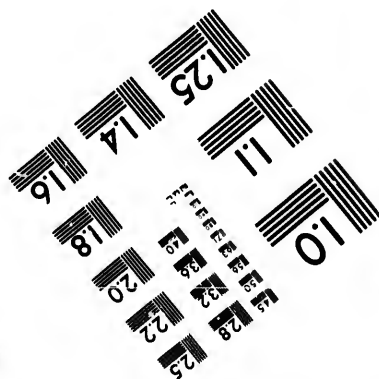
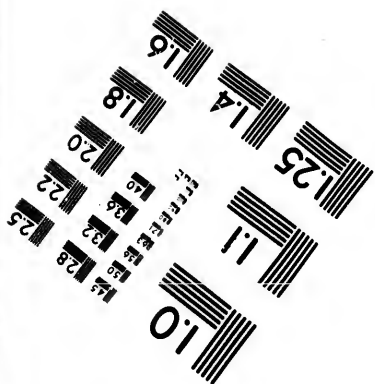
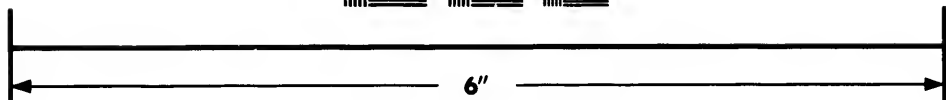
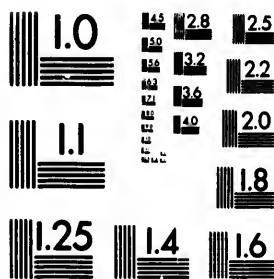


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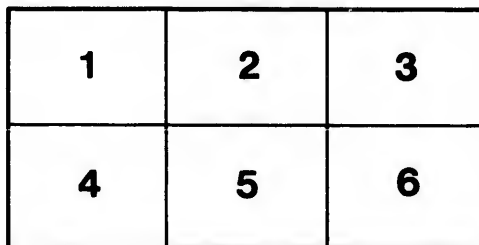
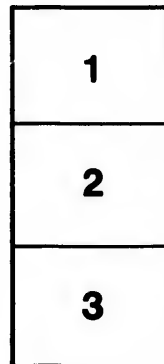
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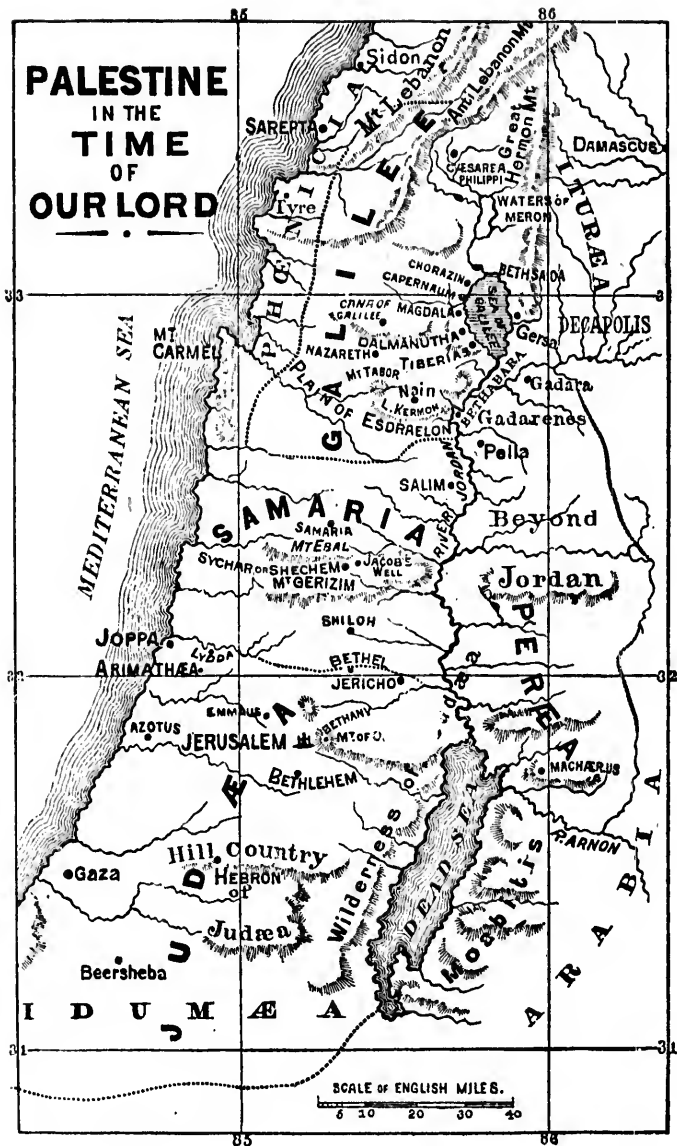
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PALESTINE
 IN THE
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OUR LORD



Christian Culture Courses.

THE LIFE OF JESUS:

STUDIES FOR YOUNG PEOPLE.

BY

REV. O. C. S. WALLACE, M. A.



PHILADELPHIA :
AMERICAN BAPTIST PUBLICATION SOCIETY,
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PREFACE.

THE thirty chapters of this volume appeared in successive issues of the "Young Peoples Union" during 1892-93, and were used as Bible lessons by Baptist Young People's Societies in the United States and Canada. In the preparation of the lessons, an attempt was made to present a brief, clear, and vivid narrative of the events of Christ's life, such as might be used advantageously both in private reading and in class-room work. Questions, etc., for use in class work have been placed at the end of the chapters; but in order that the flow of the narrative might be interrupted as little as possible, no reference has been made to those harmonistic and chronological questions on which scholars differ, matters of this kind not coming properly within the scope of a volume of this character.

It is hoped that the book may find its sphere as a manual for use in Bible classes and Young People's Societies, and as a helper of those parents who, following the example of our wise and godly fathers, endeavor studiously to teach their children at home the things which have been written in the Holy Scriptures for our learning.

O. C. S. W.

TORONTO, January 1, 1894.

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ANNOUNCEMENT.

TO THE BAPTIST YOUNG PEOPLE OF AMERICA :

It gives me pleasure to commend the "Life of Jesus," published in this volume. It is the extension of a series of lessons which first appeared in 1892-93 in the columns of the "Young Peoples Union," and constituted a part of the initial studies of the present "Christian Culture Courses" of the Baptist Young People's Union of America. The lessons were so comprehensive and scholarly in their presentation of the facts of the Wonderful Life, and withal so simple in language and so natural in their narrative, that a large number of pastors and leading young people's workers requested that the International Union approve of the lessons as a part of the "Christian Culture Courses." This has been done, and this book is therefore given a permanent place in our educational system.

Yours sincerely,

FRANK L. WILKINS, General Secretary.

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THE LIFE OF JESUS.

I.

THE HOLY LAND.

Area.—On the map of the world, Palestine occupies but a small space. The distance from Dan in the north to Beer-sheba in the south is barely one hundred and forty miles. It is about twenty miles from Dan to Tyre, less than thirty from the sea of Galilee to the bay of Acco, and not fifty from the mouth of the Jordan to the Mediterranean. And yet this narrow strip of country, only about one-third the size of the little province of Nova Scotia, has been the theatre of the most momentous events in the history of the world, and though now occupied by a languid and scattered population, still surpasses in interest every other portion of the earth.

Configuration.—Palestine is a country of lowlands and highlands, the latter predominating. In the north, Lebanon, "white mountain," the Mont Blanc of Palestine, has an average elevation of from six thousand to eight thousand feet. Jesus crossed this range when he left the region of Tyre and Sidon to avoid the crowds that gathered on account of the healing of the Syro-phœnician's daughter. Not far from Lebanon, just across the valley eastward, great Hermon rises to a height of ten thousand feet. This is the most conspicuous mountain in Palestine or Syria. From its steep slopes flow the waters which form the sources of the Jordan. Its head bears a crown of snow perpetually. Hermon was named the

"elevated" by the ancients, and is called the "snowy mountain" by the moderns. A spur of this mountain was probably the scene of the transfiguration of Jesus.

The highest points of the tableland which extends the whole length of Palestine are, beginning from the south: Hebron, three thousand feet above the sea; Jerusalem, two thousand six hundred; Mount of Olives, two thousand seven hundred; Bethel, two thousand four hundred; Ebal and Gerizim, two thousand seven hundred; Little Hermon and Tabor, one thousand nine hundred; Safed, two thousand eight hundred; and Jebel Jermuk, four thousand. Standing on Gerizim, one can see the dunes near the ancient Joppa, the ridge of Carmel, the bay stretching away toward the north, the sea of Galilee, and can trace the winding course of the Jordan.

This central tableland is like a narrow sea of hills broken by countless waves. Valleys run east to the Jordan and west to the Mediterranean. Through these the waters of the highlands rush in noisy torrents to the river and the sea. On the eastern side, the valleys are remarkably steep and rugged. These gorges, besides serving as drains, furnish opportunity for roadways, and without them communication with the hills would be almost impossible. Anciently, the villages, towns, and cities were built on the hills. Throughout the country to-day there is scarcely an eminence without its ruins to speak of the former and better days. The Jew lifted up his eyes unto the mountains, whence came his help, and having chosen for his dwelling a site difficult of access and easy to defend, long found his native land a stronghold and refuge while the tides of war engulfed the nations around him.

Nearly opposite the sea of Galilee, the highlands of Palestine are broken by the plain of Esdraelon, which extends from the Jordan to the Mediterranean. This is the most illustrious of Palestinian lowlands, partly because of its wonderful fertility, but chiefly because it has been the battlefield

of the country. Here Saul and Jonathan fell; and David, lamenting their untimely death, prayed that neighboring Gilboa might be dewless forever. Nazareth, where Jesus spent nearly all of the first thirty years of his life; Cana, where he performed his first miracle; and Nain, where he raised to life the young man who was the only son of his widowed mother, were near this plain.

South of Esdraelon abrupt Mount Carmel interrupts the maritime plain which, but for this, would extend the whole length of Palestine. The plain adjacent to Carmel on the south is called the plain of Sharon. Next to this lies the plain of Philistia. While in the earlier history of the country, this long strip of fertile lowland was of considerable importance, it is not connected with the story of Christ's life, his journeys apparently not having reached as far westward as its villages and cities.

The Jordan is one of the most remarkable of the physical features of Palestine. Its sources are found in the valley between Hermon and Lebanon. Its course is through a great natural trench extending southward about one hundred and fifty miles, and having three expansions, the first and smallest being Lake Merom, the second the sea of Galilee, and the third and largest the Dead Sea, in which the river is lost. Merom measures about three miles across in either direction, and is surrounded by swamps. Galilee, called also Gennesaret and Tiberias, is about thirteen miles long by six wide. In the time of Christ, this little sea abounded in fish, and was the scene of a great fishing industry. Many of the miracles and teachings of our Lord are connected with Galilee. Twice he stilled its stormy waters; once he walked upon it; and it was here that Peter caught the fish which carried in its mouth the coin with which the temple tax of Jesus and himself was paid. The Dead Sea, or Salt Sea, is about forty-five miles long by ten wide. Its surface is in round numbers one thousand three hundred feet below the level of

the Mediterranean, and in the northern part one thousand three hundred feet in depth. Its waters are remarkably salt and heavy. It has no outlet. Owing to the great evaporation, the surface is always covered with a haze. Adjacent to the steep descent of the western shore lies a tract of barren and desolate land about thirty-five miles in length by nine or ten in width. This is that wilderness of Judea which is associated with the life of John the Baptist, and possibly with the temptation of Jesus.

Flora and Fauna.—The snows never leave the summits of Lebanon and Hermon; tropical heat prevails in the valley of the Jordan; while on the tablelands the climate is that of the temperate zone. It therefore comes to pass that in this extraordinary little country vegetable products are found representing nearly all parts of the habitable earth. Nowhere else within the same area is there so great a variety. The eyes of Jesus were familiar with the oak, walnut, maple, and ash; the vine, olive, and fig; the ivy and the hawthorne; the apple, pear, and plum; wheat, barley, rye, peas; pinks, tulips, sweet-william, chick-weed; with mustard, tares, thistles, and thorns.

He was acquainted with sheep, oxen, asses, dogs, and cats. He noted the flight of vultures and eagles; heard the hooting of the owl, the drumming of the partridge, and the song of the nightingale; watched while doves flew or fed; while gulls floated upon the air, and swallows flashed to and fro; heard the twittering of the sparrows and the cackling of hens; observed butterflies as they flitted from flower to flower; avoided the sting of the hornet; saw the works of the ingenious spider, the restless ant, and the busy bee. When he "was with the wild beasts" in the wilderness, during the temptation, of those beasts which might have lurked near, or by their fierce cries added to the horror of his experience, were the panther, hyena, jackal, wolf, and bear.

Location.—While Palestine was shut off from Europe by

sea and mountains, and from Asia and Africa by deserts, a fact which had a vast influence upon the history of the Jewish nation during the one thousand years immediately following the occupation of the land in the time of Joshua, its location was peculiarly adapted to make it the birthplace of a religion which was ordained to conquer all nations. It was the centre of the known world. Populous northern Africa was accessible. The Greek cities of Asia Minor, and the Roman towns in many localities, each with its Jewish colony, were within reach. By the time of Christ's death, strong currents of influence were flowing from Alexandria and Antioch; Rome was the mistress of the world; the Mediterranean was the highway of the nations. To neighboring Antioch and Alexandria, and to more distant Rome, therefore, the Christians could easily go, bearing that word of life which they had learned from the lips of their divine Lord.

NOTE.—No one can follow intelligently the life of Christ who is ignorant of the geography of the land in which he lived and died. Students are therefore advised to give careful attention to this lesson. Use the map a great deal. The eye teaches quickly

QUESTIONS AND SUGGESTIONS.

1. Draw a map of Palestine, locating the lakes and the chief mountain peaks, plains, and cities.
2. What is the area of Palestine west of the Jordan?
3. What are the dimensions of Lake Merom, the sea of Galilee, and the Dead Sea?
4. Compare the heights of Hermon, Lebanon, Gerizim, and the mount of Olives.
5. Trace the course of the Jordan from its source to the Dead Sea.
6. What are the peculiarities of the Dead Sea?
7. Near what famous plain was the childhood of Jesus spent?
8. Name some of the trees, animals, and birds with which Jesus was probably familiar?
9. How did the location of Palestine favor the spread of the gospel?
10. Spend thirty minutes more than you intended in studying the map.

II.

HISTORY TO THE TIME OF CHRIST.

The Early Period.—From the beginning Palestine was divinely set apart for the Hebrews.

When the Most High gave the nations their inheritance,
When he separated the children of Israel,
He set the bounds of the peoples
According to the number of the children of Israel.
(Deut. 32 : 8).

Among the Egyptian hieroglyphics there are numerous allusions to events which occurred in Palestine in connection with Egyptian warfare. There are references to the "rebels of the Jebusites," "the Hittites in the plains of the north," "the cutters of Tyre," etc. These records carry us far back into the patriarchal period.

The land was named Canaan from Canaan, the son of Ham, whose descendants, the Jebusites, Amorites, Hittites, Gergashites, Hivites, and others (Gen. 10 : 15-19), occupied it. Sidon, Canaan's eldest son, founded Sidon in Phœnicia.

The site of Jerusalem was the stronghold of the Jebusites, who were not dislodged until the time of David (Josh. 15 : 63 ; 2 Sam. 5 : 6, 7). The Amorites were numerous and powerful, and scattered themselves over much of the land. The Hivites occupied a portion of central Palestine, Shechem being their capital in the time of Joshua. They also had settlements farther south. The men who duped Joshua so cunningly after the fall of Jericho and Ai (Josh. 9 : 3-27) were Hivites. The Hittites were a powerful tribe when the Israelites took possession of Canaan, and are of especial historic

interest, because of their connection with ancient Egypt. Hebron appears to have been their capital.

Besides these, there were in the land in the beginning of the historical period, the Rephaim, Zuzim, Emin, and Avim, remnants perhaps of an aboriginal people distinguished for vastness of stature and strength. It may be that Goliath was one of the last of this colossal race.

The Period of the Judges.—Joshua conquered the pagan inhabitants of Canaan, and apportioned the territory among the tribes of Israel. But the Phœnicians still held their seaports in the northwest, and the Philistines retained their plain in the southwest. Many strongholds, also, in different parts of the land remained in possession of the former inhabitants. Out of this situation troubles arose. These idolatrous neighbors were both foes and tempters of the Israelites. This was a wild and half-savage period, relieved by occasional exhibitions of righteousness and of great exploits which served to cast a lustre on a few choice souls. But probably the land never knew darker years than many in this period; years which appear all the darker because the light of godliness was occasionally seen amid the terrible gloom.

The Early Kingly Period.—After Samuel, the last, greatest, and best of the judges, came Saul, the first of the kings. During his reign the land was reddened by the blood of multitudes who fell in his battles with the Philistines, Ammonites, Moabites, Edomites, and Amalekites. The reign of David was also a period of war and bloodshed, but of greater power and glory for the Israelites than they had known before. By his splendid military skill and prowess, he was able to bring order out of wide-spread chaos. Both neighboring and distant enemies were conquered. In his reign there was a near approach to that sovereignty "from the river of Egypt unto the great river, the river Euphrates," included in the promise made to Abraham. Solomon came into a splendid heritage, which he adorned and enriched with

the "victories of peace." In his reign the Hebrew kingdom reached the climax of its greatness.

The Later Kingly Period—Before the death of Solomon the mutterings of a storm were heard. The king had lapsed into a luxurious and extravagant life. Prosperity had vanished before oppressive taxes. There were wars and rumors of wars. Unfortunately for the nation, Solomon the Wise was succeeded by Rehoboam the Foolish. The kingdom was rent in twain, Jeroboam becoming king of the ten northern tribes, while Benjamin and Judah adhered to Rehoboam. After this catastrophe the land was the scene of almost continual unrest. The two kingdoms fought against each other and against heathen foes. The northern kingdom had a succession of wicked sovereigns, while the southern kingdom fared only a little better. Idolatry gained frequent masteries. The people were corrupted, and again and again the displeasure of God was embodied in terrible calamities. These calamities reached their culmination in the exile of the Jews from their native land. The northern kingdom suffered first. About seven and a half centuries before Christ, its people were carried away captive by the Assyrians, and foreign and pagan colonists were put in their places. These, mixing with such Jews as had been left behind or straggled back, adopted a portion of the Jewish law and ritual, and became the progenitors of the Samaritans, who in the time of Christ were on such unfriendly terms with the Jews. At this time, a great part of Palestine became a province of the Assyrian empire, and at a later date passed into the hands of the Babylonians. About six hundred years before Christ, the Babylonians took Jerusalem and carried the people of the southern kingdom into captivity. Thus the whole of Palestine lost its nationality, and became a part of the Babylonian empire. The separation of the Jews into tribal divisions was never known again.

The Period of Exile.—The Jews being gone, there was

nothing to hinder those ancient tribes which had been driven out of the land in the days of Joshua, from returning to the valleys and hillsides once occupied by their ancestors. That many of them did return is probable. Galilee seems to have drawn the greater number. In the time of the Maccabees, the heathen population of Galilee greatly outnumbered the Jewish.

The people of the northern kingdom never returned to Palestine, and are spoken of to this day as the "Lost Ten Tribes." Cyrus, of Persia, or Elam, in the first year of his reign, permitted the captives from the southern kingdom, who had been carried away by Nebuchadnezzar, to return, and Zerubbabel, their leader, rebuilt the temple. Under the direction of Ezra and Nehemiah, the ancient worship was re-established, nearly a century later; but the land was still a province of the eastern empire, and never again knew a Jewish national life, except for a brief period under the Maccabees.

The Maccabean Period—The conquests of Alexandria, in the fourth century before Christ, brought the Holy Land under Greek rule. On his death it fell to the lot of the Seleucidæ dynasty of Syria, but was seized soon by the dynasty of the Ptolemies of Egypt. Then war broke out between Egypt and Syria, and Palestine was the battlefield. In 198 B. C., the Jews threw off the yoke of Egypt and became subject to Syria. During all this period the Jewish government was ecclesiastical, the high priest being the chief ruler. When Antiochus Epiphanes became king of Syria, he treated the Jews with great barbarity, and attempted to abolish their form of worship. Circumcision was forbidden, the people were compelled to eat swine's flesh, and the temple was dedicated to the Olympian Jove. These outrages stirred the Jews to heroic opposition, and led by the priestly family of the Maccabees, they achieved their independence. Judea, Samaria, Galilee, and a part of the country beyond

Jordan, came under their rule. The power gained so heroically, and against such odds, was held with varying success until at length, owing to civil dissensions, Rome interfered and took possession of the country. After some years, Herod, youngest son of Antipater of Edom, was made king of Judea, holding his sovereignty tributary to Rome. His wife was Mariamne, of the Maccabean family. In this marriage, a descendant of Jacob became the wife of a descendant of Esau.

During the Maccabean period, the Jews showed a heroism which has never been excelled by any people. There was also a religious revival of far-reaching influence. Zeal for the law and the traditions of the fathers grew greatly, and that social and religious condition, which is revealed in the Gospels, was brought into existence.

Palestine, after the fall of the Maccabees, remained a part of the Roman empire. At various convenient points throughout the land tax-gatherers were stationed to collect the tribute money which the Jews were compelled to pay to their conquerors. Meanwhile the temple stood in Jerusalem in that splendor to which Herod brought it, and all the rites of religion were carefully observed. Hither the worshipers came up, not only from all parts of Palestine, but also from many distant cities, whither they had gone to improve their worldly condition; and here at length appeared that Babe of Bethlehem, of whom Simeon, as he held him in his arms, said:

Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people, Israel.

NOTE.—If this lesson is learned, other lessons will be more

interesting on that account. Whatever is dull or difficult should receive double attention.

QUESTIONS AND SUGGESTIONS.

1. Look up the names of the sons of Canaan, and find on the map the places where their descendants settled.
2. What conjecture has been made concerning the aborigines of Palestine?
3. By whom were the descendants of Canaan driven out of the land?
4. How nearly complete was this expulsion?
5. Name the kings who reigned in the early kingly period.
6. In whose reign was the area of the Jewish kingdom the greatest?
7. What was the condition of the country after the division of the kingdom?
8. What became of the northern kingdom?
9. When were the people of the southern kingdom carried into captivity?
10. Under whose direction was the temple rebuilt?
11. Who attempted to abolish the Hebrew worship, by what means, and with what results?
12. What led to the decline of the Maccabean supremacy?
13. Who was Herod; whom did he marry?
14. What relation did Herod, as king of Judea, sustain to Rome?
15. Go over this story aloud, if possible in the presence of some one who will listen attentively to it.

III

THE JEWS IN THE TIME OF CHRIST.

The Dispersion.—In the time of Christ the Jews were scattered over all the known world, the number outside of Palestine being greater than the number within it. Those who returned with Zerubbabel, Ezra, and Nehemiah were few compared with those who remained in the Eastern country. Doubtless many of those who refused to return were among the richest of the people, whose possessions or business interests were of such extent or character that a removal would have been calamitous to them commercially. By the time of Christ these Jews had increased to a great multitude, and in their own eyes, were the very Hebrews of the Hebrews. Recalling the terms of the promise of Abraham, and the extent of David's kingdom, they held that they were within the borders of the Holy Land, and instances were not wanting in which they claimed for their territory a sanctity even exceeding that of Palestine. They were jealous for the Jewish past, and while prosperous in the present, looked for a better day when the promises made to the fathers should be gloriously fulfilled. Representatives of this great Jewish population were present in Jerusalem on the day of Pentecost in the persons of "Parthians, Medes, Elamites, and the dwellers in Mesopotamia."

In Egypt, also, a great multitude of Jews had their home. Nearly one half of the population of Alexandria, which in the time of Christ had three hundred thousand free citizens, besides slaves, were Jews, while not less than a million of that race dwelt in the valley of the Nile. The Jews of Egypt differed from their brethren in the East. Their eyes were

more upon the present than the past. They were greatly influenced by the Greek civilization with which they came into contact. It was in Egypt that the Septuagint, the Greek translation of the Hebrew Scriptures was made, a translation which very widely supplanted the original, and from which quotations were commonly made by the New Testament writers. Among those who heard Peter's sermon on the day of Pentecost there were Jews from "Egypt and the parts of Libya about Cyrene."

Jews were found also in Italy, in Greece, and in all the populous cities of Asia Minor. It will be interesting to observe at this point, that Jesus personally reached a comparatively small number of the Jews of his day.

Although dwelling with Gentiles, the Jews were still a "separate people." Whether their homes were in Alexandria, Babylon, or Rome, in a very peculiar sense Jerusalem was to them "The City." The temple was the centre of their religious life. From all parts of the known world foreign-born Jews came up to the annual festivals. Not only did the revenues of the temple increase greatly by the offerings of these prosperous pilgrims, but by them the people at large must have made no slight gains. The exchanging of the foreign coins, which the pilgrims carried, for Jewish money, created a business both lucrative and extensive. And whatever may have been given to the pilgrims without charge, in harmony with the Jewish idea of hospitality, the demand of the worshippers for sacrificial animals and for sustenance while they journeyed through the land, or tarried in the Holy City, must have made an excellent market for the increase of the fields, herds, and flocks.

Roman Rule.—Herod the Great died not long after the birth of Christ. His attempt to destroy the new-born King of the Jews, by ordering all the male children in Bethlehem under two years of age to be slaughtered, gives a hint of his character. Though he was the ruler of a territory equal in

area to that over which David reigned, he was still only a vassal of Rome.

In the division of the kingdom which occurred upon the death of Herod, Judea fell to Archelaus, and Galilee to Herod Antipas. After reigning ten years, with the title of ethnarch, Archelaus was banished to Gaul. He died when Jesus was about ten years old. Upon the banishment of Archelaus, Judea was annexed to Syria, and thereafter was ruled by a procurator, who was subject to the governor of Syria. The first of these procurators was Coponius; the second, Marcus Ambivius; the third, Annus Rufus; the fourth, Valerius Gratus; and the fifth, Pontius Pilate, by whom Jesus was sentenced to death. The headquarters of the procurator was at Cæsarea. As the representative of the emperor, he had the power of life and death over his subjects.

The reign of Herod Antipas as tetrarch over Galilee and Perea was long and base. John the Baptist rebuked his infamous marriage with the beautiful Herodias, the wife of his half-brother Herod Philip I., and was rewarded by imprisonment and death. Herod was in Jerusalem attending the Passover at the time of Christ's crucifixion. About nine years later, urged by Herodias, he went to Rome to gain the title of king, but received instead a decree of perpetual banishment. He died in exile.

Herod the Great, who ordered the death of the Bethlehem babes; Archelaus, who was like his father; Herod Antipas, who beheaded John the Baptist; and Pontius Pilate, who sent Jesus Christ to crucifixion, are the representatives of Rome, ruling over the Jews whom we meet as we follow the story of Christ's life.

Offices for the collection of the tribute exacted from the Jews by their Roman masters were found in every town. The collectors were called publicans, and being looked upon as hirelings of hated masters, as well as themselves oppres-

sors and renegades, were detested by the people. The conscientious opposition of many Jews to the payment of tribute led to frequent disturbances and occasional revolts.

The Priests.—During the Maccabean period the high priest was both the civil and ecclesiastical head of the nation. But when the Herodian family came into power, under the Romans, a great change occurred. Aristobulus, the last high priest of the Maccabean family, was murdered by Herod the Great. During the next one hundred and seven years there were no less than twenty-eight high priests, changes being made in the office whenever it suited the caprice of the ruler. The gospel history brings into notice Annas, the ninth after Aristobulus, and Caiaphas, his son-in-law. The former was a cunning and unscrupulous man, whose revenues from that sacrilegious traffic in the temple which Christ on two occasions rebuked so vigorously, must have been immense. Even after completing his term of office, Annas retained his influence, and was still called high priest. Caiaphas, who was actually high priest when Christ was taken before the Sanhedrin, was a worldly and brutal man. During all this period the high priests, on account of their subserviency to the Romans, and their gluttonous, licentious, and cruel lives, shared with the publicans in the detestation of the people.

Of priests of the various orders it is supposed that Judea contained twenty thousand in the time of Christ. These took turns in serving in the temple. During their term of service they lived in rooms in the temple building; at other times they lived with their families, either in Jerusalem, or in one of the neighboring towns set apart for their use. The priests were divided into twenty-four courses, each of which was on duty at the temple twice a year for a period of one week. The heads of these courses were called chief priests. It was while Zacharias was on duty at the temple, during one of the half-yearly services, that the angel foretold to him the birth of John the Baptist.

The Council—The Sanhedrin was the supreme council of the Jewish people. It was composed, as is generally believed, of the twenty-four chief priests, twenty-four elders, and twenty-two scribes. No man was eligible for election unless he was "middle-aged, tall, good-looking, wealthy, and learned." The high priest was often, if not commonly, the president of the council. Although all important questions affecting the Jewish people came before the Sanhedrin, the power to inflict the death penalty had been taken from it before the trial of Christ. When a few years later, Stephen after addressing a discourse to the council, was stoned to death, this stoning was not a judicial proceeding, but the fierce outbreak of a murderous mob.

The Parties.—The Pharisees, Sadducees, and Essenes were the leading parties among the Jews. The Pharisees were conservatives; the Sadducees, liberals: the former were, to use modern terms, Calvinists; the latter Arminians; the Pharisees believed in the resurrection, the Sadducees did not; the Pharisees held that there was a Mosaic oral law, in addition to the written law; the Sadducees denied it. The Pharisees were zealous in making proselytes, and as a class were decent in character, and frugal in their manner of life. Formalism was their great fault, and their sins were those which naturally flow from formalism. The Sadducees were wealthy and aristocratic.

The Essenes were an ascetic people, striving after an ideal purity, and bound by awful oaths to observe "piety, justice, obedience, honesty, and secrecy." Their principal settlements were on the northwest shore of the Dead Sea. In doctrine they were Pharisees. The "wilderness" in which the voice of John the Baptist was heard summoning the people to repent, and prepare for the new kingdom, was near the Essenes' settlements, and it is quite likely that John was influenced considerably by the people of this sect. The Essenes are not mentioned by name in the New Testament.

Messianic Hopes.—The rabbis were Pharisees in doctrine and pedants in scholarship. Fierce bigotry and nonsensical puerilities characterized their religious and ecclesiastical opinions. They were looking eagerly for a Messiah who would establish at once, by force of arms, a splendid Jewish kingdom. When he appeared, extraordinary prosperity would dawn. That the Jews might be rich and at ease, marvels would be accomplished. At the touch of God's winds the white flour would drop from the ripened ears of wheat. From a single grape, wine would be drawn as from a cask. Jerusalem would be enlarged immensely, and as some believed, filled with houses three miles high. There would be no sickness or pain, and nothing would occur to mar the glory and happiness of the new kingdom.

QUESTIONS AND SUGGESTIONS.

1. Where, outside of Palestine, were Jews found in the time of Christ? 2. On what ground could the Jews of the East claim that they were in the "Holy Land?" 3. How was Archelaus related to Herod the Great? 4. Who was Herod Antipas, and what was his character? 5. What office did Pontius Pilate hold? 6. Why did tax-gathering result sometimes in riots? 7. What was the character of the high priests in the time of Christ? 8. How were Annas and Caiaphas related to each other? 9. What was their character? 10. Into how many courses were the priests divided? 11. Who were the chief priests? 12. State the principal differences between the Pharisees and Sadducees? 13. What were the peculiarities of the Essenes? 14. What did the rabbis teach respecting the Messiah?

NOTE.—Those who have time and access to the books necessary, will do well if they will read somewhat thoroughly on the topics touched in this study. Geikie's "Life and Words of Christ"; Smith's "Bible Dictionary"; Edersheim's "Sketches of Jewish Social Life"; and Conybeare and Howson's "Life and Epistles of St. Paul," Vol. I., ch. 2, 3, are among the books which may be consulted.

IV.

THE BIRTH OF JESUS.

Joseph and Mary.—Nazareth was situated among the hills that border on the plain of Esdraelon. Joseph, one of the carpenters of the town, was engaged to be married to a young woman named Mary. Although Joseph and Mary were peasants, they had royal blood in their veins; and their spiritual quality may be inferred from the fact that God had chosen them from among all the people of the earth to be the makers of that home life in which the Christ should spend his first thirty years.

Mary was studious and thoughtful, and her mind had become well stored with Scripture. Feeling keenly the misery and humiliation of her people, she dwelt with special fondness upon those passages which predicted the dawn of a more glorious day, and, in common with the Jewish race at large, longed for the appearance of the Messiah. Perhaps she even prayed that she, being a descendant of David, and about to marry one who was also of David's royal line, might have that highest honor which could come to womanhood—that she herself might become the mother of the Messiah. During the days of betrothal she learned that this supreme honor was to be hers.

The Annunciation —One day there appeared to Mary an angel, who announced that she had “found favor with God,” and that she should give birth to a son whom she should name Jesus. “He will be great,” said the angel, “and will be called the Son of the Most High; and the Lord God will give unto him the throne of his father David.” Some months later a similar announcement was made to Joseph

concerning Mary, the spiritual character of the Messiah's mission being stated in the words: "And she will bring forth a son; and thou shalt call his name Jesus, for it is he that shall save his people from their sins."

Less than six months before the annunciation to Mary, the angel Gabriel had carried a similar message to a Judean priest, named Zacharias, concerning his wife Elisabeth. Zacharias was now an old man, and Elisabeth was childless. This was a great grief to him, and until hope was passed, he had prayed that God would give him a son. On a certain week in October, that one of the twenty-four courses of the priests to which Zacharias belonged was on duty in the temple, and one morning it fell to his lot to enter into the holy place to burn incense. Without, the people were praying; within, the priest was intent upon the solemn office in which he was engaged, when suddenly an angel appeared before him and announced that his supplication was heard, and that Elisabeth should bear a son, whom they should call John, and who should "make ready for the Lord a people prepared for him." The surprise of Zacharias made him skeptical, and, as a sign of the authority of the angel who had borne the message, he was stricken dumb.

The circumstances of these two annunciations are noticeably different. Zacharias heard the message as he lingered in the holy place, the candles on the golden candlestick giving their dim light, and the incense still burning on the altar; Mary heard the message in her simple home in Nazareth. Even the annunciation of Christ must be accompanied by singular simplicity and humility.

Mary, having learned from the angel that Elisabeth, who was a relative of hers, was soon to become a mother, hastened to Judea to visit her, and spent three months amid the hills south of Jerusalem. Her beautiful hymn, which is preserved to us in the first chapter of Luke, was composed during this period.

