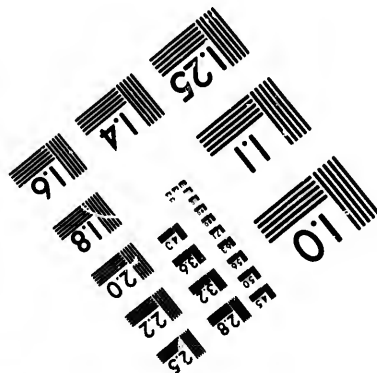
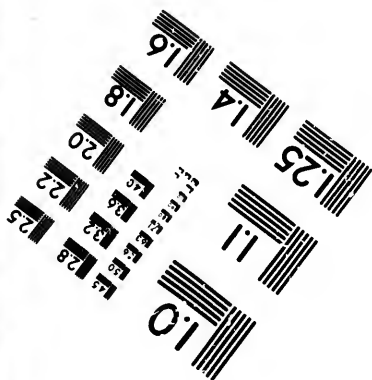
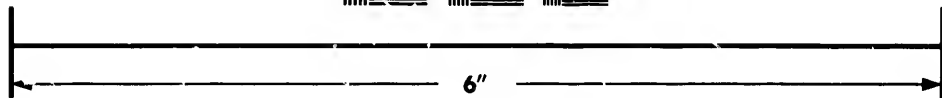
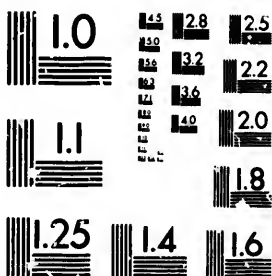


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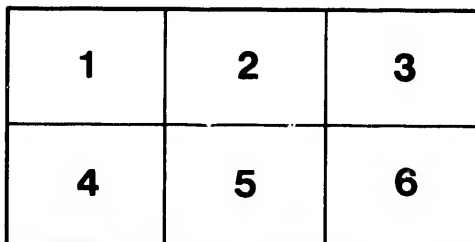
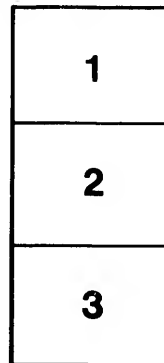
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THE LIFE OF OUR LORD
JESUS CHRIST

Illustrated by Over Four Hundred
Paintings and Drawings Taken
From the Four Gospels and From
Studies Made in Palestine

BY

J. JAMES TISSOT



GEORGE N. MORANG & COMPANY, LIMITED,

Publishers, Toronto.

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DOCUMENTS

INTRODUCTION

BY JAMES TISSOT.

ON my return from Jerusalem, in March, 1887, I went to see my father, a Christian of the old school. I shewed him my sketches and studies, and all the documents I had brought with me from over the sea. When he saw the appearance and the exact proportions of these places, and particularly of Golgotha, he exclaimed: "Then I must alter all my preconceived ideas of these things! What! is Calvary not a high mountain in the shape of a sugar-loaf, covered with rocks and brushwood?" "Well, no," I replied, "the mount of Calvary, though it occupied the summit of the city, was, at the most, only 22 or 23 feet high. The Holy Sepulchre, too, was close beside it, and among quite different surroundings from those which you have

pictured. Your mistake is shared by the greater number of believers; the Christian world has for a long time past had its imagination misled by the fancies of painters; and there is a whole stock of images that must be driven out of its mind, before it can be familiarized with notions that are a little nearer the truth. All the schools have, more or less consciously, had a hand in leading the public mind astray on this point. While some, like the schools of the Renaissance, have been occupied only with the *mise en scène*, and others, like the mystic schools, with sentiment alone, they have with one accord abandoned the ground of historical and topographical accuracy. Is it not time, in this age for which the *approximate* is no longer sufficient, to restore to reality—I do not say to realism—its usurped rights?"

.

This is why, attracted as I was by the divine figure of Jesus, and by the entrancing scenes of the Gospel story, and desiring to present them, as faithfully as I could, in their

different aspects, I determined to start for Palestine, and to visit it as a devout pilgrim.

I started on the 15th of October, 1886. I was just fifty years old.

