

ciples had been contending who should be greatest. he recommends humility, and the mortification of every sin, however basetting; charges them to beware of giving offence to any of his people, shewing his esteem of them by one lost sheep that was found. He advises how to deal with an offending brother, and urges forgiveness by the parable of the unmerciful servant. He reproves John for rebuking one who cast out demons in his name because not of their company. Christ chooses the seventy, and sends them, after giving them large instructions, to preach the kingdom of God.

A. D. 29.—Christ discourses with his brethren about going up to the feast of tabernacles, and tarries some days with them in Galilee. Then he goes up to Jerusalem, about the middle of the feast, (which was in September), and preaches in the Temple. He vindicates his healing on the Sabbath day, and asserts his mission from the father. The Council, alarmed at the regard the people shewed him, send officers to take him, but Christ declared he should be still a little while with them. The officers are captivated with his discourse, and return to the council without him, which occasions a debate between Nicodemus and his brethren. Having spent the night in retirement, he returns in the morning to the Temple, where he declines to give judgment in the case of the adulteress. Speaking of himself as the light of the world, he warns his hearers of the danger of infidelity. He shews the vanity of their depending on their descent from Abraham, and declares his own existence to be prior to that of Abraham, at which the Jews are so offended that they take up stones to stone him, but he miraculously escapes out of their hands.—Before he sets out on his last circuit through Galilee, the seventy return with joy, and report the success of their mission. Jesus answers the Scribe who enquired the way to life, and delivers the parable of the good Samaritan. Leaving Jerusalem he comes to Bethany, where he commends Mary's attention to his word, as better than Martha's to entertain him.

Being returned to Galilee, he gives his disciples a form of prayer, and instructions as to praying. Dining with a Pharisee, he warns the Pharisees and Lawyers of their sin and danger, seeing they cared only about an outside religion before men. And a multitude having come together, he cautions his disciples against hypocrisy and the fear of men; speaks of the blessedness of confessing and the misery of denying him. He declines to decide a case of property, and delivers the parable of the rich fool. He repeats the cautions he had formerly given against covetousness in his sermon on the mount; and urges them to watchfulness, by the parable of a Steward, who will be rewarded by his Lord when he returns and finds him faithful, but if unfaithful, will be punished.

He declares his desire of accomplishing his work.—He speaks of the effects of his gospel in stirring up contention on earth. He upbraids the people for their blindness, while they discern the signs of the weather, they do not discern the signs of Messiah's times. He urges on them the wisdom of being reconciled to God, by the parable of going with an adversary before a magistrate. Some having spoken of the Galileans Pilate had slain, from this, he urges the necessity of repentance, and delivers the parable of the barren fig-

tree. He cures a woman on the Sabbath day that had been eighteen years infirm. He intimates the increase of his kingdom, by repeating the parable of the grain of mustard seed and leaven, and proceeds through the cities and villages teaching and journeying to Jerusalem.—And one asking him, are there few that be saved? he urges the necessity of our striving to enter the kingdom of heaven. He expresses his disregard of the menace of Herod, and laments over Jerusalem, where he must suffer. Being invited to dine with a Pharisee, he cures a man, who had a dropsy, on the Sabbath day, and vindicates his so doing. And to teach humility, he speaks a parable as to the wisdom of guests taking the lowest seats rather than the highest. He urges hospitality to those who cannot recompense. In the parable of the great supper, he foretells the rejection of the Jews and the call of the Gentiles. He lays down the terms of discipleship, and urges a deliberate resolution, by the parable of building a tower, and of a King going to war; and urges the emptiness of a mere profession, by the parable of salt that has lost its savor.

The Publicans and Sinners flocking to hear him, while the Pharisees murmured that he received them, he delivers the parable of the lost sheep and the lost coin, and applies them to the case of a repenting sinner causing joy in heaven. He delivers, also, the parable of the prodigal son, the unjust steward, the rich man and Lazarus, and concludes with exhorting his disciples to avoid giving offence, by the merited wrath offences will bring on those who cause them. He exhorts the forgiveness of offence until seventy times seven, and to continue humble as servants, saying we have done what was our duty to do. While passing through Samaria to the feast of dedication at Jerusalem, he rebukes the intemperate zeal of James and John, and heals the lepers. While he was near Jerusalem, he warns the Jews against expecting a pompous appearance of Messiah's kingdom, seeing the kingdom of God is within us, and refers to the overthrow of the old world, and of Sodom, as warnings of the destruction coming on the Jews. He presses his disciples to perseverance in prayer, by the parable of the importunate widow, and recommends humility, by the parable of the Publican and Pharisee.

Being come to Jerusalem at the feast of the dedication, in December, he opens the eyes of a man born blind, who, being examined by the council, is excommunicated. Jesus meets the man, and declares himself to be the Son of God. Having admonished the Pharisees of their danger, he represents himself first as the door of the sheepfold, then as the good shepherd of the flock who hear his voice, and discourses of the union with the father, upon which the Jews attempt to seize him, and he retires beyond Jordan. Here, discoursing, he forbids divorces. He blesses the little children. He answers the young ruler who came to him regarding the inheriting eternal life. He discourses of the danger of riches, and foretells the Gentiles being called to like privileges with the Jews, by the parable of the laborers in the vineyard. Hearing of the sickness of Lazarus, he returns into Judea, where he raises Lazarus from the dead. The council agreeing that Jesus should be put to death, and having published a proclamation against him, he retires to Ephraim, (supposed to be near to Jericho):