The Birth of John the Baptist.—Not long after Mary's return to Nazareth, a son was born to Elisabeth. When it became necessary to name him, a difference of opinion arose. Elisabeth's relatives and neighbors insisted that he should be called Zacharias, after his father, but Elisabeth declared that his name must be John. When these friends protested, the matter was referred to Zacharias, who supported his wife's decision. In that moment he recovered the power of speech, and pronounced a hymn of great exultation and hope. During the nine months in which he had been dumb, he had learned a lesson of faith.

The Birth at Bethlehem.—Micah had prophesied that the Messiah should be born in Bethlehem, and Gabriel had announced that Mary's first-born should be the Messiah. But Mary was living in Nazareth, and the birth of her child was near. God brought about the fulfillment of the prophecy through the decree of a pagan monarch.

Cæsar Augustus, the Roman emperor, ordered a census to be taken throughout his dominions for purposes of future taxation. Jewish custom required that the people should be enrolled according to their tribes and families; and as Joseph and Mary belonged to the family of David, it became necessary for them to go to Bethlehem, which was the ancient seat of David's family, for enrollment.

Bethlehem was one of the oldest towns in Palestine, and one of the most interesting. It was the birthplace of David. Near by, Benjamin was born and Rachel died. It was the home of Naomi, whither she returned after her sad sojourn in Moab, bringing with her Ruth, her beautiful daughter-in-law. In the fields outside of the town, Ruth gleaned and won the admiration of wealthy Boaz, her future husband. The book of Ruth is taken up wholly with annals of this little town. Its present name is Beit-Lahm, and it has a population of about three thousand, all of whom are nominal Christians.

When Joseph and Mary reached Bethlehem they found it crowded with visitors. "There was no room for them in the inn;" and as no hospitable door was thrown open to them in their need, they were compelled to seek rest in a stable. Here, in the solemn night, Jesus was born, and because no woman was there to aid, Mary with her own hands wrapped her babe in swaddling clothes and laid him in the manger by her side. No throngs waited in eager service, as befitted the greater son of great David's royal line, and no radiancy of glory shone about the place to declare the divine origin of the new-born babe. In a quiet stable, away from the noise of the world and from the tender help of women, the young Mary gave birth to this divine descendant of David the mighty, and Solomon the magnificent.

The Visit of the Shepherds.—On the plains near the city, flocks were lying, as had lain the flocks of youthful David a thousand years before. The shepherds guarding these now watched the skies to admire the glowing stars, or again eyed the fields to prevent surprise from skulking wolf or bear, when suddenly an angel was by their side, and all around them there shone a strange and glorious light. Awed, alarmed, and wondering what this might portend, they stood silent, but the angel bade them dismiss their fears, for the hour of joy had come. The Messiah was born; in Bethlehem they might find him; and the sign by which they should recognize the babe was the place where he lay: "Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." The announcement of the angel was followed quickly by another wonder. Throngs of celestial beings grouped themselves about the angel who had brought the message to the shepherds, and sang while the shepherds listened. Centuries before, Isaiah had heard the seraphim calling to each other in the temple, "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory"; but now the shepherds hear a more wonderful song:

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

At length the song died away. Noiselessly the angelic multitude withdrew. The strange light faded. There was silence. This was broken by the shepherds saying one to another: "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord has made known to us." Hastily they left their flocks and went in quest of the Lamb of God. Remembering the words of the angel, they visited neither mansion nor inn, but searched the stables. In all Bethlehem no other birth was so lowly, no other infancy so humble; and therefore, when they found "Mary and Joseph and the babe lying in the manger," they knew that this was he whose birth had brought a "multitude of the heavenly host" to the earth to declare "good tidings of great joy" which should be "to all people." After the shepherds had told Mary and Joseph of all that the angel had said, and of the song of the celestial host, they returned to their humble duties, praising and glorifying God for all the things which they had seen. Meanwhile, "Mary kept all these sayings, pondering them in her heart."

Jesus was born in a manger. A carpenter's family received him. His mother was one of the poorest in the land. His birth was announced by an angel to workingmen in a field. Humble shepherds were the first to greet the newborn Saviour. The poor and the toiler may reflect on these facts with peculiar delight.

RELATED SCRIPTURE.—John 1 : 1-18; Micah 5 : 2; Matt. 1 : 1-25; Luke 1 : 1-2 : 20; 3 : 23-38.

QUESTIONS AND SUGGESTIONS.

1. Locate Nazareth on the map. 2. Recall what was said in the first of these lessons concerning Esdraelon. 3. What, in the physical features of the country, would make Mary's journey to

the "hill country of Judea" difficult? 4. Find on the maps some of the highest summits which she would pass on her journey southward. 5. Name the two seas near which she would come on her journey, and describe their size and distinguishing features. 6. Find evidence in Mary's hymn (Luke 1: 46-55) that she was a student of the Scriptures. 7. To whom did the angel announce the birth of John? 8. To whom did he announce the birth of Jesus? 9. Who was Zacharias? 10. Who composed the hymns which are recorded in the first chapter of Luke? 11. Read these hymns until you can state clearly the substance of each. 12. How did it come to pass that Jesus was born in Bethlehem? 13. Who, after Joseph and Mary, first saw Jesus? 14. Learn the words of the angels' song.

V.

INCIDENTS OF THE INFANCY.

The Circumcision and Naming of Jesus—In any land the naming of the first child is an event of no little importance. It was so in Bethlehem when Jesus lay in the arms of Mary. Often the name which pleases the parents is not satisfactory to their relatives. This was so in the "hill country of Judea" when the neighbors and cousins of Elisabeth learned that her son was to bear the name of John. But in Bethlehem it would seem that there were no interested friends or relatives to protest when Joseph and Mary gave to the child the name which the angel had announced. The name Jesus is the Greek form of the Hebrew Joshua, and means Saviour. Jesus was a common name among the Jews.

The circumcision of the babe, in connection with which the naming occurred, took place according to the Jewish custom, when he was eight days old. By this rite, Jesus became a member of the Hebrew commonwealth, and was thenceforth subject to the law as were the rest of his race. The rite may have occurred in the place where Mary was lodging or in a synagogue of Bethlehem, or in the temple at Jerusalem, six miles away. The temple was preferred by the devout, and was chosen when convenient.

Presentation in the Temple.—About a month after Jesus was circumcised, Joseph and Mary appeared with him in the temple to observe two other Jewish rites, one of which related to Jesus and the other to Mary. Jesus, as the first-born male, belonged in a special sense to the Lord, and the parents must formally relinquish possession in him by pre-

senting him to a priest of the Lord in the temple. This done, they were at liberty to buy him back by making a stipulated offering to the temple treasury. The offering having been made, they received the babe again as their own. This was called the redemption of the first-born. The fact that Jesus was accepted in this rite is proof that, as a babe, he was physically perfect, since no child was accepted who was in any way imperfect or blemished. The purification of Mary, according to the requirements of the ceremonial law, demanded separate offerings, one of these being a lamb for a burnt offering, or in case the lamb could not be afforded, a turtle dove or young pigeon. Mary, being a poor woman, made the less expensive offering.

In all this there was nothing unusual. First-born sons were often carried into the temple by proud and happy young mothers. Frequently too, the poor were there offering, instead of the lamb, the dove or pigeon. But now an extraordinary thing occurs. There was in the temple that morning, when Joseph and Mary entered, an aged and devout man named Simeon, to whom it had been revealed by the Holy Spirit that he should see the Messiah before he died. When this holy man saw the infant Jesus, that Spirit who had given the promise made him aware that its fulfillment had come. Taking the babe in his arms, Simeon uttered a hymn of gladsome praise, and then turning to the wondering Mary, said: "Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

While Simeon was speaking, a venerable woman drew near the group, who joined in giving thanks to God, and spoke of the babe "to all them that were looking for the redemption of Jerusalem." A romantic interest attaches to this woman. She became a bride when young. After seven years of wedded life her husband died, and she never married again.

She had been a widow eighty-four years when her dim eyes were gladdened by a sight of the Messiah. She belonged to the tribe of Asher, one of the lost ten tribes, a tribe celebrated for the beauty of its women. Her name was Anna.

Simeon and Anna in their Messianic hope, differed widely from the majority of their race. The rabbis taught the people to look for a splendid conqueror, who should bring in a kingdom of extraordinary earthly riches and power. This was the common expectation when Jesus was born. But Simeon and Anna saw with more spiritual eyes, and it was no surprise to them to find the infant Messiah in the arms of a poor and humble mother. While the rabbis had been interpreting in a material sense the promises which spoke of a coming king of vast dominions, these two saints were pondering the meaning of those Scriptures which described a suffering deliverer who should heal the sores which sin had made. Nor are we to suppose that Simeon and Anna were alone in holding these opinions. Doubtless there were others in Jerusalem and throughout the land who had laid aside their Jewish national pride, and looked for a kingdom whose glories should be spiritual rather than material, and whose victories should be the triumphs of righteousness and mercy, rather than of armies. God has always a remnant who are acquainted with his secrets.

The Visit of the Wise Men—When the ceremonies in the temple were ended, Joseph returned with Mary and the child to Bethlehem, where evidently he had decided to make his home, instead of returning to Nazareth. But an event was soon to occur which would interrupt the even flow of his life, startle him with its threat of danger to Mary's child, and lead him to return, after distant journeyings, to Galilee.

Herod the Great was now an old man, and monstrously cruel and vicious. The loathsome disease which was consuming him increased his inhuman irritability and ferocity. Being a usurper, he was suspicious of every one who might

appear to have any claims to the throne. He had murdered many, and among them certain of his own sons, because their title seemed to endanger his own position. / Old age and the near approach of death, instead of turning his thoughts from earthly cares, added heat to his jealous suspicions and cruelties.

At this juncture a new terror seized the wretched old king. There appeared in Jerusalem certain strangers of distinction, who asked the startling question: "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

The Eastern country from which these wise men came was the home of the purest paganism then known, and they represented a class who were looking for the birth of a king of the Jews, whose coming should affect all the nations of the earth. The source of their knowledge we cannot tell with positiveness, but since the Jews had been scattered throughout all that region of country for generations, it is not unreasonable to suppose that from them the pagan nations had learned that great Jewish hope which had been the chief comfort of the Hebrew race in all the years of their exile and humiliation. Of those who believed that a great Jewish king was to appear, there were some whose astrological studies led them to suppose that his birth was at hand, and these set out for Palestine with offerings which should express the homage of their land to the new-born monarch. They went directly to Jerusalem, supposing that in the nation's capital the knowledge of this great event would be general, and that there they could learn where to find the King whom they sought. Thus it came to pass that they entered the streets of the city, asking that question at which Herod "was troubled, and all Jerusalem with him."

Had Herod been a Jew he would have known where the Messiah was to be born; but being an Idumean he was ignorant of the Hebrew Scriptures. In answer to his inquiry, the

priests told him of Micah's prophecy, that the Messiah should be born in Bethlehem. Having obtained the answer of the priests, he recalled the wise men, gave them the information they desired, and requested that when they had found the babe, they would report to him where he was, that he also might go and worship him. This was Herod's lie, his purpose being to murder this new rival, as he had murdered many others. A daring purpose truly to kill the Anointed of God, and defeat the promises of the Most High !

As the wise men were departing from Jerusalem, they were delighted to see in the sky the star which had been their guide in the East. Following its guidance again, they found themselves soon in Bethlehem, and there, without difficulty, discovered the house of Joseph ; " 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." Their homage ended, they departed to their Eastern home, God having warned them in a dream that they should not return to Herod. The wonder of the shepherds, the words of Simeon and Anna, and the homage of the wise men, would hereafter blend in the memory of Mary, as she pondered all these things in her heart.

Herod, though deceived in his hopes by the action of the wise men, determined that his murderous purpose should not be balked. The infant King of the Jews must die ; and though he did not know in what house the babe was lodged, and was too enraged to make patient inquiry, he issued an order which he believed would compass his purpose. He commanded that every male infant in Bethlehem under two years of age should be slaughtered. Probably the number of the slain was not more than twenty, but the tragedy was sufficient to shake the little town to its foundations, and to create a new horror of the vicious and terrible Herod. But while the mothers at Bethlehem were wailing over their dead babes,

Mary was giving God thanks that he had delivered her child from the bloody hand of the murderer.

RELATED SCRIPTURE.—Luke 2: 21-39; Matt. 2: 1-18.

QUESTIONS AND SUGGESTIONS.

1. Find Bethlehem on the map. 2. How far was it from Jerusalem?
3. Give the present name and population of the town.
4. How old was Jesus when he was named?
5. What is the meaning of *Jesus*?
6. How old was he, probably, when he was presented in the temple?
7. What did Simeon say on seeing Jesus, and what did he afterward say to Mary?
8. Describe Anna's peculiarities.
9. What was the character of the common Messianic hope?
10. How did the hope of Simeon differ from the common hope?
11. Where did Joseph and Mary go to reside after the presentation in the temple?
12. What question, asked by strangers, alarmed Herod and disturbed Jerusalem?
13. Did the wise men find Jesus in a stable or a house?
14. Name the three occasions on which the infant Jesus was greeted as the Messiah.
15. How did Herod attempt to make sure of the destruction of Jesus?

ORDER OF EVENTS, LESSONS I-V.

NOTE.—Commit this "order of events" to memory, and locate each event in the Gospels.

1. Annunciation to Zacharias.
2. Annunciation to Mary.
3. Annunciation to Joseph.
4. Mary's Visit to Elisabeth.
5. Birth of John the Baptist.
6. Birth of Jesus the Christ.
7. The Message of the Angels to the Shepherds.
8. Visit of the Shepherds.
9. The Circumcision.
10. The Presentation in the Temple.
11. Visit of the Wise Men from the East.

VI

EGYPT AND NAZARETH.

The Flight.—More than once during his ministry Jesus found safety in flight: that the Son of God should flee before the storm of human hate and fury, was a part of his self-chosen humiliation. Of the troubles which his later years should know there were tokens in his infancy. Simeon, with prophetic eye, saw the soul of Mary pierced by the sword of a great grief. Joseph fled hastily from the dominions of Herod while Jesus was still a babe, to save him from the jealous wrath of the fierce old king. These were shadows of the calamities which would beat heavily and thickly upon him when he faced the sin of the world with his divine rebukes and self-sacrificing compassion.

The infancy of Jesus was guarded tenderly by angels. From an angel, Mary, and later Joseph, learned that he should be born, and now, while Herod is gathering a company of murderers for the work of death among the babes of Bethlehem, an angel hastens to Joseph with the message: "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 it." Joseph obeyed promptly. Under cover of night he fled from Bethlehem, and as quickly as possible made his way to Egypt. And thus it came to pass that the land into which Abraham fled from the famine of Canaan, and Joseph was carried captive because of the jealousy of his brothers, and in which the Israelites were in bondage until led forth by Moses, became the asylum of the infant Saviour. The land of bondage became the land of refuge.

In Egypt.—Among the million or more Jews then in Egypt, there would be many to give a hospitable welcome to this worthy family from Judea. As in imagination we follow Joseph into Egypt, the picture before our eyes is an interesting one. The Egyptian Jews would have many questions to ask concerning the condition of Palestine, and concerning Herod, of whose atrocities they had heard much from pilgrims who had gone up from Egypt to Jerusalem to the great feasts. What new murders had he instigated? From what recent oppressions were the people suffering? Were there rumors of other conspiracies against the foul and cruel old man? Did he seem to suffer remorse for the murder of the beautiful Mariamne? With these, and many other questions, Joseph would be plied; and his listeners would burn with resentment, or grow tender with sympathy, as he told of the cruelties of the king, the extortions of the tax-gatherers, the vices of the high priests, or the unrest and misery of the people. Then these sad themes would give way to a brighter and sublimer topic. One and another would recall the promises made by God of a deliverer, who should rescue his people from their oppressors, and lead them into glorious prosperity and honor. They felt that the dawn was near. Surely the cup of their sorrow and humiliation was full to the brim. The Messiah must soon come. We can hear the Egyptian Jews asking Joseph what hopes were current in Jerusalem, or seeking his own opinion as to whether the day of deliverance was just at hand. And what would Joseph say? He knew that the Messiah lay in Mary's arms. Did he breathe to them a word concerning the angelic messages that had come to his ears in Nazareth and Bethlehem? Probably not. Joseph and Mary seem to have been singularly dignified and prudent. They were content to watch in silence while God worked out his wonders before their eyes.

Called Out of Egypt.—In a burning bush God had spoken

to Moses, commanding him to lead the people of Israel out of the land of Egypt; in a dream he commands Joseph to take the Saviour of Israel back to Canaan. "But 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." But for this divine command it is possible that Joseph might have remained permanently in Egypt.

Probably the sojourn in Egypt was brief. Soon after the slaughter of the Bethlehem babes, the loathsome disease from which Herod suffered brought his life to a terrible close. To the last he was almost inconceivably vicious and cruel. It is stated on the authority of Josephus that, while in his last sickness, knowing that he must die, and certain that his death would be hailed with delight all over the land, he gave orders to assemble all the nobles of the Jews and shut them up in the hippodrome, and keep them there under guard until he died. Then, before a knowledge of his death reached the guards, they were to be commanded in the king's name to slaughter the nobles, that there might be real sorrow throughout the land on the occasion of his death, even though the grief was for others. Whether this story is true or not, such a deed would have been quite consistent with the character of this terrible descendant of Esau.

In Nazareth Again.—When Joseph left Egypt, he intended to return to Bethlehem; but on reaching Palestine he learned that Archelaus ruled over Judea, and at once changed his purpose. Archelaus had received the dominion of Idumea, Judea, and Samaria; Herod Antipas received Galilee and Perea; and Philip, Batanea, Trachonitis, and Gaulonitis. Archelaus closely resembled his father, a fact which Joseph evidently knew. Herod Antipas also was vicious. Where Joseph would have sought a home, under these circumstances, if he had been left to himself, it is not easy to say; but he

was saved from all doubt by another divine communication : "Being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth."

This was his old home. Here he had learned to love the gentle woman who was now his wife. It was here that, a few years before, "an angel of the Lord appeared to 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." As he entered the town he would go over again the wonderful incidents which had occurred since that first strange message came to him : the birth of Mary's child in the Bethlehem stable, the visit of the shepherds, the words of Simeon and Anna in the temple, the visit of the Magi, the warning of the angel, and the flight into Egypt, the slaughter of the babes of Bethlehem, the angelic message bidding him return to the land of Israel, his fear and bewilderment on learning that Archelaus was the ruler of Judea, and finally the direct command from God to return to Nazareth and make his home there. And Mary's thoughts would be not less busy than his. Perhaps they conversed together concerning these things as they journeyed ; but it is easier to think of them as proceeding in silence, each pondering the strange and wonderful events in which they had been given so singular a part.

On their arrival in Nazareth, Joseph returned to his trade as a carpenter, and Mary entered upon her humble duties as the wife of a poor artisan. "And the child grew and waxed strong, filled with wisdom ; and the grace of God was upon him."

RELATED SCRIPTURE.—Matt. 2 : 13-23. Read again carefully Matt. 1 : 1 to 2 : 12 ; Luke 1 : 1 to 2 : 39 ; John 1 : 1-18.

QUESTIONS AND SUGGESTIONS.

1. Why did Herod seek the death of Jesus? 2. How many communications concerning Jesus had been made by angels up to this time? 3. How many Jews were living in the Nile valley in this period? How many in Alexandria? 4. What was the Septuagint, and where was it made? 5. Why did Joseph leave Egypt? 6. Why did he not return to Bethlehem? 7. Who ruled over Galilee at this time? 8. Review all you have learned concerning Herod the Great, Archelaus, Herod Antipas, and Philip. 9. Where is the flight into Egypt recorded? 10. Repeat aloud the "Order of Events" as given in connection with Lesson V.

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VII.

CHILDHOOD AND YOUTH.

The First Group of Silent Years.—From the time of the return of Joseph to Nazareth to that of the baptism of Jesus we have only one glimpse of our Lord's life. Luke describes his visit to Jerusalem to attend the Passover when he was twelve years old, but the years both before and after are "silent years." However, we are not left in total ignorance of the conditions in which he grew up. From other sources we know something of Jewish family life in that age, and from the records of Jesus' ministry we are able to infer a few facts concerning the pursuits of his youth.

The Jews loved their children intensely, and trained them with tenderness and care. We may picture Jesus in the quiet home of Joseph and Mary, receiving the careful training of these two, whose hearts were tender by nature, and made more attentive to this babe by the wonders and promises which accompanied his birth. We must believe too, that Jesus as a child was peculiarly winsome and affectionate. That he was a favorite among the people of Nazareth, is stated by Luke, and that as a man he was affectionate, is shown by his relation to his disciples.

If Jesus' life resembled that of other Jewish boys, and we have every reason to believe that it did, as soon as he could talk he was taught the simpler texts used in the daily morning prayers, and later, when he could master them, longer and more difficult passages. Even very poor families commonly had some portion of the Old Testament Scriptures in their possession, and it is not unlikely that this devout family possessed the whole Old Testament. Mary's many allusions

to the Scriptures in her hymn, show that she knew and loved them, and was, therefore, competent to be the instructor of her child. The picture of Mary, with her young son by her side, teaching him his earliest lessons in the sacred Scriptures, is full of domestic beauty and charm.

At the age of five or six, Jesus would begin to read the Bible. Probably when about six or seven he began to attend day school in the synagogue, that very synagogue out of which his infuriated fellow-townsmen years later led him, eager to slay him on account of the sermon he had preached to them. In the synagogue school he would study the Bible attentively, and become interested in the rabbinic interpretation of the law. He would also learn to write, though to this accomplishment some Jewish children did not attain. There is no doubt that the penetrating mind of Jesus, even in his childhood, discerned the hollowness and falsity of many of those rabbinic teachings which, in later years, he was to oppose.

Jesus' First Passover.—The Jewish boy came of age at thirteen, when it was his duty to attend the passover feast in Jerusalem. Jesus anticipated this date in his life by one year. As his first Passover would be an event of most solemn import to him, it may be that Mary took this occasion to tell him the story of his infancy. This story would be told with swelling heart, and heard with absorbing interest. We can imagine Mary and her son walking a little apart from the company of pilgrims, while she told him those "sayings" which she had pondered in her heart for twelve years, and perhaps discussed with him the Messianic promises of God which were contained in their ancient Scriptures.

On this journey, Jesus would join with the other pilgrims in chanting the Songs of Ascents (Ps. 120-134) as they travelled southward. If, in these later days, Christians repeat these psalms with holy delight, who can measure the spiritual uplift of those oppressed but hopeful Jews as, recalling

the promises of God, they sang such words as the following :

“He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep :
Jehovah is thy keeper.”

“Unto thee do I lift up mine eyes,
O thou that sitteth in the heavens.”

“They that trust in Jehovah
Are as Mount Zion, which cannot be moved,
but abideth forever.
As the mountains are round about Jerusalem,
So the Lord is round about his people,
From this time forth and forevermore.”

When their duties in connection with the Passover were ended, Joseph and Mary started homeward, accompanied by many others from Galilee. At the end of the first day they discovered that Jesus was not with the caravan. Filled with anxiety, they hurried back to Jerusalem in search of him ; but their quest was not successful until the third day, when they came upon him, sitting in the temple with a group of learned Jews, listening to their discussions and asking them questions. It is likely that his questions related to the paschal feast, the ceremonies of which had begun a few days before and we may suppose that he pointed out from the Scriptures the spiritual meaning of the slain lamb, and proposed to the rabbis questions concerning the identity of the Messiah and the Lamb of God. When Joseph and Mary at length found him, Mary, wearied by the journey and search, and fretted by her fears, said to him : “Son, why hast thou dealt thus with us ? Behold thy father and I sought thee sorrowing.” It may be believed that Mary never spoke more sharply to Jesus than on this occasion. His answer shows that, even as a boy, he was distinguished by that calmness and dignity of spirit which characterized so remarkably his

maturer years: "How is it that ye sought me? Wist ye not that I must be in my Father's house?" Already this meek and gentle boy felt the anointing hand of his Father upon him, setting him apart to be the Messiah of the Jews, the Saviour of the world, the Son of God with power. Joseph and Mary did not understand the answer of Jesus. They could not see the horizon which his vision reached. Sublimity and simplicity are joined in this wonderful hour: his answer to Mary is sublime; his simplicity is matchless, as he turns from his Father's house to accompany these Nazareth peasants to their humble home. "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." There, in picturesque Nazareth, he grew to manhood, his wisdom increasing with his stature. He was loved by his neighbors, and the devout regarded him as one upon whom the favor of God rested.

The Second Group of Silent Years.—Eighteen silent years! It is almost certain that during this period Jesus worked as a carpenter with Joseph: "Is not this the carpenter?" asked his fellow-townsmen when he preached at Nazareth. It is certain that he studied the Scriptures profoundly. That he studied nature and affairs also is shown by the illustrations which illuminate his discourses. He noticed the growing grain, the weeds which troubled the farmer, the lilies, the birds in their nests, the burrowing foxes, the sparrows offered for sale in the markets, the skies with their signs of sunshine and rain, the sports and jests of the children in the marketplace, the sheep in the fold and the field, the dress and food of the rich, the mercies of dogs to diseased beggars, and so on. Jesus was not a dreamer, but a man keenly observant of the life about him. He was a boy among boys, a youth among youths, a man among men. He felt disappointment, as boys and men do now, and knew the force of temptation; and therefore he is not a Friend "that cannot be touched

with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." The years of discipline and temptation in Nazareth were as really preparatory to his work for men as the forty days' temptation in the wilderness after his baptism.

RELATED SCRIPTURE.—Luke 2: 40-52.

QUESTIONS AND SUGGESTIONS.

1. Name in order all the events of Jesus' first thirty years.
2. Note which of these are named by Matthew and Luke respectively.
3. Describe the early educational training of a Jewish boy.
4. Repeat aloud the story of Jesus' visit to Jerusalem when twelve years old.
5. Find evidence that, as a boy, Jesus was popular among his neighbors.
6. State reasons for believing that he had an observing mind.
7. Find evidence that he was a carpenter.
8. In what respect was Jesus most conspicuously different from others of his own age?

VIII.

THE BAPTISM.

John the Baptist.—The desolate country on the west of the Dead Sea is furrowed by torrents which, in times of freshet, flow swiftly eastward to the sea. It is called the "wilderness of Judea." About the year 26 A. D., there appeared in this wilderness a strange preacher, a strong, stern man, rugged in character and rude in dress, who solemnly called upon Israel to prepare for a crisis, which he declared was just at hand. This was that John, the son of Elisabeth and Zacharias, whose birth and name were announced by the angel Gabriel, and at whose circumcision, thirty years before, the neighbors and cousins of Elisabeth strongly urged that his name be Zacharias instead of John.

Of the early life of John the Baptist even less is known than of that of Jesus. Except the brief record, "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel," no glimpse of his life is afforded from the day of his circumcision until the beginning of his ministry. When at length he emerged from the obscurity which enveloped his first thirty years, he spake in the manner and with the daring of one of the ancient prophets. Although he had lived in seclusion, his rebukes proved that he was not ignorant of prevailing evils. No mention is made of Zacharias and Elisabeth after the day on which their son was circumcised; and, as they were both old then, doubtless they died some years before his ministry began. Perhaps as an orphaned and only child his sorrows and solitariness helped to turn him toward that asceticism in which he was prepared for his stern work as the Elijah of his age.

The Message of the Baptist.—"Repent ye," was John's exhortation; "for the kingdom of heaven is at hand," was his argument. The phrase "kingdom of heaven," was not understood in a spiritual sense by the Jews. To their ears John's message meant: "The rule of the Jewish nation by God through his Messiah is at hand." They thought that their proud Jewish hopes were about to be realized, and though many were slow to bow before the word of the new prophet, throughout the land there was intense excitement. "The people were in expectation." They felt that they were on the eve of extraordinary events. Some believed that this wilderness prophet was himself the Messiah. This misconception John corrected promptly, and bade the people be ready for the coming of one "mightier" than he, whose shoes he was "not worthy to bear." The preparation which he demanded was moral. When the crowds asked what they should do to prepare for the coming of the Messiah, he commanded them to show a change of mind by ceasing to do evil. The sign of this repentance was the rite of baptism, to which he required all to submit who would prepare for the coming of the king.

The Baptism of Jesus.—The message of John reached Jesus in his Galilean home, and he hastened to the Jordan to seek baptism. Though in his sinless nature there could be no response to the call "Repent ye," he not less than others had a supreme duty in connection with the great fact stated by John in the words, "the kingdom of heaven is at hand." If others must prepare for that kingdom, he not less; they by repentance, he by a public consecration of himself to the work for which God had anointed him, namely, the establishment of the kingdom of heaven by the sacrifice of himself. He signified his readiness for his part in the new kingdom by seeking baptism at the hand of John.

John most likely did not know who Jesus was when he applied to him for baptism. Though related through their

mothers, probably they had never met, except, perhaps, as little children before the death of Elisabeth. But as soon as the Baptist looked upon the Christ he seems to have discerned the lofty spiritual character of the stranger. "I have need to be baptized of thee," he said, "and comest thou to me?" To this objection Jesus replied simply, "Suffer it now; for thus it becometh us to fulfill all righteousness." John was silenced, and the two men went down into the Jordan; and there Jesus was buried in baptism, and rose again, as three years later he would be buried in the grave and rise triumphant after three days.

The Messiah Recognized.—When John baptized Jesus in the waters of the Jordan, he was not fully aware that his hands were upon the Messiah. He was waiting for a sign. In some previous hour of fellowship with God he had learned that when he saw the Holy Ghost descending and abiding upon a man, he should know that the Messiah was before him. That sign he would see soon. After the baptism, Jesus went up out of the water immediately, and prayed; and then a wonderful thing occurred. The skies seemed to be torn open, and through the rent there came downward swiftly a form having the appearance of a dove. This rested on the praying man at the river side. It was the Holy Spirit. John saw and believed. The Messiah had come. This was he who should baptize "with the Holy Ghost and with fire."

A second wonder followed soon. As the Holy Spirit had come in dove-like form and flight from the skies, so now there falls "a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased." The Christ had been baptized and had prayed; the Spirit had descended; the Father had spoken. Here in the hour of baptism were manifested God the Father, God the Son, and God the Holy Ghost. He who a short time before was dwelling in Nazareth, with no rank higher than that of carpenter, now in this sublime hour is recognized by John and proclaimed by the Father

as the "Son of God." The quiet and peace of obscurity end. He may never know again that unharassed home life in which he spent his first thirty years. He has entered the path in which he will find his work, and his woe, duty, and death. Though as his feet touch the threshold of his public ministry he hears the glorious testimony of God, "This is my beloved Son," and feels as it were the kiss of his Father upon his lips, before he shall have crossed that threshold the storm of darkness and hate will break upon his head.

RELATED SCRIPTURE.—Matt. 3: 1-17; Mark 1: 1-11; Luke 3: 1-22.

QUESTIONS AND SUGGESTIONS.

1. Glance rapidly over the headings of the seven preceding studies.
2. Review the story of Gabriel's appearance to Zacharias in the temple.
3. Read Zacharias' hymn.
4. Read the account of the naming of John.
5. How much is known of John's first thirty years?
6. In how many of the Gospels do we find an account of John's preaching?
7. Which account is most complete?
8. Compare the various accounts, noting differences and resemblances.
9. Find on the map the "Wilderness of Judea" (see Lesson I).
10. What was the meaning of John's message?
11. Find evidence that he had observed the common sins of his day.
12. Read the history of Elijah, and notice in what respects John resembled him.

IX.

THE TEMPTATION.

Driven by the Spirit.—Was Jesus qualified to be the Saviour of the world? Could he demonstrate his supremacy in the realm of righteousness? The innocent Adam had fallen before the cunning of Satan; would the sinless Jesus come forth unstained if subjected to the assaults of this hitherto unconquered intriguer of the world? The test was soon to occur. The baptismal hour was crowned with glory and honor. The Father, as if with divine love and pride, acknowledged his Son. Who can measure the joy and holy exaltation of that Son in this hour?

Out of light Jesus was led immediately into darkness. From the Jordan he was "driven" by the Spirit into the "wilderness." Wild beasts were there, savage and treacherous. Satan also was there—malignant, cunning, and bent on the eternal ruin of this "Son of Man."

It is certain that from the first Jesus understood fully that his work of saving the world must be done in a realm of sorrow, pain, and humiliation. The circumstances of the case lead to the supposition that when he went into the wilderness to be tempted of the devil, these four thoughts were dwelling in his mind: First, that he was the Son of God; second, that his life was to be lived and all his singular powers employed with a self-forgetful and lofty moral purpose; third, that he was not to win the allegiance of his people by rushing suddenly upon their attention from some cloud of glory or mystery, but by revealing to them in the quiet of gracious teachings and tender compassions the character of true man and true God; and fourth, that his conquest of the nations of the world must

be made slowly and laboriously, in shame and suffering, and not by sudden strokes or shrewd strategies and compromises. With such conceptions of his work he met the terrible tempter. His temptation was neither accidental nor the result solely of Satan's malice. Not by wicked men nor cunning demons, but by the Spirit of God, was he led forth to this mightiest battle known to the ages; for only by vanquishing the supreme adversary could he demonstrate his competency, and at the same time qualify his soul, to redeem the lost and succor them that are tempted.

The Forty Days' Fast.—For forty days the contest went on between the tempter and the tempted. Things which the eye saw not and ear heard not, and which entered not into the heart of man, Jesus endured. So terrible was the agony of his soul, that during all these dark days and dreadful nights he was unconscious of physical needs, and ate nothing. Moses and Elijah fasted during a like period, but neither of these knew such wrestlings as wearied the soul of the Son of Man. Edersheim, comparing these three fasts, says: "Moses fasted in the middle, Elijah at the end, Jesus at the beginning, of his ministry. Moses fasted in the presence of God; Elijah alone; Jesus assaulted by the devil. Moses had been called up by God; Elijah had gone forth in the bitterness of his own spirit; Jesus was driven by the Spirit. Moses failed after his forty days' fast, when in indignation he cast the tables of the law from him; Elijah failed before his forty days' fast; Jesus was assaulted for forty days and endured the trial. Moses was angry against Israel; Elijah despaired of Israel; Jesus overcame for Israel."

At the end of forty days, Jesus becomes keenly aware of his need of food, and it is at this juncture that Satan, taking advantage of his physical distress, gathers all his powers for the culminating assault. Can the weary Jesus, exhausted and unnerved by long vigils and unspeakable struggles, endure this final and fiercest attack? Awful consequences are in the

balance. If he fails, heaven will be dishonored and hell triumphant. If he fails, the Son of God will become the serf of Satan and the world must be lost forever. The renewed assault takes the form of three temptations.