As soon as I arrived in Egypt, I saw that there was no fear of my losing any of my illusions; Alexandria and Cairo already amply repaid me for my journey, by giving me the direct impression of antiquity. With such documents, it seemed almost superfluous to go further—antiquity was palpably there, and I thought it would be easy to rid it of the thin layer of *modernity* that covered it, and so discover at once the remains of the bygone ages. When I arrived in Palestine, however, the impression was different again; I felt that Africa was not the whole of the East; that there the race, the customs, the materials used in the construction of the towns, and hence even more markedly the landscapes and the soil, all were different. As I went northwards, from the time of leaving Nazareth, Lebanon, and Damascus, I was aware of the presence

of the Turkish race, that is to say, of the man coming from the North, with his special customs, his sensuality, and his disinctive costume, composed of fur-lined stuffs, heavy with embroidery, which necessitate quite a different style of arrangement.

I was thus able to gain, by comparing the North and the South, a fuller and more precise idea of the country of the Jews.

As for the buildings, the variations in their general character were quite as striking. In Africa and the north of Palestine, where wood is used, the construction and decoration of the houses and other edifices are quite different from what is seen in Judea, where wood is, and always must have been, wanting, since it had to be brought from Lebanon for the palaces and the porches of the temple. The roof of every house was raised in a dome, and this dome was visible above the rest of the roof; hence this crowd of little domes in Judea, which contrast with the flat roofs of the northern and southern towns.

All these general considerations suggested to me the line of study which I had to pur-

sue. It only remained for the intuition to develop itself. Every work, whatever it is, has its ideal—mine was truth, truth in the life and death of the Christ. To represent faithfully, to bring to life again beneath the eyes of the spectator, the divine personality of Jesus, in His spirit, in His actions, in all the sublime beauty of His teaching—what could be so attractive—or what so difficult? I had to try and identify myself as much as possible with the Gospel stories, to read them over a hundred times—and it is indeed there, on the very spot where those sublime scenes were enacted, that one feels most apt to seize and receive the varied impressions of them.

Now that my meditations have taken shape, and that, after ten years of labour, this new *Life of Our Lord Jesus Christ* is about to appear, bearing the accurate stamp of things seen and lived through, I wish to say this: I do not pretend to affirm that the events which I here recall happened just in this way; far from it. I have only

desired to give a personal interpretation; based upon serious study, and intended to dispel as much as possible an inaccurate and vague view from people's minds. I have thus accomplished what I trust is a useful work. I have made one step towards the truth, and raised a beacon which may lead the way to a further investigation of this inexhaustible subject. Should any one else desire, in his turn, to study it more, and more precisely, let him hasten; for the landmarks that still exist, the documents that have survived the centuries, will doubtless soon be swept away, in this age of engineers and railroads, by the irresistible tide of the overflowing modern spirit.

JAMES TISSOT.

(Extracts from the general Introduction to the Life of Our Lord Jesus Christ.)

PAINTINGS.

