-	-	-	317
12	The Dignity of Service 1(xx. 25-28)	-	-	-	319
124	The Presage of the Burial 1(xxvi. 10-13)	-	-	-	328
3	Weeping over Jerusalem (xix. 41-44)	-	-	-	333
12	Power of Faith and Prayer 1(xxi. 21, 22)	-	-	-	340
4	The Judgment of Jesus on His Work (xii. 46-50)	-	-	-	359
1234	Jesus' Final Announcement of His Betrayal 1(xxvi. 21-25)	-	-	-	379
1234	Peter's Fall and the Twelve's Dispersion Foretold 1(xxvi. 31-35)	-	-	-	383
3	The Disciples' Changed Relation to the World (xxii. 35, 38)	-	-	-	384
123	Jesus Reproaches His Assailants 1(xxvi. 55, 56)	-	-	-	414
1234	Jesus' Replies at His Trials	-	-	-	419-436
3	To the Daughters of Jerusalem (xxiii. 27-32)	-	-	-	439
1234	The Seven Words from the Cross	-	-	-	442-452
12	The Resurrection Message of an Angel 1(xxviii. 5-7)	-	-	-	468
1	The Risen Lord's First Words (xxviii. 9, 10)	-	-	-	470
3	The Resurrection Message of two Angels (xxiv. 4-7)	-	-	-	473
24	The Revelation to the Magdalene 4(xx. 11-18)	-	-	-	477
23	The Revelation on the Way to Emmaus 3(xxiv. 13-35)	-	-	-	479
234	The Revelation to the Apostles and Others 4(xx. 19-23)	-	-	-	480
4	The Revelation to St. Thomas (xx. 24-29)	-	-	-	481
4	St. John's Two Conclusions (xx. 30, 31. xxi. 25)	-	-	-	490, 491

9.—*THE OPPOSITION TO CHRIST:*

4	Generally Unknown and Rejected (i. 10, 11)	-	-	-	3
3	No Room for Him in the Inn (ii. 7)	-	-	-	16
3	Simeon Predicts Opposition (ii. 34)	-	-	-	23
1	Herod the Great's Persecution (ii. 13)	-	-	-	26
123	The Temptation at Quarantana 1(iv. 1-10)	-	-	-	40
4	Because of His Connection with Nazareth (i. 46)	-	-	-	45
4	At the First Cleansing of the Temple (ii. 18)	-	-	-	49
4	Because He was a Jew (iv. 9)	-	-	-	60
4	No Honour in His Own Country (iv. 44)	-	-	-	68
3	First Rejection at Nazareth (iv. 28-29)	-	-	-	72
123	At His Forgiving the Sins of a Paralytic 1(ix. 2-8)	-	-	-	81
4	Pharisees Seek to Slay Him in Jerusalem (v. 16)	-	-	-	84
4	Because He Made Himself equal with God (v. 18)	-	-	-	85
123	On His Disciples Plucking Corn on a Sabbath 1(xii. 1-8)	-	-	-	86
123	On His Healing a Withered Hand on a Sabbath 2(iii. 2)	-	-	-	87
1	Pharisees Hold a Council to Slay Him (xii. 14)	-	-	-	87
3	Pharisees Reject the Counsel of God (vii. 30)	-	-	-	126
1	Charged with Being Gluttonous and a Winebibber (xi. 16-19)	-	-	-	127
2	In Simon the Pharisee's House (vii. 39)	-	-	-	131
2	From His Friends (iii. 20, 21)	-	-	-	135
123	Charged with Acting Through Beelzebub 1(xii. 24-30)	-	-	-	137
13	Request for a Sign 1(xii. 38-42)	-	-	-	140
3	Scribes and Pharisees Lay in Wait for Him (xi. 53, 54)	-	-	-	147
123	From the Owners of the Gadarene Swine 1(viii. 34)	-	-	-	180