The First Temptation.—First in order is the bread temptation.

Satan speaks : "If thou art the Son of God, command that these stones become bread."

Jesus answers : "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Only a famishing man can realize the force of the temptation lying in the suggestion to change into wholesome bread the harsh stones of the wilderness. Nothing less than a self-control at once ineffable and glorious could rescue this man, whose nerves were shaken by his long struggle, and who was now suffering the pangs of dire hunger, from the impulse to allay his tortures by creating bread. But perhaps a yet more subtle and powerful temptation lay in the crafty insinuation that he was deceived in believing himself to be the Son of God. An "if" is often more piercing and destructive than a sword. After enduring diabolical persecution for forty days, it would have comforted him infinitely to receive renewed assurance of his divine sonship, especially by a transaction which would silence his persecutor. But using a text as a defending shaft, the tempted foiled the craft of the tempter, and the Son of Man was yet "without sin."

The Second Temptation.—In the temple temptation, Satan makes his appearance from another side. There is again that subtle insinuation of the phrase, "If thou art the Son of God"; for the tempter, if he can, will arouse a doubt, knowing that battles are half won when faith weakens; but the supreme force of this assault seems to lie in its appeal to Jesus to launch himself upon the notice of the Jews in a manner which will command at once their admiration and

allegiance. They are looking for the Messiah to appear suddenly and strangely. If he will drop among them in the temple, his coming glorified by the companionship of angels, who shall check his downward speed to prevent him from being dashed to pieces as he alights, all the Jewish nation will hail him with acclamation and homage, and instantly his leadership will be put beyond dispute. To gain command of the Jewish people was an immediate purpose of Jesus' earthly ministry, and Satan now suggests a method by which this can be done without pain, and quickly. Jerusalem is the scene of the temptation. Jesus and the tempter are looking down from a pinnacle of the temple.

Satan speaks: "If thou art the Son of God, cast thyself down; for it is written,

He shall give his angels charge concerning thee;
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone."

Jesus answers: "Again it is written, Thou shalt not tempt the Lord thy God."

A second time the tempter is foiled by the Son of Man.

The Third Temptation.—Like the first, the scene of the third temptation is laid in the wilderness. It is the world-kingdom temptation. Satan does not again attempt to insinuate a doubt into the mind of Jesus in regard to his divine sonship, but, as if granting that this is no longer to be questioned, offers him great gain in return for a momentary act of homage. Jesus desires to possess the kingdoms of the world, not that he may enjoy the glory of them, but that he may purify unto himself a peculiar people, zealous of good works. In his days of meditation in Nazareth, and in those luminous moments of revelation which followed his baptism, he doubtless saw that this goal could be reached only by a long and dreary path which led sadly onward through savage wildernesses of hatred, anguish, and death. But here there is pre-

sented to him an opportunity to reach the goal at a bound. Let him perform this single act of homage and the kingdoms shall be his. Then he can mold them to his will. Why may he not do momentary evil for the sake of enduring good? It is the net in which myriads have been taken captive by Satan at his will. But on this day the temptation is thrust away with a swiftness and scorn which could have been no less than appalling to the tempter. In form, the third temptation was as follows:

Satan speaks: "All these things will I give thee, if thou wilt fall down and worship me."

Jesus answers: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Thus the sublime duel ended. In the first and second cases the temptation was thrust away, in the third case the temptation was resisted and the tempter put to flight.

"Then the devil leaveth him." Who can measure Jesus' exhaustion in this hour of victory? In imagination we can see him sinking to the ground, like one whose strength is utterly spent. Now, if ever, he needs to be "ministered unto"; and as by angels his birth had been heralded and hailed, and his infancy tenderly guarded, so now his weariness and hunger are alleviated by their ministries. "And behold, angels came and ministered unto him."

RELATED SCRIPTURE.—Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13.

NOTE.—Read the accounts of the temptation as given by Matthew, Mark, and Luke. Observe that Luke changes the order of the second and third temptations. Notice the differences in the three accounts. Study this lesson alone. Try to realize the scene, and to appreciate the significance of Christ's victory.

QUESTIONS AND SUGGESTIONS.

1. What happened to Jesus immediately after his baptism?
2. Which of the evangelists speaks of "wild beasts" in the wilderness?
3. Which states that Jesus was "driven" into the wilderness?
4. During how long a period was Jesus tempted?
5. Compare the fasts of Moses and Elijah with that of Jesus?
6. Name the three temptations in the order given by Matthew?
7. Commit to memory Satan's words and Jesus' answer in each of the temptations.
8. Wherein lay the peculiar force of each temptation?

REVIEW QUESTIONS.

1. What are the names of the principal highlands and lowlands of Palestine?
2. Describe the Maccabean period.
3. Who were the Pharisees, and how did they differ from the Sadducees?
4. Where was Zacharias when the birth of John was foretold?
5. Tell the story of the presentation in the temple.
6. Give an account of Jesus' first Passover.
7. Describe his baptism.

X.

JESUS MADE KNOWN

John the Baptist Tempted.—On one occasion Jesus said : “ Among them that are born of women there is none greater than John.” Nowhere is the greatness of this man more conspicuous than in those scenes in which his disregard for himself and his own popularity are made to appear. From egotism and envy he was totally free. As the Christ triumphed over temptation in the solitudes of the wilderness, so the Baptist, though in less agonizing wrestlings, triumphed over temptation amid the multitude that came to the Jordan as he preached and baptized. Jesus met three temptations ; John met three tempting questions ; and the narrative warrants the conjecture that these two men, the harbinger and the Saviour, were both tempted on the same day.

Jerusalem was so stirred by rumors concerning the rugged prophet of the wilderness, that a deputation of priests and Levites was sent to the Jordan to question him with respect to his character and authority. When they arrived, John had been living for forty days in the memory of the events which attended the baptism of Jesus. Doubtless he had been telling his own disciples that the other Baptist, that one greater than he, who would baptize “ with the Holy Ghost and with fire,” had come and might be expected to enter upon his high mission at any time. If perplexed by the disappearance of Jesus for so many days, his faith did not waver, as appeared when the deputation began to question him. The dialogue was as follows :

“ Who art thou ? ”

“ I am not the Christ.”

"Art thou Elijah?"

"I am not."

"Art thou the prophet?"

"No."

The questions were in a descending scale, which would put the temptations in an ascending scale. But even the greater temptation to claim the smaller eminence, or at least to hint at his resemblance to Elijah or the prophet of whom Moses spoke, had no power over him.

Since John disavowed so much, it was inevitable that he should be challenged to show by what authority he exercised the functions of a prophet. His questioners again addressed him:

"Who art thou? That we may give an answer to them that sent us."

"I am the voice of one crying in the wilderness, Make straight the way of the Lord."

"Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?"

"I baptize with water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose."

Here was a man who magnified his office, but welcomed self-effacement in the presence of one who was higher than he. Such humility the world has rarely seen.

Jesus' First Disciples.—On the following day Jesus returned from the wilderness. As John saw him coming near, he said to those who stood with him, "Behold the Lamb of God, that taketh away the sin of the world." Then he made known that this was that Greater One of whom he had spoken in all his teaching, for whose coming he had been sent to prepare, and whom he had recognized after his baptism by a sign which God had given him; adding, "And I have seen, and have borne witness that this is the Son of God." "Lamb of God," "Son of God;" by these titles John announces

the Anointed to the world. Was he thinking of the lamb slain in the daily sacrifices? or of the paschal lamb, whose blood, in a figure, sheltered the homes of the Israelites? or of that "servant" of the Lord, whom Isaiah described "as a lamb that is led to the slaughter?" It may be that his thought included all three of these, the terms of prophecy, and the symbols of the sacrifices, growing luminous as he looked upon the Son of God manifested in the flesh, to be "wounded for our transgressions" and "bruised for our iniquities." But though John's testimony was so clear and impressive in that day, no disciple was won to Jesus.

The next day John was standing with Andrew and John, the brother of James, when Jesus passed near. Pointing him out to them, he said, as on the previous day, "Behold, the Lamb of God!" On the former occasion he had spoken to many, apparently, and no one followed Jesus; now he speaks to two, and both of them leave the Baptist that they may abide for a day with the Christ. If at ten o'clock in the morning they began to follow, somewhat doubting, when the day was spent they returned fully believing. A third disciple was added that same day. These two men had no will to conceal their glorious discovery. Andrew "findeth first his own brother, Simon, and saith unto him, we have found the Messiah. He brought him to Jesus. Jesus looked upon him, and said, "Thou art Simon the son of John; thou shalt be called Cephas."

On the following day Jesus set out for a short visit in Galilee, accompanied by his three disciples, John, Andrew, and Peter. Perhaps it was while they were on the way that a fourth was added, in the person of Philip. He was a fellow-townsmen of Andrew and Peter, and it may be that their testimony regarding his devoutness had something to do with Jesus' invitation to him, "Follow me." Philip's worthiness was soon made known by his works. Before the day was ended he had brought Nathanael to Jesus. Nathanael's

home was in Cana, whither they were journeying, and it is probable that Philip hurried on ahead of the little company to make known that the Messiah, for whose coming he knew that his friend was praying, had already appeared and was near Cana. Nathanael's first doubts were instantly scattered when he saw Jesus, and he became the fifth disciple; and when Jesus entered Cana, where he would soon work his first "sign," he was attended by five "believers," who were of such quality that when, long after, he selected twelve men to become apostles, each of these was chosen.

The First Miracle.—On the third day after their arrival in Cana, Jesus and his disciples, who probably had been the guests of Nathanael in the meantime, attended a marriage feast to which they had been invited. Among the guests was Mary, the mother of Jesus, who had come across from Nazareth to join in the festivities of the occasion. It was during the progress of this feast that Jesus performed his first miracle. Mary discovered that the wine was becoming scarce, and reported this fact to Jesus, perhaps expecting, from her knowledge of his sagacity and inventiveness, that he would devise some means of securing a new supply. Something in her manner must have manifested a sense of pre-eminence over him, and a failure to realize that he had gone out from her home into the world to do the work for which he had been anointed by his Heavenly Father; and as eighteen years before he had said to her, "Wist ye not that I must be in my father's house," so now he says, "Woman, what have I to do with thee? Mine hour is not yet come." Henceforth he must stand before the world, not as the son of Mary, but as the Son of Man. That there was tenderness in his tone and manner as he spoke these repelling words is clear from their effect on Mary. Turning quietly and confidently to the servants, she said: "Whatsoever he saith unto you, do it." This they did soon after, when he bade them bring water and fill six large stone jars which were standing near, and

again when he directed them to draw out from the jars and bear to the "ruler of the feast." This functionary, having tasted of the water which had been made wine, called to the bridegroom, with much of heartiness and something of roughness, to applaud the superior quality of the beverage, quite ignorant of the miracle by which it had been produced. "But the servants which had drawn the water knew," they being the first, doubtless, to discover that the water had become wine. The news, however, spread quickly, and the five disciples were confirmed in their faith.

Within a week, Jesus had been made known in three ways. First there was the testimony of John the Baptist; then came his self-revelation to his disciples, first to John and Andrew, then to Peter, next to Philip, and finally to Nathanael, or Bartholomew, as he is commonly called in the New Testament. The third manifestation was at Cana, where he did "this beginning of signs . . . and manifested his glory." By this three-fold cord these five men, the nucleus of the Christian church, were bound to him for life and for death.

When the marriage feast was ended, Jesus, accompanied by his mother, "brethren," and disciples, went northward and visited for a few days in Capernaum, a city which he afterward chose as his headquarters during his Galilean ministry. His first disciples had been won, and his first miracle performed, but his public ministry was not yet begun. It would begin soon in Judea.

RELATED SCRIPTURE.—John 1 : 19 to 2 : 12.

QUESTIONS AND SUGGESTIONS.

1. During his first thirty years, how was Jesus connected with the following places: Bethlehem, Jerusalem, Egypt, Nazareth, the "Jordan," the "wilderness," Bethany (A. V., Bethabara), and Cana? 2. What relation to his life had the following persons: Cæsar Augustus, Simeon, Anna, Herod the Great, Archelaus, and John the Baptist? 3. Find evidences of great-

ness in John the Baptist. 4. Describe the interview between John and the deputation of "priests and Levites" from Jerusalem. What happened on the day after this interview? 6. What two titles did John give Jesus on that day? 7. Show the appropriateness of the title, "Lamb of God." 8. Who were Jesus' first two disciples? 9. Whose disciples had they been before? 10. Consider whether their readiness to forsake John for Jesus was the intended result of John's own teaching. 11. Who was the first man to bring an "inquirer" to Jesus? 12. Who was the first man to whom Jesus said, "Follow me"? 13. Who was the second man to bring an "inquirer" to Jesus? 14. How was Nathanael persuaded that Jesus was the Messiah? 15. Describe Jesus' first miracle. 16. In what three ways was Jesus made known as the Messiah within a week after his temptation in the wilderness? 17. Name the first five disciples.

ORDER OF EVENTS, LESSON VI-X.

NOTE.—The student should *compel* himself to commit this to memory.

12. Flight into Egypt.
13. Slaughter of the Innocents.
14. Return to Nazareth.
15. Childhood at Nazareth.
16. Visit to Jerusalem when Twelve Years Old.
17. Eighteen years at Nazareth.
18. Ministry of John the Baptist.
19. Baptism of Jesus.
20. Temptation of Jesus.
21. John's Testimony before the Priests and Levites.
22. Jesus Anointed as the Lamb of God.
23. The First Five Disciples.
24. The First Miracle.
25. Sojourn in Capernaum.

XI.

THE MINISTRY BEGUN.

The Preparation Complete.—Jesus was now ready to enter upon his public ministry. The quiet years in Nazareth had prepared him to go in and out among men with that comprehension of their daily lives which is born of experience. His baptism had been his announcement that he was ready for his part in the establishment of the heavenly kingdom, and had furnished the occasion for the descent of the Holy Spirit upon him, and the proclamation of the Father that this was the Son in whom he was well pleased. The temptation in the wilderness had completed his spiritual preparation for his great conflict with the sin of the world, and had demonstrated his supremacy in the realm of righteousness. As he returned from the wilderness, his face was turned resolutely toward all that awaited him as the Redeemer of the human race.

Within the few days following the temptation, a threefold witness had been given to his Messianic character. John, who had come to bear witness of him, declared to the choicest of his disciples that this was the Son of God. These disciples of John, when they had spent a day in the company of Jesus, came back telling eagerly that they had found the Messiah. Almost immediately after this, the miracle at Cana added confirmation to what these early disciples believed. His credentials were sufficient; and when he returned from Galilee to enter upon his public work, he was accompanied by at least five well-taught, sagacious, and holy men, who believed that he was the Anointed of God.

The Passover.—After spending a few days in Capernaum, Jesus went up to Jerusalem to attend the Passover. As this

was the first Passover of his public ministry, it was an occasion of great interest. A few days before, he had been announced as the Lamb of God; at this feast the Lamb of God would see the slaying of the paschal lamb in those ceremonies which for centuries had pointed to his own coming and death, and to the salvation of men through the shedding of his blood. Here also he would exhibit that zeal for his Father's house which should make for him constant friends and bitter enemies; for until the day of his death Annas hated him as a meddlesome upstart, and Nicodemus retained memories of him so tender that when he was dead he brought for his burial a "mixture of myrrh and aloes, about a hundred pound weight."

Multitudes came to the Passover from all parts of Palestine, and from the distant cities whither the Jews had scattered or where proselytes had been won. In the throngs that crowded the thoroughfares leading to the temple, Jesus might see strangers from Africa, or the far East, or the provinces of Asia Minor, or from Rome. Dare we attempt to imagine the emotions with which he witnessed the formal zeal of these lost sheep of the house of Israel? As the feast went on, among these worshipers there stood One whom they knew not, even he who had come to baptize them with the Holy Ghost and with fire; but though he was with his own, they that were his own recognized him not.

The First Cleansing of the Temple.—When Jesus entered the court of the Gentiles, he found there a noisy and sacrilegious scene. Money changers were busy receiving the coins of Egypt, Tyre, Syria, Persia, Greece, and Rome, in exchange for the Palestinian coins, in which alone the temple tribute could be paid. Their greed for large commissions, and their customers' eagerness to pay as low a rate as possible, doubtless led to much clamorous bickering. Meanwhile, within the same enclosure, the oxen, sheep, and doves, which the worshipers would need as they made their offerings, were exposed

for sale. The bleating of the sheep, the bellowing of the cattle, and the cries of buyers and sellers, must have made the place bear a closer resemblance to a cattle market than to the courts of the Lord.

Burning with zeal, Jesus at once rebukes the desecration of his Father's house. With his own hands he drives the cattle and sheep out of the sacred enclosure, their keepers not daring to hinder him. Turning to the money changers, he pours out their money and overturns their tables, none venturing to offer resistance. To the sellers of doves, he says: "Take these things hence; make not my Father's house a house of merchandise"; and these, alarmed, hurry away before the indignation of his bearing and the sharpness of his rebuke. Something in the manner of Jesus made him irresistible in this hour of asserted majesty. No doubt too, the consciences of these offenders made cowards of them all. The spectators probably sympathized with Jesus, partly because the traffic in the temple was a public scandal, and partly because of the unpopularity of the family of the high priest, whose revenues were largely increased from this source.

His Authority Challenged.—As soon as those who were engaged in this illicit traffic in the temple, or were privy to it, recovered from the consternation into which they had been thrown by the suddenness of Jesus' attack, they gathered about him and demanded his authority for what he had done. They dared not use violence, because the righteousness of his act was apparent to all; but if he could show no sign to prove that he had a right to interfere, they might hope to turn the tide of popular feeling against him, or at least to secure immunity from another similar interruption of their business.

The answer of Jesus to their demand was quick and startling: "Destroy this temple, and in three days I will raise it up." What could he mean? The Jews misunderstood him; but whether stupidly or willfully we cannot tell. If there was something in tone or gesture to indicate that he was referring

to his own body, and not to the temple building, they misunderstood him willfully, in order to give point to their sneering rejoinder and justification to their hostility. They could find no legitimate cause for this in either his character or work, and hence they must seek the more earnestly for the best one that could be trumped up. "Forty and six years," said they, scornfully, "was this temple in building, and wilt thou raise it up in three days?" Jesus made no reply to their objection, as was ever afterward his habit when men caviled or scoffed. Even his disciples did not understand his meaning that day, though the explanation became plain to them afterward. "When, therefore, he was raised from the dead, his disciples remembered that he spake this; and they believed the Scriptures and the word which Jesus had said."

The Jews' demand for Jesus' authority, and his answer, are both deeply significant. As on this occasion, so on all future occasions, they would attempt to dress their hatred of his person and works in the garb of religion, while he, on his part, as he crosses the threshold of his public ministry, in a figure points to his resurrection as the great evidence to the world of his authority on the earth.

Signs.—Although when the Jews questioned him Jesus volunteered no miraculous exhibition to convince or confound them, yet as the feast proceeded he gave so many tokens of his supernatural power that, as in Cana "his disciples believed on him" when they saw the water turned into wine, so here "many believed on his name, beholding the signs which he did." The opinion that the greater number of these, though filled with wonder at his power, did not give him their full allegiance, is supported by the dubious statement of John the evangelist: "But Jesus did not trust himself with them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man."

RELATED SCRIPTURE.—John 2: 13-25.

QUESTIONS AND SUGGESTIONS.

1. Where was the first miracle performed? 2. Where did Jesus next use his miraculous power? 3. Compare the two scenes carefully. 4. Describe the origin and meaning of the Passover. 5. What evil needing correction did Jesus find in the temple? 6. Why were "money changers" in the temple? 7. Why did not the people with whose business Jesus interfered resist him? 8. What did they demand of him? 9. What was the meaning of his answer? 10. Under what circumstances was this answer used against him? 11. In what sense did the many "believe" who were moved by his signs only? 12. What reason is there to believe that the most of them failed to become at that time true disciples? 13. Compare the beginning of Jesus' public ministry with that of John, noting contrasts. 14. Why was it fitting that Jesus should begin his public ministry in the temple? 15. Set down upon paper, and then commit to memory, the steps in Jesus' preparation for this ministry.

XII.

THE MINISTRY IN JUDEA.

Jesus and Nicodemus.—The first act of Jesus' public ministry was an act of cleansing, and his first teaching related to his resurrection from the dead. In respect to his own and the nation's life, he laid the axe at the root of the tree. He had come to baptize with the Holy Ghost and with fire. He would consume that which was evil, and give power to the things that remained. His scourge of cords was a symbol of his conquest of sin, and his answer to those who challenged his authority when he used that scourge in cleansing the temple, was a prophecy of his conquest of death.

His early claims in Judea were supported by early signs. The temple was the scene of his miracles as well as his teachings and rebukes. His fame spread quickly, and the common people heard him gladly. But the humble and unlearned were not alone in their wonder and admiration. Among the rulers was one at least who became convinced that this young Nazarene was a divinely appointed teacher. Nicodemus was an eminent citizen of Jerusalem, of generous sympathies and most amiable character. He had the excellencies of the Pharisees without their bigotry and intolerance. Led by both his convictions and sympathies, he desired eagerly a private interview with Jesus, that he might learn fully the doctrines and purposes of the new teacher. To go openly to Jesus would involve him in serious difficulties with the leaders of the Jews, and, being a cautious man, this he wished to avoid. In order therefore to secure the quiet which he desired, and to shun the publicity which he dreaded, he visited Jesus at night.

Nicodemus greeted Jesus deferentially. "Rabbi," said he, "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 Nicodemus abruptly. "Verily, verily, I say unto thee," was his reply, "except a man be born anew, he cannot see the kingdom of God." Jesus referred to two spiritual things, a spiritual birth and a spiritual kingdom, but Nicodemus' ideas could not rise above material things. He instantly thought of a physical birth and a material Messianic kingdom; and his answer, half incredulous, half scornful, shows that for the moment his reverence for the Galilean teacher was shaken. Jesus re-asserts his first proposition, and carries the thought of his visitor forward into the mysterious realm of the Spirit: "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." The reverence of Nicodemus now returns, but his perplexity deepens. "How can these things be?" he asks. In answer, Jesus, after chiding him for his lack of spiritual discernment, presents to his awakened mind two other great truths: "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." Though it may be that these words became precious to Nicodemus later, they must have shocked him inexpressibly when they fell upon his ears that night, for they were violently contrary to his preconceived opinions.

We may believe that Jesus did not end his discourse until he had made clear to this ruler of the Jews that the Messiah would conquer in his dying, and that "eternal life," which came by faith in a crucified Messiah, was infinitely richer than the life which he had anticipated under the prosperous reign of a splendid Jewish king. Probably the interview lasted long. Perhaps the morning was near when Nicodemus turned his steps toward his own house. It is not stated how far he

surrendered to the truth that night, but he was ever after a friend of Jesus, defending him courageously, though cautiously, six months before his death, and when he was dead, joining with Joseph of Arimathea in giving honorable burial to his body. It is easy to believe the tradition that after Jesus' ascension he became an avowed Christian.

Preaching and Baptizing in Judea.—Jesus began his ministry in Jerusalem, which was the spiritual centre of Palestine, and in the temple, which was the heart of Jerusalem. Having spoken in the temple and city, it was fitting that he should go next to those lost sheep of the house of Israel who were scattered throughout Judea. This he did: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." We know little of the events of this period. It is clear, however, that for a time Jesus followed the path taken by his forerunner. His early message was the same as that of John: "Repent ye, for the kingdom of heaven is at hand;" and, by the hands of his disciples, he also baptized the multitudes who submitted to his teaching.

The "Decrease" of John—From the beginning of his ministry John had pointed steadfastly to one who was to overshadow him, and for whose coming he counted it sufficient honor to be permitted to prepare the way. If, as we have reason to believe, the explanation of the abrupt departure of John and Andrew from the number of the Baptist's followers to become disciples of Jesus is found in his purpose to make disciples only that he might turn them over to the one who came after him; we may infer that during the last months of his ministry he did what he could to persuade those who still came to his baptism to seek Jesus and believe on him as the "Lamb of God that taketh away the sin of the world." If this was his purpose, it was in part successful. His popularity waned, and his following melted away, while throngs were attracted to the ministry and baptism of the new prophet.

John saw the eclipse of his greatness not only with composure, but also with triumph. He knew that his light had appeared only that it might be lost in the glory of a greater light. But some of his disciples were unable to look with satisfaction upon the success of one whom they regarded as a rival of their master; and these said to him one day: "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him." Nothing more clearly reveals the sublime character of the Baptist than the manner in which he received this communication. He manifests his submission in the words: "A man can receive nothing, except it be given him from heaven;" and as he adds, "My joy therefore is fulfilled," his exultation becomes apparent. "He must increase, but I must decrease." Was there anything of petulance, murmuring, or sadness in these words? The context forbids the suspicion. That which Heaven had ordained, he had desired; and in that hour he could give God thanks that he had decreased in order that Jesus might increase. This man, who was great in his humility, was great unto the end.

RELATED SCRIPTURE.—John 3 : 1-36; 4 : 1, 2.

QUESTIONS AND SUGGESTIONS.

1. State carefully all that is known concerning Nicodemus.
2. What was his early opinion of Jesus?
3. What three great truths did Jesus reveal to Nicodemus?
4. Where did Jesus go when he left Jerusalem?
5. What was the character of his work at this period?
6. Did he preach in the synagogues or in the open air?
7. What was the effect of Jesus' preaching on John's popularity?
8. What were John's feelings toward Jesus at this time?

REVIEW QUESTIONS.

1. State the length and breadth of Palestine, and of the sea of Galilee, and the Dead Sea.
2. Locate on the map, Bethlehem, Nazareth, Capernaum, Sychar, wilderness of Judea, Cana.
- 3.

What was the position of the high priest in the Maccabean period? 4. Who were called chief priests? 5. What was the occupation of Joseph? The office of Zacharias? The office of Nicodemus? 6. Recite the song which the angels sang when they announced to the shepherds the birth of Jesus. 7. What did Simeon say when he saw Jesus? 8. What did Anna say? 9. To what tribe did Anna belong? 10. Describe the baptism of Jesus. 11. Name the three temptations in the wilderness. 12. Name the first five disciples. 13. Which of these lived in the town in which Jesus performed his first miracle? 14. Describe the first cleansing of the temple.

XIII.

THE MINISTRY IN SAMARIA.

The Departure from Judea.—Jesus' popularity, at which some of the disciples of John were grieved, was exceedingly irritating to the Pharisees. They had been sufficiently annoyed when multitudes flocked to the Jordan to hearken to the teachings of the Baptist; but their annoyance hardened into a dangerous hostility when they learned that Jesus, who had angered them months before by his words and acts in purifying the temple, was creating even greater popular excitement than had attended John. When Jesus discovered this hostility, he decided to go northward and begin a ministry in Galilee, apparently because his work could be better done where opposition was less malignant.

He was also influenced by the arrest of John. This fearless preacher had not hesitated to rebuke bad men as well as bad manners. This brought him into collision with the ruler of Perea; for among the notorious sinners of that day were Herod Antipas and Herodias. Herodias had deserted her lawful husband, Herod Philip I., to form an infamous marriage with Antipas. This alliance was all the more criminal because Philip was the half-brother of Antipas. The offense of these royal sinners was so rank that John had declared, apparently to the offender's face, "It is not lawful for thee to have thy brother's wife." Herodias may have been present when John spoke his brave rebuke; at any rate, she soon learned what he had said; and if Antipas was angry, she was furious, and from that day became the implacable and blood-thirsty enemy of the prophet. Her hatred found its first success when Herod cast John into prison. "And now when

Jesus heard that John was delivered up, he withdrew into Galilee."

Jesus and the Samaritan Woman.—A Judean, desiring to go into Galilee, would cross the Jordan in order to avoid passing through defiled and hated Samaria. A Galilean would be likely to consult his convenience rather than his prejudices, and take the shorter route. Jesus, even as a Galilean, would be free from the petty prejudices of the Judeans; and as the Son of God, bearing a gracious message of the deepest import to all men, he would embrace the

In justice to the author it should be said that he regards the time (p. 73, line 16) as being at evening (six o'clock) according to the Roman mode of reckoning. In this he is sustained by many authorities.—
[Ed.]

by Jacob nearly eighteen hundred years before. Near his hand were Gerizim and Ebal, the mountains of blessing and cursing. A few minutes' walk distant was the tomb in which the children of Israel, when they came up out of Egypt, had deposited the bones of Joseph. It was somewhere near this spot too, that Abraham, when he first arrived in Canaan, built an altar under an oak and worshiped God. But if for a while the thoughts of Jesus were busy with Israel's eventful past, they were soon turned to his own eventful present, and to the honors and gifts, greater than any that came to Abraham and Joseph, which he had come to the earth to

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Jesus and his disciples reached Jacob's well about mid-day, "according to the generally received mode of reckoning in the East." Being very weary, he sat down to rest while the disciples went into the neighboring town to buy food. The place where he sat was full of interest. All about him were fertile fields, flourishing orchards, and well-kept gardens. But if the present brought before his eyes a rich landscape, the past presented to his mind rich memories and suggestions. This well, sunk in the solid rock, was made by Jacob nearly eighteen hundred years before. Near at hand were Gerizim and Ebal, the mountains of blessing and cursing. A few minutes' walk distant was the tomb in which the children of Israel, when they came up out of Egypt, had deposited the bones of Joseph. It was somewhere near this spot too, that Abraham, when he first arrived in Canaan, built an altar under an oak and worshiped God. But if for a while the thoughts of Jesus were busy with Israel's eventful past, they were soon turned to his own eventful present, and to the honors and gifts, greater than any that came to Abraham and Joseph, which he had come to the earth to

bring to men. As he mused, a Samaritan woman drew near the well to obtain her accustomed supply of water. The occasion was ordinary, and a stranger could have found in it no promise of spiritual blessing for her. She meant to have no words with the weary traveler. She saw that he was a Jew; and, having a woman's appreciation of the hostility existing between the Jews and her own people, it did not occur to her that this Jew could have any dealings with this Samaritan. She was therefore surprised immeasurably to hear him asking, in a kindly and respectful manner, for a drink of water. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" was her reply. Her surprise at his courtesy was the beginning of a wonder which, under his teaching, was soon transformed into faith. His answer told her of "living water," and of a "well of water springing up unto eternal life." She, like Nicodemus when told of the new birth, was perplexed; but her perplexity was soon thrust aside by an eager desire to obtain that great good which he declared himself able to give. "Sir, give me this water, that I thirst not." Her request stumbles, and her vision is imperfect; but Jesus by a question and an answer, leads her mind forward until she says, perhaps hesitatingly because of her discovered sin, but with full conviction, "Sir, I perceive that thou art a prophet"; and then when she speaks of the Messiah toward whom her hopes are turned, Jesus says to this lowly and guilty, but now thoroughly awakened one, "I that speak unto thee am he."

The Ripened Harvest.—Before this conversation was over the disciples had returned. Seeing the Master engaged in conversation with a woman, and especially since she was a Samaritan woman, they were greatly surprised, as it was not usual for rabbis to do women the honor of conversing freely with them. Their awe of him, however, prevented them from putting their surprise into words. It would appear that for a while Jesus sat wrapped in thought after the conversation with

the woman ended. His thoughts were interrupted at length by his disciples, who urged him to eat. This he could not do. His soul was so moved that for the time his appetite had forsaken him. "I have meat to eat that ye know not of," was his answer to their importunity. Then after a pause he added, "My meat is to do the will of him that sent me, and to finish his work." The disciples are held and thrilled by his emotion, and wait to hear a further word, feeling that they will be called to some part in the high duty which he is announcing. They are not to be disappointed. He bids them look forth upon the white harvests of the field, and then as he points them to the spiritual harvest which awaits their reaping, their souls feel something of an emotion akin to his own. And so the hour which all had expected to spend in the quiet enjoyment of a noontide meal is hallowed as by transfiguring light. A soul has been won to the truth. Duty has been glorified. The disciples have been led out of a blundering sympathy with the physical needs of Jesus into a sacred fellowship of spirit with him.

Two Days in Sychar.—When the women left Jesus she was laboring under great excitement. Forgetting the errand which had brought her to the well, she hurried into the city to spread the tidings of her great discovery. Jesus' knowledge of all her past life was the fact which she told, and it was this which made a profound impression upon the groups that gathered about her. Whatever may have been her sins in the past, evidently she had a reputation for truthfulness, for "many of the Samaritans believed on him because of the word of the women who testified, He told me all things that ever I did." As the result of her testimony a throng of the people of the city went out to Jacob's well, and invited Jesus to tarry in their town and teach. He complied with their request and spent two days there. "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 the Saviour of the world." Judea had rejected him; Samaria received him gladly. The despised Samaritans had a clearer spiritual sight than those who boasted that they were in possession of all knowledge of God. It is better to be a humble heathen than an arrogant Pharisee.

RELATED SCRIPTURE.—John 4 : 1-42; Matt. 4 : 12; Mark 1 : 14.

QUESTIONS AND SUGGESTIONS.

1. What report concerning Jesus' popularity reached the Jews?
2. Give two reasons why Jesus left Judea.
3. Why was John the Baptist imprisoned?
4. How was Herod Antipas related to Philip?
5. Why did Jesus pass through Samaria?
6. Where did he rest?
7. Name some places of interest which are near Jacob's well.
8. Why was the Samaritan woman surprised at the courteous request of Jesus?
9. What convinced her that he was a prophet?
10. What great truth concerning God did Jesus declare to her?
11. What great truth concerning himself did he announce?
12. Why were the disciples surprised when they saw Jesus talking with the woman?
13. Who probably were those disciples?
14. What lesson did Jesus teach them at this time?
15. Find evidence that this sinful Samaritan woman was not a liar.
16. How long did Jesus stay in Sychar?
17. What was the success of his ministry there?

XIV.

THE MINISTRY IN GALILEE BEGUN.

Sychar to Cana.—We have seen that Jesus chose Jerusalem, which was the citadel of Judaism, as his earliest mission field, and that his first public Messianic acts and words occurred in the temple, which was the heart of that citadel. In offering himself to the nation he went to those who were the very Hebrews of the Hebrews. When the leaders in Jerusalem rejected him, he went forth into the province and preached there until perils and difficulties had so multiplied as to make it prudent to carry his message elsewhere. The tragedy which was enacted just outside the gates of Jerusalem nearly three years later was but the harvest from seed sown during the days of this early Judean ministry.

