

# THE 4 GOSPEL KEYS

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## CONTENTS

Chapter	Page
I OLD TESTAMENT HISTORY AND PROPHECY.....	7
II THE WRITERS OF THE GOSPELS.....	15
III THE BIRTH, YOUTH AND EARLY MANHOOD OF JESUS .....	17
IV FROM THE BAPTISM OF JESUS TO THE FIRST PASS- OVER FEAST .....	25
V FIRST PASSOVER FEAST TO SECOND PASSOVER FEAST	35
VI SECOND PASSOVER FEAST TO THE THIRD PASSOVER FEAST .....	51
VII THIRD PASSOVER FEAST TO THE FEAST OF THE TABERNACLES .....	74
VIII THE FEAST OF THE TABERNACLES TO FINAL VISIT OF JESUS TO JERUSALEM.....	89
IX FROM THE FINAL VISIT OF JESUS AT JERUSALEM TO THE RESURRECTION .....	113
X FROM THE RESURRECTION OF JESUS TO HIS ASCENSION .....	140

## P R E F A C E

Each of the four Gospel writers, in presenting the Life and Ministry of Christ, has done so from a different viewpoint, and also without special reference to the order of events in the Life of Christ.

To the person who has not had opportunity to make a careful study of the Gospels, these differences of viewpoint and method of presentation often lead to a feeling of confusion and a belief of conflict.

Whereas, on the other hand, a fuller knowledge of the intent of the writers, together with an understanding of the purposes of the Christ, will reveal in the Gospels a beauty and harmony wherein their very differences constitute their richness, and the strongest assurances of their reality and verity.

Because of the great pleasure and profit derived by those who have succeeded in overcoming the feeling of confusion and conflict, the writer has believed that it would be a great source of help to many if there were written a work, outlining somewhat the background of the coming of the Christ, the varying purposes of the different writers of the Gospels, and collecting from the four Gospels combined, a continuous and connected story of the Life and Ministry of Christ.

In the presentation of the work herein, it is the hope of the writer that the reader, by having been provided with a general survey of the Gospels, will be imbued with a desire to make a careful and complete study of each separate Gospel on his own part.

In outlining this work and in attempting to harmonize events as to time, it has been thought advisable to divide the Life and Ministry of Christ into certain periods, and for this purpose it has seemed logical to make these periods, in the main, to correspond to the visit of Jesus to Jerusalem at the Passover Feast, or the Feast of Tabernacles.

FRANK P. MIES

## CHAPTER I.

### OLD TESTAMENT HISTORY AND PROPHECY

In order to fully understand the Gospels which deal with the Life, teachings and purpose of Christ, it is necessary to have a knowledge of the background for the coming of the Christ.

The Old Testament furnishes that background. In various ways, and at different places in the Old Testament there are very distinct prophecies concerning the coming of the Christ. The Old Testament records the history of the Hebrew race, and deals with them as God's chosen people preparing for the day when there shall come the Great King and Ruler.

Two thousand years before Christ, there lived in the country which is known as Arabia, a man who was a herder of sheep and a tender of flocks, and who worshipped God. This man was an unusual man, for at that time nearly all other men worshipped idols. This man was Abram. Because he loved God, and possessed faith, God loved and blessed him. God said to Abram, "Get thee out of thy country and from thy kingdom and from thy father's house into a land that I will show thee; and I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and I will curse him that curseth thee; and in thee shall all families of the earth be blessed."

The blessing herein mentioned has a direct reference to the coming of the Christ.

In the pursuance to God's direction, Abram left his land which lay between the Tigris and Euphrates Rivers and after a long journey, he came to the land called Canaan. Abram was called a Hebrew, meaning that he came from a land between two rivers.

In Canaan, Abram found much grass and water, and he made it his home. Abram brought with him his nephew, Lot. As Abram and Lot both had many flocks, Lot advised that the land be divided. Abram consented and gave to Lot his choice; Lot selfishly chose the lowlands which were more abundant in grass and water. Abram took what was left, which consisted of the highlands. Abram nevertheless prospered.