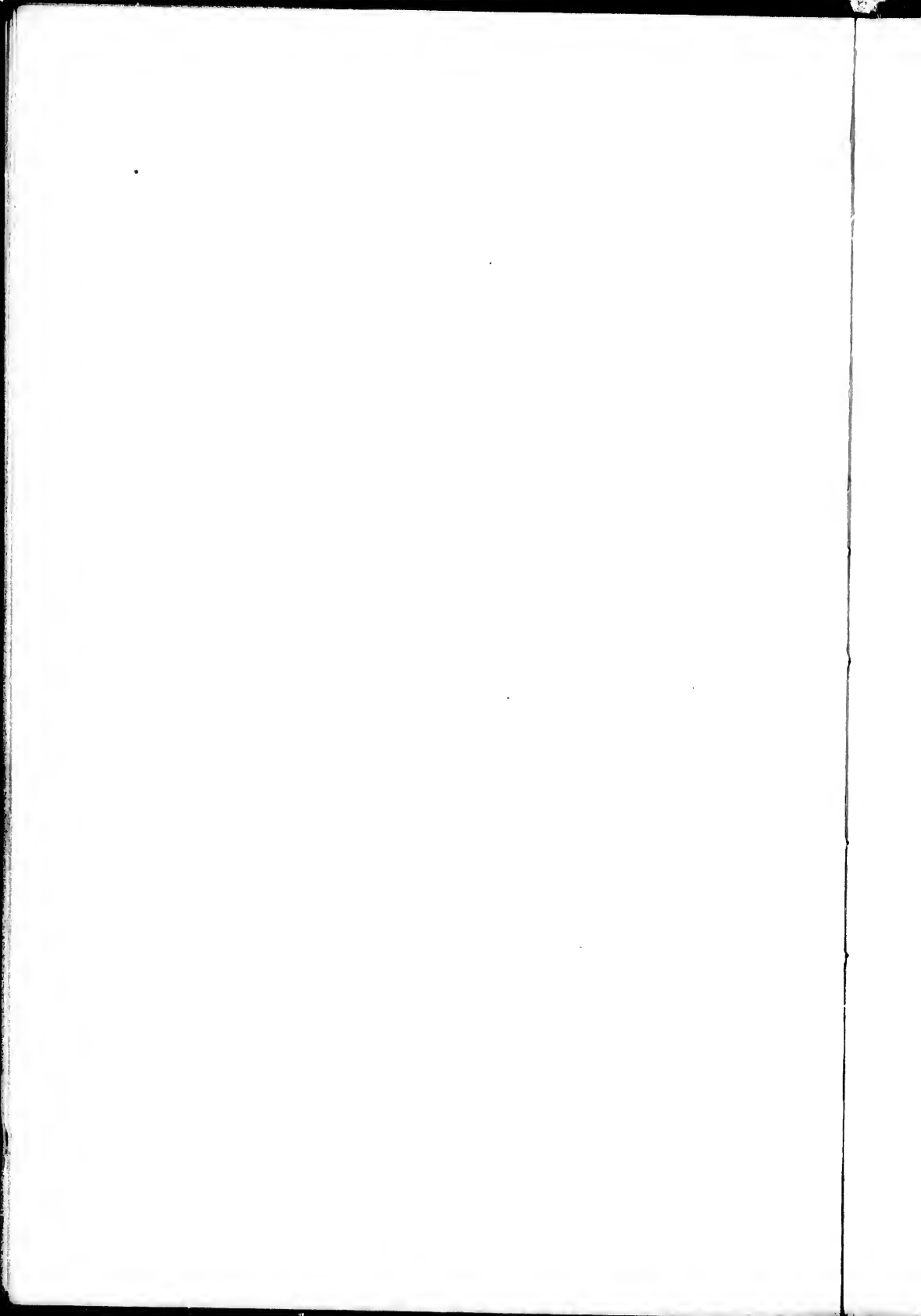
Views of Palestine.

Birth and Childhood of Christ.

His Preaching.

Holy Week—The Passion.

The Resurrection.



PAINTINGS.

I.—“The Inward Voices.”

Two poor wretches have taken refuge in a ruined building. “O God!” they moan amid their complaining. Thus unwittingly they call upon Him.—A thrill creeps over them—A Being is near. He shews them His blood-stained hands.—They intuitively know the Christ. They are made to understand the meaning of atonement through suffering—that ransom of the soul—of redemption by sacrifice. The glorious mantle which covers Him symbolizes the hierarchy of the Church. The embroidery upon the golden cope represents first the sin of Adam and Eve, the origin of man’s fall; then the Passion—the kiss of Judas signifying the moral sufferings, and the pierced hands, the physical sufferings.

A cheering warmth emanates from this divine contact, and they are comforted and take courage as they listen to the “Inward Voices.”

THE PRODIGAL SON.