Having been rejected in Judea, Jesus turned to Galilee, as after Judea, the most Jewish community in Palestine. He had been absent from the northern province nearly a year. During this time reports concerning his miracles and teachings in Judea had been carried back to his former neighbors and acquaintances, and his absence and these reports doubtless served to diminish somewhat the prejudice which naturally rises against a prophet "in his own country." The Galileans too, were by nature and training less bigoted and intolerant than the Judeans.

His journey northward gave him opportunity to preach the gospel in Samaria, where his spirit was refreshed by the eagerness with which the Samaritans listened to his word. They demanded no signs, and proposed no questions in casuistry or theology; but, persuaded by his supernatural knowledge of their hearts and needs, and drawn irresistibly by his teach-

ings, believed on him so frankly and in such numbers, that his two days' ministry among them was one of the brightest spots in his life.

His ministry having ended in Samaria, he resumed his journey to Galilee. Where shall he go first? Shall it not be to Nazareth, where dwelt the people with whom he grew up from infancy and in whose company he had worshiped in the synagogue on many holy Sabbaths? As he began his Judean ministry in the temple in Jerusalem, so we might expect that he would begin the Galilean ministry in the synagogue in Nazareth. But first he must go to Cana, where he made the water wine, and where was the home of his friend and disciple, Nathanael. It is likely that the chief reason for going to Cana at this time was that he might secure rest before entering upon the arduous work of his Galilean ministry. Doubtless he was the guest of Nathanael during his stay in Cana.

The Healing of the Nobleman's Son.—While Jesus was resting in Cana, a nobleman of Capernaum came after him one day in great haste, asking him to go over to Capernaum and heal his son, who was at the point of death. It may be that this nobleman was that Chuza, the steward of Herod Antipas, whose wife, Joanna, was afterward one of Jesus' most devoted followers. In that case her attachment to him can be traced to her gratitude for the miraculous recovery of her son.

Although the officer was in great distress, the answer of Jesus to his appeal was at first critical, rather than compassionate: "Except ye see signs and wonders, ye will in no wise believe." The nobleman had no just conception of Jesus' character. Perhaps he looked upon him as no more than a mere Jewish rabbi who had been unusually successful in effecting cures, as it was alleged other rabbis had been sometimes. But his mind, spurred by the answer of Jesus, and clarified by anxiety, came quickly into a truer light, and his new prayer conquered: "Sir, come down, ere my child die."

"Go thy way; thy son liveth," was the Physician's answer; and the distressed father, who had come to Cana supposing that the only hope of saving his child's life lay in securing the presence of the rabbi in the sickroom, now believed that the word of Jesus was sufficient, and started homeward immediately. His faith had risen sublimely. Something in the manner of Jesus had carried complete conviction to his prepared soul, and he who had wished to carry with him a person was content with a promise.

His faith was rewarded. As he hurried homeward he was met by his servants, who declared that his son was well. "When did he recover?" he asked, eagerly. "Yesterday at the seventh hour," they answered. "The very hour in which Jesus said: 'Thy son liveth,'" was his subdued comment, and from that moment his faith was complete. With swelling heart he told the story of his experience in Cana, and as his wife and servants heard, they share his faith in the Great Physician: "and himself believed and his whole household."

The First Rejection at Nazareth.—When his stay was ended in Cana, Jesus "came to Nazareth, where he had been brought up." It would appear that in this journey and mission he was alone, his disciples having gone to their own homes while he was resting in Cana. It may be too, that he visited his mother a short time in Nazareth before formally announcing himself as the Messiah. But at length the hour had come to speak forth his message, and to face another crisis in his life.

As had been his custom he went to the synagogue on the Sabbath. The chief ruler, either before Jesus entered the building, or soon after, invited him to be the leader of the devotions for the day. It is likely that this was known or anticipated by the people of the town, and that the place was crowded, as was usual when a popular preacher was announced to speak. If they obeyed the teachings of the rabbis they walked to the synagogue rapidly that morning, to indicate

their eagerness to join in the services. Returning, they would walk lingeringly, to show their reluctance to leave the house of teaching and prayer.

The opening part of the service consisted of various recitings, prayers, and benedictions, with appropriate responses. When these were ended, the "minister," that is, the official whose duty it was to attend to the details of the service, went to the ark, which was kept at the southern end of the synagogue, and brought forth a roll of the law, from which the selections for the day were read. Then followed the selection from the prophets, which on this day was read by Jesus, and formed his text. The lesson chosen was from Isaiah 61, and the people watched and listened intently as Jesus read :

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.

He stood as he read, but sat down to speak. While every eye was watching, and every ear attentive, he opened his sermon with the extraordinary statement, "To-day hath this Scripture been fulfilled in your ears." What he said further in the sermon proper is not recorded, but it was of such remarkable and commanding quality that "all bare him witness, and wondered at the words of grace which proceeded out of his mouth," At the close of the sermon, according to custom, the people had an opportunity to propose objections or ask questions. Their first question this day was, "Is not this Joseph's son?" Released from the spell of his eloquence, they recalled his first sentence, and would have him tell why he, the son of a village carpenter, known to them all, dared make such claims. Jesus, perceiving that they would be more affected by such "signs," as had been done in

Capernaum and elsewhere, than by the gracious words which they had just heard, quotes the proverb, "No prophet is acceptable in his own country," and then by illustrations from the lives of Elijah and Elisha, shows that strangers sometimes seize the blessings which the prophet's own people reject. This thrust was too much for their forbearance. Jewish pride and prejudice lashed Jewish fury to the murdering point, and they "rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong." But the majesty of his bearing, before which the offenders in the temple many months before had been silent and obedient, now subdued these raging Nazarenes, and at his will he passes through the midst of them, and went his way.

RELATED SCRIPTURE.—Luke 4: 14-30; Mark 1: 14, 15; John 4: 43-54.

QUESTIONS AND SUGGESTIONS.

1. Describe the ministry in Samaria.
2. Why did the Jews hate the Samaritans?
3. What in Jesus produced faith in the Samaritans?
4. Describe Jesus' former visit to Cana.
5. Find reasons for believing that on this occasion he went there to rest.
6. Where was Jesus when he healed the sick boy in Capernaum?
7. Note the stages in the nobleman's faith.
8. What were the meaning and purpose of Jesus' first answer to his request?
9. Why did Jesus begin his Galilean ministry in Nazareth?
10. Who invited Jesus to preach in the synagogue in Nazareth?
11. What was his text?
12. What was the effect of the conference which followed the sermon?
13. Why were his citations regarding Elijah and Elisha offensive to the Jews?
14. Repeat in your own language the story of this first rejection at Nazareth.
15. Discover whether this marks the beginning of his teaching in synagogues.

XV.

THE BEGINNING IN CAPERNAUM.

Jesus makes Capernaum his Headquarters.—From the time of the rejection of Jesus in Nazareth, Capernaum became his "own city." Capernaum was near the sea of Galilee, and in the midst of a populous and prosperous plain, and on many accounts was suitable to be his headquarters during the Galilean ministry. There was a synagogue in the city, which had been built by that centurion whose servant Jesus at a later date healed, and the ruler of the synagogue was that Jairus whose daughter he raised from the dead. Here, also, lived the nobleman who, with all his family, had lately become a believer in Jesus because of the healing of his child. Matthew, afterward numbered among the twelve, was the collector of taxes at this station. At this date, also, John and James, and Andrew and Simon, seem to have had their homes there. During his Galilean ministry no city was so highly favored as this. In its streets and homes many of his miracles were performed. It was in the synagogue of Capernaum that he delivered his extraordinary sermon on the bread of life. But that the people did not avail themselves of their opportunities may be learned from the sad and portentous words of Jesus: "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 remain unto this day. Howbeit, I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The Calling of the Four.—Jesus went to Nazareth alone. No disciple shared the humiliation and peril which met him

in the city in which he had been "brought up." If the five who became his followers immediately after his return from the temptation, accompanied him during his Judean ministry, journeyed with him through Samaria, and were the "disciples" referred to in the record of the incident at Jacob's well, we may suppose that when he went to Cana to rest, they returned to their own families. But whether it was at this time or earlier that Peter, Andrew, and John returned to their old occupation, the narrative shows that while Jesus was passing through his trouble in Nazareth, they were fishing on the sea of Galilee. Here he found them on his return to Capernaum.

One day, probably not long after his arrival in Capernaum, he was standing by the seaside, preaching. As he spoke, the multitude so increased and pressed upon him that preaching became difficult, and a fishing boat being near, he stepped into it, and requested Peter to push out a little from the shore. Sitting in the boat he finished his discourse, and then directed Peter to put out into deep water and let down the net. This seemed strange advice to the weary fisherman, who with his companions had been toiling all night without success; but in deference to the Teacher he did as directed. To his great surprise the net was immediately filled with fish and, because of the unusual strain put upon it, began to break. Fortunately, James and John, the partners of Peter, were within sight, and promptly responded to the excited beckoning of Peter. Drawing *the net* in, they found that the two boats were not large enough to contain all the catch. While all were filled with wonder, Peter, always impetuous, was so overcome by this exhibition of Jesus' power that he fell upon his knees and made the blundering prayer: "Depart from me; for I am a sinful man, O Lord." To this Jesus replied: "Fear not; from henceforth thou shalt catch men." "Follow me," was the command, first to Andrew and Peter, and then to James and John, which called them to their new and

high duties. They obeyed instantly. "And when they had brought their boats to land, they left all and followed him." Three of the four had been associated with him before and knew the blessedness of such fellowship. This new call they understood to demand permanent allegiance and a discipleship involving constant companionship. Henceforth, as long as they lived, they should be fishers of men. Three of them, also, should be his most intimate friends, sharing more fully than any others his glory and his grief.

The Sabbath Day of Miracles.—On a Sabbath Day soon after, perhaps only one week later than his rejection at Nazareth, Jesus went into the synagogue at Capernaum "and taught." No report remains of his discourse; but, whatever he said, the effect was remarkable. The Nazarenes had been spell-bound by the grace of his speech; the men of Capernaum were amazed at his authoritative manner—"for he taught them as one having authority, and not as the scribes."

In the synagogue that day, mingling with the worshippers, was a poor creature who was possessed of an "unclean spirit." The teaching which astonished and charmed the others, tortured into reckless outcry the evil tenant of this poor human body. "What have we to do with thee, thou Jesus of Nazareth?" was the cry that startled the synagogue; "art thou come to destroy us? I know thee, who thou art, thou Holy One of God." If the quality of Jesus' teaching had astonished the people, the character of this declaration must have astonished them even more. But a greater marvel was at hand. Further clamor from this demon-stirred tongue was stopped at once by the command of Jesus: "Hold thy peace and come out of him." The demon obeyed instantly, but rudely. Shrieking in impotent rage, it convulsed the man and flung him down in the midst, as a spiteful child might fling to the floor a garment which it had been forbidden to wear. But, notwithstanding the fury of the demon, the man was unhurt. This incident made a profound impression upon

the people who witnessed it, and they went out of the synagogue, not like the Nazareth congregation on a previous Sabbath, with murder in their hearts, but with praise upon their lips, so that in a short while the whole province had heard of this extraordinary miracle. Before, in Galilee, he had shown his authority over water, disease, and fishes; now he showed his authority over demons.

Peter's mother-in-law had been detained from the synagogue service that morning by sickness; and when, after the service was over, Jesus went to Peter's house, some one told him she was sick. Instantly his power was engaged on her behalf. "And he came and took her by the hand and raised her up, and the fever left her." So complete was her recovery that she was able at once to attend to such duties as the law permitted on the Sabbath and as were necessary for the comfort of her guests and the household.

Meantime, the events of the morning were being discussed in every street and home in the city. The sick, being told of the great Physician, began to hope. Anxious friends asked eagerly whether the diseased and demon-possessed in their families might not be set free. Sufficient answer was found in a narration of what had been done in the synagogue. So universal was the interest of the people, and so widespread the faith in his power to heal, that at sunset Peter's house was sought by multitudes. The Sabbath being over, it was lawful to carry the sick. These were brought, therefore, by solicitous friends and relatives. Crowds followed them. Thousands were soon gathered about the door. All classes and ages were present. The aged were there, wondering at what their dim eyes saw. Children were there, receiving impressions which would never forsake them. And in that hour Jesus "healed many that were sick with divers diseases, and cast out many devils." The demons knew that he was the Son of God and would have told; but not desiring evidence from a source so unclean, "He suffered not the devils to speak."

Thus ended the Sabbath Day of miracles. Though he would leave Capernaum the next morning, there would remain in many homes witnesses to his power and grace. If signs and wonders had been enough to convert a city, Capernaum would have been Christian from that day.

RELATED SCRIPTURE.—Matt. 4 : 13-22; 8 : 14-17; Mark 1 : 16-34; Luke 4 : 31 to 5 : 11.

QUESTIONS AND SUGGESTIONS.

1. Describe the first rejection at Nazareth.
2. Describe Jesus' first preaching by the sea.
3. Describe the miraculous draught of fishes.
4. Describe the calling of the four.
5. Which of these were among the first five disciples?
6. Tell how these three were first won to him?
7. Compare the incidents of the service in the synagogue in Capernaum with those of the service in Nazareth.
8. Describe the casting out of the unclean spirit.
9. What miracles had he performed before this?
10. Describe the second miracle of this day.
11. Why were not the sick brought to Jesus before sunset?
12. How general was the healing? Compare the accounts by Mark and Luke.

ORDER OF EVENTS, LESSONS XI-XV.

23. First Cleansing of the Temple.
27. Conversation with Nicodemus.
28. Jesus Preaching in Judea.
29. John's Testimony at Aenon.
30. The Imprisonment of John.
31. Jesus' Departure from Judea.
32. Conversation with the Woman at the Well.
33. Two Days in Sychar.
34. Rest in Cana.
35. The Nobleman's Son.
36. Beginning of Galilean Ministry; First Rejection at Nazareth.
37. Removal to Capernaum.
38. Miraculous Draught of Fishes; Call of the Four.
39. Sabbath Day of Miracles.

XVI.

THE FIRST PREACHING TOUR IN GALILEE.

The Outlook.—The only voices raised against Jesus in Capernaum were the voices of demons, and these he instantly silenced by the exercise of his irresistible authority. The people, astonished by his teachings, and carried to a high pitch of enthusiasm by his miracles, were eager to hear more from his lips, and were ready to tell strangers of the extraordinary events which had come to pass in their city. From Capernaum, therefore, a rumor went forth into the villages and cities of the province which did much to prepare the way for his visits. If in any community adverse reports from Nazareth met the favorable rumors from Capernaum, the effect doubtless was to increase the popular interest, the people being eager to see the man concerning whom such contradictory things were said.

Jesus at Prayer.—Although the Sabbath Day of miracles had been full of exhausting labor, very early the next morning, "a great while before day," Jesus rose and went outside the city into a secluded place to pray. There would come another first day of the week when, from a deeper sleep and after a greater victory, he would rise very early in the morning and go forth to meet his disciples. Now he has vanquished disease and demons; then he will have vanquished death and the grave.

While Jesus was praying outside the city, the people were waking, recalling the strange events of the Sabbath, and turning their steps toward Peter's house, that they might listen again to the Teacher and witness other miracles. To their surprise and disappointment, they discovered when they

reached the house that Jesus was not there, nor could Peter tell them just where they might find him. However, as their numbers increased constantly, and the inquiries for Jesus became more urgent, Peter and other disciples began a search. Probably they were aided in their quest by their knowledge of his habit of praying in solitude. When they had found him, they said: "All are seeking thee." To them, this state of excited inquiry seemed to make an opportunity which Jesus ought to seize; to him, the contrary was known to be the fact; for when men are anxious to see the marvelous, they are in no mood to be profited by exalted teachings. Meanwhile, Galilee was dotted with villages and cities which had not yet heard his voice nor witnessed the display of his attesting power. To these he must go, for he came not to call Capernaum only, but Galilee to repentance. Present favor in this populous town must not chain his feet, while throughout the province multitudes were scattered as sheep having no shepherd. He therefore answers Peter and the others in words which, while declaring his own purpose, summoned them to a wider field: "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." From this day began that training by which the four fishermen of Galilee became qualified to be fishers of men.

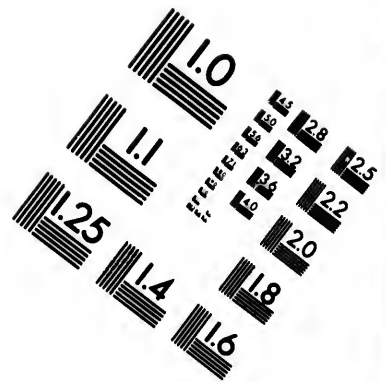
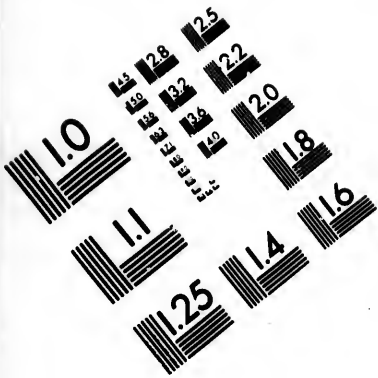
The Tour of Galilee.—The preaching of Jesus during his Judean ministry seems to have been done in the open air; during his Galilean ministry he preached in the synagogues. This brought him into contact with the leaders of thought in the province. How they felt toward him at the first is not shown by the narrative, but that he was heard with toleration, if not with sympathy, may be inferred from the fact that he met but little opposition until a fierce wave of hostility swept northward from Jerusalem and Judea, creating distrust and bitterness on every side. Besides preaching the gospel, he scattered mercies with a generous hand. Diseases of all kinds were healed and demons cast out. Particulars of the mission

are not given ; only one miracle is described ; but so populous was the district at this time, and so great the favor with which he was received, that we may believe multitudes heard his message, and not a few believed on him. It is not improbable that of those who were with him on the mount of Olives the day of his ascension, and who were buried in Jerusalem until the Holy Ghost was given on the day of Pentecost, some were won to him during this evangelistic tour.

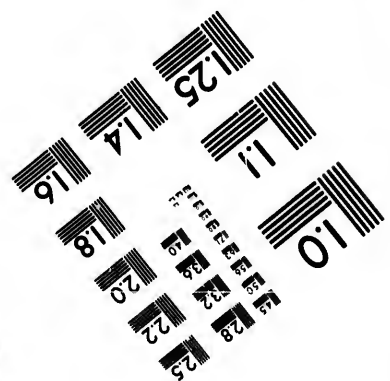
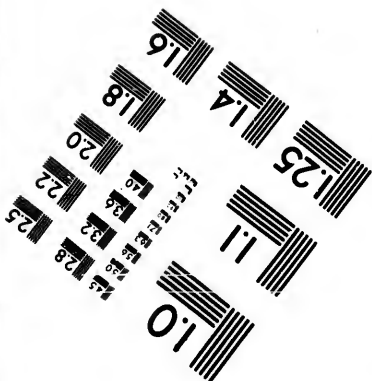
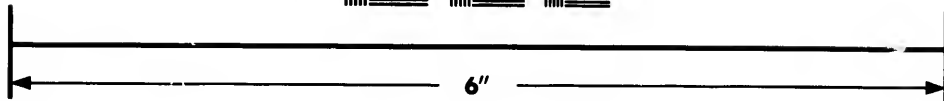
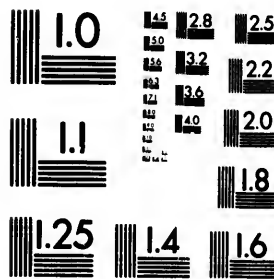
The Healing of the Leper. The healing of the leper was a prophecy and a picture ; it predicted and set forth his attitude toward sin and the sinful. Others shunned outcast lepers and sinners ; he, when they prayed, touched and healed them. Mark makes this simple and touching record : "And there cometh a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean." Than this unaffected statement of the extraordinary conduct of this loathsome and wretched outcast, no assertion could set forth more graphically that Jesus was looked upon as a man utterly unlike the rabbis of his day. The attitude of the ordinary rabbi toward a leper was coldly indifferent or bitterly cruel. But this leper, instead of running away from Jesus, as he might have done from an ordinary rabbi, came near and, kneeling, prayed for healing.

We cannot measure the agony of longing in this prayer. From the moment that the disease was discovered in his body he had been no better than a dead man. Dressed as a mourner, and wandering in lonely places, upon his lips, as often as any person drew near, there had been the cry, "Unclean ! unclean !" — a pleading cry, craving the prayers of those who heard, and a warning cry, bidding them shun him, for the touch of his body or clothes brought ceremonial defilement when it did not bring contagion. What, then, must have been the intensity of this poor creature's prayer as he knelt before Jesus, and declared his faith in the cry : "If thou wilt, thou canst make me clean."





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Never was the compassion of Jesus more quick in its outgoing. He saw the loathsome body; he heard the distressful prayer; and he "stretched forth his hand and touched him." What grace was this! What disregard of Jewish prejudice! What audacity of compassion! But before the leper had time to wonder that his diseased body should be touched pityingly by this Great Physician, Jesus said: "I will; be thou made clean." And instantly his flesh became whole and sound as that of other men.

In touching the leper, Jesus, the Son of Righteousness, had taken no more risk of defilement than if he had been a sunbeam; but his regard for the ceremonial law leads him now to command the healed man to attend immediately to the Mosaic requirement in such cases: "See thou say nothing to any man, but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them." Not yet had the new superseded the old. Therefore, the cleansed leper, even though Christ was his healer, must obey all that was written in the book of the law. Perhaps too, Jesus desired him to present himself to the priest in Jerusalem, and observe carefully the Mosaic law, in order that the Jewish authorities there might have a new opportunity to perceive his regard for the law and receive additional evidence of the divine power which dwelt in him, witnessing to his claim that he came forth from God.

The leper was not obedient to the command of Jesus. Instead of keeping secret the means by which he was healed, he went everywhere proclaiming Jesus as his healer. As a result, Jesus suffered great embarrassment in his work. The crowds that gathered about him were greater than ever, but they were too curious to be receptive of the truth, and too wonder-struck to discern spiritual realities. On this account he found it necessary to avoid the cities. But even the desert became populous when it was known that he was there, for "they came to him from every quarter." Thus, until the time was

ripe for him to return to Capernaum, he continued, by open-air preaching, the work which he had begun in the synagogues, making known the way of life more perfectly, and healing as many as were brought to him.

RELATED SCRIPTURE.—Matt. 4 : 23 ; 8 : 1-4 ; Mark 1 : 35-45 ; Luke 4 : 42-44 ; 5 : 12-16.

QUESTIONS AND SUGGESTIONS.

1. What use did Jesus make of synagogues during his first tour through Galilee?
2. Why did he cease to preach in synagogues?
3. What happened on the morning after the Sabbath Day of miracles?
4. Did Jesus perform many miracles during this tour?
5. Who were his companions at this time?
6. Tell the story of their former relations to him.
7. How did the Jews regard leprosy?
8. In what words did the leper named in this lesson appeal to Jesus?
9. How did Jesus respond?
10. What did he command the leper to do after the healing?
11. Why did Jesus give this command?
12. How did the disobedience of the healed man interfere with Jesus' plans?

XVII.

GROWING HOSTILITY OF THE LEADERS.

The Healing of the Paralytic.—Though it is likely that the absence of Jesus on his preaching tour had extended over a considerable period, the people of Capernaum had not ceased to feel a deep interest in him; and, therefore, on his return to the city they gathered about him in throngs. Again he was their Teacher and Healer; but now enemies mingled with those who admired his wisdom or wondered at his power. So startling were the rumors which had gone out into all parts of Palestine, that the leaders of thought throughout the whole country deemed it necessary to weigh carefully his teachings, and to watch closely the movement which he was leading. It therefore came to pass that on a day when he was teaching in the house, among those who thronged the place to listen, there were found scribes and Pharisees from many Galilean villages, and from Jerusalem and other parts of Judea. No friendly purpose had brought them into that company; they were eyeing him keenly, that they might discover something which could justify them in open opposition. A sensation was in store for them that day.

While these hostile critics were listening suspiciously to his words, four men of Capernaum were engaging their strength and wit in behalf of a helpless paralytic. Believing that Jesus could heal him, and finding it impossible to penetrate the crowd that filled the house, they made their way to the roof with their burden, broke a hole in it above Jesus' head, and let the paralytic down before him. Jesus, recognizing their faith, said to the sick man, "Son, be of good cheer; thy sins are forgiven." The scribes and Pharisees, hearing

these words, were horrified. Had he not spoken daring blasphemy? Who could forgive sin save God alone? They said nothing openly, however, their opposition on this day being sly rather than clamorous; but Jesus, reading their hearts, perceived their irritation, and by a sign demonstrated his right to utter the words by which they had been shocked. Turning to the stiff, bed-ridden paralytic, he bade him rise, take up his bed, and go home; a command which was obeyed immediately and with great joy, to the wonder of the multitude and the confusion of the scribes and Pharisees. The people in transports of admiring delight said to one another, "We never saw it in this fashion!" The objectors, on the other hand, though they could say nothing against it, were none the less hostile, because of his rebuke, but lodged in their memory the words he had spoken, and awaited their time.

The Call of Matthew.—Levi, thenceforth to be called Matthew, sat at the receipt of custom, near the seaside. He was a serious man, anxious for good, but, because of his occupation, was scorned by the rabbis, who taught that repentance was particularly difficult to such as he. Probably he had given a sympathetic hearing on many occasions to the merciful doctrines of Jesus, and, therefore, when one day he heard the call, "Follow me," at once "he forsook all, and rose up and followed him." He entered upon his discipleship with the joy of a soul liberated from oppressive bondage. By a feast in honor of Jesus, he sought to express his admiring devotion to his Master, and at the same time to give his acquaintances and friends an opportunity to hear the teachings which had revealed to him a new world. Jesus accepted the proffered courtesy, and sat down with Matthew's guests, the "publicans and sinners," upon whom the Pharisees were accustomed to look with disdain. His condescension was a grievous affront to these arrogant separatists; but instead of complaining directly to him, they with more subtlety spake

aside to his disciples, "Why do ye eat with publicans and sinners?" If possible, they would persuade his own followers to distrust him, and thus further their hostile purposes. But he surprised and confused them by answering the question which they had been careful he should not hear: "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners." This answer was not only a defense of his own conduct, but strongly rebuked that of his critics, who prided themselves on being Pharisees, *the separated*, and called to themselves only those whom they deemed righteous. This incident was a fitting sequel to the call of the tax-gatherer, Matthew.

The Healing at the Pool of Bethesda.—The hostility against Jesus, already formidable because he was the friend of sinners and claimed authority to forgive sin, was soon destined to grow murderous. Events were approaching which would cause the smoldering opposition of his enemies to blaze forth furiously. These events related to the Sabbath.

While in Jerusalem attending a feast,—perhaps the Passover, though this cannot be affirmed confidently,—he went down to the pool of Bethesda, and was looking upon the multitudes of poor, sad creatures who were lying there with the hope of receiving benefit from bathing in the medicinal waters of the pool. They were a motley and miserable company. Some were blind, some halt, some withered. One case, perhaps the most pitiable of all, attracted Jesus' attention. The man beside whom he paused was infirm and helpless, and had been in that plight for thirty-eight years. The dispirited creature heard the pitying words, "Wouldest thou be made whole?" and answered sadly, revealing his friendlessness, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another stepeth down before me." To this confession of helpless infirmity, Jesus replied: "Arise, take up thy bed and walk." The amazing command was immediately obeyed.

The healed man had not taken many steps before he was challenged by certain Jews who, instead of being moved to wonder at seeing this poor creature whole, were stirred to wrath because, contrary to rabbinic law, he was carrying a burden on the Sabbath. When questioned, he defended himself by declaring: "He that made me whole, the same said unto me, Take up thy bed and walk." Instead of asking, "Who made thee whole?" they revealed their temper by demanding: "Who is the man that said unto thee, Take up thy bed and walk?" The healed man could not tell. Jesus was a stranger to him, and was no longer in sight. But later his healer met him in the temple, and said to him, "Behold, thou art made whole; sin no more, lest a worse thing befall thee." Thereupon the man, with strange stupidity, went away and told the Jews that it was Jesus who had made him whole. To Jesus the results were both unpleasant and dangerous, for from that hour persecution became open and malignant. The storm grew yet more fierce when, in answer to their accusations, he said, "My Father worketh hitherto, and I work." Thenceforth "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." Thus the Sabbath controversy opened in Judea.

The Disciples Plucking the Ears of Grain.—The disciples were hungry one day as they passed through the grain fields with Jesus, and gathering the ripe heads of grain, they rubbed out the kernels and ate them. It was the Sabbath, and certain Pharisees, who saw the act, were scandalized; for according to their absurd laws, the plucking of the ears of grain was equivalent to reaping, and rubbing out the kernels was equivalent to threshing and winnowing; and therefore these acts were included in the list of prohibited labor. When these Pharisees remonstrated with Jesus because of the conduct of his disciples, he reminded them that David, in an hour of great need, ate the shewbread, contrary to law,

and that the priests, though they served in the temple on the Sabbath, were blameless because they were discharging religious duties; thus compelling them to see that their rigid laws after all admitted of exceptions; and then he asserted his right to make laws for his own disciples by the statement, "The Son of Man is Lord even of the Sabbath Day."

The Healing of the Man with the Withered Hand.—

The controversy over the Sabbath question, which arose in the grain field, was continued, probably, on the following Sabbath, in the synagogue. The Pharisees, who were seeking grounds of accusation against him, called his attention to a man with a withered hand, who was present in the congregation. "Is it lawful to heal on the Sabbath Day?" they asked. They believed it was not, and their question was sinister. But though he penetrated their cunning, and perceived their malice, he made no attempt to avoid the trap which they had set. Reminding his questioners that any one of them would be very prompt in saving an imperilled sheep on the Sabbath Day if it belonged to himself, he made the comment: "How much then is a man better than a sheep? Therefore it is lawful to do well on the Sabbath days." Having stated the principle, he acts upon it. "Stretch forth thy hand," said he to the man. Though the hand was withered, the will to obey was there, and the power to obey was given. "And he stretched it forth, and it was restored whole, like as the other." In Jerusalem, as a result of the Sabbath controversy there, the purpose to murder him was formed. A like thing happens now in Galilee. The Pharisees go out of the synagogue and, in conference with certain Herodians, conspire to destroy him. Having failed to silence him by argument, they are ready to resort to murder.

The Retreat.—When nothing could be gained by incurring danger, Jesus was in the habit of avoiding it. On the present occasion he sought safety by withdrawing into a less populous part of the country. But where he went the crowds

soon followed. They came from all parts of the land; from Galilee and Judea, from the region of the Tyre and Sidon in the north, from Idumea in the south, and from beyond Jordan in the east. The murderous resentment of the scribes and Pharisees could not stay the progress of his glorious and compassionate work. The sick were healed, the miserable were comforted, the ignorant were taught. But though he was blessing multitudes, and harming none, the hate of the Jewish leaders, like the fierceness of a bloodhound, was upon his track, and wanted opportunity only to rend him to pieces.

RELATED SCRIPTURE.—Matt. 9 : 1-17; 12 : 1-14; Mark 2 : 1 to 8 : 6; Luke 5 : 17 to 6 : 11; John ch. 5.

QUESTIONS AND SUGGESTIONS.

1. In what three ways, as recorded in this lesson, did Jesus offend the Pharisees? 2. How did he prove that he had authority to forgive sin? 3. How did he justify himself for associating with sinners? 4. How did he justify his attitude toward the Sabbath? 5. Describe the three occasions on which there were Sabbath controversies. 6. Find in these authority for teaching that works of "necessity," "religion," and "mercy" may be done on the Sabbath. 7. What parts of Palestine were represented by the multitudes who followed Jesus when he retreated before the murderous hostility of the Pharisees? 8. By what were these multitudes chiefly attracted?

XVIII.

THE CHOOSING OF THE TWELVE.

The Personal Call.—From conflicts with foes Jesus was in the habit of turning for comfort to fellowship with friends. After his awful wrestling with Satan in the forty days' temptation, he returned from the wilderness to win the five disciples who should be his companions during the early weeks, and perhaps months of his labors. After his rejection in Nazareth also, as he turned away from the home of his childhood as solitary as when he returned from the wilderness, he went to Capernaum and thence to the sea of Galilee, where he found and called to constant companionship, Andrew, Peter, James, and John. And now another storm burst upon him. The first victories in the controversies over the Sabbath question, were with Jesus; but now the Pharisees are waiting their turn. He won by means of truth; they are willing to win by murder. What they are seeking they will find; but their triumph will be their eternal defeat, and his defeat will be his eternal triumph. But though there will be future joy, the present trouble is real and terrible. Calvary is in sight. The cross cast upon him, as he entered the temple to perform the first act of his public ministry, a thin, narrow shadow. "Destroy this temple," he said, "and in three days I will raise it up;" but now, as in both Galilee and Judea murderers are going apart stealthily to plot his destruction, that shadow grows thick and great. Now is his heart troubled; what shall he do? He prays. The whole night is not too long for his communion with his Father concerning the affairs of his ministry. "And it came to pass in these days, that he went out into the mountain to pray; and

he continued all night in prayer to God." And when the morning came he called twelve of his disciples to himself, and set them apart to a new intimacy and work.

He foresaw the day when the purposes which the Jews were now cherishing should be accomplished. He must make ready for that day. These twelve are therefore set apart now, that by teaching, chastening, and a supernatural investiture, they might be qualified for the great tasks to which they will be set. "And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils." As his life darkens because of Jewish hate, he desires their fellowship; henceforth, therefore, these shall be "with him." By-and-by his voice will be no more heard in synagogue, in field, or by the sea; therefore, he will "send them forth to preach" while he is still with them, that when he is gone they may know how they ought to bear themselves in the midst of a perishing world. And now, also, while he is with them to check their pride, and chide their boasting, he will give them "authority to cast out devils," that when in a later day, mighty works are done in the name of the risen Lord, they shall say frankly and humbly to those who wonder and watch: "Why fasten ye your eyes on us? . . . In the name of Jesus Christ of Nazareth . . . doth this man stand here before you, whole."

Luke gives the list of the twelve as follows: "Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James, the son of Alphæus, and Simon, which was called the Zealot, and Judas, the son of James, and Judas Iscariot, which was the traitor." If *Iscariot* is derived from *Ish Kerieth*, i. e., a man of *Kerieth*, as many believe, Judas, the traitor, spent his early days in the "border of Edom in the south" (Josh. 15 : 21-25), and, therefore, was a Judean. All the others were Galileans. The five who first became his disciples are found in this list—

John, Andrew, Peter, Philip, and Bartholomew (Nathanael). James, also, whom with Peter, Andrew, and John, he called from fishing nets that he might make him a fisher of men, is now one of the twelve as then he was one of the four. Two of these, Matthew and John, were afterward chosen by the Holy Spirit to write histories of the Teacher who that morning called them to the apostleship. Three of them, Peter, James, and John, became in respect to certain privileges of fellowship, the chosen three of the chosen twelve.