9.—*The Opposition to Christ:—Continued.*

123	Jesus Blamed for His Companions ¹ (ix. 11-13)	-	-	182
1	Charged Again with Acting Through Beelzebub (ix. 32-34)	-	-	189
12	Second Rejection at Nazareth ¹ (xiii. 54-58)	-	-	190
4	Murmuring against the Bread of Heaven (vi. 41)	-	-	215
4	Murmuring against Eating His Flesh (vi. 52)	-	-	216
4	Murmuring of His Disciples (vi. 60)	-	-	217
4	Foreknowledge of the Traitor (vi. 64-70)	-	-	217, 218
4	Left by Some of His Disciples (vi. 66)	-	-	217
4	Jews Seek to Kill Him (vii. 1)	-	-	219
12	Pharisees Find Fault with the Disciples ¹ (xv. 1-9)	-	-	220
12	Pharisees and Sadducees Seek a Sign ¹ (xvi. 1)	-	-	226
123	Christ Predicts His Sufferings and Death ¹ (xvi. 21)	-	-	231
12	Christ Rebuked by Peter ¹ (xvi. 22)	-	-	232
3	Inhospitality of Samaritans (ix. 53)	-	-	248
4	Much Murmuring Among the People (vii. 12)	-	-	252
4	The Charge of being Unlearned (vii. 15)	-	-	252
4	The Charge of Having a Devil (vii. 20)	-	-	253
4	Jews Seek to Take Him (vii. 30)	-	-	253
4	Jews Send Officers to Take Him (vii. 32)	-	-	253
4	Some of Them would have Taken Him (vii. 44)	-	-	253
4	Nicodemus Rebuked Because of Him (vii. 52)	-	-	254
4	Concerning the Adulteress (viii. 6)	-	-	255
4	Charged with not being True (viii. 13)	-	-	256
4	Suggestion that He Knows not the Father (viii. 19)	-	-	256
4	Suggestion that He will Kill Himself (viii. 22)	-	-	257
4	Suggestion Concerning His Legitimate Birth (viii. 41)	-	-	258
4	Charged with Being a Samaritan and Having a Devil (viii. 48)	-	-	258
4	Charged with Regarding Himself Superhuman (viii. 52)	-	-	258
4	Jews Ready to Stone Him (viii. 59)	-	-	258
4	Sabbatarian Charge—Not of God (ix. 16)	-	-	260
4	To Confess Christ Involves Excommunication (ix. 22)	-	-	260
4	Charged with being a Sinner (ix. 24)	-	-	260
4	Charged with Having an Unknown Origin (ix. 29)	-	-	260
4	Charged with Having a Devil and Being Mad (x. 20)	-	-	262
3	Tempted by a Lawyer's Question (x. 25)	-	-	265
4	Jews Ready to Stone Him Again (x. 31)	-	-	273
4	Charged with Blasphemy (x. 33)	-	-	273
4	Jews Seek Again to Take Him (x. 39)	-	-	274
3	Sabbatarian Charge of Healing Infirm Woman (xiii. 14)	-	-	276
3	Hostility of Herod Antipas (xiii. 31)	-	-	280
3	Sabbatarian Espionage (xiv. 1)	-	-	282
3	Murmuring at His Company (xv. 2)	-	-	290
3	Pharisees Deride Him (xvi. 14)	-	-	295
4	Taunt Concerning Lazarus (xi. 37)	-	-	304
4	Reported to the Pharisees (xi. 46)	-	-	306
4	Consultation and Conspiracy (xi. 47-53)	-	-	306
4	Decree of Death against the Giver of Life (xi. 54)	-	-	307
4	Open Confession of Christ Involves Excommunication (xii. 42)	-	-	358
3	The Pharisees Demand (xvii. 20)	-	-	309
12	Pharisees Tempt Him Concerning Divorce ¹ (xix. 3)	-	-	312
123	Christ Foretells His Opposition ¹ (xx. 17)	-	-	317
3	Murmuring at His Company (Zacchæus) (xix. 7)	-	-	321
4	A Decree to Take Him (xi. 57)	-	-	324