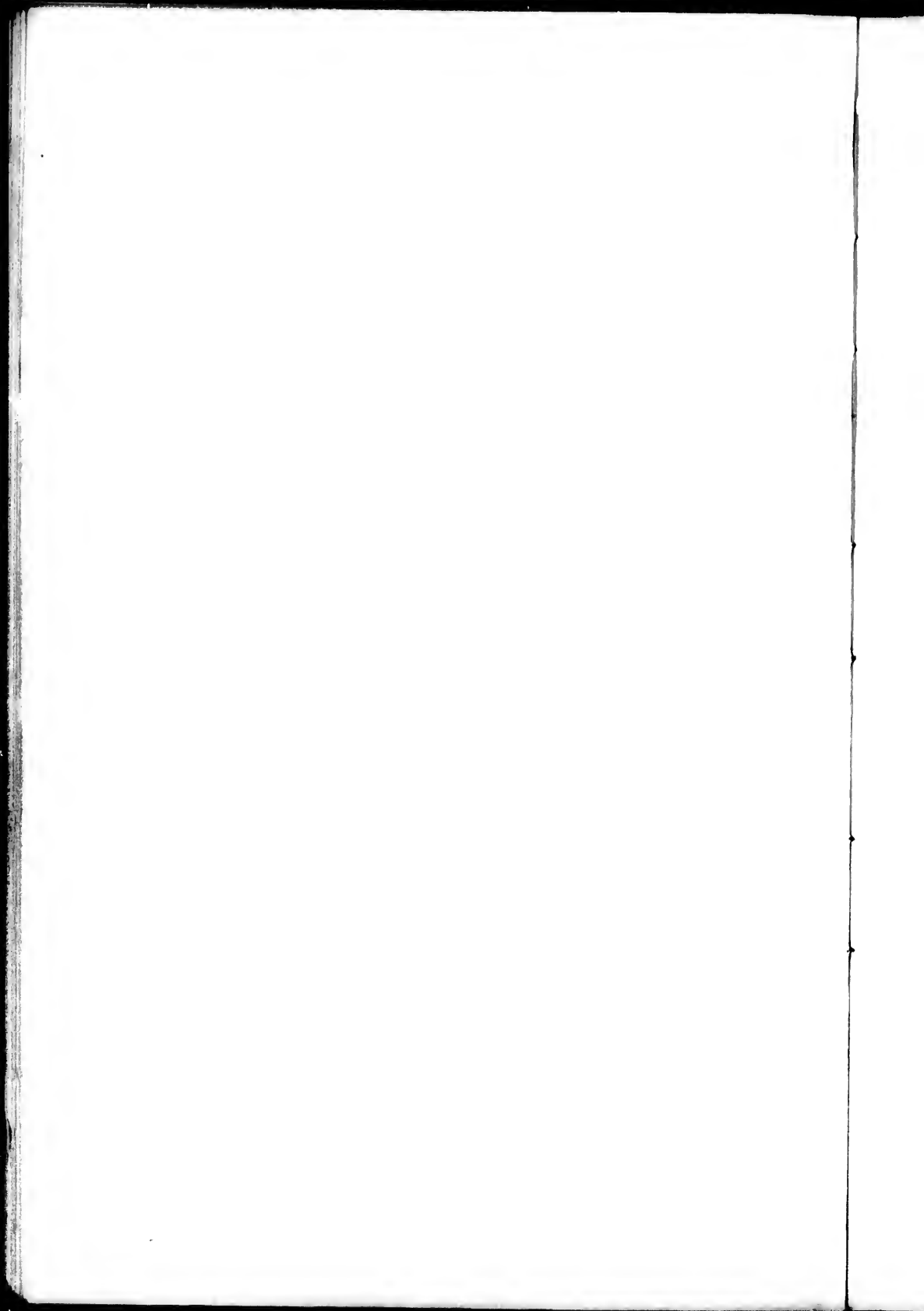
A series of paintings exhibited at the *Exposition Universale*, 1889, and for which the artist was awarded a gold medal.

IA.—The departure.

IB.—In a foreign country.

- 1C.—The return.
- 1D.—The fatted calf.
- 2.—Jerusalem.
From the Mount of Olives.
- 3.—Jerusalem and Siloam.
South side.
- 4.—The walls of the ancient Temple.
Southwest corner.
- 5.—The Citadel, Cairo.
Seen from the Mokاتم.
- 6.—The Mokاتم.
- 7.—Jerusalem and the Temple of Herod in
our Lord's time.
Taken from the East.
- 8.—The Temple of Herod in our Lord's
time.
Southeast corner.
- 9.—Golgotha and the Holy Sepulchre in
our Lord's time.
Seen from the walls of the Judicial Gate.
- 10.—The same.
Seen from the walls of Herod's Palace.
- 11.—The pagan temple, built by Hadrian on
the site of Calvary.
- 11A.—Our Lord Jesus Christ.
- 11B.—The Wise Men journeying to Beth-
lehem.

WORKS ILLUSTRATING
THE LIFE OF OUR LORD
JESUS CHRIST.



BIRTH AND CHILDHOOD OF CHRIST.

FRONTISPIECE.—“Behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.”

Song of Solomon, ii. 9.