The Sermon on the Mount.—The choosing of the twelve was preceded by a night of prayer, and followed by a sermon. Others than the twelve heard it. Matthew records that when it was ended the "multitudes were astonished." It is likely that the mountain on which he spent the night was not far from Capernaum, and his presence there being known, great throngs had come out to secure from him blessings for their bodies or their souls. While probably the greater number of these were from the nearer Galilean towns, doubtless many were present also from other and more distant parts of Palestine. The hour was favorable for a formal statement of his doctrines. He was the Messiah, a King. He had chosen his ambassadors, and set them apart to their solemn duties. The occasion was ripe for him to make a full statement of the principles on which his kingdom was established. Therefore, while multitudes hearken he delivers the "Sermon on the Mount."

This sermon stands alone in the literature of the world. Though one were ignorant of his miracles and resurrection, yet, reading this discourse intelligently, he would find ample proof that Jesus was "a Teacher come from God."

The sermon opens with beatitudes. They are Jesus' gifts to his disciples of "gold and frankincense and myrrh." When he instructs his beloved, the teachings fall from lips that bless.

Having declared the privileges of those who belong to his

kingdom, he corrects a possible mistake. Some may conjecture that he has come to destroy the law and the prophets; he affirms that he has not come to destroy, but to fulfil. The old law, grown to its full stature when set free from rabbinic bondage, shall be the law of his kingdom. No jot or tittle shall pass away unfulfilled. What he would destroy is that false interpretation of the law which foolish and formal teachers had made current. "Ye have heard that it was said, . . . but I say" is the formula with which he opens various criticisms of the law as they had learned it, and then he brings out those deeper meanings which a stupid literalism had hidden.

Alms, prayer, and fasting, which had lost all reality because of the pharisaic example, he sets forth as true only when born in the heart, and when there is a willingness to keep them from the eyes of men. As the relation of the heart to murder and lust determined guilt, whether the act had followed desire or not, so the relation of the heart to alms, prayer, and fasting determined their value in the sight of God. Worldliness is shown to be unworthy of the kingdom of God. Goods are for scattering and not for heaping; heaven is the true treasure-house; anxiety is atheistic; faith is righteous. Thus he teaches his disciples the true relation of the outward to the inward, and of the temporal to the spiritual; and bids them give themselves to God in artless trust.

The final division of the sermon teaches them how they shall advance the kingdom. If they would learn who may be received, let them not lean upon their own understanding, but seek wisdom from God. Let them take heed how they deny the kingdom to any. "Judge not that ye be not judged." On the other hand, let them not be too brave in their offers of it to all. "Give not that which is holy unto the dogs." "Ask," "seek," "knock" and the Father will give unto them the Holy Spirit; and he shall guide them into all truth.

Then shall they be wise in winning subjects for the King, and shall be discriminating and strong in the presence of traitors and foes.

The sermon concludes with a gracious promise and a solemn warning. Of those who heard him that day, some listened with conviction, while others were ready for doubtful disputations. The former he assures, the latter he warns, by declaring that those who, on hearing his words obey them, are builders upon the rock, from which no storm can sweep them away, while all who hear without giving heed are builders upon the sand, whose ruin waits only the coming of the tempest and the flood.

When the discourse was ended the people were filled with delight. Accustomed to rabbinic teaching, with its mazes of casuistry and masses of cited "instances" and quotations, the positive and authoritative manner of Jesus both astonished and charmed them; "for he taught them as one having authority, and not as the scribes."

RELATED SCRIPTURE.—Matt. 10: 2-4; ch. 5-7; Mark 3: 7-19; Luke 6: 12-49.

QUESTIONS AND SUGGESTIONS.

1. Name the first five disciples.
2. State the circumstances under which each became a disciple.
3. How long, probably, did they remain with him at the first?
4. Describe the calling of the four.
5. What great conflict preceded the calling of the four?
6. What great sorrow preceded the calling of the four?
7. What great controversy and danger preceded the calling of the twelve?
8. Name the twelve.
9. How many were Galileans?
10. Why is it thought that Judas was a Judean?
11. How did Jesus spend the night before the choosing of the twelve?
12. What reasons are given in the Gospels for the appointing of the apostles?
13. Where was the "Sermon on the Mount" delivered?
14. Make an analysis of this sermon.

REVIEW QUESTIONS.

1. What was the name of the angel who appeared to Zacharias?
2. On how many occasions was Joseph supernaturally directed?
3. Describe the visit of the Wise Men.
4. Discover whether the Scriptures record the number of these.
5. Why did Herod desire the death of Jesus?
6. Which Herod was this?
7. Where did Jesus begin his public ministry?
8. Give two reasons why he left Judea for Galilee.
9. In what part of his public ministry was his work similar to that of John the Baptist?
10. Write out in your own language the conversation with Nicodemus.
11. Describe the first rejection at Nazareth.
12. Where did Jesus go after the Sabbath Day of Miracles?
13. What miracle belonging to his first preaching tour through Galilee is recorded?
14. Describe the healing of the paralytic.
15. What offense did he give the Jews at this time?
16. How did he offend them at the pool of Bethesda? In the grain fields? When he healed the man with the withered hand?
17. How did he offend them at the feast given by Matthew?
18. Classify these grounds of offense.

XIX.

MIRACLES AND MERCIES.

The Healing of the Centurion's Servant.—After the sermon on the Mount, Jesus returned to Capernaum, the city of his temporary home, where so many of his mighty works were done. His coming brought healing to the sick, comfort to the sad, and hope to the sinful.

Among the troubled in Capernaum at this time was a centurion, probably an officer in the employ of Herod Antipas, whose favorite servant was suffering from a painful and dangerous malady. All that could be done by careful nursing and medical skill had been done, but without effect; and the servant was now about to die, when word was brought to the centurion that Jesus was in the town. This message awakened hope; and he decided at once to seek the Teacher's help. Not knowing that Jesus was no respecter of persons, he thought he would make his appeal more effective by persuading the elders of the Jews to intercede for him. This they were very willing to do, because attached and grateful to him on account of his generosity in building them a synagogue. When the Jews came to Jesus they made the appeal as urgent as they could, and were successful in securing an instant and sympathetic response. The whole company set out immediately for the centurion's house, but before they reached it, Jesus was strangely interrupted. After sending his message, something had occurred to the mind of the centurion, which in his great anxiety, he had for the time forgotten. He was a Gentile. He was not worthy that Jesus should come under his roof. This unusual humility was accompanied by marvelous faith. "Say the word," so ran

the message which was now brought to Jesus by the friends whom the centurion had sent forth to meet him, "and my servant shall be healed." His military life had suggested to his mind the figure which gave form to his faith. He was under authority, and obeyed; others, who were under his authority, obeyed his word. He believed that Jesus sustained a similar relation to heavenly authority above, and to all things beneath him. As the centurion's servant obeyed his word, so he believed disease would obey the word of this greater Captain.

A multitude was following Jesus at this time, curious to see what he would do when he reached the house of the centurion. To this he turned, and said: "I have not found so great faith, no, not in Israel." Then there came to him thoughts of the gentile world, of which this centurion was a representative, and out of which, contrary to the belief of the Jews who now thronged him, many would come into his kingdom. He felt that he must use the occasion to warn these Jews. There was need that their false security should be shaken. Therefore he said: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." This statement alone was enough to fill them with amazement, but he added a more appalling prediction: "But the sons of the kingdom shall be cast into the outer darkness." Gentiles received as sons of the kingdom, and Jews rejected as outcasts! What teaching was this? It shocked their opinions, and outraged their pride; and it is not unlikely that as they heard these words, so full of gracious promise to Gentiles and of solemn chiding to the Jews, there was an immediate illustration of the "gnashing of teeth," if not of the "weeping," which should make more awful the "outer darkness" of which he spoke.

Having taught the multitude, he healed the servant. "Go thy way," he said to the suppliant; "as thou hast believed,

so be it done unto thee." Once there had come from this Capernaum to Cana a nobleman who had pleaded for the presence of Jesus, in order that his child might be healed, and Jesus had taught him that a word was sufficient. Now a centurion, another of Herod Antipas' officers, because of his humility declines the presence of Jesus, believing that a word from his lips is enough to heal the sick. Jesus regards his wish, speaks the word, and turns away. "And the servant was healed in that hour."

The Raising of the Young Man of Nain.—From Capernaum Jesus went to Nain, about twenty-five miles distant, accompanied by his disciples and a multitude of the people. Much excitement must have been occasioned as this great company journeyed. While the procession from Capernaum was drawing near Nain, another procession was coming out of the city. In the one procession was the Prince of Life, in the other one who was dead. It may be that a funeral orator walked at the head of the procession, proclaiming the good deeds of the young man whose body was being borne to burial, and that just behind him, and in front of the bier, women were walking and lamenting. The body lay uncovered upon the bier, with face upturned and hands crossed upon the breast. Behind the bier followed the relatives, friends, and a great company of sympathizers. The chief mourner was the mother of the dead, a widow, and now childless. Her tears, flowing freely, declared the anguish of her heart. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." A strange command from him, who himself had made the eyes for tears, and the heart for love! But its meaning became apparent in a moment. Going to the bier, he touched it; "and the bearers stood still," perhaps amazed at his disregard of ceremonial defilement, or commanded by the majesty of his look. All the crowd wondered. In a moment their wonder was mixed with fear, for Jesus spoke to the dead, saying: "Young man, I

say unto thee, Arise. And he that was dead sat up and began to speak." Then he gave the son to the mother; the son no longer dead, the mother no longer childless. And some of the people said: "A great prophet has arisen among us;" and others, "God hath visited his people." All wondered and feared, and the report which went forth from Nain penetrated Judea as well as Galilee.

John the Baptist's Last Message.—While Jesus was teaching in Samaria, resting in Cana, preaching in Nazareth, performing mighty works in Capernaum, and extending a knowledge of his kingdom throughout all parts of Galilee, John the Baptist was enduring the loneliness and hardship of imprisonment in Machærus, east of the Dead Sea. At this time reports reached him of the miracles which accompanied Jesus' teaching. While these glorious reports rebuked his doubts, he was not able yet to harmonize his wearisome captivity with his former hopes. He therefore decided to ask of Jesus some direct word, which shall assure his faith; and for this purpose he sent two of his disciples, who evidently were permitted to visit the captive prophet, to put to Jesus the question, "Art thou he that cometh, or look we for another?"

The messengers of John reached Jesus opportunely, for in that very hour he was healing diseases, giving sight to the blind, and casting out demons. Instead of answering Yes or No to John's question, he bade the messengers return and tell the Baptist what they had seen and heard, knowing that these signs would be recognized at once by the forerunner as the fulfillment of the Messianic prophecy.

The messengers departed and Jesus began to preach, taking John the Baptist as his text. Perhaps some of his own disciples, because of the doubt which John's message betrayed, began to regard the Baptist as a reed shaken with the wind. Perhaps too, there were some in the multitude who, as their thoughts turned to the rugged prophet, whose

severity of speech was matched by the rudeness of his dress, felt some revival of their former scorn of his unlikeness to those who "are gorgeously apparelled and live delicately." For all these there was a rebuke in the eulogy which Jesus delivered. No other man ever received such praise from his lips. "Among them that are born of women," he said, "there is none greater than John." As many as had been baptized by John heard with satisfaction this praise of their former teacher, but the Pharisees present, because they had not submitted to his baptism, showed their disapproval in a manner which called forth from Jesus a rebuke which was both ironical and crushing. Some of the men before him act like children at play in the market place, whom nothing pleased. They disliked John because he was austere; they dislike Jesus because he is social. But while they, in their unreasoning petulance, reject both John and Jesus, the true children of the kingdom, discerning the fitness of variety, receive the teaching of John, though he dwelt in the wilderness, and become disciples of Jesus, though he mingles familiarly with men.

The First Anointing of Jesus.—While Jesus was a guest in the house of Simon the Pharisee, he gave the Jews a new occasion of anger and suspicion. As he was reclining at a table, a sinful woman of the city, knowing that he was there, stole in and taking her place at Jesus' feet, began to weep quietly as she remembered her sins. Perhaps there had been repeated to her some of his gracious words, which had brought the dawn of hope to her troubled, darkened soul, and she had felt that she must seek him out and hear from his lips that her sins were pardoned. Having found him at table she will not speak to him until the meal is over; but, because she cannot endure the thought of losing sight of him she stands at his feet waiting and weeping. Noticing that tears from her eyes have wet his feet, she hastens to wipe them with her long, flowing hair, and then as her heart over-

flows with penitence and hope, sorrow and love, she kisses his feet.

Simon sees all and grows suspicious. He reasons that if Jesus were a prophet, he would know the character of the woman who had touched him, and he infers that if he were a good man and knew, he would spurn her. Simon is right in one inference, and wrong in the other. Jesus does know her character, and because he knows he does not drive her away. By an illustration he shows the Pharisee that this woman has a right to love much, because she has been forgiven much, and rebukes at the same time Simon's own scant cordiality. As Jesus was speaking, the courage of the poor woman must have risen, for the words with which he rebuked Simon contained a gracious message for her heart. But a better moment comes as he turns to her and says, in the hearing of all, "Thy sins are forgiven."

RELATED SCRIPTURE.—Matt. 8 : 5-13; 11 : 2-19; Luke 7 : 1-50.

QUESTIONS AND SUGGESTIONS.

1. Compare the accounts of the healing of the nobleman's son and of the centurion's servant, noting similarities and differences.
2. Repeat the story of the raising of the young man of Nain.
3. Find on the map, Capernaum, Nain, Nazareth.
4. What was John the Baptist's message?
5. Why, and by whose orders, was he in prison?
6. Give the points of Jesus' eulogy of John.
7. Tell in detail the story of the first anointing of Jesus.

XX.

A CRISIS IN THE GALILEAN MINISTRY.

The Second Preaching Tour.—Jesus was now in the midst of his second preaching tour through Galilee. These days were characterized by immense labors on his part, and by multiplying sorrows and dangers. When he made his first tour of the Galilean cities he encountered little opposition, but at this later day his enemies were many and bitter, and persecution was wakeful and inventive.

On his first preaching tour, Jesus was accompanied by the four disciples whom he had lately called from their fishing nets; on the second tour, the twelve whom he had just set apart to the apostolate and certain godly and grateful women were with him. Thus, though he was harassed by tireless foes, he received comfort from the unwearying ministrations of constant friends.

The number of women found among his followers at this time was large: "Mary that was called Magdalene, from whom seven devils had been cast out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto them of their substance." All of these had received blessings from his hands. Mary Magdalene had been a demoniac, while others had been the victims of diseases of various kinds; and when these women found themselves healed they were impelled by gratitude to aid his work by giving of their means to the sustenance of the evangelizing company. The home of Mary was in Magdala, a wealthy and wicked town, famous for its dye-works and woolen manufactories, which were situated near Bethsaida. There is nothing in the Scriptures to show that Mary was a

woman of corrupt morals: and the prevalence of this shocking slander is a sad illustration of the perversity of the human mind in clinging to an opinion which originated in ancient ignorance. If Chuza was that nobleman of Capernaum whose son was healed by Jesus—an attractive opinion which, however, rests only on conjecture—Joanna's devotion to him would find its first explanation in the miracle wrought for her child. Of Susanna, nothing more is known than her name. Only one of these three ministering women appears in the later history, but that one occupies a place at once unique and sacred. Mary Magdalene was one of the friends who stood within sight of the cross while Jesus was dying. She also aided in preparing the spices for his body, and was one of the women who, on going to the place of burial very early in the morning on the first day of the week, found the tomb empty. And to her, first of all, Jesus appeared when he was risen from the dead.

An Infamous Charge.—During this second preaching tour the miracles of Jesus were so many and of such quality that his enemies could say nothing against their reality or marvelousness. When for instance he raised from the dead the young man of Nain, he furnished a "sign" which must have convinced them had their minds not been willfully blinded. Instead, however, of becoming less zealous in their opposition, or less eager in their malice, as his miracles became more extraordinary, they gave themselves up to an enmity more determined than before, and more scandalous in its methods. They could not deny that his deeds were marvelous; they, therefore, in the face of all gracious and cumulative evidence, resorted to a denial of their righteousness. Instead of attributing his healings and casting out of demons to the Spirit of God, whose marks were sufficiently apparent in all these great mercies, they charged that these wonderful deeds were the direct result of Satanic operations. "He hath a devil, and is mad," the cry which was heard later in Jeru-

salem, was only an echo of the infamous charge which was made against him at this time. Secretly at first, and then more openly, the Pharisees declared that he was a possessed man, and that he was able to do great works simply because there dwelt within him a strong devil; and, in order to cover all possible cases in which he might exhibit miraculous skill and power, they gave him credit for being inhabited by no less a spirit than Beelzebub, the prince of the devils. If they could succeed in convincing the people that the mighty and terrible Beelzebub dwelt in Jesus, and that he was therefore simply an extraordinary demoniac, powerful because in league with the whole dreadful realm of wicked spirits, he would be looked upon wherever he went with distrust, or dread, or loathing.

A crisis, resulting from this sinister accusation of the Pharisees, came one day in connection with the healing of a demonized man who was both blind and dumb. The multitudes were amazed at the miracle and, ready to believe that such a miracle-worker must be the Messiah, said, "Is this the son of David?" The tide for the moment was setting with overwhelming force against the pharisaic opinion. In their enthusiasm, because of the good deed done to the blind and dumb man, the people were forgetting the damaging rumors which had reached their ears. The Pharisees, seeing and being exasperated by all this, replied irritably, "This man doth not cast out devils but by Beelzebub, the prince of the devils." Jesus instantly made reply to this charge, though not in his own defense nor for the sake of his accusers, but in order that the multitudes, who were in danger of being deceived by the cunning lie, might know the truth and be saved from the awful condemnation into which the Pharisees had plunged. "If Satan casteth out Satan," he answered, "he is divided against himself; how then can his kingdom stand?" This argument appealed instantly to the people. They had seen poor, troubled souls, who had been in bondage

long through demoniac possession, set free at a word from Jesus. Such deeds they could not but deem righteous, and therefore they were constrained to believe that he who did them was righteous also. Beholding the good fruit they called the tree good. As soon, therefore, as he stated his argument they gave him their sympathies anew. How could they decide against the accused when they saw that the accusation was absurd?

An Eternal Sin.—Having delivered an argument for the help of the common people, Jesus turned upon the Pharisees with a solemn and terrible declaration. The audacity of their charge had revealed the inveterate wickedness of their hearts. While they resisted his teachings, or even while they sought his death, there was still grace for them, and the judgment unto eternal condemnation was withheld; but when having seen works done by the Spirit of God they attributed these to Satan, their choice of wickedness was final, and the consequences could not be turned aside. It was as if they had looked into the face of the Holy Spirit and said, "Thou art a devil"; therefore they had committed blasphemy against him and were "guilty of an eternal sin." Swept on by an envious and implacable resentment, they not only had refused to enter the kingdom and hindered others, but deliberately, in the light of overwhelming evidence, they had called that work devilish which they knew to be righteous. "Therefore I say unto you," Jesus added, "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." They had crucified conscience. They had torn out the eyes of their moral nature. Therefore they were guilty of an eternal sin, and there remained to them the blackness of darkness forever.

A Sign Asked.—It is surprising to find the scribes and Pharisees, immediately after some of their number had made this accusation against Jesus, coming to him with the request : “Master, we would see a sign from thee.” Of what use would a sign be, since they believed that his mighty works were due to demoniacal possession? But wickedness is rarely consistent, and those who oppose Jesus are often most ridiculous when they think themselves most cunning.

The answer of Jesus was severe. He declared that they were not seeking a sign because they desired evidence, but because they lusted after the marvelous. He refused what they asked, but promised at a later day a greater marvel than any they had yet seen. “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.” It was the second time he had foretold his resurrection, and on each occasion the prediction had been called forth by enemies.

Jesus was oppressed on this day by the stubbornness with which the Pharisees resisted evidence ; and, after making the prediction of his resurrection, he continued his rebukes. He warned those who were hostile to him that the Ninevites, who repented at the preaching of Jonah, and the queen of Sheba, who came far to hear the wisdom of Solomon, would rise up in judgment against them, because these Gentiles yielded to evidence when it was presented ; while they, the men of his generation, descendants of Abraham, though in the presence of a greater than Jonah or Solomon, refused to be convinced. Their opportunity had come. The truth was before them. Their rejection of it must lead to disaster ; and the last state of their nation would be worse than the first.

His Mother Rebuked.—The rumor that Jesus was insane having reached Mary, she came with his brothers to take him home, hoping, doubtless, that quiet and care might restore him to health : “And when his friends heard it, they went out to lay hold on him ; for they said, He is beside himself.”

When they reached Capernaum, finding him surrounded by a multitude, they sent for him to come out to them. Those who were sitting near him said, "Behold thy mother and thy brethren without seek thee." That his mother should so far yield to the false opinions of the Pharisees as to believe him mad, and that there should still remain in her mind the thought that she had a right to exercise authority over his actions, grieved him; and therefore to the gentle lesson given her at the marriage in Cana, he at this time added another, the meaning of which it was not possible for her to misunderstand: "Looking round on them which sat round about him, he saith, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother." This clear statement of the principle of spiritual kinship was never forgotten. Thereafter, Mary, instead of attempting to exercise the authority of a mother, rejoiced to claim the privileges of a disciple.

RELATED SCRIPTURE—Matt 12: 22-50; Mark 3: 19-35; Luke 8: 1-3; 11: 14-36; 8: 19-21.

QUESTIONS AND SUGGESTIONS.

1. Describe the first preaching tour in Galilee.
2. Who accompanied Jesus on the first tour?
3. Who accompanied him on the second?
4. Recall all you know of Mary Magdalene.
5. Recall the story of the healing of the nobleman's son.
6. How did the Pharisees explain Jesus' miraculous power?
7. What miracle led them to make this charge openly?
8. By what argument did Jesus reply to their charge?
9. Of what did he declare them guilty?
10. Discover, from the answer of Jesus, why the scribes and Pharisees asked a sign.
11. What sign did he promise?
12. On what occasion did he first predict his resurrection?
13. Why did Mary come to take Jesus home?
14. What is the meaning of his answer to her message?

ORDER OF EVENTS, LESSONS XVI-XX.

40. First Preaching Tour in Galilee.
41. The Paralytic Borne of Four.

42. The Call of Matthew.
43. The Impotent Man at the Pool of Bethesda.
44. The Disciples Plucking Grain.
45. The Man with the Withered Hand.
46. The Choosing of the Twelve.
47. The Sermon on the Mount.
48. The Centurion's Servant.
49. The Raising of the Young Man of Nain.
50. John the Baptist's Last Message.
51. The Anointing of Jesus in the House of Simon the Pharisee.
52. Second Preaching Tour in Galilee.
53. Jesus Declared to be Demonized.
54. "An Eternal Sin."
55. A Sign Asked.
56. His Mother Rebuked: The True Kindred of Christ.

NOTE—Locate each of these "Events" in the Gospels. Commit the "Order of Events" to memory.

XXI.

THE FIRST PARABLES.

The Purpose of Jesus' Parables.—Jesus did not use the parable in his teaching until after the Pharisees had charged him with being a possessed man ; but from that day parables were used constantly, partly, we may believe, for his own protection, and partly for the more effective instruction of his disciples. The Pharisees scrutinized all his utterances with the hope of finding in them some new occasion for accusing him of something which they could use for turning the common people against him. This being their attitude, the parabolic form of teaching was safer for Jesus than any other, there being enough of ambiguity in a parable, as studied by their unspiritual minds, to present obstacles to their sinister purpose ; for to fasten a serious charge upon a figure of speech would not be easy. At the same time this ambiguity, which was necessary to hinder their malevolent purposes, hid the truth from their minds—the blessing of light being lost to them because of their willful self-blinding.

To the disciples, however, the parable was singularly helpful. A picture is better remembered than a precept ; a story is more luminous to the ordinary mind than a syllogism, and these parables, graphic, simple, ingenious, and in their reality appealing to the every-day incidents and motives of life, take quick possession of the memory and imagination, and guide the heart into the truth.

Teaching from a Boat —The day on which Jesus called the four from their nets in order that he might make them fishers of men, he sat in a boat and spoke to the people as they stood upon the shore. His first parables were uttered under similar

conditions. Multitudes were pressing upon him, causing him discomfort and making teaching difficult. By entering into a boat and pushing off a short distance from the shore, he obtained relief from the pressing, eager, excited throng, and at the same time secured a position from which he could make all hear.

The hour and the place were favorable for the beginning of the parabolic teaching. The sea, a place for nets and commerce, and the fields, where the sower had cast in the seed and where there were suggestions of the conditions and changes wrought by growth, were at hand. The common people to whom he spoke, and whom his teaching was intended to bless, knew the fields and the sea perhaps better than they knew the history of their fathers; and while, because of foolish rabbinic interpretations, citations from the Scriptures were liable to drag forward a mass of blinding prejudices, no such danger beset illustrations from the wheat, the tares, the leaven, or the net.

The First Five Parables.—On this day Jesus spoke eight parables. Seven of these are recorded by Matthew in his thirteenth chapter—The Sower, The Tares, The Mustard Seed, The Leaven, The Hid Treasure, The Pearl of Great Price, and the Draw Net. Mark supplies the other in his fourth chapter—The Growth of the Seed. Five of these parables were spoken to the multitudes while Jesus was in the boat, the other three were spoken to the disciples after he had gone with them into the house.

1. By the parable of The Sower Jesus showed that the varying effects of his teaching were due to the soil and not to the sower or the seed. The hand of the sower was unchangeably strong and apt; the seed too contained always possibilities of glorious harvests; but because of hardnesses and antagonisms the harvest might fail to appear.

Jesus spoke of three grades of good soil and of three kinds of bad soil. Some good soil yielded one hundred fold, other

sixty, and other thirty. Of the bad soil, some was hard, other thin, and other preoccupied. By these figures he was describing his hearers. Those who were becoming disciples would vary in spiritual attainments and achievements, while of those who would not come to him that they might have life, some were unresponsive because the evil condition of their hearts, hardened by unbelief, kept Satan hovering near, who snatched away their opportunities; others of quick emotions but slow consciences gave ready heed while Jesus spoke, but forsook him when opposition arose or their emotions subsided; and others, who heard conscientiously and received enough of truth to save them, had conditions been favorable, being unwilling to cast the world out of their hearts, lost at length even the opportunity of eternal life which had been given them.

2. By the parable of The Tares Jesus explained two mysteries—the mystery of the malignant opposition which his kingdom was meeting, and the mystery of delayed judgments. Besides the hindrance of evil hearts, there was the cunning resistance of a great evil spirit. The Son of Man, scattered wheat by day; Satan scattered tares by night; therefore, the Jewish field was occupied by both wheat and tares. Because Satan had deceived the scribes and Pharisees, mixing error with truth, evil was crowding constantly and dreadfully upon good, imperiling the souls which God would save. Were any surprised that he did not, by a swift judgment, destroy these hinderers? He teaches them that the immediate destruction of the offenders, though it would be no more than a just penalty, would endanger those whom he was making his own. Meanwhile, for the warning of the malignant and the information of the meek, he shows that though judgment is delayed, it is sure; for a day is approaching when he shall say to the reapers: "Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

3. By the parable of The Growth of the Seed he taught

a lesson of hope. They might become disheartened in the presence of such hindrances as he had pointed out in the other parables, especially since the growth of the kingdom was slow. He therefore bids them remember that he who casts seed into the ground sleeps and rises many times before he sees any result from his sowing, and that, even when results appear, "he knoweth not how" the growth is compelled. So there is a secret growth of the kingdom, with its unobserved beginnings, its modest progress, its ample promise and, at the last, its joyful harvest. His enemies need not mock when his disciples are few, nor need his disciples despair because the harvest is distant. Divine forces are working and the harvest cannot fail.

4. By the parable of The Mustard Seed Jesus showed that the results of his work among men would be vast as well as sure. Was his kingdom, in this day of few disciples and bitter enemies, so small that the proverb of the mustard seed might be applied to it? Be it so. He would accept the challenge. But they must follow the seed into the plant, which in its growth passes every herb and shrub in the garden, and at length puts out branches like a tree; so his kingdom, smaller than the sects among the Jewish people, shall grow until it is greater than any plant in the Hebrew garden, and, standing in solitary and majestic greatness, with wide-spreading branches, shall invite to shelter all creatures that fear the storm or long for a resting place.

5. By the parable of The Leaven Jesus taught that his kingdom would permeate the society which seemed unfriendly to it, and, by its conquering influences, change into a new nature that upon which it wrought. There shall be great growth, he says, as in the case of the mustard seed; but there shall be great mastery also; for as a little leaven changes to its own nature a mass of meal, so the kingdom of heaven shall transform the human society in which it is placed.

The Three Parables in the House.—When Jesus had left

the multitude and, with his disciples, retired to the privacy of the house, he addressed to them further teachings. Having explained some of the more obscure figures in the other parables, he adds the parables of The Hid Treasure, The Pearl of Great Price, and The Draw Net. By the first and second of these he teaches them the reasonableness of leaving all the world for the sake of the kingdom of God, thus assuring their hearts in the choice they had made, and teaching them that the hid treasure and pearl of great price were in their possession. Having cheered, he warns. The gospel will prove attractive outwardly to some who will not receive inwardly its cleansing message. These, though apparently drawn in by the net, shall be cast out; and when at last the delayed judgment is executed, there will be weeping and gnashing of teeth.

The Conclusion.—Although when he began to speak in parables that day the disciples were perplexed, not understanding the reason for his change of method; and although they needed to have him explain the first two parables; yet, as soon as they understood his purpose and the trend of his new teaching, the lessons of the hour became clear to their minds and captivated their hearts; and, therefore, when he said to them, "Have ye understood all these things?" they say unto him, "Yea."

RELATED SCRIPTURE.—Matt. 13 : 1-53; Mark 4 : 1-34; Luke 8 : 4-18.

QUESTIONS AND SUGGESTIONS.

1. Why did Jesus begin to speak in parables?
2. How many parables did he speak on this day?
3. In what chapter are seven of these recorded?
4. Where was Jesus sitting while speaking the first five of these eight parables?
5. Where, and to whom, did he speak the last three?
6. Tell the story of each of the eight.
7. What parables did Jesus explain that day?
8. To whom did he address the explanations?

XXII.

A DAY OF MIRACLES.

The Stilling of the Tempest.—After the day of parables Jesus sought rest and quiet by making a journey to the east side of the lake. But neither on the lake nor on the land did he find the rest which his weary body and mind needed. As the little boat made its way eastward, a furious storm swept down out of the mountain gorges and fretted the waters until the waves broke over the boat and threatened death to the company. While the disciples struggled for their lives, Jesus was lying on the cushion in the stern of the boat, sleeping the sleep of utter exhaustion. At their wits' end at length, and terrified beyond measure, they woke him, crying, "Master, Master, save, we perish!" Waking, he spoke to the raging tempest and foaming waters, and instantly the winds were still and the lake smooth. He whose strength had been so far spent that he slept through all the noise of the roaring storm and dashing waves, shows at once the might of God. Turning to the disciples, he asked, "Why are ye so fearful? Have ye not yet faith?" Their unbelief needed rebuke as surely as the rioting elements. Surprised at his mastery over the storm, "they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?"

The Demented of Gerasa.—As the little party landed on the eastern shore of the lake, two wild men came toward them. One of these was conspicuous because of his unequalled madness and ferocity. His was not a case of ordinary mania, but of terrible demoniac possession. "My name is Legion, for we are many," was the confused answer given when Jesus asked

the man his name. The mixture in his answer of the singular and plural of the first personal pronoun shows how this human spirit was confused in its identity with the evil spirits which inhabited the man. During all his ministry no such manifestation of demoniac possession met Jesus as that of this wild, fierce creature. Naked, beastlike, and covered with sores, which he had made by cutting himself with sharp stones, he was a figure both shocking and pitiable. Although attempts had been made to hold him with chains and fetters, and to control him by guards, his extraordinary and unnatural strength had enabled him to snap the fetters asunder and to overpower those who had been set to watch him. Fortunately, his preference for solitary places had freed the city from his frightful presence, but such were his wolfish and murderous tendencies that no one dared pass near his haunts.

When this demoniac saw Jesus landing, he was drawn irresistibly toward him, although the presence of Jesus filled him with unutterable dread and dislike. "Torment me not!" he cried, when Jesus bade the evil spirits come out of the man. They were tormented when hindered from tormenting others; and in order that, if sent out of this man, they might not be compelled to leave the country and return to the abyss, they begged permission to find residence in a herd of swine which was feeding not far away. When Jesus said, "Go!" they fled from the man and seized the swine, which, maddened on the instant, rushed wildly down the steep lakeside and, plunging into the water, were drowned.

The swine were lost, but the man was saved. His cure was complete and instantaneous, and clothes were put upon him immediately. Sane, grateful, affectionate, he sat at the feet of his Deliverer. Here he was found by the Gerasenes, who came hurrying forth when they heard the excited report of the swineherds, who had fled in terror when they saw the miracle of Jesus and the destruction of their charge. When the Gerasenes saw the man at Jesus' feet, though they could not

doubt the healing, they feared the healer; and because they were more superstitious than religious, and more terrified by the supernatural than attracted by the holy, they begged him to leave their neighborhood. The presence of the demoniac, terrible as it was, they had endured; the presence of Jesus they were not willing to endure. Their prayer was granted. He at whose word the tempest was stilled and a legion of demons put to flight, suffered himself to be thrust out by the unbelief and impiety of the men of Gerasa.

As Jesus went to the boat the healed demoniac followed, and begged that he might return with him. But this proposition did not accord with the purposes of Jesus. The conduct of the Gerasenes had shown that they were not prepared for the kingdom of heaven, and this healed man must become among them the forerunner of the Messiah. "Return to thy house," Jesus commanded, "and declare how great things God hath done for thee." The man obeyed. "And he went his way, publishing throughout the whole city how great things Jesus had done for them." Months later Jesus would return to this country, and then he would not be thrust out, but would find many ready to believe on him because of the testimony of this healed demoniac.

The Woman with an Issue of Blood.—If on the east side of the lake a multitude begged him to depart, on the west side a greater multitude gladly welcomed his return. Among the crowd that gathered about him as he drew near to Capernaum, Jairus came, a ruler of the synagogue; "and he fell down at Jesus' feet and besought him to come to his house." His plea was urgent, because his only daughter, a girl of twelve years, was dying. The sympathies of Jesus were touched, and he proceeded toward Jairus' house.