9.—*The Opposition to Christ:—Continued.*

12	Disciples Murmur at Bethany ¹ (xxvi. 8-9)	-	-	326
4	Judas's Hypocrisy at Bethany (xii. 4, 5)	-	-	327
4	Priestly Hostility against Lazarus (xii. 9-11)	-	-	329
34	Pharisees Envy His Triumphant Reception ³ (xix. 39)	-	-	332
1	At the Children's Tribute of Praise (xxi. 15)	-	-	335
23	At the Second Cleansing of the Temple ³ (xix. 47)	-	-	338
123	Priests, Scribes and Elders Question His Authority			
1	(xxi. 23-27)	-	-	341
123	After the Parable of the Wicked Husbandmen ¹ (xxi. 46)	-	-	343
123	Herodians' Question Concerning the Tribute Money			
1	(xxii. 15-22)	-	-	345
123	Sadducees' Question Concerning the Resurrection			
1	(xxii. 23-33)	-	-	346
12	Lawyer's Question Concerning the Commandments			
1	(xxii. 34-40)	-	-	347
123	Conspiracy against Christ Without ¹ (xxvi. 1-5)	-	-	372
123	Treachery against Christ Within ¹ (xxvi. 14-16)	-	-	373
1234	Peter's Fall and Twelve's Desertion Foretold ¹ (xxvi. 31-35)	-	-	383
1234	The Betrayal and Seizure ¹ (xxvi. 47-50)	-	-	411, 412
1	The First Mockery and Derision (xxvi. 67)	-	-	421
12	Seeking False Witness against Him ¹ (xxvi. 59)	-	-	420
1	Held Guilty of Death (xxvi. 66)	-	-	420
1234	Peter's First Denial ¹ (xxvi. 69-70)	-	-	418
1234	Peter's Second Denial ¹ (xxvi. 72)	-	-	422
1234	Peter's Third Denial ¹ (xxvi. 73, 74)	-	-	423
123	At the Formal Meeting of the Council ¹ (xxvii. 1)	-	-	425
1234	Accused before Pilate ² (xv. 3)	-	-	427
12	Delivered for Envy ² (xv. 10)	-	-	431
3	Vehemently accused before Herod (xxiii. 10)	-	-	428
3	Herod's Mockery (xxiii. 11)	-	-	429
2	Priests Move People to Prefer Barabbas (xv. 11)	-	-	432
1234	The Fanatic Hatred of the Populace ² (xv. 13)	-	-	432
1234	The Scourging ¹ (xxvii. 26)	-	-	434
124	The Third Mockery in the Prætorium ¹ (xxvii. 27-30)	-	-	435
4	Made to Bear His Cross (xix. 17)	-	-	438
123	Crucified ¹ (xxvii. 38)	-	-	441
1234	Parting His Garments ¹ (xxvii. 35, 36)	-	-	443
1234	The Title on the Cross ¹ (xxvii. 37)	-	-	444
123	His Reviling ¹ (xxvii. 39-44)	-	-	445
3	Reviled by One of the Thieves (xxiii. 39)	-	-	445
4	The Pierced Side (xix. 31-37)	-	-	457
1	After Death (xxvii. 62-66)	-	-	461

10.—*OTHER MISCELLANEOUS INCIDENTS, ETC.*

3	Baptist's Birth and Infancy (i. 5-25, 57-80)	-	-	6-14
123	Baptist's Preaching and Baptism (iii. 1-10)	-	-	33-36
4	Baptist and the Sanhedrim (i. 19-28)	-	-	41
4	The Baptist and the Christ (i. 29-34)	-	-	42
123	Baptist Imprisoned (xiv. 3-5)	-	-	59
13	Baptist Sends to Christ (xi. 2-6)	-	-	125
12	Baptist's Death (xiv. 6-13)	-	-	206
4	The First Disciples (i. 35-51)	-	-	43-46

10.—*Other Miscellaneous Incidents, etc :—Continued.*

123	Second Call of Four Great Followers (iv. 19-22)	-	-	74
123	Call of Matthew (ix. 9)	-	-	82
1235	Choice of the Twelve Apostles ² (iii. 13-19)	-	-	91-92
	3Mission of the Seventy (x. 1-12)	-	-	250
	3Return of the Seventy (x. 17-20)	-	-	263
123	Peter's Great Confession of Faith (xvi. 13-16)	-	-	229
1234	Peter's Rash Promise (xxvi. 33-35)	-	-	383
1234	Peter and Malchus (xxvi. 51-54)	-	-	413
1234	Peter and John in the High Priest's Court ⁴ (xviii. 15-16)	-	-	417
1234	Peter's First Denial (xxvi. 69, 70)	-	-	418
1234	Peter's Second Denial (xxvi. 71, 72)	-	-	422
1234	Peter's Third Denial (xxvi. 73, 74)	-	-	423
123	Peter's Repentance (xxvi. 75)	-	-	424
	34Peter and John at the Selpulchre ⁴ (xx. 3-10)-	-	-	475-476
	4Rehabilitation of Peter (xxi. 15-19)	-	-	483
12	Sons of Zebedee's Ambitious Request (xx. 20-24)	-	-	318
	3Contention Among the Twelve (xxii. 24-30)	-	-	377
	4Washing the Disciples Feet (xiii. 2-20)	-	-	378
	4First Warning Concerning Judas (vi. 70, 71)	-	-	219
	4Judas' Hypocrisy (xii. 4-6)	-	-	327
123	Judas' Treachery (xxvi. 14-16)	-	-	373
1234	Judas' Betrayal Announced (xxvi. 21-25)	-	-	379
	4Judas Receives the Sop and Withdraws (xiii. 26-30)	-	-	380
	4Judas Leads an Armed Band (xviii. 2-6)	-	-	411
15	Judas' Remorse and Suicide ¹ (xxvii. 3-10) ⁵ (i. 16-19)	-	-	426