- 12.—Zacharias and Elisabeth.
- 13.—The Vision of Zacharias.
- 14.—The legend of the tests which the suitors of the Holy Virgin had to undergo.
- 15.—Betrothal of the Holy Virgin and St. Joseph.
- 16.—The Annunciation.
- 17.—The Holy Virgin in her youth.
- 18.—The Visitation.
- 19.—The Magnificat.

- 20.—The fears of St. Joseph.
- 21.—St. Joseph.
- 22.—Vision of St. Joseph.
- 23.—St. Joseph seeks a lodging in Bethlehem.
- 24.—Birth of our Lord Jesus Christ.
- 25.—The Angel and the Shepherds.
- 26.—The Adoration of the Shepherds.
- 27.—The Presentation of Christ in the Temple.
- 28.—Simeon.
- 29.—St. Anne.
- 30.—The wise men journeying to Bethlehem.
- 31.—The wise men and Herod.
- 32.—Adoration of the wise men.
- 33.—Massacre of the Innocents.
- 34.—St. John the Baptist as a child in the desert.
- 35.—The flight into Egypt.
- 36.—The sojourn in Egypt.
- 37.—The return from Egypt.
- 38.—Jesus and his mother at the fountain.

39.—Jesus left behind at Jerusalem.

“And they sought him among their kinsfolk
and acquaintance.”

40.—Jesus sitting in the midst of the doctors.

41.—Jesus found in the Temple.

42.—The youth of Jesus.

THE MINISTRY OF CHRIST.

43.—“Where two or three are gathered together in my name, there am I in the midst of them.”

St. Matt. xviii. 20.

44.—The voice crying in the wilderness.

45.—The axe laid to the root of the tree.

St. Matt. iii. 10.

46.—The Winnower.

St. Matt. iii. 12.

47.—St. John the Baptist and the Pharisees.

48.—St. John the Baptist sees Jesus from afar.

49.—Baptism of Jesus Christ.

50.—Christ taken up into a high mountain.

51.—The Temptation in the wilderness.

52.—Christ borne up unto a pinnacle of the Temple.

53.—St. John the Evangelist.

54.—“Angels came and ministered unto him.”

55.—The calling of St. Andrew and St. John.

56.—The calling of St. Peter and St. Andrew.

57.—St. Andrew.

58.—The calling of St. James and St. John.

59.—Nathanael under the fig tree.

“Nathanael saith unto him ; Whence knowest thou me ? Jesus answered and said unto him : Before that Philip called thee, when thou wast under the fig tree, I saw thee.”

St. John, i. 48.

60.—St. Bartholomew.

61.—The betrothed of Cana.

62.—The marriage in Cana of Galilee.

63.—Jesus goes up to Jerusalem.

64.—Christ talks with Nicodemus.

65.—Nicodemus.

66.—The disciples of Jesus baptizing.

67.—The man with an infirmity of thirty-and-eight years.

68.—The pool of Bethesda. *Pool of Bethesda*

“For an angel went down at a certain season into the pool and troubled the water.”

St. John, v. 5.

69.—The woman of Samaria.

70.—St. Philip.

71.—Jesus unrolls the book in the synagogue.

72.—“And they led him unto the brow of the hill.”

St. Luke, iv. 29.

73.—The hidden treasure.

St. Matt. xiii. 44.

74.—The man at the plough.

St. Luke, ix. 62.

75.—The man with an unclean spirit in the synagogue.

76.—Healing of Peter's mother-in-law.

77.—St. Simon.

78.—“And all the city was gathered together at the door.”

St. Mark, i. 33.

79.—“Thou fool, this night thy soul shall be required of thee.”

80.—“Jesus went out into a desert place.”

81.—Jesus teaching in the synagogue.

- 82.—The barren fig tree.
St. Luke, xiii. 6.
- 83.—St. Paul.
- 84.—The healing of the ruler's son.
- 85.—Jesus preaching in a ship.
- 86.—St. James the Greater.
- 87.—The first miraculous draught of fishes.
- 88.—Jesus healing the lame and the blind
on the mountain.
- 89.—The healing of the leper at Capernaum.
- 90.—Jesus teaching the people by the sea
shore.
- 91.—The calling of St. Matthew.
- 92.—St. Matthew.
- 93.—The lost piece of silver.
St. Luke, xv. 8.
- 94.—Christ eating in the house of Matthew.
- 95.—Christ healing the withered hand.
- 96.—The enemy sowing the tares.
St. Matt. xiii. 24.
- 97.—The Pharisees and Herodians take
counsel against Jesus.
- 98.—The ordaining of the twelve apostles.
- 99.—The two women at the mill.
St. Matt. xxiv. 41.