There was one thing, however, over which Abram and his wife Sarai grieved. Both were well stricken in years, and they had had no child. God heard their prayer, and there was born to them a son, whom they named Isaac. God also at this time changed Abram's name to Abraham, and by that name he was ever afterward known.

Isaac grew to manhood and married a beautiful young woman named Rebekah who had been reared in the same land from which Abraham had come and was of the same lineage. Isaac and Rebekah had two sons who were named Esau and Jacob. Of these two sons Esau sold his birthright for a mess of pottage, and Jacob received the blessing.

Jacob married Rachel, also a beautiful young woman, and likewise reared in the land of Abraham. She also came from the same line of ancestry as Abraham,

and was, in fact, a first cousin to Jacob. Jacob had twelve sons. One of these sons was named Joseph, and was sold by his brothers into slavery, and was later taken to Egypt. God prospered him and he became the king's adviser.

Because of famine, Jacob, together with all his sons and their families, moved to Egypt. During the years that the king lived they were treated kindly, but later they were reduced to slavery, and were grossly mistreated. While in Egypt, the Israelites increased greatly in numbers.

At the end of four hundred years, God raised up Moses to lead the Israelites out of Egypt back to Canaan. The children of Israel, however, found it difficult to leave Egypt. The king did not wish them to go. They had become too valuable as slaves. However, after numerous attempts, and with God's help and direction, they succeeded in getting away. In leaving Egypt, they crossed the Red Sea and came into a wilderness. While in this wilderness on the way to Canaan, they were disobedient and ungrateful to God, and God caused their journeyings to last for forty years. Moses also incurred God's displeasure because of disobedience, and he was not allowed to enter Canaan.

Finally, the time had come when the children of Israel were ready to enter the promised land. To do so, was no easy task. Canaan was inhabited by hostile and warlike tribes.

The place of entrance, chosen by the children of Israel as easiest of accomplishment into Canaan, was to cross the River Jordan. The point chosen was almost directly opposite Jericho, which lay several miles in-

land. They crossed with success. Shortly thereafter, they made an attack upon Jericho, and Jericho fell. The Israelites rejoiced greatly in God's blessing.

From the time of the fall of Jericho for a period of four hundred and twenty years thereafter, the children of Israel waged continuous offensive warfare against the hostile tribes in Canaan. They had many successes; they also had many defeats.

During the first three hundred years of the above period they were ruled by judges. These judges were, for the most part, good and wise men. The last of these judges was Samuel. On seven occasions during the rule of the judges, the Israelites were conquered by other nations. Then there came a time when the children of Israel wanted a king, because other nations about them had kings. This was not in accordance with God's will, but God permitted it. Saul was chosen the first king. He ruled for forty years and was succeeded by David.

David was the greatest of all the kings of Israel. He also ruled for forty years. During his reign, he succeeded in overcoming all the hostile tribes, and in uniting the Jewish nation. He was succeeded by his son Solomon.

Solomon in the beginning of his reign was as great as his father, but because of numerous heathen wives, he gradually accepted idolatry, and the latter period of his reign was a dismal failure. He also ruled for forty years. At the close of his reign, there occurred a separation between the Jewish tribes, which in the end was destined to destroy the very life of Israel.

At the time when the Israelites had entered Canaan and had taken possession of Canaan the land was di-

vided into twelve parts, based upon the twelve tribes by Jacob. The tribes that sprang from Levi, one of the sons of Jacob, did not inherit land, as from that tribe came the priests. Joseph, however, had two sons, and their tribes inherited. The principal tribe in the South was the tribe of Judah. In the land of Judah was located Jerusalem, the capital city.

After Solomon's death a split occurred, and the Jewish nation was divided into two parts. The ten tribes of the North became a separate nation, called the Land of Israel. The two tribes to the South became a separate nation, and were called the Land of Judah.