11.—*THE JOURNEYS OF OUR LORD :**I.—During His Childhood (Part I.)*

3	From Bethlehem to the Temple and back (ii. 22-24)	-	-	20
1	From Bethlehem to Egypt (ii. 14)	-	-	26
1	From Egypt to Nazareth (ii. 21-23)	-	-	28
3	From Nazareth to Jerusalem (ii. 42)	-	-	30
3	Return to Nazareth (ii. 51)	-	-	32

II.—From His Baptism to His First Passover. (Part II.)

2	From Nazareth to Bethabara (i. 9)	-	-	38
3	From the Jordan to the Wilderness of Judæa (iv. 1)	-	-	40
4	From the Wilderness to Bethany Beyond Jordan (i. 28-29)	-	-	42
4	From Bethany Beyond Jordan to Cana in Galilee (ii. 1)	-	-	45-47
4	To Capernaum (ii. 12)	-	-	48

III.—From His First Passover to the Feast of Purim. (Part III.)

4	To Jerusalem (ii. 13)	-	-	49
4	From Jerusalem into the Country of Judæa (iii. 22)	-	-	55
4	To Sychar in Samaria (iv. 3-5)	-	-	58, 60
3	First Tour in Galilee (iv. 14, 15)	-	-	68
4	To Cana (iv. 46)	-	-	69
3	To Nazareth (iv. 16)	-	-	70
3	To Capernaum (iv. 31)	-	-	72
2	Second Tour in Galilee (i. 38, 39)	-	-	79
2	Return to Capernaum (ii. 1)	-	-	81
4	To Jerusalem for the Feast of Purim (v. 1)	-	-	83

11.—*The Journeys of our Lord:—Continued.*IV.—*Ministry in Eastern Galilee. (Part IV.)*

From Jerusalem to Galilee - - -	- 86-87
² By the Galilean Lake (iii. 7) - - -	- 89
³ To Kurn Hattin, outside Capernaum (vi. 12) - - -	- 91
³ Return to Capernaum (vii. 1) - - -	- 123
³ To Nain (vii. 11) - - -	- 124
³ Third Circuit in Galilee (viii. 1) - - -	- 134
² By the Galilean Lake (iv. 1) - - -	- 161
¹ Across the Lake to Gadara (viii. 18) - - -	- 177
² Return to Capernaum (v. 21) - - -	- 181
² To Nazareth (vi. 1) - - -	- 190
² Fourth Circuit in Galilee (vi. 6) - - -	- 191
² Return to Capernaum (?) (vi. 7, 12) - - -	193, 204
³ To a Desert Place near Bethsaida Julias (ix. 11) - - -	- 208
¹ Across the Lake to Gennesaret (xiv. 34) - - -	- 212
⁴ Return to Capernaum (vi. 21) - - -	- 212

V.—*Ministry in Northern Galilee (Part V.)*

¹ To the Borders of Tyre and Sidon (xv. 21) - - -	- 222
² Through Decapolis to the East Shore of the Lake (vii. 31) - - -	- 223
¹ Across the Lake to the Western Shore (xv. 39) - - -	- 225
² To Bethsaida Julias (viii. 22) - - -	- 228
² To Cæsarea Philippi (viii. 27) - - -	- 229
² To Mount Hermon (ix. 2) - - -	- 234
¹ Through Galilee to Capernaum for the Last Time (xvii. 22, 24) - - -	238