As he walked, the throng followed, crowding and jostling him in their eager enthusiasm. Suddenly he stopped. The crowd stopped too. "Who is it that touched me?" he asked, though probably scores had been pressed against him

as they sought to be as near him as possible. Every one began to say, "Not I." Then Peter, and others, recovering from their surprise at the suddenness of the question, said: "Master, the multitudes press thee and crush thee; and sayest thou, Who touched me?" Jesus replied, "Some one did touch me; for I perceived that power had gone forth from me." Those who had jostled against him had acted upon their curiosity only, and had obtained no blessing; but one, a woman, a sufferer for twelve years, moved by faith, had touched his garment, believing that she could be healed thereby; and according to her faith it was done unto her.

The Raising of Jairus' Daughter.—While the woman was hearing a gracious message from the lips of Jesus, a message of unutterable sadness was brought to Jairus: "Thy daughter is dead," said the messenger; "trouble not the Master." But before Jairus had time to feel the agony which such tidings would cause, Jesus turned to him and said, "Fear not, only believe, and she shall be made whole." They went on to the house, which they found full of the noise of those who were weeping and wailing because of the child's death. "Weep not," he said; "for she is not dead, but sleepeth." At this they stopped their wails to laugh in his face, for they knew that she was dead. Then, taking the girl's father and mother, and his three favorite disciples, Peter, James, and John, he went into the chamber where the dead girl lay, and lifting up one of the lifeless hands, said, *Talitha cumi*, that is, "Maiden, arise," and at his command she arose and walked. Confused by their great joy, the parents did not remember that their child needed food. Of this he reminded them, and then bade them keep the miracle a secret, probably dreading the discomfort and inconvenience which would be caused him if, as he went out, the multitude knew what had happened within the house.

Sight Restored to two Blind Men.—As Jesus was on his way from the house of Jairus to the house where he stayed

while in Capernaum, a cry was heard in the street: "Have mercy upon us, thou Son of David." And two blind men came groping and hurrying after him, eager to have their sight restored. As Jesus neither paused nor replied, they followed him to the house and renewed their supplication. "Believe ye that I am able to do this?" he asked. "Yea, Lord," they answered. "According to your faith be it done unto you," was his reply. And their eyes were opened at once. "See that no man know it," he commanded; but their gladness made them disobedient, and they went forth telling of the miracle everywhere.

This was the first recorded miracle of giving sight to the blind. Several others occurred afterward. These sight-giving signs were valued highly by his disciples as evidences of his Messiahship.

The Healing of the Dumb Demoniac.—As the two who had been healed of their blindness were leaving the house, others were entering, bearing "a dumb man possessed with a devil." The demon was cast out, and the dumb tongue was set free. "It was never so seen in Israel," was the wondering comment of the multitudes that witnessed the miracle. "By the prince of the devils casteth he out devils," muttered some of the Pharisees who were present. The more the sick and suffering found blessing, the more were the hearts of his enemies filled with cursing.

RELATED SCRIPTURE.—Matt. 8 : 23-9 : 34 ; Mark 4 : 35-5 : 43 ; Luke 8 : 22-56.

QUESTIONS.

1. Name the eight parables which Jesus spoke on the Day of Parables. 2. Name the seven miracles which he performed the next day. 3. In which of these did he show his authority over nature? Disease? Demons? 4. Which of these miracles contains most help for you?

XXIII.

THE GALILEAN MINISTRY ENDED.

The Second Rejection at Nazareth.—Before entering upon his third and final tour of Galilee, Jesus made a second visit to Nazareth. Although at the beginning of his Galilean ministry the Nazarenes, in their furious anger, had sought to kill him, he would give them another opportunity to secure the blessing which then in their pride and rage they had thrust away. For about a year reports had been coming to them from all parts of Galilee concerning his matchless teachings and wonderful works, and knowing that he was in the town, they doubtless filled the synagogue on the Sabbath morning, that they might hear and see for themselves.

As Jesus spoke they felt the spell of his eloquence, and marvelled. "Is not this the carpenter's son?" they said. Because in one of their own townsmen they had found unprecedented wisdom and inexplicable powers, they were irritated. "We know him," they grumbled; "we know his mother; we know his brothers; we know his sisters." Being both narrow and envious, "they were offended in him." Once they had been deprived of blessings by their rage; now they are robbed by their unbelief. No mighty work was done "save that he laid his hands upon a few sick folk and healed them." They, when they heard him speak, "marvelled because of his wisdom"; he, as he heard them complain, "marvelled because of their unbelief." As their hands had thrust him out before, so now their hearts cast him out; and he left the town never to return.

The Mission of the Twelve.—After Jesus' first rejection at Nazareth, he called the four and, attended by them, made

his first preaching tour of Galilee. After his second rejection at Nazareth, he entered at once upon his third preaching tour. If he had gone to Capernaum from Nazareth at this time, he would have found no comfort there, for his "own city" had become even more hostile, through the presence in it of his pharisaic foes, than the city where he had been "brought up." Dangers were thickening in his path, for enmity had become impatient and murderous, and soon every city of Galilee would have heard his voice for the last time.

Jesus feels that the time has come for hastening. He sees the Jews scattered like lost sheep, and is moved with compassion. His own arduous labors are insufficient for the exigencies of the hour. Other voices must speak his message, that the circle of his influence may widen more rapidly. Therefore he calls to him the twelve and sends them forth two by two, with authority to preach, to heal the sick, to cleanse lepers, and to cast out demons.

Before they depart he makes an address to them which is distinguished for its force and solemnity. He bids them go to Jews only; they have not time now to reach more than these; and the day has not come for their witnessing "in Samaria and unto the uttermost parts of the earth." He gives them directions as to their equipment and conduct. They need not wait to gather money for their journey, but may go forth at once, relying for their sustenance upon the fields which they are to cultivate. As he is speaking, his eye takes in a wider horizon than that limiting their immediate duty; and he tells them of the work and perils which shall come to them later. They shall be brought before Jewish councils, Roman governors, and Herodian princes. They shall see families divided and kindred slaying kindred. But in all the trials of the days of their testimony they may be patient and brave. Let them flee when flight will save them; let them endure calmly when insults are heaped upon them; and when their bodies are killed, let them not fear, remembering

that the God who cares even for the sparrows will save their souls from death. If they confess him before men, he will confess them before his Father in heaven. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

In this discourse, Jesus began that special training of the twelve by which they should be prepared to continue his work after his withdrawal from them into heaven. Having given them their charge he sent them away, and himself began to preach in the cities of Galilee.

The Death of John the Baptist.—While Jesus and the twelve were hastening the work of the kingdom, John the Baptist was spending the last days of his imprisonment in the fortress of Machærus, the victim of Herod's fear and Herodias' spite. But his sufferings were near their end. The woman whom he had offended by rebuking Antipas, had been waiting for many months to find an opportunity to accomplish his death; and the occasion now came in connection with a feast given by Herod. When other amusements were exhausted, Herod called for Salome, the beautiful young daughter of his wife, and bade her dance before him and his guests. Her graceful, shameless dancing delighted the half-drunken company, and none was more enthusiastic than Herod himself. In his tipsy generosity, he promises with oaths that she shall have anything she asks, unto "the half of his kingdom."

Instead of asking for jewels or a new slave, Salome said, "I will that thou give me forthwith the head of John the Baptist in a charger," a request instigated by her mother, to whom she had gone with the question, "What shall I ask?"

It was not the wish of Herod that the Baptist should be slain; but, having given his oath, he would rather commit murder than discredit himself in the eyes of his guests by breaking his rash, drunken promise; and soon, therefore, the

bloody head of John the Baptist was brought to the girl, who in turn took it to her mother; and Herodias, if tradition may be trusted, spat upon it, and mutilated the tongue which had so fearlessly condemned her wickedness.

Although John was dead, Herod's conscience was alive; and when he learned of Jesus' great works and powers, he said: "John the Baptist is risen from the dead, and therefore do these powers work in him"; and when others said, "It is Elijah," or "It is a prophet, even as one of the prophets," Herod, stubborn in his superstitious fears, declared again, "John, whom I beheaded, he is risen."

Jesus Seeks Rest and Feeds Five Thousand.—When the disciples of John had buried the headless corpse of their master, "they went and told Jesus." Already worn out with the fatigue of the third preaching tour, Jesus found these tidings hard to bear. Besides the grief he felt at the death of his friend, there doubtless came to him a vision of his own approaching death. Just at this time, as it would appear, the twelve returned. They were weary, as well as he; and he said to them, "Come ye yourselves apart into a desert place, and rest awhile." Taking a boat, therefore, they started for Bethsaida Julias, intending to find quiet in some unpopulated region near that city. But they were disappointed. The multitudes that had so thronged them in Capernaum that "they had no leisure so much as to eat bread," followed by land. Jesus, when he saw them flocking over the country side, instead of feeling impatient at their troublesome zeal, pitied them with a great pity. They were like "sheep not having a shepherd"; and, "he began to teach them many things"; and because some had brought their sick with them, enduring fatigue that these might secure a blessing, "he healed their sick."

The multitudes that followed Jesus, having brought with them no provision for such a journey, as the day advanced became hungry. Jesus was the first to think of their need;

the disciples were the first to feel anxiety on account of it. Their own store of food consisted of five barley loaves and two small fishes. To purchase supplies for the five thousand was impossible. What should they do? While they were still perplexed, and were wishing that Jesus would send the multitude away to buy food for themselves, he said to them, "Make the people sit down." The command was obeyed, and soon upon the thick, green grass the men were seated to the number of five thousand. A strange scene and strange preparations for a feast! The guests were numerous enough; the broad earth formed an ample table; the twelve could serve as waiters; but where were the provisions? Jesus held them in his hands, five loaves and two little fishes! "But what are these among so many?"

The feast was begun solemnly with the giving of thanks. Then Jesus, breaking the bread and the fishes, handed portions to the twelve to distribute among the people. They went forth with these, and returned for new supplies; supplied again, they went among the people once more, and again returned. There is more for them always. All eat; all are filled. And when the feast was over, from the fragments that remained each of the twelve disciples filled his willow basket.

This miracle made a profound impression upon the people. Ordinarily, when they had seen his miracles, as in the cases of healing earlier in the day, a few were affected by his power, while the rest were witnesses only. But on this occasion every man had shared in the blessing, for all had eaten and all had been filled. With one voice they said, "This is of a truth the prophet that cometh into the world." As they thus spoke to one another their excitement grew. The Passover was near. All the land was looking for the coming of the Messiah. In every village and city, and on the hillsides, and in the valleys, were men ready to rise in rebellion the instant the leader appeared. The recent murder of the Baptist had

stirred the hearts of the people with new resentment against the Herods and their Roman masters. And now, with the memory of Jesus' signs and wonders in their minds, and stirred in heart because by his miraculous power they had that hour been filled with food, they believed that he was indeed the Messiah; and when some one there suggested that they there and then choose him as king and, putting him at their head, march to Jerusalem to the Passover, the proposition was received with enthusiasm. In fancy they saw crowds hurrying to his standard as they marched. They heard shouts of welcome from the multitudes gathered in the Holy City for the feast. They saw a great popular revolution, their liberties secured, and the hopes of Israel realized. In that hour of tremendous excitement, they thought of only one difficulty—his own unwillingness to accede to their desires; and this they determined to overcome by force. "Jesus therefore perceiving that they were about to come and take him by force to make him king, withdrew himself into the mountain, himself alone." They did not follow him there because, before withdrawing from them, he had quieted their excitement—perhaps had told them with a solemnity which for the moment drove their wild ambitions out of their minds, that he was about to retire for prayer. Stilled by his word, as they had been fed by his power, they scattered for the night.

Jesus Walks upon the Water.—Before sending the multitude away, Jesus had bidden the disciples return by boat to the western side of the lake. It being clear that the rest which he and they so much needed could not be obtained so near Capernaum, he would seek it elsewhere. And now, while he is praying in the mountain, the disciples, making their way toward Capernaum, are overtaken by a storm and are distressed by the waves. He sees their peril, and that they may be rescued, goes to them, walking upon the water as upon the pavement. When they see this form moving

upon the sea, they are alarmed, and cry out, "It is a ghost." But his familiar voice quiets them with the words, "Be of good cheer; it is I; be not afraid." Reassured, they are willing to receive him into the boat. But first, Peter, impulsive and daring as ever, must share more fully in the miracle and says, "Lord, if it be thou, bid me come to thee upon the water." And Jesus, willing to show the too self-reliant, but wholly devoted Peter, that his courage is still liable to faint, says, "Come." Peter obeys; walks for a little upon the water; then, beginning to realize the storm, fears, and is sinking. "Lord, save me!" he cries, "O thou of little faith; wherefore didst thou doubt?" is Jesus' gentle reproach, as he supports the fearful man in the water. When Jesus and Peter went up into the boat the storm was over, and the boat was near the Gennesaret shore.

Traditionalism Rebuked.—As soon as it was known that Jesus was in the neighborhood, his healing mercies were sought. Wearied though he was, he allowed himself to be detained by these appeals for help, healing as many as came to him.

When he was doing this compassionate work, certain Pharisees and scribes, who had come from Jerusalem to watch and oppose his work in Galilee, came out from Capernaum and began to charge him with fault, in that he permitted his disciples to ignore the traditions of the elders. Jesus promptly seized this opportunity to rebuke the traditionalism which, in some cases, laid grievous burdens upon men; which in others, permitted them to evade sacred duties; and in yet other things, to insult the person of God himself.

The Discourse on the Bread of Life.—When morning came, the multitudes that had been miraculously fed, not finding Jesus nor his disciples, hired boats which the storm had driven into the harbor of Bethsaida Julias, and crossing the sea came to Capernaum, "seeking Jesus." Having found him, they began to ply him with questions. From this

proceeded that extraordinary dialogue recorded in the sixth chapter of John, in which he taught that he was the Bread of Life. The time was ripe for the great crisis of his Galilean ministry. The people who were thronging him wherever he went, though not animated by the same thoughts or enmities as the Pharisees, were nevertheless cherishing opinions which were thoroughly antagonistic to the principles of his kingdom. They must be taught that his character and aims were totally opposed to those of the Messiah of their ambitions. Therefore, taking the miracle of the loaves as his starting point, he speaks truths which prove quick and powerful and sharper than any two-edged sword. First they wonder; then they cavil; then they oppose. But the more they question the sharper he makes his words. The hour for the winnowing has come, and the strongest winds of truth are necessary to separate the wheat from the chaff. He shows that the manna received from the skies of old was not the Bread of Life which came down out of heaven, for those who ate it died; and affirms that he is himself the Bread of Life, and that only by receiving him in his sacrificial death can the hunger and thirst of the soul be satisfied.

The synagogue must have presented a strange scene on that day. The Pharisees were at once angry and exultant—angry because of his daring words, and exultant because they saw that he was destroying his popularity. Among the common people, those who had followed him with Messianic hopes were now completely alienated, as they found that he would not realize their ambitious desires. There was consternation even among his disciples; the saying was too hard for them to bear; and “upon this, many of his disciples went back and walked no more with him.”

In his grief, as he saw the people forsaking him in crowds, he turned to the twelve, and said, “Would ye also go away?” And while it may not be doubted that they

shared the popular disappointment in Jesus that day, they knew enough of his character to understand that whether he would do what they had hoped, or would lead them by a way which they knew not, he was still the Lord of life; and Peter answered, "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." Thus, while the multitudes forsook him, the twelve, because they endured the testing of this day, were more than ever his own; all but Judas Iscariot, "for he it was that should betray him."

With this discourse on the Bread of Life, the Galilean ministry proper ends. Jesus will speak other messages and do other miracles in Capernaum while visiting in Galilee, but the rest of his life will be spent almost wholly in upper Galilee, Perea, and Judea. The Galileans have had their opportunity; and though individuals here and there have been won to him, he has been rejected by the leaders and now is forsaken by the common people.

RELATED SCRIPTURE. — Matt. 9: 35-11: 1; 13: 54-15: 20; Mark 6: 1-7: 23; Luke 9: 1-17; John 6: 1-71.

QUESTIONS AND SUGGESTIONS.

1. Describe the first rejection at Nazareth.
2. Name the four disciples whom Jesus called just after the first rejection.
3. Describe the second rejection at Nazareth.
4. What did Jesus do immediately after the second rejection?
5. What powers were given the twelve when sent upon their mission?
6. Make an analysis of Jesus' discourse on this occasion.
7. What led to the arrest of John the Baptist?
8. Describe the occasion of his murder.
9. Why did Jesus retire to the neighborhood of Bethsaida Julias?
10. Where is Bethsaida Julias?
11. Describe the miracle of the loaves.
12. What did the people attempt to do after this miracle?
13. Describe the miracle which occurred on the sea that night.
14. By whom was Jesus met when he reached the western side of the lake?
15. Make a careful study of the discourse on the Bread of Life.

XXIV.

THE WITHDRAWAL FROM GALILEE.

Jesus Seeks Safety and Quiet in Northern Galilee.—Hostility had so increased that Jesus deemed it wise to withdraw from Galilee. Only a year remained to him on earth. Much of that he must spend in training his disciples. During the spring and summer forming the first half of this year he sought constantly to avoid the notice of the people, partly, doubtless, that plots might not thicken about him, and partly, it would seem, in order that he might not be interrupted in his work of teaching the twelve.

At first he went northward into the neighborhood of Tyre and Sidon, thence eastward past Hermon, and southward to Decapolis; thence across the lake to the west shore, where he landed at Dalmanutha; thence by water again to Bethsaida Julias; thence as far north as Hermon; and then back again to Capernaum for a brief stay. Everywhere, as soon as his presence was known, his seclusion was interrupted by those who, in their affliction, came to him for succor, or who had heard of his miracles and were eager to see him.

The Healing of the Syro-phœnician's Daughter.—(On reaching the borders of Tyre and Sidon, "he entered into a house,"—perhaps one belonging to a believing family,—and "would have no man know it; and he could not be hid" because there was trouble in that neighborhood; a mother's heart was burdened for her demonized child, and she appealed to him for help. The woman was a Greek, and had certain false opinions concerning his character which needed correction as much as her heart needed relief. By an apparent reluctance to help her he first of all purified her faith, and at length

was able to say to her, as she knelt at his feet, "O woman, great is thy faith; be it done unto thee even as thou wilt." In that moment her child was healed and she herself, because of her faith, was received as a true daughter of Israel. But by thus blessing this afflicted family he embarrassed himself; for after such a miracle there could be no more seclusion for him in that region. Therefore, he turned his face eastward, crossing the Lebanon range; passing near the source of the Jordan; making his way through one of the passes of Hermon; and then going southward to Decapolis, on the east of the sea of Galilee.

Miracles on the East Side of the Lake.—When he arrived in the region of Decapolis, Jesus was sought out by multitudes, "having with them the lame, blind, dumb, maimed, and many others," who had heard of his powers and believed in him as a miracle worker. It may be that this widespread faith in him was due to the testimony of the man of Gerasa, out of whom he had cast out the legion of demons many weeks before, and whom he had sent to his own home, contrary to the healed man's wishes, to tell of the great mercy which had been shown him. This man told the story of his deliverance not only at home but also throughout the city, and perhaps in other places; and thus the word extended throughout all the region round about, and might easily have been heard in all parts of Decapolis before the arrival of Jesus. It is interesting, and the narrative encourages us, thus to connect the present attitude toward Jesus of the people on the east of the sea of Galilee with the testimony of this healed demoniac.

Among those brought to him for healing at this time was a deaf man who had an impediment in his speech. Jesus, when about to heal him, took him apart from the throng, put his fingers into the closed ears, with his own saliva touched the stammering tongue, sighed as if oppressed, even while he turned his eyes toward heaven, and then said: "Be opened."

The miracle was accomplished at once, to the joy of the man and to the wonder of the multitude. "He hath done all things well," they cried; "he maketh even the deaf to hear and the dumb to speak." Their enthusiasm was unbounded, and, although Jesus charged the friends of the healed man to keep the miracle a secret, "the more he charged them, so much the more a great deal they published it"; and the more they told the story the more the people of the country flocked from their homes to see this great healer. All quiet was destroyed; the opportunity to teach special lessons to the twelve was lost; and, therefore, he decided to go elsewhere. But before going away he would perform another miracle, in which not a few diseased people only would be the sharers, but the whole multitude that thronged him. He would feed this multitude as he had fed the five thousand near Bethsaida Julias.

More than four thousand people were with Jesus at this time, including a number of women and children. Some had come a great distance; and all, or the greater part, of the throng had been there listening to his teachings for three days. Their food was gone, and the place was desert. The provisions which the disciples had brought with them were also so far exhausted that only seven loaves and a few fishes remained. But while the disciples manifested an anxiety which showed that they had learned not to depend on Jesus for miraculous supplies or deliverance in the ordinary exigencies of life, he deemed the few loaves and fishes enough. At his command the multitude sat down on the "ground"—the grass, which abounded in the early spring when the other miracle of the loaves was performed, having been dried up by the heat of the advancing summer. As before, the scanty supply is multiplied in his hands. Soon all have eaten and are filled. On the former occasion, the people who were fed were Jews; these are chiefly Gentiles. Then he pronounced the blessing on the bread only, according to the Jewish cus-

tom; now he blesses both the bread and the fish, giving thanks twice. At that time there were five loaves; at this time seven. Then twelve small wicker baskets were filled with fragments; now seven large baskets are filled. At Bethsaida Julias he had sent the multitude away when they would have made him king, and then, after praying for a time in a mountain, had walked upon the water to his disciples, who had met the storm as they journeyed toward Capernaum; here he sends the multitude away, and goes immediately into the boat with his disciples to cross to Dalmanutha.

A Sign Demanded at Dalmanutha.—When Jesus landed on the west shore of the lake, Pharisees and Sadducees came to him with the old demand for a sign. "Show us a sign from heaven." No one can understand the sorrow of the Teacher in this hour. "He sighed deeply," his weariness as well as his sadness thus finding expression. "Why doth this generation seek after a sign," he asked, mournfully. "There shall no sign be given unto it," he added, "but the sign of Jonah." On a former occasion, when certain Pharisees had asked a sign, after he had rebuked with terrible warnings the sin of blasphemy against the Holy Ghost, he had promised them the sign of Jonah—the sign of burial and resurrection. This demand for a sign at Dalmanutha is an echo of that old cry, and his answer is a reiteration of his former solemn rebuke.

The Blind Man Healed at Bethsaida Julias.—Still in quest of seclusion, Jesus left Dalmanutha at once and went to Bethsaida Julias. Burdened with the memory of the reception given him by the Pharisees and Sadducees at Dalmanutha, he warned his disciples to beware of their teachings, fearing, and with sufficient reason, that even among the twelve there might be some who would be led into fatal error by the influences by which they were constantly surrounded.

Having come to Bethsaida, the inevitable appeal for help

is made to him. "They bring to him a blind man." As in the case of the deaf man in Decapolis, he took this blind man apart, in this instance outside of the village, put saliva on his eyes, laid his hands upon him, and said: "Seest thou aught?" "I see men; for I behold them as trees walking." Then Jesus laid his hands a second time upon the man's eyes, and at once their restoration was complete. Being anxious to avoid the crowd, which the rumor of this miracle would attract, "he sent him away to his home, saying: Do not even enter into the village."

Peter's Confession by the Way.—Leaving Bethsaida Julias, Jesus went northward to Cæsarea Philippi. He carried a heavy heart. Though the twelve were with him, he was a sad and lonely man. One day, after praying in solitude for a season, he asked his disciples the question: "Who do men say that I am?" "John the Baptist," "Elijah," "Jeremiah," "One of the Prophets"—these are the answers which he received. Even those who followed him admiringly did not pass beyond this conception of his character. The common people, though they heard him gladly, did not recognize in him the Christ of God. "But who say ye that I am?" he asked further. "Peter answered: Thou art the Christ, the Son of the Living God." This confession, instant, full, spiritual, is manna to Jesus' hungry soul. "Blessed art thou, Simon Bar-jona," he says, quickly; his heart full—his eyes full too, it may be, for he was a man of finest sensibilities—"for flesh and blood have not revealed it unto thee, but my Father which is in heaven." Once before Peter had said: "And we have believed and know that thou art the Holy One of God"; and a day or two earlier there had been those in the boat which he had rescued from the waves, who had said: "Of a truth, thou art the Son of God"; but now as Peter speaks, it is with full intelligence of the significance of the words he is using. The teachings of the spring and summer have not been in

vain, nor has the Father withheld his help. The truth has laid its hand upon these men who have left all to follow him; and therefore this is the hour chosen by Jesus to announce to them, first of all, their great honors and responsibilities, and then his own approaching death. "Upon this rock I will build my church; and the gates of Hades shall not prevail against it."

Although Jesus had brought his disciples to the point where they could confess intelligently that he was the Christ, it was not his wish that they should proclaim this fact at present. He therefore commanded them to tell no man that he was the Christ. For a season his work must be done privately. At the end of this period of special training of the twelve, and of recuperation of his own wasted strength, he would again lift up his voice in the hearing of the people of the land.

Jesus Foretells his Death.—At this time Jesus makes the first clear and detailed statement of his approaching death at Jerusalem, foretelling his ill treatment by the "elders and chief priests and scribes," and the end of it all is his death and resurrection. All the disciples are shocked, and Peter, shrinking from the picture of Jesus' death, and losing the meaning of that part of the statement which referred to the resurrection, said: "Be it far from thee, Lord; this shall never be unto thee." If Peter, when a little while before he had confessed nobly, was honored, he now, as he puts himself with the great tempter who, in the beginning of Jesus' ministry had sought to turn him aside by showing him an easy path to victory, is humiliated. "Get thee behind me, Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men." The way of honor and ease could not lead him to his sacrificial triumph. That he might lead others into the light, he must himself plunge into the darkness. Not only so, but those who would come after him must deny themselves, take up the cross and follow

him. And all these should gain in losing; for he who in this way lost the world, should gain his life.

The Transfiguration.—They had come near Hermon, and after some days Jesus took with him Peter, James, and John and ascended a spur of this mountain, and there prayed. For days he had been walking in the shadow; now a heavenly light crowns his head. He is transfigured; his face is bright like the face of the sun; his garments glisten. It is the hour of exaltation and glory. Although the weary disciples have fallen asleep, Jesus is not alone. Moses the lawgiver and Elijah the prophet are with him. They talk of the decease which he is to accomplish at Jerusalem. The past, the present, and the future lie in that glorious light upon the mountain; and he who for days has been infinitely sad is comforted.

At length the three disciples are aroused. Two of them in their amazement are silent, but Peter speaks, albeit with a blundering tongue. He asks that he may be permitted to build three booths, one for Jesus, one for Moses, and one for Elijah. As he speaks he is interrupted by the sudden rising of a cloud which overshadows them all; and out of the cloud there comes a voice, saying: "This is my beloved Son, in whom I am well pleased; hear ye him." Amazed before, the three are terrified now, and fall upon their faces, not daring to uncover their eyes. Then Jesus comes and touches them, and says: "Arise; be not afraid." And lifting their eyes they see no one, save "Jesus only." The vision is past; the voice is silent; Moses and Elijah have withdrawn; but the heart of the Son of Man is filled with peace.

The Healing of the Demoniac Boy.—While Jesus was experiencing the exaltation of transfiguration on the mountain, the nine disciples whom he had left behind were suffering defeat and humiliation in the valley. A man had come to them with his demoniac child, a pathetic and deplorable epileptic; and they, undertaking to cast out the demon, had

failed. Thereupon a great discussion had arisen ; and doubtless the disrepute into which the nine, by their ill-guided zeal, had fallen, extended in the popular thought to the Master. At his coming, therefore, he rebuked the demon, the throng, and the disciples. "If thou canst," the father had said, asking help ; and then, when chided for his doubt, had cried : "I believe ; help thou my unbelief." Then Jesus cast out the demon with a word and with a touch restored the exhausted body of the boy. Demons disappeared at his word more quickly than unbelief ; and even in this hour of triumph he mourned because of the perverseness of the people. "How long shall I be with you ?" he asked ; "how long shall I suffer you ?"

The Return to Capernaum.--Jesus now turns his face toward Capernaum, On this journey he once more predicts his death at Jerusalem. "But they understood not the saying, and were afraid to ask him."

When Jesus reached Capernaum, the collectors of the temple tax came to Peter and said, perhaps with a sinister motive : "Doth not your master pay the half-shekel ?" Peter answered, "Yes," promptly ; an answer which Jesus endorsed when Peter met him, though first he made him understand that it was to avoid misunderstanding that he paid the tax, and not because he had not the right to be free. This was followed by the miracle of the coin in the fish's mouth.

During the journey from the north, the disciples, believing that the kingdom was at hand, had fallen into a dispute as to which of their number should have the highest place in it. Therefore, while remaining in Capernaum, Jesus called them to him and, rebuking them for their ambition, delivered a solemn discourse on humility and forgiveness. As an illustration of the spirit which should be in them he set a child in their midst ; he chided them for interfering with one whom they had found casting out demons in his name ; and he taught them that they would better sacrifice a hand, a

foot, or an eye, or anything else that might lead them to offend, rather than to expose themselves to danger from "the worm that dieth not, and the fire that is not quenched." "Have salt in yourselves," he added; "and be at peace one with another."

RELATED SCRIPTURE.—Matt. 15: 21-18: 35; Mark 7: 24-9: 50; Luke 9: 18-50.

QUESTIONS AND SUGGESTIONS.

1. Why did Jesus leave Galilee at this time? 2. Where did he go first? 3. What miracle did he perform there? 4. Why did he leave this region? 5. Where is Decapolis? 6. What miracles did he perform there? 7. Note the differences between the feeding of the four thousand and the feeding of the five thousand. 8. Who questioned him when he landed at Dalmanutha? 9. What miracle did he perform near Bethsaida Julias? 10. What confession did Peter make on the northward journey? 11. Describe the transfiguration. 12. What miracle did Jesus perform after leaving the mountain? 13. What prediction did he make just before and again soon after the transfiguration? 14. What question was put to Peter upon their return to Capernaum? 15. What was the occasion of Jesus' discourse on humility and forgiveness?

REVIEW QUESTIONS.

1. Who accompanied Jesus on his first preaching tour in Galilee? On the second? On the third? 2. During which of those tours did he send the twelve forth two by two? 3. Compare the first and second rejections at Nazareth, noting resemblances and differences. 4. Relate the circumstances leading to the imprisonment and death of John the Baptist. 5. On how many occasions did Jesus still the sea? Find scriptural references. 6. Discover the reasons why the Jews were offended by the discourse on the Bread of Life. 7. Name the eight parables of the Day of Parables. 8. Which of these were spoken by the sea? 9. Which in the house? 10. Under what circumstances did Jesus speak of "An eternal sin"? 11. Review your analysis of the sermon on the Mount.

XXV.

PUBLIC TEACHING RESUMED.

The Final Departure from Galilee.—The work of Jesus in Galilee was done, and he would now leave the province not to return until after his resurrection.

The feast of the Tabernacles being near, his brothers, not believing that he was the Messiah, because his methods were so different from the methods their worldly wisdom would have chosen, urged him to go up to the feast and present himself publicly to the nation: "If thou doest these things, manifest thyself to the world." But Jesus could neither gratify their wish nor approve their spirit; and they therefore went their way, leaving him in Galilee. Soon after they had gone he also started for Jerusalem, seeking to make the journey as unobtrusively as possible.

It was his purpose to go through Samaria, that route being shorter than the one on the east of Jordan, and less frequented by the Jews. This gave rise to an unpleasant experience, in which the Samaritans of a certain village showed their fierce bigotry, and two of the disciples, James and John, that they were not possessed of the mild spirit of their Master. Because Jesus was going to Jerusalem, the villagers would not permit him to be entertained in their village, and because of this affront the Sons of Thunder wanted permission to call down fire from heaven to consume them.

The loneliness and poverty of Jesus at this period are revealed in his answer to one who professed great devotion to 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." At this time too, he tested other disciples, who, more

urgent than intelligent, had not yet realized all that discipleship would mean in the days upon which the Son of Man had come. If to these would-be disciples there seemed something of severity in his demands, it was the severity of growing sorrow and unchanging love. In order that he might give life to men, they must become his own absolutely.

The Seventy Sent Forth.—It was the intention of Jesus to go into Perea after the feast of Tabernacles to carry his gospel to the Jews of that region; and in order that the minds of the people there might be prepared, so that they would quickly gather about him on his arrival, he sent seventy of his disciples forth into "every city and place where he himself was about to come." The commission given them was similar to that formerly given to the twelve, though differing in some points, as befitted the temporary character of their service. "I send you forth as lambs in the midst of wolves," he said; and then as his mind was engaged for the moment with the guilt of those who were rejecting his teachings, he pronounced woes upon Chorazin, Bethsaida, and Capernaum, and added: "He that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth Him that sent me."

How long these thirty-five pairs of disciples were engaged in their work, we cannot tell; but when they returned from their mission, whether it was soon after their appointment or not until after the feast of Tabernacles was over, they were greatly filled with the joy of success. "Even the devils are subject unto us in thy name," they said. As he heard these tidings, Jesus seeing in them the promise of future triumphs by his followers, exclaimed exultantly: "I beheld Satan fallen as lightning from heaven."

The Parable of the Good Samaritan.—Perhaps it was about this time that in reply to a question from a certain lawyer, Jesus delivered the parable of the Good Samaritan, by which he would show who may be regarded as our neighbors. This is one of the most precious of all those parables

which our Lord used with such marvelous skill during his ministry. The pitiless indifference of the priest and Levite, and the practical sympathy of the Samaritan,—a name hateful to the Jews—are set forth with great power; and when the self-sufficient Jewish lawyer is bidden, in the words "Go, and do thou likewise," to imitate the Samaritan, the lesson and the rebuke reach their climax.

Jesus Visits Martha and Mary.—Luke places Jesus' visit to Martha and Mary immediately after the parable of the Good Samaritan. It was on this occasion that Martha was rebuked by Jesus, not because she was a good housekeeper, nor because she was not a godly woman, but because, though godly, she was unduly fretted by her household cares; while Mary was commended for that religious temper which made spiritual teaching absorbingly precious to her.

The Feast of the Tabernacles.—For about six months Jesus had been avoiding the multitudes; but now the time had come for him to make his claims to the Messiahship widely heard, and the feast of Tabernacles gave him the opportunity which he desired. At this feast, Jerusalem was always filled with worshippers, many being present from distant lands, as well as from all parts of Palestine. Therefore, whatever happened in Jerusalem during the feast, would be reported in many cities and to multitudes of Jews.