This separation of the tribes occurred in 930 B.C. During the years to follow, both nations not only suffered at the hands of their enemies, but, again and again, each of these two nations was ruled by bad and idolatrous kings. In many instances, the records state that a certain king was even more wicked and idolatrous than the preceding king. It is only occasionally that they had a good king and were ruled wisely and by a man who loved God.

From 930 B.C. to 720 B.C. the tribes of Israel had been ruled by nineteen kings, only a few of whom are recorded as good. In 720 B.C. the ten tribes of Israel were taken captive, and carried away to Assyria, never to return.

In the kingdom of Judah from 930 B.C. to 586 B.C. there were also nineteen kings. Judah, during that period, also had but few good kings. In 586 B.C. the kingdom of Judah was taken captive by the Babylonians. The temple of Jerusalem was destroyed.

In captivity, the tribe of Judah mourned so grievously for the loss of the temple, that Cyrus, King of Babylon, allowed as many of the Jews as wished to return to Judah to rebuild their temple and re-establish Judah. Many Jews did return; others in Babylon who remained behind gave of their means and the temple was rebuilt, and Judah, in a measure, was re-established.

In about 65 B.C., all Canaan, or Palestine, as it was then called, was conquered by the Romans. Herod, the Great, rebuilt the temple on a more magnificent scale, and the City of Jerusalem again took on something of its former splendor. Palestine, under the Romans, was divided into four parts—Judea, Samaria, Galilee and Perea.

The Romans dealt with the Jews more kindly than did their previous conquerors. They were allowed to remain in their own country and to carry on their Jewish customs. Rome, however, established and maintained its rule and authority by the presence of local governors or kings, assisted by an army of soldiers.

Even though the rule of the Romans was not as harsh and tyrannical as the rule of their previous captors, the Jews, nevertheless, resented the authority of the Romans. They keenly felt the humiliation that God's chosen people were in subjection and under the domination of a heathen nation.

In the life and government of this Roman-Jewish nation, there was one thing that differentiated the Jews from all other nations. They were ruled by the hand of God. Although they had many times been disobedient to God, and had suffered punishment and afflictions, yet they were a religious people and felt their dependence upon God.

While the Jews were in Canaan, God had on numerous occasions sent to them prophets to direct them as to His will. Because of sin and disobedience on the part of the Jews, many of the prophets foretold suffering and punishment. Again at other times, these same prophets foretold of the time when there should come a great king and savior, who should redeem Israel. Some of these prophecies concerning the coming king were the following:

"I have made a covenant with my chosen,  
I have sworn unto David my servant;  
Thy seed will I establish forever,  
And build up thy throne to all generations."  
Psalms 89: 3,4 (1004 B.C.).

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever."

Isaiah 9: 6,7 (740 B.C.).

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from old, from everlasting."

Micah 5: 2 (710 B.C.).

These prophecies, together with many others of the coming king, had been handed down from generation

to generation for hundreds of years. For the greater part of six hundred years prior to the birth of Christ, the Jews had been either in slavery or subjection. They longed to be a free people. Surely, God had been merciful to them in the past, and they believed that God would again bless them and prosper them. As the slow, hard years of slavery and subjection wore on, there grew increasingly with the Jews, the hope and expectation that it was through the promised Messiah that Israel should again be redeemed and the Jews again re-established as a free people. Prior to the birth of the Christ, therefore, there was in all Israel, a spirit of expectancy that God, some way in His might and power, would send to them a king and ruler who should smite the enemy, and that Israel should again be redeemed.

To redeem Israel, to conform to the expectation of the Jews, required the coming of a warrior king whose purpose should be to liberate them from their enemies and again set them up as a nation.

To redeem Israel, as foretold by the prophecies, was to send a spiritual king whose purpose should be to set all men free from the bondage of sin and unrighteousness, and to establish them into righteousness in the sight of God.

Jesus Christ, in his coming, fulfilled in every detail the prophecies of the Old Testament, in regard to the promised King and Messiah. Because he was not a warrior King, and because the prophecies were misinterpreted by the religious rulers of His day, to suit their own needs, Christ was reviled and rejected by those rulers. The mistreatment of Jesus furnishes the saddest story in history.