VI.—*To and from Jerusalem. (Parts V. & VI.)*

³ From Capernaum through Samaria (ix. 51, 52) - - -	247-248
⁴ To Jerusalem for the Feast of Tabernacles (vii. 14) - - -	- 252
³ To Bethany (x. 38) - - -	- 267
⁴ To Jerusalem for the Feast of Dedication (x. 22) - - -	- 271
⁴ To Peræa Beyond Jordan (x. 40) - - -	- 274, 275

VII.—*Ministry in Peræa (Part VII.)*

¹ In Peræa (xix. 1, 2) - - -	- 275
⁴ To Bethany (xi. 7, 17, 18) - - -	- 302
⁴ To "A City Called Ephraim" (xi. 54) - - -	- 307
³ Down the Jordan Valley towards Jerusalem (xvii. 11) - - -	308, 317
³ To Jericho (xviii. 35) - - -	- 320
⁴ Arrival at Bethany (xii. 1) - - -	- 324

VIII.—*The End (Parts VIII to XI.)*

⁴ In Bethany—Saturday (xii. 2, 3) - - -	- 325
⁴ Triumphal Entry into Jerusalem (xii. 12) - - -	- 330
² Return to Bethany (xi. 11) - - -	- 335
² To Jerusalem—Monday (xi. 15) - - -	- 337
³ Return to Olivet (xxi. 37) - - -	- 338
² To Jerusalem—Tuesday (xi-20) - - -	- 339
In Bethany (?)—Wednesday - - -	- 372
² To Jerusalem—Thursday Evening (xiv. 17) - - -	- 375
¹ To Gethsemane—Thursday Night (xxvi. 36) - - -	- 409
⁴ In Jerusalem—Early Friday Morning (xviii. 13) - - -	- 416

11.—*The Journeys of our Lord :—Continued.*

1 ¹ To Golgotha (xxvii. 33)	-	-	-	-	440
To the Place of Departed Spirits (i. Peter iii. 19)	-	-	-	-	453
4 ¹ In Joseph's Garden (xix. 42)	-	-	-	-	459
1 ¹ In a Road near the City (xxviii. 9-10)	-	-	-	-	470
4 ¹ In Joseph's Garden (xx. 14)	-	-	-	-	477
3 ¹ On the Way to Emmaus (xxiv. 15)	-	-	-	-	479
2 ¹ In the Upper Room, Jerusalem (xvi. 14)	-	-	-	-	480
4 ¹ In the Upper Room a Week Later (xx. 26)	-	-	-	-	481
4 ¹ At the Sea of Galilee (xxi. 1)	-	-	-	-	482
1 ¹ On a Mountain in Galilee (xxviii. 16)	-	-	-	-	485
3 ¹ From Olivet near Bethany (xxiv. 50)	-	-	-	-	486, 487

12.—*OLD TESTAMENT ADUMBRATIONS* IN THE GOSPEL STORY.*

1. The Eternal Sonship of Christ.

The Father acknowledges His Son, Psalm ii. 7, Mark i. 11	-	-	-	-	39
Christ appeals to God as His Father, Psalm lxxxix. 26, Matt. xi. 25	-	-	-	-	234
Christ appeals to God as His Father, Psalm lxxxix. 26, John xi. 41	-	-	-	-	129, 264
	-	-	-	-	305

2. Jesus a Descendant of Abraham, Gen. xii. 3, Matt. i. 1, 2	-	-	-	-	5
Isaac, Gen. xxvi. 4, Matt. i. 2	-	-	-	-	5
Jacob, Gen. xxviii. 14, Matt. i. 2	-	-	-	-	5
David, I. Chron. xvii. 10-14, Matt. i. 1	-	-	-	-	5
Luke i. 32	-	-	-	-	9
Mark x. 48	-	-	-	-	323
3. Jesus Born in Bethlehem, Micah v. 2, Matt. ii. 5, 6	-	-	-	-	25
John vii. 42	-	-	-	-	254
"Jesus Born of a Virgin." Isai. vii. 14, Matt. i. 22, 23	-	-	-	-	15
4. Jesus Taken for Refuge into Egypt, Hosea xi. 1, Matt. ii. 15	-	-	-	-	26
5. Massacre of the Innocents. Jerem. xxxi. 15, Matt. ii. 17, 18	-	-	-	-	27
6. A Messenger to Immediately Precede Christ's Coming					
Isaiah xl. 3, Mark i. 3	-	-	-	-	34
John i. 23	-	-	-	-	41
Mal. iii. 1, Mark i. 2	-	-	-	-	34
Luke i. 76	-	-	-	-	13
Luke vii., 27	-	-	-	-	126
Mal. iv. 5, 6, Luke i. 17	-	-	-	-	7
Matt. xi. 14	-	-	-	-	126
Mark ix. 13	-	-	-	-	235