It was expected by the people that Jesus would be present at this feast; and when the early days came and he did not appear, a great disappointment was felt. "Where is he?" was the question that passed from one to another. No theme was so much discussed as his character, and various were the opinions expressed by the people. "He is a good man," said some. "Not so, but he leadeth the multitudes astray," said others.

About the middle of the festival Jesus suddenly appeared in the temple, and began to teach. Answering the perplexity of those who were astonished at his learning, he said,

"My teaching is not mine, but His that sent me." From this divine claim he passed at once to a solemn accusation, charging that the Jews before him were breaking Moses' law. "Why seek ye to kill me?" he asked, suddenly. "Thou hast a devil," they answered, "who seeketh to kill thee?" But when he reminded them of the miracle of healing done on the occasion of his last visit to the city, and how on account of it the Jews conspired to murder him, because it was done on the Sabbath, the objectors were silenced; while others, being aware of the intention to kill him, and noting his boldness, began to wonder if after all the rulers had not become convinced that he was the Christ.

Meanwhile the Pharisees, disturbed and enraged by Jesus' daring, and by the favorable impression he was making on the many, bade the temple police arrest him; but these, divinely hindered, delayed to execute the order, for his hour was not yet come. There were other messages which he must speak to the people at this feast. Of all these, the most precious was spoken on the last day, "the great day of the feast." The priest had poured out at the altar the water which had been brought with great pomp and rejoicing from Siloam, and the people had joined with the priests in glad chanting, when, in a moment of silence, the voice of Jesus was heard calling loudly: "If any man thirst, let him come unto me and drink." All who heard knew that in this invitation, so bravely spoken, there was a Messianic claim; and some said, "This is of a truth the prophet," while others said, "This is the Christ"; to which others, in their ignorance of his birthplace and lineage, replied that Jesus could not be the Christ, because he was not from Bethlehem, nor of the family of David. Thus the multitude was divided, some becoming his friends, while others in their fierce enmity would have seized him had they dared; but even the temple police, accustomed though they were to arrests, could not be persuaded to lay hands on this gracious Teacher. "Why did ye not bring

him?" the Pharisees asked, when the officers came to report. "Never man so spake," they answered. "Are ye also led astray?" retorted the Pharisees; "this multitude which knoweth not the law are accursed." Whereupon Nicodemus, being one of the Pharisees, reminded his fellows that their law did not judge a man until he had been tried. But this mild remonstrance only stirred the Pharisees to more furious wrath. "Art thou also of Galilee?" they asked, with a savage sneer.

Two other dialogues occurred during this feast. As the ceremony of pouring out the water had been seized by Jesus to give impressiveness to one of his claims, so, apparently, it was the illumination of the temple, which occurred on one evening of this feast, which gave him another opportunity to challenge the attention of the people. "I am the light of the world," he said. This was the beginning of a dialogue in which Jesus calmly answered with irresistible arguments the pharisaic clamoring, while at the same time he heaped Messianic claim upon claim; "I am from above"; "I am he, and I do nothing of myself"; "He that sent me is with me"; and though so many opposed him at every word, his teachings won conquests; "as he spake these things many believed on him."

The fiercest altercation of all these stormy days occurred in connection with his teachings concerning spiritual freedom. "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," he had said. This the Jews took up quickly, declaring proudly that they had been free always, because they were the seed of Abraham; to which he answered, that they were indeed the children of Abraham after the flesh, but not after faith. "Ye are of your father, the devil," was his terrible charge; "he that is of God heareth the words of God." This startling candor made the Jews furious. "Thou art a Samaritan, and hast a devil," they shouted. On a former occasion, when

in cool blood certain Pharisees had said similar words, he had answered with the most terrible condemnations; but now, as these opponents cry out in their anger, his answer is almost mild. He has a further word to say, a sublimer claim to make, and would have them hear him calmly. Gradually, therefore, he leads their minds forward again, until at length he declares, solemnly: "Before Abraham was, I am." As he makes this claim to divine pre-existence, the Jews, enraged beyond measure, begin to rush about and gather up stones that they may stone him. But his work not being done, his hour not having come at this time, he hides himself, and so escapes their fury.

The Healing of the Man Born Blind.—"Who did sin, this man, or his parents, that he was born blind?" asked his disciples on a certain Sabbath as they passed by the place where a blind man begged. First of all, Jesus corrected the Jewish error which attributed the man's calamity to a particular sin, and then graciously gave the blind eyes sight. The healing had two parts. He first anointed the blind man's eyes with clay moistened with saliva, thus, according to the rabbinic laws, breaking the Sabbath, and then sent him to Siloam to wash.

As his acquaintances saw the man returning from Siloam with sound eyes they were thrown into great excitement. They could not credit the testimony of their own eyes when they saw that sight had been restored to him. Having heard from him in reply to eager questioning the story of his healing, they led him to the Pharisees, to whom, at their request, he repeated the tale. Of these, some were angry because by applying saliva to the blind man's eyes Jesus had broken their Sabbath laws, while others refused to believe that such a miracle could be done by a sinner. In the altercation which followed they applied to the healed man for an opinion as to the character of his healer; and then to his parents; and then again to the man himself; and when the man whose

eyes had been opened refused to believe that he who had healed him was a wicked man, and when he criticised shrewdly their arguments, they in their chagrin and rage cast him out of the synagogue, a social calamity of a serious nature, especially to so poor a man, since such excommunication made him an outcast, not only from the sympathy and help of all in Jerusalem, but of all Jews wherever he might go.

When Jesus knew that the man had been excommunicated, he sought him out, and led him into spiritual light. "Lord, I believe," said this happy unfortunate, who not only had gained spiritual as well as physical blessing, but had exchanged membership in a Jewish congregation for fellowship with the Father and with his son, Jesus Christ.

Jesus the Good Shepherd.—The events of the feast of Tabernacles had shown how utterly unfitted were the Jewish leaders to shepherd Israel; and as on different occasions Jesus had spoken of the people as a flock scattered abroad, uncared for and unfed, so now he declares himself to be the Good Shepherd, who will lay down his life for the sheep. This discourse, while it set forth his own compassion, and foretold the sacrifice which he would make in behalf of the world, carried with it a complete condemnation of the Jewish teachers of that age, who, when they were not robbers were hirelings, fleeing rather than taking personal risk for the sake of the flock. As they heard his words of grace and rebuke, opinion among the Jews was divided. "He hath a devil, and is mad," cried one party. "Can a devil open the eyes of the blind?" questioned the other.

Jesus having delivered this discourse leaves them for a season, and enters upon his work in Perea.

The Feast of Dedication—Two months after the feast of Tabernacles, Jesus was found in Jerusalem again, attending the feast of Dedication. This return showed how he yearned over the people of the city, and how eagerly he sought every opportunity to win them to the truth before the final catas-

trophe of his life should come. As the people saw him walking in Solomon's Poreh one day, they gathered about him with the question: "How long dost thou hold us in suspense? If thou be the Christ tell us plainly." A vain question! They had been told before, and would not believe. Jesus, having reminded them of this, declared that he was one with God. At this amazing assertion they prepared to stone him for blasphemy; but were so perplexed by the arguments with which he turned upon them, even as they held the stones in their hands, that they did not carry out their purpose, determining instead to arrest him. But even this they failed to do, and Jesus soon after left Jerusalem and "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 many believed on him there." The work which had been temporarily interrupted was taken up again, and the scenes of the early Galilean ministry were re-enacted in Perea.

RELATED SCRIPTURE.—Matt. 19 : 1, 2; 11 : 20-30; Mark 10 : 1; Luke 9 : 51-10 : 42; John 7 : 1-10 : 42.

QUESTIONS AND SUGGESTIONS.

1. What request did Jesus refuse?
2. Why did certain Samaritan villagers deny him entertainment?
3. What evidence have we of Jesus' poverty at this time?
4. Why did Jesus send the seventy forth, and where did they preach?
5. Give the story of the parable of the Good Samaritan.
6. Why was Martha rebuked and Mary praised?
7. What opinions concerning the character of Jesus were expressed at the feast of Tabernacles?
8. What led the Jews on this occasion to charge Jesus with being possessed of a devil?
9. What invitation did Jesus give on the last day of the feast?
10. Why did the officers not arrest him?
11. What claim of Jesus led the Jews to gather up stones to stone him?
12. Tell the story of the healing of the man born blind.
13. Whom did Jesus condemn in the discourse on the Good Shepherd?
14. How long after the feast of Tabernacles

did the feast of Dedication occur? 15. What led the people at this feast to propose to stone him? 16. What prevented them from stoning him? 17. Where did he go after this?

ORDER OF EVENTS, LESSONS XXI-XXV.

57. The Day of Parables.
58. The Stilling of the Tempest.
59. The Demoniac of Gerasa.
60. The Healing of the Woman with the Issue of Blood.
61. The Raising of Jairus' Daughter.
62. Two Blind Men and a Dumb Demoniac.
63. Second Rejection at Nazareth.
64. Third Preaching Tour; Mission of the Twelve.
65. John the Baptist Beheaded.
66. Feeding of Five Thousand: Attempt to make Jesus King.
67. Jesus Walks on the Water.
68. Discourse on the Bread of Life: Forsaken by the Common people.
69. Tyre and Sidon. The Syro-phœnician's Daughter
70. Decapolis: Many Miracles: Four Thousand Fed.
71. Dalmanutha: A Sign Demanded.
72. Bethsaida Julias: Blind Man Healed.
73. Journey Northward: Peter's Confession: Jesus foretells his Death and Resurrection.
74. The Transfiguration.
75. The Demoniac Boy.
76. Jesus again foretells his Death and Resurrection.
77. The Coin in the Fish's Mouth.
78. Discourse on Humility and Forgiveness.
79. Final Departure from Galilee.
80. Mission of the Seventy.
81. Parable of the Good Samaritan.
82. Jesus Visits Martha and Mary.
83. The Feast of Tabernacles.
84. Healing of the Man Born Blind.
85. Jesus the Good Shepherd.
86. The Feast of Dedication.

XXVI.

THE MINISTRY IN PEREA.

The Out-Look.—When Jesus began his ministry in Perea, the people were in a more advanced state of preparation than were the Galileans when his work was begun among them. Besides the reports that had reached them during the two and a half years in which he had wrought in Judea and Galilee, there had been the recent mission of the seventy, who had gone through all the Perean towns into which he was now about to go. Opposition too, was met earlier than in Galilee. The blasphemous slander which charged him with being in collusion with evil spirits had extended to this country; and therefore as soon as he began to cast out demons, although the multitudes marvelled, there were a few who made the sinister accusation: "By Beelzebub the prince of the devils casteth he out devils." There was in Perea also the same unhealthful desire for signs which he had so often reprovèd in his earlier ministry; and as he had done before, so now again, he referred the people to the approaching "Sign of Jonah," and censured them for a blindness more stubborn than that of the Ninevites. The Sabbath question also came up as it had done in Judea and Galilee. On one Sabbath he healed in the synagogue a woman who had been infirm for eighteen years, and on another he healed a man of dropsy in the house of a ruler of the Pharisees; and when he was reprovèd, he with arguments silenced his critics, though their hearts were still hot with displeasure and growing animosity.

History Repeated.—Many of the discourses which Jesus had delivered in Galilee were repeated in Perea, with slight variations. The Lord's Prayer was given again; but on this

occasion, instead of following it immediately with exhortations to forgiveness, he illustrated the value of importunate prayer by the parable of The Midnight Petitioner. Here also Jesus defied the prejudices of the Pharisees and rabbinic law by neglecting to observe to the letter their rules in regard to washing before eating. This occurred in the house of a Pharisee who had asked him home to dinner; and when the Pharisees marvelled, Jesus repeated his former teaching on the subject of moral cleanliness, reproving them for their foolish attention to the petty details of ceremonies, while they neglected the living realities which these ceremonies were intended to serve. While the incidents of this ministry differed in some respects from those of the ministry in Galilee, the conditions being similar, there was a marked similarity in the various situations which from time to time arose. The Pharisees of Perea were animated by the same spirit as the Pharisees of Galilee. The people here as there were like sheep scattered abroad without a shepherd. And here also the Teacher's heart was filled with compassion as he saw the multitudes, hungry for spiritual food, flocking to him.

While he was teaching one day, certain Pharisees came to him and advised him to leave the country on pain of being slain by Herod. After answering them directly, he added, with sadness: "It cannot be that a prophet perish out of Jerusalem. O 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, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me until ye shall say: Blessed is he that cometh in the name of the Lord." If, as is likely, these words were uttered between the feasts of Tabernacles and Dedication, at each of which an attempt was made to stone Jesus, the pathos of them becomes the more striking.

Three Parables of Warning.—When Jesus was one day

requested to settle between two brothers a dispute regarding an inheritance, he answered: "Man, who made me a judge or a divider over you?" and then rebuking the spirit of covetousness which had prompted the request, he spoke the parable of The Foolish Rich Man, who, when his harvests were abundant, instead of sharing his fullness with the poor, or planning some worthy work which his enlarged opportunities made possible, resolved that he would build larger barns and say to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." This he said unto his soul; but "God said unto him," said Jesus, "this night is thy soul required of thee."

2. As he had warned the people individually against covetousness, so on a later occasion he spoke solemn warnings which related to Israel as a nation. They were put into the form of the parable of The Barren Fig Tree. God had planted the Jewish nation in favored soil, and had nurtured it carefully; but when he looked at the appointed time for fruit, instead of finding figs upon the tree, he found a barren tree burdening and hurting the soil. Because of this he would have cut down the tree at once had not the vine-dresser pleaded that it might be spared at least one more year; then if no fruit appeared it should be destroyed. The people who heard this parable could hardly fail to comprehend the meaning of the Saviour's words, or to be profoundly moved at his appeals for repentance, and his prediction of a national destruction if repentance did not occur.

3. The third parable was uttered in the house of a ruler of the Pharisees. Although it was the Sabbath, Jesus had healed a man of dropsy, as on an earlier Sabbath he had healed a woman who had been infirm for eighteen years. At this time also he had observed the pride and ostentation of both the host and the guests, and had reproved both. Then, because he was oppressed by the false lives of the people, and in order if possible, to rouse them to some sense of their

spiritual lack and danger, he delivered the parable of The Great Supper, which was a solemn warning to those Jews who were looking forward too confidently to the blessings of the Messianic feast. They knew that they had been bidden to this feast by the prophets, but they did not realize that even at this time, because of their moral blindness, they were refusing to go in when the feast was spread; and Jesus taught that although they refused, the feast would be eaten, for the poor and outcast would come when invited, and the house would be filled, while those who had been first bidden would be shut out by the guilt of their own act.

Three Parables of Grace.--As Jesus reproved the haughty rulers of the people, the publicans, who were not used to compassion from a rabbi, hearing of his reproofs of those from whom they endured so much contempt, gathered about him in large numbers to hear his teachings. This was offensive to the Pharisees and scribes, and they grumblingly said: "This man receiveth sinners, and eateth with them." In reply to their murmuring, Jesus spoke the three parables of glad tidings which have ever brought hope to guilty and despairing men.

1. The parable of the Lost Sheep was intended to correct the false opinion of the Pharisees in regard to God's attitude toward sinners. Their favorite saying on this subject was: "There is joy before God when those who provoke him perish from the world." Over against this Jesus puts the word: "There shall be joy in heaven over one sinner that repenteth." From their own solicitude when a sheep was lost, he illustrated God's care for the lost soul, showing that the heavenly Shepherd would seek far and long when one of his flock wandered, and with tenderness bear home the wanderer when at length he found him.

2. The parable of the Lost Coin lays emphasis upon the search for the lost. The piece of silver is near; it is in the house; but is out of the hand of the woman who owns it.

Therefore she will light a lamp and sweep, searching diligently until she finds it. And when she has found it she will call upon others to share her joy. And if a woman will do this when a coin is lost, will not God search diligently when a soul is lost and bid the angels rejoice when the lost is found?

3. The parable of the Prodigal Son, which was the third delivered at this time, is more comprehensive than the other two. In this case, that which was lost is not a sheep or a coin, but a man, who selfishly demands the portion of the inheritance which would fall to him at his father's death, and then spends it all in riotous living, until in poverty and degradation he becomes a swineherd in a foreign land. The coin could do nothing, the sheep had done nothing, to find itself; but this lost young man at length "came to himself," and in sorrow and humility turned his steps homeward, to be surprised at finding that his father had been watching for his return, and besides greeting him with loving forgiveness, was ready to reinstate him in the family as his son.

Having thus shown to the sinners both their duty and God's compassion, he taught the Pharisees a useful lesson by describing them under the figure of the elder son, who was sour and sullen because the sinful wanderer had been forgiven, and complained that there was joy over the repentance of the unworthy, while his regular life had never been the occasion of any special reward or festival. And then, to show that God pitied even the Pharisees, Jesus said, "And his father came out and entreated him." But as there was no word to show that the elder brother melted at his father's pleading, so no record could be made to show that the Pharisees yielded when by the lips of his Son their Heavenly Father pleaded with them.

Other Parables and Discourses.—"He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is also unrighteous in much: . . . Ye cannot serve God and mammon." These and similar sentences con-

tain the substance of teachings which Jesus addressed at this time to the Pharisees and others. Two parables, those of the Unjust Steward and of Dives and Lazarus, belong to this period, and also certain discourses on forgiveness and faith. When he said to his disciples, "If thy brother sin, rebuke him; and if he repent, forgive him," perhaps because their duty began to assume unusual proportions before their eyes, the apostles prayed, "Lord, increase our faith." In response to this prayer he described to them first the power of faith and then the duty of faith and humility.

Lazarus Raised from the Dead.—While Jesus was teaching in Perea, Lazarus, a man whom he loved, died in Bethany of Judea. When Martha and Mary, the sisters of Lazarus, saw that he was dangerously sick, they sent to Jesus the touching message: "Lord, behold, he whom thou lovest is sick," believing that when he heard this, he would hasten to Bethany to heal their brother.

But when he first received the message he showed no intention of going to Bethany, a course which the disciples approved; for it was not long before that he had been compelled to flee from Jerusalem because the Jews had sought to stone him. When therefore after two days he said, "Let us go into Judea again," his disciples remonstrated with him. In answer to their remonstrances, he told them his special reason for returning to Bethany. Lazarus was dead, and he must go to awaken him out of his death-sleep, to the end that his disciples might have their faith confirmed. Seeing that he would go to the side of his dead friend, even though it would carry him into peril, the disciples added no further words, except that Thomas in his brave and loving devotion said to the rest, "Let us also go, that we may die with him."

When Jesus reached Bethany, Lazarus was in the grave and the house was filled with friends of the family who had come from Jerusalem to mourn with them. Martha was the first to hear that Jesus was approaching, and came to meet him.

Then a touching dialogue occurred, in which he used the words which have grown so dear to the Christian world, "I am the resurrection and the life," and Martha made a noble confession, "I believe that thou art the Christ, the Son of God." At the request of Jesus, Martha returned and called Mary. As Mary left the house to go to him, her mourning friends, supposing that she was going to the tomb to weep there, followed her. These, therefore, were present when Jesus, witnessing the weeping of Mary and her friends, and being profoundly moved, asked, "Where have ye laid him?" "Lord, come and see," they replied. And as he went "Jesus wept." The Jews seeing his tears, began to ask if this Rabbi, who a few months before had given sight to the blind in Jerusalem, could not have healed his friend Lazarus. While they were yet making their whispered comments, awed doubtless by the emotion of Jesus, they arrived at the tomb.

At once Jesus commanded that the stone which was before the tomb should be taken away; and though Martha expressed the fear that corruption had already begun in the body, his command was obeyed. We may believe that a strange hush was over all that throng as they waited in wonder to see what Jesus would do. At first he prayed. Then in a loud voice he cried, "Lazarus, come forth." This extraordinary command was obeyed immediately, and Lazarus, all swathed in grave clothes, stood before them, alive. "Loose him, and let him go," said Jesus. With this command the record ends. What Martha and Mary said or felt or did is not described by the sacred writer. This reticence is striking evidence of the restraint of divine inspiration. We are grateful for it. The scene was too sacred for description.

The effect upon the people, however, is described. Some of them became believers, others went away and told the Pharisees. Thereupon the Sanhedrin was called hastily together, and after consultation it was determined that Jesus must die. Caiaphas, crafty and conscienceless as ever, in his character as

high priest prophesied "that Jesus should die for the nation."
 "This," says Edersheim, "was the last prophecy in Israel; with the sentence of death on Israel's true High Priest died prophecy in Israel, died Israel's high priesthood. It had spoken sentence upon itself."

"Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples." His hour to die had not yet come. Not until the feast of Passover shall the Lamb of God be offered in sacrifice. Therefore, until the Passover is near, he will not return to Judea.

RELATED SCRIPTURE.—Luke 11: 1-17: 10; John 11: 1-54.

QUESTIONS AND SUGGESTIONS.

1. How was Perea prepared for the visit of Jesus?
2. Name three parables which were spoken in Perea.
3. Describe the Sabbath question discussion in Perea.
4. Repeat the story of the Prodigal Son.
5. Locate Bethany on the map.
6. Who sent a message from Bethany to Perea, and why?
7. Describe the raising of Lazarus from the dead.
8. What other incidents of giving life to the dead are recorded in the Gospels?
9. What did the Sanhedrin resolve upon on learning of the raising of Lazarus?
10. To what city did Jesus retire at this time?

XXVII.

THE MINISTRY IN PEREA CONCLUDED.

Two Miracles.—After sojourning for a time in Ephraim, perhaps in quiet fellowship with the twelve and by special teachings preparing them for the events which were soon to occur, Jesus turned his face toward Judea. The end was near, and, without haste or excitement, he went forth to meet it. During the journey multitudes, hearing of his approach, flocked to him; and as he went on his way he taught them many things and performed many miracles of healing. Not many, however, of his teachings, and only two of the miracles belonging to this period, are recorded; and we are again reminded that the sacred writers report but a few of the things which Jesus said and did.

The healing of the ten lepers occurred on the borders of Galilee and Samaria. Standing afar off, these poor diseased creatures cried: "Jesus, Master, have mercy on us." Turning toward them, he looked on their wretchedness and, moved with great pity, answered: "Go and show yourselves unto the priests." The lepers, believing fully in him as a Healer, obeyed; and "as they went they were cleansed." As soon as the miracle occurred, one of them, a Samaritan, his heart full of gratitude, turned back, and with a loud voice glorified God, while the other nine, selfish in their recovered health, and more eager to be reinstated in the community by the word of the priest than to give thanks to their Healer, went on their way. "Were there not ten cleansed? But where are the other nine?" is Jesus' sad comment. Ten had been made free from their disease, but only one had become a disciple. Their faith had healed them. His faith had saved

him. "Arise," said the Lord, "and go thy way; thy faith hath made thee whole."

The other miracle of this period occurred later in the journey, when Jesus had come near Jericho. Two blind men, one of whom was Bartimeus, as they were begging by the wayside learned that he was passing, and asked of him a greater gift than any they had ever asked before of any man. "Have mercy on us," they cried; and when the multitude bade them be still, they cried the more loudly, "Have mercy on us." "What will ye that I should do unto you?" he asked. "Lord, that our eyes may be opened," they pleaded; and their prayer availed. Stepping forward he touched their eyes, and immediately they saw as other men, and joined the throng that followed him.

Four Parables.—1. When Jesus had spoken to the people of his second coming, he concluded his discourse with the parable of The Importunate Widow; by which he taught that in all the years in which the church would be looking for the consummation of its hopes, though oppressed by enemies and delayed in its expectation, it would have always reason to trust and wait. "Howbeit," added Jesus, "when the Son of Man cometh, shall he find faith on the earth?"

2. Whenever, in that age and land of Pharisees, Jesus was speaking to a promiscuous company, there were some present who "trusted in themselves that they were righteous and set all others at naught." Among the innumerable rebukes of the pharisaic spirit which distinguished his teachings was the parable of the Pharisee and Publican, a parable which, though primarily intended to rebuke self-righteousness, has proved a source of infinite comfort to myriads of sinners in the hours when their guilt seemed greater than they could bear. The parable is a graphic picture. Two men are standing in the temple, one with head erect, the other with eyes downcast; the former recounting his good deeds, the latter speaking only of his sins; the one voluble in his boastings,

the other almost too troubled to speak, saying only, as he beats his breast: "God be merciful to me a sinner." When Jesus had completed the painting of the picture, and the attention of all was engaged with it, he said with impressive emphasis, pointing to the publican, "This man went down to his house justified rather than the other."

3. "What shall we have?" asked Peter one day when he reminded Jesus that he and his associates had left all to follow him. The question is one which is liable to arise in any human heart. Therefore Jesus speaks a parable to chide the spirit out of which such an inquiry springs, and to show more clearly to his disciples that his kingdom is a kingdom of grace. In the parable of *The Laborer in the Vineyard*, a householder is represented as going out early in the morning to hire laborers to work in his vineyard, and again at nine o'clock, again at twelve, again at three, and again at five. At six o'clock, the day's work being ended, all appeared before the householder to receive their wages; and when he gave a full day's wages to those who had worked only one hour, those who had worked all day and received no more, were displeased, and complained bitterly. The rebuke which Jesus puts into the mouth of the householder corrects the selfish and envious spirit which so easily intrudes into all the thoughts of men, but which he would show could not be suffered in matters relating to the kingdom of heaven.

4. Those who heard the teachings of Jesus at the house of Zaccheus in Jericho, feeling that both in his words and manner there were tokens of vast events near at hand, and turning in thought, as was natural in a Jew, to the Messianic kingdom, asked him if that kingdom would appear immediately. In answer he spoke to them the parable of *The Pounds*. Their expectations were doubly wrong. They erred as to times and seasons, and equally as to their proper relations to the glories which should come. Instead of gazing into the horizon, idly waiting for marvels from a strong and glorious

power, it was their duty to apply themselves diligently to the great tasks of the spiritual life which he revealed, and be in an expectant attitude until he who was about to go away should return again to possess fully his kingdom. In that day the faithful, whether their fidelity had won a ten-fold or a five-fold increase, should be rewarded. On the other hand, the unfaithful who came up sourly to return the pound which he had refused to use, would be forever impoverished; while those who, being citizens of the country, declared themselves rebels against the king's authority, should be destroyed.

Discourses and Incidents—1. When children were brought to Jesus for his blessing, his quick sympathy was touched, and when the disciples would have sent the mothers away disappointed, he rebuked them with the words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

2. Unlike the babes which fond mothers carried was that rich young ruler, who, not long after, came to him. Strong in his virtuous life, but not yet satisfied in heart, he desired to be taught the way of life by this great Teacher. Jesus, discerning that with all his nobility, there was in his character the fatal defect of covetousness, bade him dispose of his possessions for the benefit of the poor. Had his heart been like that of "a little child," this test could have been endured; but, because he had become wedded to his possessions, he turned away from Jesus, "exceeding sorrowful; for he was very rich." As Jesus saw him going sadly away, his own sadness exceeded that of the young man, and he said, "With what difficulty shall they who have riches enter into the kingdom of heaven!"

3. As they drew nearer to Jerusalem, the time came for Jesus to tell with greater explicitness than ever before, that his present journey carried him to his death. The twelve alone were permitted to receive this communication. To them he first explained the ancient prophecies, describing the suffer-

ings of the Messiah; and then, himself a prophet, foretold all the incidents of his trial and death at the hands of the Romans. But though he spoke so clearly, they could not understand. Stunned by words so terrible, and unable to comprehend a meaning so appalling, "they perceived not the things that were said."

4. At this time, James and John, through their mother, made an appeal to Jesus, which at once revealed their ambition and their total misconception of the character of his kingdom. They asked that they might be his chief counselors in his future glories, the one sitting on his right hand and the other on his left. Apparently Jesus was both grieved and shocked by their request. "Ye know not what ye ask," he replied. When the ten heard that James and John had sought special honor for themselves in the kingdom of the Messiah, they were indignant at the two brothers, and Jesus perceiving that bitterness was arising, called the disciples to him and taught them again what spirit should prevail among them. "Whosoever would become great among you, shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Visit to Zaccheus.—As Jesus entered Jerichó, which was one of his last resting places before reaching Jerusalem, crowds gathered and followed him. Among the number was a little man named Zaccheus, who was the chief of the publicans of the city, and had become rich by that extortion which was so common with men of his class. Finding himself at a disadvantage on account of his shortness of stature, he slipped out of the crowd, and, running ahead of the procession, climbed up into a tree by the side of the road. As he perched there on a bough, he had no thought that salvation was drawing nigh to him, or that he would be even noticed by the rabbi. What, therefore, must have been his feelings when he saw the face of Jesus upturned as he came near the

sycamore tree, and he heard him saying, "Zaccheus, make haste and come down; for to-day I must abide at thy house."

Though Zaccheus had asked no grace, it is plain that this word of Jesus found his heart hungering after righteousness. He had not found satisfaction in money-getting. Already he had begun in a blind way to seek for better things. And now when the Master speaks to him, he obeys gladly. "And he made haste and came down, and received him joyfully." But while there is joy in the heart of Zaccheus, there is grumbling in the streets. "He has gone in to lodge with a man that is a sinner," murmur the Jewish haters of the tax-gatherers, as they see where Jesus stopped. Meanwhile Zaccheus was declaring to Jesus that the current of his life had been changed. "I give half of my goods to the poor," "When there has been extortion I restore four-fold." "To-day is salvation come to this house." Jesus answered, and then, apparently turning to the Jews who stood near, angry and disapproving, he said, "Forasmuch as he also is a son of Abraham." And then he added that gracious word which was intended not only for Zaccheus, or the Jews, but also for all men in all times and lands: "For the Son of Man came to seek and to save that which was lost."

The Second Anointing of Jesus.—In Galilee, on one occasion, while Jesus was at meat in the house of a Pharisee, a sinful woman of the city stole into the room and anointed his feet with ointment. Now another anointing occurred at a feast, but this time in Judea; and she who on this occasion anointed him was Mary, who early became one of his most intelligent and devoted disciples. On the former occasion, Jesus used the incident to show that those to whom much is forgiven, will love much; on this occasion he makes the anointing lead the minds of the guests to his approaching death.

The command had gone forth from the chief priests and

Pharisees, that any one knew where Jesus was, the information should be given to them, that they might arrest him, his death having been determined upon some time before. But this fact, though known to Jesus, could not now turn his face away from Jerusalem. His hour had come, and the sacrifice was ready for the altar. Coming early to the feast, as many were accustomed to do, he visited for a few days his honored friends, Martha, Mary, and Lazarus, whose home was in Bethany. While there, a supper was given in his honor. During the supper, Mary took a box of costly ointment—it was worth as much as a laborer could earn in a year—and anointed his head and feet. As Judas glanced up from his eating, he saw what Mary had done, and with darkening face, said, "To what purpose is this waste?" By pretending that he felt indignant because by her extravagance the poor had been defrauded, he secured some sympathizers among the guests, and therefore Jesus, answering their murmuring, commended the action of Mary. This was not the tribute of affection only. While Mary had done him honor as a guest, she had also begun the anointing of his body for burial. Her action was done in the shadow of that great sorrow which she, with her fine spiritual discernment, foresaw. None realized so fully as Mary that day the significance of his words, "The poor ye have always with you; but me ye have not always."

Jesus had come to Bethany six days before the Passover. As soon as the word reached Jerusalem, the common people flocked out to the village, eager to see both him and Lazarus, whom he had raised from the dead; and though the chief priests knew that he was there, they could make no use of their knowledge, for the common people would have defended him from open attack, and the crowd was too large and constant to make a secret arrest possible. But help came to them now from an unexpected quarter. Judas, who had long been yielding more and more to the greed which

distinguished him from the first, and who had habitually stolen from the scanty funds intrusted to him, was so angered by the incident of the anointing by Mary, and with that unreasonableness which is frequently found in miserly or thievish men, felt such resentment against the one who had hindered him from stealing, that, in the frenzy of his disappointed greed he went to the chief priests and bargained for the betrayal of his Lord. "Me ye have not always," Jesus had said at the supper in Bethany; and not many hours later, one of those to whom he spoke, sold him for thirty pieces of silver into the hands of the enemies who were watching their opportunity to kill him.

RELATED SCRIPTURE.—Matt. 19 : 3-20 : 34; 26 : 6-13; Mark 10 : 2-52; 14 : 3-9; Luke 17 : 11-19 : 28; John 11 : 55-12 : 11.

QUESTIONS AND SUGGESTIONS.

1. Tell the story of the healing of the ten lepers. 2. Where did the healing of Bartimeus take place? 3. Name the four parables which are referred to in this lesson. 4. Why did the disciples attempt to prevent the bringing of babes to Jesus? 5. Tell the story of the meeting of the rich young ruler with Jesus. 6. What prediction did Jesus make at this time concerning himself? 7. On what previous occasions had he foretold clearly his death? 8. What request was made of Jesus on behalf of James and John? 9. Why should these brothers hope that such a request might be granted? 10. Describe the character of Zaccheus. 11. Where was Jesus on the occasion of his first anointing? 12. Note how the second anointing differs from the first. 13. Why did the chief priests resolve upon the murder of Lazarus? 14. Who aided the chief priests in their murderous intentions respecting Jesus?

XXVIII.

THE FIRST THREE DAYS OF PASSION WEEK.

Sunday.—The end is at hand. Jesus will complete his testimony in Jerusalem within a few days, and then die. All caution is laid aside. The hour has come in which he will make his claims fully known to the leaders of the nation, and when they in a frenzy of resentment seek to accomplish his death, he will not defeat their purpose.

On the first day of the week he went from Bethany to Jerusalem, attended by multitudes who offered him royal honors. Word reached Jerusalem that a Messianic demonstration was about to be made in the city, and large numbers hurried out to meet the procession. At their coming the excitement grew greater. Garments were thrown upon the ground. Branches of trees were twisted off and scattered in the way. Shouts of "Hosanna!" filled the air, and the enthusiasm swelled like a swift and mighty tide.

There were Pharisees in the throng, and some of these, shocked by a demonstration which offered Jesus Messianic honors, said to him, "Master, rebuke thy disciples." Whereupon he replied, "If these shall hold their peace, the stones will cry out." Chagrined and defeated, the Pharisees said among themselves, "Behold, how ye prevail nothing: lo, the world is gone after him."

As the procession swept into Jerusalem, all the city was stirred. "Who is this" was asked, on every hand. "This is the prophet Jesus, from Nazareth of Galilee," the multitudes answered. But though he was the prophet, he had no message for them this day. By his royal entry into the city he had asserted his Messiahship. This was sufficient for

one day. Going up to the temple he looked around upon all things there, and then with the twelve quietly returned to Bethany. It had been a day of triumph. The night should be spent in prayer and rest.