## CHAPTER II.

### THE WRITERS OF THE GOSPELS

The life and teachings of Jesus in the four books of the New Testament are known as the Four Gospels. The word Gospel means good news, referring to the joyful nature of the message of salvation from sin and its consequences brought by Jesus Christ to mankind. The Four Gospels constitute the primary sources of Christianity, and from that sense are the most vitally important of all books of the Bible. They were written by the men whose names they bear. Matthew and John were among the twelve chosen of Jesus. Luke knew Jesus personally, while Mark was associated with the circle of early disciples.

THE GOSPEL OF MATTHEW was written more particularly for Jewish readers and emphasizes the fact that Jesus, as Messiah, fulfills the Old Testament prophecy concerning Him. A noticeable feature of the writing of Matthew is the grouping of the teachings of Jesus, as in the case of the Sermon on the Mount, and the Parables.

THE GOSPEL OF MARK is probably the first of the four books written. It is the shortest and most concise. Mark tells the story of Jesus moving forward with much picturesqueness and vigor of style. Jesus is presented as a man of power, who brings things to pass. One of his favorite and expressive words of action is "straight-way." The Gospel of Mark was written for the Gentile world, possibly the Romans.



THE GOSPEL OF LUKE is more deliberate and extended than the Gospel of Mark. In the preface of his Gospel, Luke indicates the source of his information and the purpose for the writing of his Gospel. He says,

"Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them to us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed."

Luke also wrote for the Gentile world, and probably meant his Gospel for the Greeks.

The important theme of the GOSPELS OF MATTHEW, MARK and LUKE is Christ's revelation of the Kingdom of God.

THE GOSPEL OF JOHN differs very materially from the three preceding Gospels. The important theme of his Gospel is ETERNAL LIFE. He thinks of Jesus as the ONE who brings the Eternal Life of God to men and who exemplifies that life in human form on earth. It is the last of the Four Gospels, probably written when John was an old man, and from the vantage point of his long and varied Christian experience. This Gospel was not addressed to any particular class, but to all mankind alike. It is the deep Spiritual Gospel.

### CHAPTER III.

## THE BIRTH, YOUTH AND EARLY MANHOOD OF JESUS

1. THE DAYS PRECEDING THE BIRTH OF THE CHRIST CHILD  
Matt. 1: 18-25 Luke 1: 26-56
2. THE CHRIST CHILD BORN AT BETHLEHEM  
Matt. 2: 1 Luke 2: 1-7
3. VISIT TO THE CHRIST CHILD OF THE SHEPHERDS  
Luke 2: 8-20
4. CHRIST CHILD WHEN EIGHT DAYS OLD, NAMED JESUS  
Luke 2: 21
5. JESUS TAKEN TO THE TEMPLE AT JERUSALEM WHEN FORTY DAYS OLD AND PRESENTED TO THE LORD  
Luke 2: 22-38
6. VISIT TO JESUS BY THE THREE WISE MEN  
Matt. 2: 1-12
7. JESUS TAKEN TO EGYPT BY JOSEPH AND MARY  
Matt. 2: 13-18
8. JESUS TAKEN TO NAZARETH AFTER HEROD'S DEATH (Aged About Three Years)  
Matt. 2: 19-23 Luke 2: 39
9. AT AGE OF TWELVE YEARS JESUS TAKEN BY PARENTS TO THE PASSOVER FEAST AT JERUSALEM  
Luke 2: 41-51
10. YOUTH AND EARLY MANHOOD OF JESUS  
Luke 2: 40-52