*I have preferred this word to "prophecies" because I believe the general argument from prophecy—the gradual unfolding of the will of God until its culmination in the Christ—is apt to be weakened rather than strengthened by laying undue stress upon small details of prophetic fulfilment. For these, in some cases, appear to rest on a wrong or forced interpretation; in other cases, they seem even to assimilate the narrative to the prophecy. All therefore that is meant by these adumbrations or foreshadowings is (1) those prophecies which the evangelical writers (particularly St. Matthew) claim to have been fulfilments, and (2) those other incidents in the Gospel story which have some kind of parallel to Old Testament passages.

12.—*Old Testament Adumbrations in the Gospel Story :—Continued.*

7. The Place of Christ's Ministry.	Isai. ix. 1, Matt. iv. 14-16	72
8. The Character of Christ's Teaching.	Isai. lxi. 1, 2, Luke iv. 16-21	71
9. The Manner of Christ's Teaching.	Isaiah xlii. 1-3, Matt. xii. 17-20	90
10. The Method of Christ's Teaching.	Psalm lxxviii. 2, Matt. xiii. 35	171
11. Christ's Teaching Rejected.	Isaiah vi. 9, 10, Mark iv. 11, 12	163
" " "	John xii. 39-41	357
" " "	Isaiah liii. 1, John xii. 37, 38	357
" " "	Psalm cxviii. 22, 23, Mark xii. 10, 11	343
12. The Jews' Heartless Service Rejected.	Isai. xxix. 13, 14, Mark vii. 6, 7	220
13. Christ's Miracles of Healing.	Isai. liii. 4., Matt. viii. 17	77
" " "	Isai. xxxv. 5, Matt. xi. 5	125
14. Christ's Cleansing the Temple	Isai. lvi. 7, Matt. xxi. 13	337
" " "	Jerem. vii. 11., Luke xix. 46	337
" " "	Ps. lxix. 9, John ii. 17	49
15. Christ's Brethren Unbelievers in Him,	Ps. lxix. 8, John vii. 5	247
16. Christ's Enemies Try to Entangle Him.	Ps. lvi. 5, Mark xii. 13	345
17. Christ's Triumphal Entry into Jerusalem.	Zech. ix. 9	
Matt. xxi. 4, 5	- - - - -	330
Christ's Triumphal Entry into Jerusalem.	Zech. ix. 9,	
John xii. 14-16	- - - - -	330
Christ's Triumphal Entry into Jerusalem.	Ps. cxviii. 25, 26,	
Mark xi. 9, 10	- - - - -	331
Christ's Triumphal Entry into Jerusalem.	Ps. cxviii. 25, 26	
John xii. 13	- - - - -	331
18. A Flot Formed against Christ.	Ps. lxxi. 10, John xi. 47-57	306
19. Christ's Betrayal by a Friend.	Ps. xli. 9, Matt. xxvi. 23	379
" " "	John xiii. 18	378
20. Christ's Betrayal for 30 Pieces of Silver.	Zech. xi. 12, 13,	
Matt. xxvii. 3-10	- - - - -	426
Christ's Betrayal for 30 Pieces of Silver.	Zech. xi. 12, 13,	
Matt. xxvi. 14-16	- - - - -	373
21. Christ's Abandonment by His Disciples.	Zech. xiii. 7,	
Mk. xiv. 27	- - - - -	383
22. Christ's Treatment as a Criminal.	Isai. liii. 12, Mk. xv. 28	441
23. Christ's Condemnation on False Evidence.	Ps. xxxv. 11,	
Mark xiv. 55-59	- - - - -	420
24. Christ Bears in Silence.	Isai. liii. 7, Mark xiv. 60, 61	421
" " "	John xix. 9, 10	436
25. Christ's Face Spat Upon.	Isai. l. 6, Mark xiv. 65	421