Monday.—As Jesus was returning to Jerusalem on Monday, he noticed by the wayside a fig tree in leaf, and as the fruit of the fig appears before the leaves, in this green foliage he saw promise of fruit sufficient to satisfy his hunger; but when he went to the tree he found it barren. "Let there be no fruit from thee henceforward forever," he exclaimed; and the tree, blasted by the curse, withered away. The doom of the hypocrite has come upon the fig tree, as it is coming upon the Jewish people; and answering the questioning and wonder of his disciples, Jesus bids them have faith in God in order that they may receive the things which in prayer they seek.

The second great incident of this second day was the cleansing of the temple. Although Jesus at the beginning of his ministry, three years before, drove out the traders and money-changers whose unholy traffic defiled his Father's house, no permanent reform was effected; and on this occasion the same evils prevailing as then. "Is it not written," he cried, "My house shall be called a house of prayer for all nations? but ye have made it a den of robbers." Then as the people crowded around him, he began to teach and to heal the blind and the lame. Popular interest increased every moment, and to swell the excitement, certain boys who had witnessed the miracles began to cry in the temple as they had heard the multitudes cry the day before, "Hosanna to the Son of David"; and as on the previous day the Pharisees had bidden him rebuke his disciples when these gave him Messianic honors, so now certain of the chief priests and scribes said to him, indignantly, "Hearest thou what these are saying?" "Yea," answered Jesus, calmly. Then looking into their angry faces, he asked: "Did ye never read, Out of the

mouth of babes and sucklings thou hast perfected praise?" Thus he concluded the work of that day, and went out again to Bethany to spend the night.

Tuesday.—1. Authority Challenged. When Jesus reappeared in the temple early Tuesday morning, the chief priests and elders were waiting there to demand of him on what authority he presumed to take the position of a rabbi. "By what authority doest thou these things? And who gave thee this authority?" Three years before, at the former cleansing of the temple, in answer to their demand for a "sign," he had by a figure pointed to his death and resurrection. Now, when the temple of his body is about to be destroyed, instead of giving them the sign of the resurrection, he replies by a question which he knows they dare not answer. "The baptism of John, whence was it? from heaven or from men?" They were instantly embarrassed by this question. If they denied John's heavenly mission they would enrage the common people, who trusted him as a prophet and revered him as a martyr. Nor could they confess John's authority without condemning themselves, for they had not obeyed him. They escaped from their dilemma by a lie—"We know not." In this, therefore, their first encounter with Jesus on that day, they were shamed and silenced.

2. Three Parables. Jesus followed up his advantage by addressing his opponents with that irresistible authority which had from the first charmed the common people, and at the same time with a solemn severity which was full of premonitions of approaching calamity. The three parables which he chose for this hour, as they are put into contrast with the three recorded in the fifteenth chapter of Luke, are terrible in their rebukes and threatenings. "Verily I say unto you, that the publicans and harlots go into the kingdom of God before you," the heart of the parable of The Two Sons, is the startling message which he addresses to these proud religionists who, but a few minutes before, had com-

manded him to give a reason why they should permit him to teach in the temple.

Then as he speaks the parable of The Wicked Husbandmen, the picture which he draws holds them with its tragical fascination. Under the spell of his singular eloquence they can almost see the husbandmen as they beat, stone, or kill the servants whom the owner of the vineyard sends to collect his dues. The sinister conspiracy to murder the son, followed by the bloody deed, seems so real to them, that when Jesus asks, "What will he do unto these husbandmen?" many voices answered instantly, "He will miserably destroy these miserable men, and will let out the vineyard to other husbandmen." Hardly have they spoken these words when they realize that they have pronounced judgment upon themselves; and the chief priests and Pharisees are eager to arrest him at once, before he has opportunity to condemn them further, but they are afraid to take action, on account of the multitudes of sympathizers who, believing him to be a prophet, throng about him and listen intently to all his words.

The Marriage of the King's Son is the third parable of this group. In the first, he showed that the Jews, though they had professed to do the will of God, had not done it; in the second, he pointed out how they had treated those servants of God whom he had sent to ask his rights, and were about to treat his son; and in the third, he illustrates their rejection of his grace. Some scorned the invitation to the heavenly feast, others murdered those who invited them. What shall be done to these offenders against right and grace? With solemn emphasis, Jesus answered: "The King was wroth; and he sent his armies, and destroyed those murderers, and burned their city." Upon such ruin as this the Jewish people are rushing. Their nation shall be destroyed, and others shall be received into that grace which they have rejected.

3. *Three Questions.* When the Pharisees found that the

ingenuity and force of his parables left them without reply, they withdrew and in council attempted to devise some means of entrapping him into some statement which would either bring him into conflict with the civil authorities or discredit him in the eyes of the people. As a result of their deliberations, three questions were put to him, with the hope that one of these would snare him to his ruin.

The first question was, "Is it lawful to give tribute to Cæsar or not?" If he said, "It is not lawful," he would be charged with seditious teachings; while if he said, "It is lawful," he would rouse the fierce resentment of the many who contended that a Jew could not be lawfully taxed by the Gentiles.

The second question was put by Sadducees, and related to the resurrection, it being their purpose to betray him into a statement which would raise a laugh at his expense.

The third question was one on which two great rabbinic schools differed, "Which is the great commandment in the law?" If he took sides with one party, all present of the other party would be offended, and his further teaching would certainly be interrupted by the wrangling opposition.

But the craft of his enemies failed. Instead of outwitting him, in each case his answer silenced them. Then he in turn became the questioner. "Whose Son is the Christ?" he asked. "David's," they replied, easily. "How then doth David in Spirit call him Lord? If . . . David then calleth him Lord, how is he his Son?" he inquired. "And no one was able to answer him a word." Their attempt to silence him by insidious questions had been as unsuccessful as their demand for his authority.

4. *Woes Pronounced.* Addressing first his disciples and the common people, Jesus denounced the Pharisees for their oppressions, ostentation, and pride. Then turning to the scribes and Pharisees themselves, he declared solemnly that they hindered men from entering the kingdom of heaven;

that they corrupted with error the proselytes whom they won by their zeal ; that they were blind guides, making much of little things and little of great things ; that they were guilty of formalism, hypocrisy, treachery, and cruelty. It was a terrible arraignment of the men who were the religious leaders of the nation. As in the Sermon on the Mount the Beatitudes had risen like Gerizim, mount of blessing, so in this discourse the woes rise like Ebal, mount of cursing.

5. *The Last Events in the Temple.* Exhausted apparently by the stormy scenes of the forenoon, Jesus went into the court of the women and sat down to rest, and while there watched the people as they dropped their free-will offerings into the brazen chests of the treasury. He saw the rich give largely and with ostentation ; and then he saw one lonely widow cast in two mites, "which make a farthing." Calling his disciples to him, he pointed out what he had seen, and declared that the widow's gift, because of its self-sacrifice, was the greatest of all that were made that day.

6. *The Destruction of Jerusalem and the End of the World.* With his disciples Jesus now went forth from Jerusalem, leaving the temple forever, and took the road to Bethany. Having crossed the Kidron, he sat down to rest on the mount of Olives, and when his disciples, stirred by the splendor of the temple as seen from that point, called his attention to its massiveness and beauty, he answered : "There shall not be left here one stone upon another" ; and then, when they questioned him further, he delivers his discourse on the destruction of the city and the end of the world which even to this day throbs with anguish, and amazes by its mystery and awfulness. The burden of his warning was that they should be ready for the events to come ; "Watch, therefore ; for ye know not on what day your Lord cometh." "Therefore, be ye also ready ; for in an hour that ye think not the Son of man cometh." By the parables of The Ten Virgins and The Talents he sets forth the blessedness

of alertness and fidelity and the danger of sloth and rebellion. "There shall be weeping and gnashing of teeth," are the concluding words of the second of these parables, words which they had heard him use earlier in the day when he was warning the Pharisees. Then with a brief reference to the judgment which shall follow his coming, when a separation shall occur between the righteous and the wicked, he concluded his teachings for that day, and resumed his journey to Bethany. Here, apparently, Wednesday was spent in rest.

RELATED SCRIPTURE.—Matt. 21 : 1-26 : 16; Mark 11 : 1-14 : 11; Luke 19 : 29-22 : 6; John 12 : 12-50.

QUESTIONS AND SUGGESTIONS.

1. Name the leading events of the Judean ministry.
2. Name any ten events connected with his Galilean ministry.
3. Trace on the map Jesus' journeyings during the period of withdrawal from Galilee.
4. Locate Bethany, Bethlehem, Nazareth, Capernaum, Bethsaida Julias, Machærus, and connect one event with each of these places.
5. How many times was Jesus anointed? by whom? and where?
6. How many persons did he raise from the dead?
7. What was the great event of Sunday of Passion week?
8. What was the great event of Monday?
9. Who met Jesus when he entered the temple Tuesday morning, and with what demand?
10. What three parables did he deliver that morning?
11. What three questions were put to him?
12. What counter question did he propose?
13. What charges did he make against the scribes and Pharisees?
14. To what two great events did he refer as he sat with his disciples on the mount of Olives?
15. What parables did he speak at that time?
16. Where did he then go?

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XXIX.

THE LAST DAYS OF PASSION WEEK.

Thursday.—When Jesus left the temple on Tuesday his teaching mission to the Jews was at an end. Wednesday he rested. Thursday he taught his disciples. Friday he died. Saturday he lay in the tomb.

Peter and John, who were selected by Jesus to make arrangements for the paschal supper, probably went into Jerusalem about midday. A room was put at their disposal, as Jesus had directed and predicted. Then they went to the temple for the paschal lamb. This they killed, and having observed all the rites belonging to the occasion, went to the house where they were to eat, bearing the lamb upon their shoulders. It has been conjectured, not unreasonably, that the supper was eaten in the house of John Mark's parents?

About the middle of the afternoon, as we suppose, Jesus and the other ten disciples came into the city, and made their way to the supper room, where Peter and John were completing the preparations for the solemn and joyous meal. Judas was in the company, attaching his person as closely to the apostolic group as if his heart had not forever departed from his Lord. As the twelve were taking their places around the table, some of them betrayed a childish and shameful pride. Forgetting, or failing to realize, the shadow which had fallen upon the heart of Jesus, they began to scramble for the places of honor at his right and left. There is reason to believe that Judas, though he had already determined to betray Jesus, seized and held one of the chief seats, by which he revealed his imperious ambition and scandalous hypocrisy.

During the supper, Jesus, by washing the disciples' feet,

taught them once more the lesson of which their recent contention showed their great need. As this gracious, humble ceremony proceeded, the heart of the Son of God was bowed down with grief, for he remembered with agony of soul that for one of the twelve this symbolic cleansing had no meaning. "Ye are clean; but," and there was a world of regret in the word, "not all."

Rising from the feet washing, he resumed his place at the table, and the supper proceeded. But the gloom of his spirit deepened. Too troubled at length to contain his anguish, he said, "One of you shall betray me." Confounded and appalled, the disciples could only look at each other in doubt and consternation. At length they each began to ask, "Is it I?" And while others, full of self-doubt, are putting the question tremblingly, Judas turns and says with matchless impudence, "Lord, is it I?"

Not long after the traitor leaves the supper. John, recording this, adds significantly, "And it was night." For the traitor it was night indeed. In that hour he forsook the Light of the world and passed by the pathway of unrestrained greed into the night of betrayal, remorse, suicide, and perdition.

At the conclusion of the paschal supper the Lord's Supper was instituted. For generations the former had spoken to the Jews of that Egyptian night when by the slaying of the lamb they had defended their firstborn from death; the latter should speak to his disciples, of all generations and lands, "until he come," of the death of the Lamb of God to save a world exposed to the divine wrath.

The farewell discourses which Jesus addressed to his disciples that night are of incomparable sweetness. "Let not your heart be troubled," he said to them, as the desolateness of their approaching situation weighed them down. Tenderly he corrected their misconceptions; chided their dullness; described their vital relations to him; foretold their future conflicts; and promised them the Comforter. "It is expe-

dient 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." Concluding his discourse, he said, "These things have I spoken unto you, that in me ye might have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

When the discourses were ended, Jesus prayed. That prayer is written in the seventeenth chapter of John. What love is there! What compassion! In his thoughts he weaves into one the Father, himself, and all who by faith have become his own or shall believe his name.

Friday.—1. Gethsemane. After offering the intercessory prayer, Jesus took the twelve and, crossing Kidron, went into a garden called Gethsemane, a quiet and retired place to which he had often gone probably for rest and prayer with his disciples. "Sit ye here, while I pray," said he to the eight disciples as he entered the garden, and taking with him Peter, James, and John, he went apart, as we suppose, into the darkest part of the place. These three men had been with him when he raised the daughter of Jairus to life, and when he was transfigured; now they will be near him in the culminating agony of Gethsemane. The hour of his arrest was near. The torture and anguish of Calvary were moving swiftly upon his soul. He would pray, and he must pray alone. Even the favorite three cannot share fully the horrors of that hour of wrestling. "Abide ye here," he said to them, "and watch." Then as he went forward and fell upon his face he began to pray for relief from the terrible suffering which was now beginning to work death in him. "If it be possible, let this cup pass," he prays again and again. It is the hour of his final temptation. It is the hour of human shrinking from immeasurable pain. But he who defeated Satan three years before in the wilderness is again the victor. "Nevertheless, not my will but thine be done," is his conquering cry. The place is dark with shadows. The ground is wet with his

tears and the sweat which has fallen like great drops of blood from his face. A worn and solitary figure, he has borne the supreme test of his terrible conflict.

The three, weary with watching and recent cares, had fallen asleep. The eight were probably beyond hearing of his groans and low cries. The one, the dreadful traitor, was at the head of a company sent forth to arrest the Lord.

"Behold he that betrayeth me is at hand," is the word which drives all drowsiness from the eyes of the disciples. Listening they hear the tramp of many feet, and see the gleam of lanterns and torches. Then Judas strides forward and kisses Jesus, as if to declare his devotion. It is the signal of identification; and the officers go toward Jesus to put him under arrest; but at first, as if seized by a mighty invisible hand, they are thrown backward and fall upon the ground. Peter, in his impulsive courage, ready single-handed to fight the whole mob, draws his sword and cuts off the ear of Malchus, a servant of the high priest. But he is rebuked by Jesus, who heals the wound, and then surrenders himself to the arresting party. At this the disciples, seized with panic, scatter and hide, the trees and darkness making concealment easy. Even Peter, who a few hours before when all were protesting that they would never forsake their Master had exceeded all others in his declarations of fidelity, seeks to save himself by flight, but very soon recovers himself and begins to follow the crowd as they lead Jesus into Jerusalem. There he will come as close to his Master as he dares while the trial progresses; and there too, in an hour of panic he will deny his Lord; and then he will go out and weep bitterly; and from his weeping will enter upon a discipleship immeasurably nobler than that which is past.

2. *The Jewish Trial.* Jesus was taken first to the palace of Annas, ex-high priest and father-in-law of Caiaphas, the high priest then in office. Annas sent him still bound to Caiaphas—where an informal meeting of Sanhedrists was

held; and though nothing could be done legally for his condemnation at this meeting, various charges were made by many witnesses, who, for malice or pay, sought to destroy him.

When all this false testimony had failed, a charge was made based upon his answer to those who demanded a sign from him on the occasion of his first cleansing of the temple.

But even these witnesses failed to agree. Then the high priest, turning to Jesus, adjured him solemnly to answer whether he was the Messiah: "Art thou the Christ, the Son of the Blessed?" Every eye was fixed upon the prisoner, as he answered calmly, "I am." This was enough. "Ye have heard the blasphemy; what think ye?" asked the high priest. "And they all condemned him to be worthy of death." Then followed a scandalous scene. Some spat on him, others cuffed him, others derided him. The shame of it no pen can describe.

3. *The Roman Trial.* Early in the morning the Sanhedrin met to decide upon their next step. They had not authority to put a person to death, and therefore must put the case into the hands of the Roman governor. Before him, however, the accusation upon which they had condemned Jesus would have no weight, as it related entirely to their peculiar Jewish religion and hopes. When, therefore, they had brought him before Pilate, and he, dissatisfied with their first vague charge, had told them plainly that he would not proceed with the trial unless something more definite was adduced, they presented the three-fold accusation, "We find this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a King." The falsity of these charges Pilate probably guessed as he noticed the accusers' new and very suspicious zeal for Cæsar and Rome; and after a brief inquiry he turned to the priests and the multitude, saying, "I find no fault in this man." To this they answered by a deluge of accusations, in which he dis-

covered that Jesus was from the province of Galilee. Hoping, therefore, to escape from the necessity of proceeding further with the case, he sent him to Herod, tetrarch of Galilee, who had come up to Jerusalem to attend the feast. But though Herod, pleased with this attention from Pilate, with whom some time previously he had a quarrel, and curious to see Jesus, of whom he had heard much, tried to induce the prisoner to perform a miracle or answer a question, Jesus stood in absolute silence before him, unmoved both by the tetrarch's questioning and by the clamor of the chief priests, who had followed to accuse him. Unable to persuade Jesus to amuse him with signs and wonders, Herod, with his soldiers, amused himself by mocking and insulting him; and having arrayed him in "gorgeous apparel," he sent him back to Pilate.

On the feast day it was the custom to set free one prisoner, and the privilege of choice as to who that should be was given to the people. Pilate, knowing, doubtless, that Jesus had been popular with the multitude, thought he saw in this a means of securing his release. He would let the people choose him for release that day. But the enemies of Jesus had been too shrewd. Probably suspecting that he might resort to this plan, they had their myrmidons scattered through the crowd, and these, when Pilate made the proposition to release Jesus, raised the cry, "Away with this man, and release unto us Barabbas." "What shall I do with Jesus?" he asked. "Crucify him," they bawled.

Pilate hated the Jewish leaders, and was reluctant to gratify their spite at the expense of this man, for whom he could not but feel sympathy. This reluctance was increased by the pleading of his wife on Jesus' behalf. But when he attempted again to turn the Jews from their purpose, he was met with such a storm of demands, accusations, and threats, that he gave up the argument; but that he might record again his solemn protest against the iniquity of their decision,

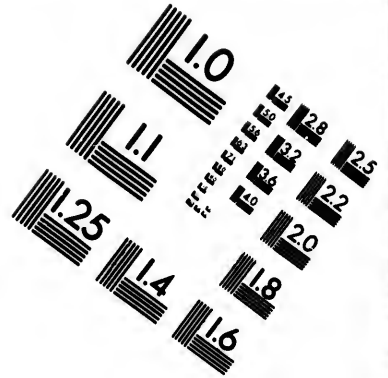
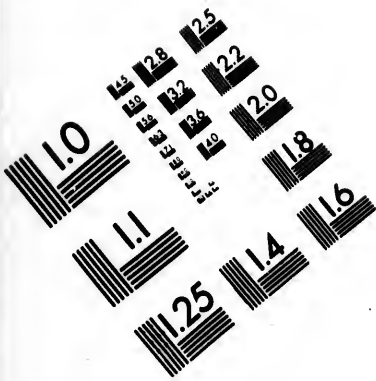
he washed his hands before the people, saying, "I am innocent of the blood of this righteous man; see ye to it." "His blood be on us, and on our children," they shrieked, mad with the fierce delight of their triumph.

When the scourging which preceded crucifixion was over, the soldiers subjected him to mockery. Dressing his bleeding, bruised body in a purple, and crowning him with thorns, they hailed him as king and buffeted him with their hands. Pilate, hard as though he was, would not let him go to the cross without one more effort to save him. Thinking that if the people saw him now their hearts would relent, he led him forth, the crown of thorns upon him, and his clothes all stained with blood from the scourging, and said to the multitude, "Behold, the man!" Had the people been left alone in that hour, it may be that they would have cried out for his release, but when the chief priest and officers saw him, they instantly began to cry, "Crucify him, crucify him." They who had hated him in his innocence, are now unmoved by his sufferings. Unto the last he is despised and rejected of men, and Pilate delivers him to be crucified.

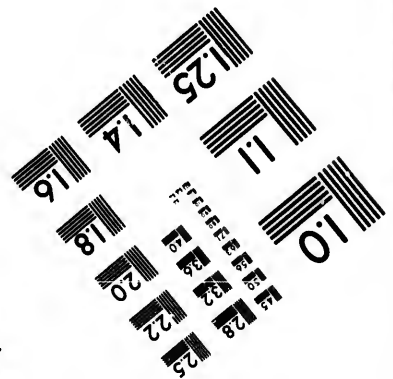
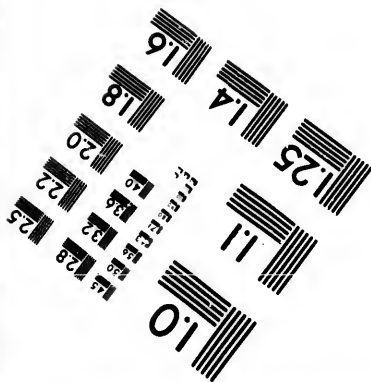
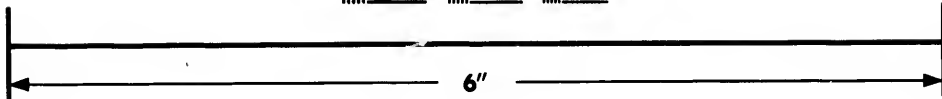
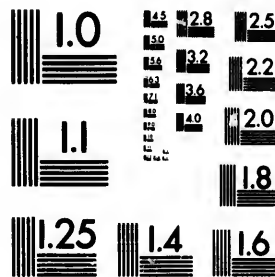
4. *The Crucifixion.* On the way to Calvary, Simon of Cyrene bears Jesus' cross, rudely compelled by the soldiers. Jesus, weak from recent labors, sufferings, and loss of blood, can scarcely carry himself to the sad place of death. And yet only five days before, he had entered Jerusalem, followed by thousands who hailed him with royal honors and joyous shouts of "Hosanna!"

At Calvary they placed the cross upon the ground, and having stretched the body of Jesus upon it, nailed him there. Then the cross, with its suffering burden, was raised to its place. As the soldiers performed their terrible task, and the torture of the nails became great, Jesus cried, "Father, forgive them, for they know not what they do." Six other times he spoke before he died. When one of the thieves who were crucified with him, repenting, prayed to him, Jesus





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answered, "Verily I say unto you, to-day shalt thou be with me in paradise." Then, seeing his mother and John in the group of those who watched him in his agonies, he said to her, "Woman, behold thy son," and to him, "Behold thy mother," thus providing for her future support and protection. It was three o'clock when the watchers were startled by the cry, "My God, my God, why hast thou forsaken me." Then a moment after, feeling the torture of the fever of the crucifixion, he cried, "I thirst." "It is finished," was the word of triumph with which he declared the end at hand; and then with the cry, "Father, into thy hands I commend my spirit," the end came. From noon until three o'clock, the earth had been shrouded in darkness, and at his death, Jerusalem was shaken by an earthquake so severe that great rocks were rent asunder. And most significant of all, as the life of Jesus passed out of his spent body, the veil, which in the temple concealed the holy of holies from all eyes, was rent from top to bottom.

That night, Joseph of Arimathea, aided by Nicodemus, having obtained permission to bury the body, came and took it down from the cross. Reverently they wrapped the mutilated corpse in linen and bore it away to a tomb which had been hewn out of a rock in a garden not far from the place of crucifixion. A great stone was rolled before the door of the tomb, upon which later the seal of Rome was put by the Jews, who feared that the disciples would steal the body and then declare that he had risen from the dead, as he had foretold that he would do; and to make sure of the body, in addition to the protection of the seal, they placed before the door of the tomb, a guard of Roman soldiers.

The Jews are victorious. Judas, the detestable traitor, has committed suicide, and they have nothing to dread from his cold lips. The others of the twelve are scattered. Jesus, whom they have hunted relentlessly for many months, is at last dead, and a guard sits before his tomb, waiting until his

body has turned to dust. They have had their way, and they will not now allow the dread portents of the day of crucifixion to rob them of their fierce exultation.

RELATED SCRIPTURE.—Matt. 26 : 17-27 : 66 ; Mark 14 : 12-15 : 47 ; Luke 22 : 7-23 : 56 ; John 13 : 1-19 : 42.

QUESTIONS AND SUGGESTIONS.

1. Describe Christ's agony in the garden. 2. Describe the arrest. 3. Where was he first taken? 4. What accusations were made when he was before Caiaphas? 5. What charge was made against him before Pilate? 6. By what methods did Pilate seek to escape the necessity of condemning him? 7. Repeat the "Seven Words" spoken by Jesus while on the cross. 8. By whom was he buried?

REVIEW QUESTIONS.

1. On how many occasions did Nicodemus show interest in Jesus? 2. Repeat in order the events of Passion week. 3. Make a list of the miracles and commit it to memory; also of the parables. 4. Make a list of the occasions on which Jesus was accused of violating the Sabbath. 5. Narrate aloud the history of John the Baptist. 6. How many Galileans were there among the twelve? Name them. 7. Where did Jesus spend the nights of Passion week?

XXX.

THE FORTY DAYS.

The Resurrection.—Not one in all the world expected Jesus to rise from the dead. When Joseph and Nicodemus laid him in the tomb, they prepared the corpse with "a mixture of myrrh and aloes," as was customary in burying bodies which would soon decay. The women also who went early to the tomb Sunday morning, carried spices to complete the embalming, which they thought had been imperfectly done in the confusion and haste of Friday. The disciples, for their part, were so certain that he would not rise from the dead, that when credible evidence of his resurrection was given, at first they would not accept it. As for his enemies, though they knew that he had predicted his resurrection, they believed it to have been the foolish boast of a fanatic or deceiver.

Even the first his own disciples, even the twelve, had not understood his prophecy respecting the resurrection. Just what interpretation they gave to his words, it is not possible for us at this distance to discover; but that his bodily resurrection on the third day was a vast surprise to them is clearly shown by the sacred narrative.

For forty days Jesus remained on the earth after his resurrection, and then ascended to heaven and sat down at the right hand of the Father. In these forty days he "showed himself alive . . . by many proofs, . . . and speaking to them concerning the kingdom of God." The evidence of his resurrection needed to be conclusive; it was conclusive. His disciples needed special charges that they might know how to apply the teachings of his three years' ministry; these he

gave with such clearness that soon after his ascension these "witnesses" were found preaching his gospel with singular fidelity, intelligence, and spirituality. By his death they were discouraged and scattered; his resurrection drew them together again, and this great fact became the departing point of a faith at once remarkable and divinely fruitful.

Nothing less than the appearance of Jesus in bodily form can now rescue the disciples from the painful bewilderment into which they have been cast by the discoveries and events of the morning; and his great compassion for them in their grief and anxiety hastens the evidence which alone can drive their fears and doubts away.

The First Appearances.—1. After Mary Magdalene had told Peter and John of her discovery at the tomb, she returned more slowly than they, and, when she reached the sepulchre, found it deserted. As she stood there weeping, believing that the body had been removed to some other place, she saw before her a man whom she took to be the gardener. "Woman," said he, "why weepest thou? Whom seekest thou?" "Sir," she answered, "if thou hast borne him hence, tell me where thou hast laid him." "Mary," answered the man. And instantly she knew that it was her Lord who had spoken. "Rabboni," she cried, in the full faith and ecstasy of recognition.

2. While certain of the women were making their way back into the city, after their vision of angels, speaking to each other doubtless, in low, awestruck tones, they heard the word, "All hail," and looking up, saw before them Jesus himself.

Overcome by wonder and terror, they fell upon their faces and worshipped him; whereupon he said to them, "Fear not; go tell my brethren that they depart into Galilee, and there shall they see me."

3. Later in the day, two disciples, one of whom was Cleopas, and the other probably Luke, the writer of the third

Gospel, had occasion to go from Jerusalem to Einmaus. Before they started, they heard the report of the visit of Peter and John to the tomb, and of the vision of angels seen by the women; and as they walked, they conversed sadly and earnestly concerning all these matters which concerned them so vitally and stirred them so deeply. While they were still questioning with each other, Jesus joined them, but "their eyes were holden," and they thought him a stranger. When they told him, in reply to his inquiry, why they were sad, he began to interpret to them the Old Testament Scriptures, and showed that the things which had happened to Jesus were such things as the prophets had declared must happen to the Christ. Cleopas and Luke listened with burning hearts, but while they admired and wondered, not yet did they know him. Not until they had gathered about the table for the evening meal, and he, being their guest by constraint of their urgent invitation, blessed the bread and brake it and gave to them in the old familiar manner, were their eyes opened. The moment they recognized him, he vanished.

4. These two disciples, as soon as they knew that it was Jesus who had been their companion on the way, hastened back to Jerusalem to tell the apostles what they had seen. But before they could reach the city, Peter had reported to the apostolic company that Jesus had appeared to him. As soon, therefore, as Cleopas and Luke entered the room they eagerly told of this. Then "they rehearsed the things that happened in the way, and how he was known of them in the breaking of bread."

5. Strangely excited, the whole company of apostles and other disciples remained together during the evening, discussing the events of the day. They dared not believe that it was more than a spectre which had been seen, and they were unable to conjecture what all these visions might portend. As they talked, Jesus himself, though the door was shut, appeared suddenly before them, and said, "Peace be unto

you." Believing that a ghost had appeared to them, they were terrified. "Why are ye troubled?" he asked, as he observed their terror. Then, showing them his hands and his feet, and eating before them, he proved that it was not a spectre upon which their startled eyes were looking, but a living body. Having removed all doubts from their minds in regard to his identity, he reminded them of the teachings which they had failed to apprehend before his crucifixion, that they might the better understand the marvels which this resurrection day had brought forth.

Other Appearances.—1. When Thomas, who was not present when Jesus made his first appearance to the apostolic group, was told by the others that they had seen the Lord, he declared that until he had touched the print of the nails in Jesus' hands and the open wounds in his side, he would not believe that that which had appeared was really the body which was crucified. One week later he had an opportunity to make the test which he had declared necessary to prove the resurrection. While they were all together, Jesus appeared before them as suddenly as on the former occasion and, standing before Thomas, said to him, "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. Although Thomas had been slow to credit the resurrection, as soon as he found the proof ample, his faith rose to a sublime height, and he cried adoringly, "My Lord and my God.

2. A third appearance to the apostles as a body occurred on the shore of the sea of Galilee. Seven were present, Peter being among the number. On this occasion, Jesus, by a miracle, supplied the disciples with food. Thrice he asked Peter the searching question, "Lovest thou me?" until at length, this penitent backslider, fretted into an agony of grief by the Lord's apparent doubt of his devotion, cried out, "Lord, thou knowest all things; thou knowest that I love

thee." Then to this great apostle, brought now by the chastening of failure and bitter repentance into a nobler life than he had known before, he gave special injunctions in regard to the work which he must do, and the death which he must die, for Jesus' sake.

3. When Jesus appeared to the eleven on a mountain in Galilee, he gave them anew the commands and commissions which related to their future work. On a Galilean mountain he had preached that "Sermon on the Mount," at the time of the choosing of the twelve, in which he set forth the ethical principles and the promise of his kingdom: now he commands his apostles to go forth into the world and establish that kingdom among men, teaching them to observe all things whatsoever he had commanded. If on that earlier day their thought included Palestine only, on this day it must include the world; if then they saw Jews only, now they must see all nations. It may be that on this occasion the "five hundred brethren," of whom Paul writes in 1 Cor. 15: 6, were present with the apostles, as the "multitudes" had been with them when he delivered the sermon on the Mount.

4. After this, as Paul states, Jesus appeared to James—his own brother James, as we suppose; and perhaps it was on this day that there began that devout faith which afterward distinguished this great and noble man.

5. At length the time of Jesus' departure has come. It is the fortieth day, and he must ascend to God. There shall be no vision of fiery chariot and rushing steed; no clamor of quaking earth and rending rocks; no awful silence. "Peace I leave with you," he had said before his death. In the sublimity of quietness and peace the ascension should occur.

The day is spent in teaching. Nothing new is communicated, but by the reiteration of former commands and promises he draws the disciples nearer to their solemn duties and exalted privileges. He tells them that the baptism of the Holy Ghost is near; that on that baptismal day power shall be

given to them ; and that then they shall go forth to conquer the world. They ask a foolish question, and are gently rebuked. They wait on his words ; they watch him ; they follow him.

At length he leads them out to Mount Olivet, to a point over against Bethany. There he stops. The disciples gather about him. Every ear is hearkening, every eye is on him. Stretching forth his hands, he blesses those whom he has loved unto the end ; and, while he is blessing them, he rises slowly from the earth and 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."

"Amen : Come, Lord Jesus,"

RELATED SCRIPTURE.—Matt. 28 ; Mark 16 ; Luke 24 ; John 20, 21.

QUESTIONS AND SUGGESTIONS.

1. Read carefully the accounts of the resurrection, and all that follows, in the four Gospels. Read also Acts 1 : 1-11 and 1 Cor. 15 : 1-11. 2. Make an attempt to arrange in order the events of the resurrection morning. 3. Name the various appearances, noting the particular incidents of each. 4. Describe the ascension.

ORDER OF EVENTS, LESSONS XXVI-XXX.

87. Perea Ministry Continued.
88. Three Parables of Warning.
89. Three Parables of Grace
90. Other Parables and Discourses.
91. The Raising of Lazarus.
92. Withdrawal to Ephraim.

93. Two Miracles: Ten Lepers; Bartimeus.
94. Four Parables: Importunate Widow; Pharisee and Publican; Laborers in the Vineyard; The Pounds.
95. Various Discourses and Incidents.
96. Visit to Zaccheus.
97. The Second Anointing of Jesus.
98. The Triumphant Entry.
99. The Cursing of the Fig Tree.
100. Second Cleansing of the Temple.
101. Authority of Jesus Challenged.
102. Three Parables of Warning.
103. Three Insidious Questions.
104. Jesus' Unanswerable Question.
105. The Solemn Discourse Against the Scribes and Pharisees.
106. The Widow's Mites.
107. Greeks Seeking Jesus.
108. Discourse Concerning the Destruction of Jerusalem and the End of the World.
109. Judas Conspires with the Chief Priests.
110. Last Supper.
111. The Farewell Discourses.
112. The Intercessory Prayer.
113. Gethsemane.
114. Betrayal and Arrest.
115. The Jewish Trial.
116. The Roman Trial.
117. The Crucifixion.
118. The Burial.
119. The Watch at the Sepulchre.
120. The Resurrection: Visit to the Tomb.
121. The Report of the Watch.
122. The First Appearances.
123. The Later Appearances.
124. The Ascension.

Pharisee and
Sadducee.

Pharisees.

Jerusalem and