## CHAPTER III.

**THE BIRTH, YOUTH AND EARLY MANHOOD OF JESUS**

1. When, in the fulness of time, it became the will of God to fulfill the prophecies and to send His Son into the world, God decreed that He should come as a little babe. To this end, God chose a beautiful young woman, named Mary, to become His mother. An angel came to Mary and told her that she had found favor with God, and that she was to become the mother of a child to be named Jesus. This angel also told her, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Mary, of course, was very much astonished, but in reply she said to the angel, "Behold, the handmaid of the Lord; be it unto me according to thy word." At the time that the angel appeared to Mary, she was betrothed to a man by the name of Joseph. An angel also appeared to Joseph in a dream and revealed to him concerning the coming birth of the child to Mary, and that this child should be named Jesus. Joseph, like Mary, was greatly astonished, but being a just man, it is said of him, "Joseph did as the angel of the Lord had bidden him, and took Mary as his wife."

2. And it came to pass in those days that there went out a decree from Augustus Caesar, that all the

world should be taxed. In order to carry out this decree, it was necessary for the different people to return to the city of their origin. Although Joseph and Mary now lived in Nazareth, a small town in Galilee, they were obliged to go to Judea "unto the City of David which is called Bethlehem, because they were of the house and lineage of David." Bethlehem was a small town which was closely adjacent to Jerusalem. The distance to be traveled from Nazareth to Jerusalem was probably less than a hundred miles, but because of the mountainous nature of the country and the poor means of travel at that time, it constituted a considerable journey.

At the same time that Joseph and Mary were making the journey to Bethlehem, many other travelers had arrived ahead of them, who were there for the same purpose. Joseph tried to find a comfortable place for Mary to stay, but he was unable. They were obliged to seek shelter in a stable, because it is said, "There was no room for them in the inn." And so it was while they were there, the days were accomplished that the child should be born. Mary, the mother, wrapped Him in swaddling clothes and laid Him in the manger.

3. And there were in that same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone 'round about them, and they were sore afraid. And the angel said unto them,

"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which

is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes lying in a manger."

And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, "Glory to God in the highest, and on earth peace and good will toward men."

And it came to pass as the angels were gone away from them into heaven, the shepherds said 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." And they came with haste and found Mary and Joseph and the babe lying in the manger. And when they had seen it they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned glorifying and praising God for all these things which they had heard and seen as it was told unto them.

4. And when eight days were accomplished, certain religious ceremonial rites were observed and the child was named JESUS.

5. And when forty days were accomplished, Jesus was taken to Jerusalem and "presented to the Lord." While they were at the temple, a devout old man, named Simeon, to whom it had been revealed by the Holy Ghost that he should not die, until he had seen the Lord's Christ, came into the temple. When the child was put in his arms, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for

my eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."

On the same occasion there also came to the temple a widow, named Anna, who also was greatly elated at seeing Jesus; she likewise gave thanks unto the Lord. Joseph and his mother marvelled at the things which were spoken of Him.

6. Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, wise men from the East came to Jerusalem, saying, "Where is he that is born king of the Jews? For we saw his star in the East and are come to worship him."

When Herod, the King, heard it, he was troubled, and all Jerusalem with him. And gathering together all the Chief Priests and Scribes of the people, he inquired of them where the Christ should be born. And they said unto him, "In Bethlehem of Judea." Then Herod promptly called the wise men and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

And they, having heard the king, went their way; and lo, the star which they saw in the East, went before them till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they came into the house and saw the young child with Mary, His mother, they fell down and worshipped Him; and opening their treasures, they offered unto Him gifts, gold

and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

7. Now, when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother and flee to Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him."

And he arose and took the young child and his mother, by night, and departed into Egypt. Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the wise men.

8. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the Land of Israel, for they are dead that sought the young child's life." And he arose and took the young child and his mother and came unto the Land of Israel. But when he heard that Archelaus was reigning over Judea, in the room of his father, Herod, he was afraid to go thither, and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in the City called Nazareth.

9. Every year there was held at Jerusalem a feast called the Feast of the Passover. This feast had been observed by the Jews each year for more than a thousand years, or ever since their entry into the "promised land."

The observance of the feast was in commemoration of their deliverance out of slavery in Egypt.