12—*Old Testament Adumbrations in the Gospel Story :—Continued.*

26. Christ's Mockery.	Psalm xxii. 7, 8, Mark xv. 29	-	-	445	
27. Christ's Scourging.	Isai. l. 6, Matt. xxvii. 26	-	-	434	
28. Christ's Wounds.	Zech. xii. 10, Ps. lii. 15, John xix. 37	-	-	457	
29. Christ's Bones Unbroken.	Exod. xii. 46, John xix. 36	-	-	457	
30. Christ's Garments Divided by Lot.	Ps. xxii. 18, John xix. 23, 24	-	-	443	
31. Christ's Thirst on the Cross.	Ps. lxix. 21, John xix. 28-30	-	-	451	
32. Christ's Exclamation on the Cross.	Ps. xxii. 1, Mark xv. 34	-	-	450	
33. Christ's Commendation of His Spirit to His Father.	Ps. xxxi. 5, Luke xxiii. 46	-	-	452	
34. Christ's Burial with the Rich.	Isai. liii. 9, Matt xxvii. 57-60	-	-	458	
"	"	"	"	Luke xxiii. 50-53	459
35. Christ's Exaltation and Enthronement.	Ps. cx. 1, Mark xii. 35-37	-	-	349	
36. Christ, the Light of the Gentiles.	Isai. xlii. 6. and xlix. 6, Luke ii. 32	-	-	22	

NOW READY.

365 Pages of Large Clear Print.

For Preachers, Teachers, Students and Ordinary Readers of the Bible.

Will save much time in preparation, and suggest helpful reflections in meditation.

The Unified Gospel.

(*A written Tetramorph, or "Four in One"*),

Consisting of every word (without a single omission) of the Four Gospels (with immediately recognisable indications of its single, double, treble, or quadruple source) woven into one consecutive and harmonious narrative, with concise analyses (800 descriptive headings and marginal titles); a very full Synopsis or Chronological Summary; a suggestive Classified Index to the evangelical incidents and teachings; and a Reference Table for finding every verse of the Four Gospels, with its parallel passages (if it has any) in the composite and continuous narrative.

It contains also an introductory essay, with full and copious notes, on (1) the Harmony of the Three-fold Portrait and the Four-fold Story of the Life of Christ; (2) the Chronology of the Gospel, with appendices; (3) an Explanatory Preface, with special reference to recent criticism; and (4) a representation of an ancient Tetramorph with the Cherubic Symbols of the Gospels, and an ancient poem on this symbolism.

BY

FRANCIS E. POWELL, M.A.,

Vicar of Sewerby and Grindale.

Published by H. J. Drane (Ye Olde S. Bride's Presse) Salisbury House, Fleet St., London, at 3/6.

Can be obtained through any Bookseller.

Opinions before Publication.

The author of this book did me the honour of inviting me to write a short preface to it, and I very nearly consented to do so. It happened, however, upon examination, that there was hardly sufficient agreement of opinion between us in points of detail to justify me in assuming towards it quite so close a relation. At the same time I gladly acknowledge that Mr. Powell's book deals to a comparatively small extent with matters of opinion; the great bulk of it is taken up with a systematic presentation of the text of the Gospels. From that point of view it is, I

believe, the fullest and the most complete of all the works that aim at combining the four-fold text as to form a single continuous narrative. To the best of my knowledge no other work has an equal right to call itself "The Unified Gospel."

I willingly commend it to students for the purpose which it thus fulfils. But, in doing so, I may perhaps be allowed to make one practical suggestion. The progress of research has made it more and more probable that the Gospel of St. Mark—I should myself say, very much in the form in which we now have it—was actually in the hands of the First and Third Evangelists, and was actually used by them to supply the groundwork of their own common narrative.* It follows from this relation that, wherever the Second Gospel is extant, its text may be taken as in the main the oldest and most primitive. In order of sequence the Gospel of St. Mark comes first, and the other Gospels (at least for the narrative common to all three) are later. Where the other two Gospels vary from the expression of the second, their authors are responsible for the change. They may have good reason for the change—that is a point on which I do not enter, and which in any particular case may require careful consideration—but it is important to remember that (as a rule) St. Mark's expression is primary, and theirs secondary.

Applying this general consideration to the work before us, I would suggest that, in order to use it to the best advantage, the student should in all passages common to the first three Gospels, unless for special reasons to the contrary, give a preference to those expressions which are numbered (2).† I should myself not make any exceptions to this rule; but that, I admit, is a matter of opinion, by which no one else need be bound.