100.—“ And when ye come into an house,
salute it.”

101.—Christ asleep during the storm.

102.—Christ stilling the tempest.

103.—In the villages, the sick were brought
unto him.

104.—“ My name is Legion.”

105.—The two men possessed with unclean
spirits.

106.—The Good Shepherd.

St. John, x. 2.

107.—The swine driven into the sea.

108.—The raising of Jairus' daughter.

109.—Jesus preaching by the seaside.

110.—Christ healing the blind and dumb
man.

111.—Healing of the woman with an issue
of blood.

112.—“ Domine, non sum dignus.”

“ Lord, I am not worthy that thou shouldest
come under my roof ; but speak the word only
and my servant shall be healed.”

St. Matt. viii. 8.

113.—The man possessed of a devil in the
synagogue.

114.—St. Mark.

115.—Raising of the widow's son at Nain.

116.—The disciples pluck corn on the sabbath.

117.—Healing of the Canaanite's daughter.

118.—The sick waiting for Jesus to pass by.

119.—The sower.

St. Matt. xiii. 3.

120.—Christ eating in the house of the Pharisee.

121.—Christ commanding his disciples to rest.

122.—The blind leading the blind.

St. Matt. xv. 14.

123.—The palsied man let down through the roof.

124.—The sermon on the mount.

125.—“He did no miracles, save that he healed them.”

126.—Two blind men healed at Capernaum.

127.—Lazarus at the rich man's door.

St. Luke, xvi. 20.

128.—The dumb man possessed of a devil healed at Capernaum.

- 129.—Christ's exhortation to the twelve apostles.
- 130.—Herod.
- 131.—The daughter of Herodias dancing.
- 132.—The head of St. John the Baptist.
- 133.—St. Thaddæus or St. Jude.
- 134.—The miracle of the loaves and fishes.
- 135.—The people seek Christ to make him king.
- 136.—The rich man in hell.
St. Luke, xvi. 23.
- 137.—Christ going out alone into a mountain to pray.
- 138.—Christ walking on the sea.
- 139.—The wicked husbandmen.
- 140.—St. Peter walks upon the sea.
- 141.—“Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves.”
St. John, vi. 26.
- 142.—Christ reproving the Pharisees.
- 143.—The Pharisees and Sadducees come to tempt Jesus.
- 144.—The healing of the crooked woman.

- 145.—The Transfiguration.
- 146.—Healing of the man possessed of a devil at Mount Tabor.
- 147.—Christ sending out the seventy disciples, two by two.
- 148.—Peter's confession of Christ's divinity.
- 149.—“The first shall be last.”
- 150.—Jesus and the little child.
- 151.—The holy women.
- 152.—Jesus on his way to Galilee.
- 153.—“Get thee behind me, Satan.”
- 154.—Mary Magdalene before her conversion.
- 155.—Mary Magdalene repentant.
- 156.—The scribe standing up and tempting Jesus.
- 157.—Jesus passing through the villages, on his way to Jerusalem.
- 158.—Zacharias killed between the temple and the altar.
- 159.—“The rich young man went away sorrowful.”
- 160.—A woman in the crowd crying out.
- 161.—The healing of the ten lepers.

- 162.—Christ at Bethany, in the house of Martha.
- 163.—Martha. •
- 164.—Mary Magdalene at the feet of Jesus.
- 165.—Christ discoursing with his disciples.
- 166.—The tower of Siloam.
- 167.—“Pater Noster”—The Lord’s prayer.
- 168.—“But no man laid hands upon him.”
St. John, vii. 30.
- 169.—The woman taken in adultery. Christ writing upon the ground.
- 170.—“And Jesus was left alone, and the woman standing in the midst.”
- 171.—Christ preaching near the treasury.
- 172.—“He that is of God, heareth God’s word.”
- 173.—The blind man washes in the pool of Siloam.
- 174.—The blind man tells his story to the Jews.
- 175.—The good Samaritan.
St. Luke, x. 30.
- 176.—“Then took they up stones to cast at Him.”