In the book of Exodus of the Old Testament, it is told that Pharoah, King of Egypt, did not want the Israelites to leave Egypt. The Israelites were compelled to do all the hard and menial work.

God sent a number of plagues against the Egyptians. Finally, as Pharoah still maintained his hardness of heart, God sent an angel to the Israelites, warning them that on a certain night an angel of death would pass through Egypt, and that the first born of both man and beast would be destroyed; and that for the Israelites to escape this destruction, it would be necessary to slaughter a lamb and take of the blood and strike it on the two side posts and the upper door post of the houses, and that at every such house, the angel of death would pass over. At midnight, on the appointed day, the angel of death passed through Egypt. The Israelites who had observed the ordinance were spared.

The Egyptians suffered heavy loss of life. Pharoah's heart was moved, and he consented to allow the Israelites to leave his land. In gratitude to God for his deliverance, and in obedience to God's command that the Passover should be observed as a memorial, the Israelites each year thereafter had faithfully observed the Passover Feast.

In the observance of this feast, the Jews from all parts of Palestine went to Jerusalem. Joseph and Mary were faithful in the keeping of the Jewish traditions, and had each year gone to the Feast of the Passover.

When Jesus was twelve years old, they went up after the custom of the feast; and when they had ful-

filled the days as they were returning, the boy Jesus tarried behind in Jerusalem, and His parents knew it not; but supposing Him to be in the company, went a day's journey; and they sought for Him among His kinsfolk and acquaintances, and when they found Him not, they returned to Jerusalem, seeking for Him.

And it came to pass after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions; and all that heard Him were amazed at His understanding and His answers. And when they saw Him, they were astonished; and His mother said unto Him, "Son, why hast thou thus dealt with us?" Behold, and He said, "How is it that ye sought me? Know ye not that I must be in my father's house?" And He went down with them and came to Nazareth.

10. From the time of the return of Jesus to Nazareth from the Feast of the Passover at Jerusalem, when He was twelve years of age, until the time that He was thirty years of age, and had begun His ministry, all the Gospel writers are silent as to any incidents in His career. It is believed that He remained at home with His parents and helped Joseph at the carpenter trade. The Gospel writer, Luke, however, makes two very significant statements regarding the youth and early manhood of Jesus.

He wrote, "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him."

And again in another passage, "And Jesus advanced in wisdom and stature, and in favor with God and man."

## CHAPTER IV.

### FROM THE BAPTISM OF JESUS TO THE FIRST PASSOVER FEAST

1. JOHN THE BAPTIST PREACHING AT THE RIVER JORDAN  
Matt. 3: 1-12                      Mark 1: 1-8                      Luke 3: 1-18
2. JESUS COMES TO JOHN AND IS BAPTIZED  
Matt. 3: 12-17                      Mark 1: 9-11                      Luke 3: 21-22
3. JESUS WAS LED BY THE SPIRIT INTO THE WILDERNESS FOR FORTY DAYS  
Matt. 4: 1-11                      Mark 1: 12,13                      Luke 4: 1-13
4. JESUS RETURNS TO JOHN THE BAPTIST BEYOND THE JORDAN AT BETHANY  
John 1: 28-34
5. JESUS MEETS JOHN (THE DISCIPLE) AND ANDREW  
John 1: 35-40
6. ANDREW FOUND HIS BROTHER PETER AND TOOK HIM TO JESUS  
John 1: 41-42
7. JESUS GOES TO GALILEE—JESUS MEETS PHILIP  
John 1: 43-44
8. PHILIP FOUND NATHANIEL AND TOOK HIM TO JESUS  
John 1: 45-51
9. JESUS AT THE WEDDING FEAST AT CANA  
John 2: 1-11
10. JESUS, TOGETHER WITH MOTHER, BROTHERS, AND DISCIPLES, GOES TO CAPERNAUM  
John 2:12