In the passages that are not extant in St. Mark, and where the parallels are only found in St. Matthew and St. Luke, I would advise that, in the present position of research, the relative precedence of the expressions marked respectively (1) and (3) should be treated as an open question.

If the student will follow these simple directions he may have the satisfaction of feeling that he is availing himself of the help that Mr. Powell has put into his hand methodically, or—what is only a rather higher sounding name for the same thing—"critically."

WILLIAM SANDAY, D.D., LL.D., LITT. D.,
Lady Margaret Professor, and Canon of Christ Church, Oxford,
Hon. Fellow of Exeter College, Fellow of the British
Academy, Chaplain in Ordinary to the King.

* See "The Unified Gospel," p. 18 and p. 45. (F.E.P.)

† See Explanatory Note in "The Unified Gospel," p. 16. (F.E.P.)

I am deeply interested in "The Unified Gospel," and believe it will find a ready and wide acceptance with a large number of Bible Students. I look forward with great interest to obtaining a copy when it is in the hands of the bookseller.

ARCHBISHOP OF YORK.

"The Unified Gospel" is to be welcomed as an effort to enable all students of Holy Scripture to grasp intelligently and rapidly the sequence of the events of our Lord's life and ministry. Its highest value will possibly be found in the consecutive narration it affords of the incidents of the Passion, and of the several appearances after the Resurrection. At the same time there is nothing arbitrary or factitious about the arrangement, but all is tested by the works of the highest authorities on the Gospel Harmony. To all students, both Lay and Clerical, this book ought to prove both inspiring and instructive for the work they are called upon to do.

BISHOP OF SHEFFIELD.

This book is the result of what must have been enormous labour. Nothing but experience will shew how far this composite narrative will, for private readers or for teachers, with advantage replace the separate Gospels. But it is certain that it will be useful for reference to all classes of readers. They will turn, not in vain, to such passages as the Trials, and Crucifixion and Resurrection, and find that the work has been done for them, which they have probably attempted, with less persistency and thoroughness to do for themselves. The book will be a real help to students.

JAMES M. WILSON, D.D.,

Canon of Worcester,

Late Archdeacon of Manchester, and

Head Master of Clifton College.

I am sure this book will be useful to busy teachers and even elder boys. Especially do I value "no omission or addition," that gives it its value in my eyes.

DR. FRY,

Head Master of Berkhamsted School, Herts.

I cannot but think that "The Unified Gospel" will be found very useful to the devout and thoughtful reader, inasmuch as it will enable him to realise, as in a single picture, the full and varied details of each event described by the Evangelists. A new

presentation of the original record is certain to arouse fresh interest in the one truth. It is much to be hoped that the author's self-denying work will be honestly recognised.

CHARLES C. MACKARNESS, M.A.,

Vicar of S. Martin's, Scarborough,

Archdeacon of the East Riding.

No one who has followed the recent course of Biblical study can fail to mark how the Gospels have become the absorbing centre of interest. This volume is a successful endeavour to put the ordinary reader in possession of the newer knowledge of the Gospels, and to give him a clearer perception of their contents and mutual relation. It must have cost the author much self-denying labour, and is the fruit of long meditation. I welcome and commend it as a help towards a more intelligent and therefore more devout study of these sacred records.

E. L. HICKS, M.A.,

Rector of S. Philip's, Salford,

Canon of Manchester,

And a writer in the Encyclopædia Britannica.

Yet another work upon the Gospels! and another harmony! But there is room for it. A glance at the contents, and especially at the very valuable classified index at the end is sufficient to show that the author's labours of twenty years have not been in vain. His claim is more than realised. The same old story in the same old words is presented in a novel form which at once gives a fresh aspect to the familiar memoirs. If I am not mistaken the work, which is admirably printed, will be of the greatest possible service to Theological Students, not only in their own immediate studies, but also as a suggestive guide in their daily meditations and as an index for subjects to be treated in their sermons in the after years of their ministry.

E. ELMER HARDING, M.A.,

Prebendary of Lichfield Cathedral, and

Principal of the Theological College.

A writer in Hastings' Dictionary of the Bible.

I will gladly recommend it to the teachers in our elementary Schools as the most practical and useful harmony which has appeared.

E. J. BARRY, M.A.,

Diocesan Inspector of Schools in the York Diocese.