- 177.—Jesus walking in Solomon's porch.
- 178.—The Pharisee and the publican.
St. Luke, xviii. 10.
- 179.—The wise virgins.
St. Matt. xxv. 1.
- 180.—The foolish virgins.
- 181.—The raising of Lazarus.
- 182.—“Jesus wept.”
- 183.—Lazarus.
- 184.—The prodigal son asking alms.
- 185.—The return of the prodigal son.
- 186.—“He went into a city called Ephraim.”
- 187.—The evil counsel of Caiaphas.
- 188.—“Suffer little children to come unto
me.”
- 189.—Zacchæus in the sycamore tree.
- 190.—The healing of two blind men at
Jericho.

HOLY WEEK.

PALM SUNDAY.

191.—“Then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me.”

St. Matt. xxi. 1, 2.

192.—The descent from the Mount of Olives.

193.—“And beholding the city, He wept over it.”

194.—The procession in the streets of Jerusalem.

195.—The multitude that followed Jesus in the Temple.

196.—The chief priests take counsel together.

MONDAY.

- 197.—The accursed fig tree.
- 198.—Christ driving out them that sold and bought from the Temple.
- 199.—Jesus forbids the carrying of loads in the Temple.
- 200.—The healing of the lame in the Temple.
- 201.—Jesus goes out to Bethany at night.

TUESDAY.

- 202.—The Gentiles ask to see Jesus.
St. John, xii. 20, 21.
- 203.—The voice from heaven.
- 204.—The chief priests ask, "By what authority doest thou these things?"
- 205.—The corner stone.
- 206.—The tribute money.
- 207.—St. Luke.
- 208.—The Pharisees question Jesus.
- 209.—"Woe unto you, scribes and Pharisees."

WEDNESDAY.

210.—“Jerusalem, Jerusalem.”

211.—The widow’s mite.

212.—“Master, see what manner of stones
and what buildings are here!”

St. Mark, xiii. 1.

213.—Christ foretelling the destruction of
the Temple.

214.—The alabaster box of very precious
ointment.

THURSDAY.

215.—The Jews conspire together.

216.—Judas goes to the chief priests and
sells his Master.

217.—Christ going at night on a mountain.

THE PASSION.

HOLY THURSDAY.

218.—Angels supporting a dial, which indicates the hours of the different scenes of the Passion.

219.—The man bearing a pitcher.

“ And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him, and wheresoever he shall go in, say ye to the goodman of the house : ‘ The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples ? ’ ”

St. Mark, xiv. 13, 14.

220.—The Jews' passover.

221.—The Lord's supper. Judas dipping his hand in the dish.

222.—Jesus washing the disciples' feet.

223.—The Communion of the apostles.

224.—The departure of Judas.

- 225.—The last sermon of our Lord Jesus Christ.
- 226.—Our Lord Jesus Christ.
- 227.—“ Philip, he that hath seen Me, hath seen the Father.”
- 228.—“ But Peter said unto him: Although all shall be offended, yet will not I.”
- 229.—St. Peter.
- 230.—“ My soul is exceeding sorrowful unto death.”
- 231.—The Agony in the garden.
- 232.—“ Could ye not watch with me one hour?”
- 233.—“ Judas and with him a great multitude with swords and staves.”
- 234.—“ Hail, Master; and he kissed him.”
- 235.—Judas.
- 236.—“ They went backward and fell to the ground.”
- 237.—St. James the Less.
- 238.—Peter smites off the ear of Malchus.
- 239.—Christ healing the ear of Malchus.

240.—The Brook of Kedron. — “He shall
drink of the brook in the way.”

Psalms, cx. 7.

241.—“And they all forsook Him, and fled.”

242.—St. Peter and St. John follow afar off

243.—Jesus taken before Annas.

244.—The false witnesses.

245.—The first denial of St. Peter.

246.—The second denial of St. Peter.

247.—Annas and Caiaphas.

248.—The high priest rends his clothes
Jesus is condemned to death.

249.—Third denial of St. Peter.

250.—“The cock crew.”

251.—“Peter went out and wept bitterly.”

GOOD FRIDAY.

252.—Christ buffeted and mocked in the
house of Caiaphas.

253.—Jesus in prison.

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