## 11. JOHN THE BAPTIST PREACHING AND BAPTIZING

John 3: 23-36

## 12. JESUS GOES TO THE PASSOVER FEAST AT JERUSALEM

John 2: 13

## CHAPTER IV.

**FROM THE BAPTISM OF JESUS TO THE FIRST PASSOVER FEAST**

1. Jesus has now reached the age of thirty years. The time has come when He feels the necessity of beginning His ministry. Other events of importance are also transpiring at this time. It was reported that there was one at the River Jordan, who was preaching and baptizing. The multitudes were going out to hear him. This man was John. Because he baptized many, he was called John, the Baptist. It was the will of God that John, the Baptist, should be the forerunner of Christ. In their ministries, therefore, these two men were destined to be closely associated.

Of the Gospel writers, Luke gives a somewhat full account of the birth of John and the prophecies as to his future. Luke records that an angel appeared to an old Priest by the name of Zacharias as he was ministering in the temple at Jerusalem.

Zacharias and his wife, Elizabeth, were both well stricken in years, and they grieved that they had had no son. This angel foretold to Zacharias the birth of a son, and that his name should be called John, and

"He shall be great in the sight of the Lord, and he shall drink no wine, nor strong drink; he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord, their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts

of the fathers to the children, and the disobedient to walk in the ways of the just; to make ready for the Lord a people prepared for him."

Luke also tells in that same chapter how Mary, prior to the birth of John, had journeyed from Nazareth to a city in Judea to visit Elizabeth, who was her cousin. There was deep mutual comfort and spiritual rejoicing in the hearts of these two expectant mothers. Mary abode with her about three months and returned to her own house before the birth of John. It is not disclosed by any of the Gospel writers that Jesus and John had ever met prior to the incidents of this chapter.

When the time had come for John to begin his ministry, it is said, "In those days came John, the baptist, preaching in the wilderness of Judea, and saying, 'repent ye, for the kingdom of heaven is at hand. For this is he, that is spoken of by the prophet Esaias, saying the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.'"

And the same John had his raiment of camel's hair, and a leather girdle about his loins, and his meat was locust and wild honey. Then went out to see him all Jerusalem and all Judea, and all the region 'round about Jordan, and were baptized of him in Jordan, confessing their sins.

John also preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with the Holy Spirit."

2. Jesus left Nazareth and went to John at the River Jordan to be baptized of him. John said to Jesus, "I

have need to be baptized of thee. Why comest thou to me?"

Jesus told John, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." And Jesus, when He was baptized, went up straightway out of the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven saying, "This is my beloved Son in whom I am well pleased."

3. After the baptism of Jesus by John, Jesus was led up of the spirit in the wilderness to be tempted of the devil. And when He had fasted forty days and nights, and while hungered, the devil came to Him and said, "If thou be the Son of God, command that these stones be made bread." But Jesus answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

Then the devil took Jesus into Jerusalem and setteth Him on a pinnacle of the temple, and said unto Him, "If thou be the Son of God, cast thyself down; for it is written, 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" Jesus answered, and said, "Thou shalt not tempt the Lord, thy God."

Again, the devil took Him into an exceeding high mountain and showed Him all the kingdoms of the world. The devil said, "All these things I give thee, if thou wilt fall down and worship me." Jesus said unto him, "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord, thy God, and him only

shalt thou serve.'” And the devil left Jesus and the angels came and ministered unto Him.

In the temptation in the wilderness Jesus was tempted in His human strength. Before He could conquer for others, He must conquer for Himself. Satan had brought to bear against Jesus, the same temptations with which he bombards any human soul. Jesus resting in the power and strength of God, overcame Satan. What Jesus accomplished in that victory for Himself, He accomplished for all mankind. The purpose and ministry of Jesus Christ to the world was that His grace and strength should always be sufficient to overcome temptation, to them that trust and rely upon His strength and grace.

4. At the close of the temptation, Jesus returned to John, the Baptist, at the River Jordan. John saw Jesus coming toward him, and he said, “Behold the lamb of God, which taketh away the sin of the world. This is he of whom I said, ‘after me cometh a man which is preferred before me, for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.’”

And John bore record, saying, “I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, ‘upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the holy ghost.’ And I saw and bore record that this is the son of God.”

5. The next day as John, the Baptist, was again at the River Jordan, he saw Jesus walking near by, and he said, “Behold the lamb of God.”

There were present two other men who had also possibly been present on the previous day. They were profoundly impressed at what they had heard and seen. To them Jesus had an impelling attraction and they began to follow Him. Jesus saw them, and in a friendly way, He said, “What seek ye?” And they said, “Master, where dwellest thou?” Jesus thereupon invited them to go with Him, and they stayed with Him that day. One of these men was also named John, and who later became one of Christ’s most faithful followers. This is the same John who some years after the death of Christ wrote the Gospel According to John, which is one of the four books from which the present narratives are taken. The other man was Andrew who also became a devoted and faithful follower of the Christ. More will be learned of each of these two men in the course of the Gospel narratives.

6. In the visit of Jesus with these two men, they were thrilled. Jesus had inspired and touched the very heart-core of their lives. Andrew immediately went and found his brother, Simon. In his elation, he explained to Simon, “We have found the Messiah, which is being interpreted the Christ.”

And he took Simon to Jesus. And when Jesus saw Peter, He said, “Thou art Simon, the son of Jona. Thou shalt be called Cephas, which is by interpretation, a stone.”

7. The next day as Jesus was continuing His journey into Galilee, He found a man by the name of Philip, and He said to him, “Follow me.” Philip was from the City of Bethsaida, a city located at the edge of the lake in Northern Galilee. This was the same city in which Peter and Andrew resided.



8. Philip was as greatly impressed with the meeting of the Christ as were the other men. Philip, in turn, found a man by the name of Nathaniel. He exclaimed to Nathaniel, "We have found the man concerning whom Moses and the prophets did write, Jesus of Nazareth."

Nathaniel, who thought that he understood the prophecies concerning the coming Messiah, as king and ruler of the Jews, and then considering the fulfillment of that prophecy, in connection with the little, insignificant town of Nazareth, answered Philip with considerable derision, and said, "Can any good come out of Nazareth?"

Jesus stood not afar off, and possibly by intuition was aware of the nature of the conversation, and noting that Nathaniel was coming toward Him, He said, "Behold, an Israelite in whom there is no guile." Nathaniel, no doubt, caught the significance of the remark, and he said to Jesus, "Whence knowest thou me?" Jesus said, "Before that Philip calleth thee, when thou wast under the fig tree, I saw thee." Nathaniel was convinced. He exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel."

9. As Jesus continued onward in His journey, He came to a little town called Cana. There was a marriage going on, and they were making merry. Jesus and the men who had followed Him were invited to participate in the festivities. The mother of Jesus was a guest.

When she realized that the wine was all gone, and the feast was not over, she was distressed. She went to Jesus and said, "They have no wine." And confidently

gave direction to the servants, saying, "Whatsoever He saith unto you, do it." Jesus was somewhat taken by surprise, but He could not disappoint His mother. He directed that the servants fill six water pots of stone with water, and then told them to draw out and serve.

When the ruler of the feast tasted the water which had been made wine, he sent for the bridegroom and said, "Every man at the beginning doth set forth the good wine; and men having well drunk then that which is worse but thou has kept the good wine until now."

This was the beginning of miracles by Jesus. It is recorded, "And His disciples believed on Him."

10. After the marriage feast was over, Jesus, together with His mother, brothers, and the men who were following Him, went to Capernaum. On this occasion, Jesus did not stay at Capernaum for any length of time. Capernaum was located on the Sea of Galilee and was one of the important cities of Galilee. During the three years of Christ's ministry, Capernaum was the city which Jesus frequently visited, and where He tarried for short intervals, between His various journeys.

11. After the baptism of Jesus, John, the Baptist had continued to preach and to baptize at the River Jordan. During the past year, however, Jesus had also made many converts, and the multitudes were beginning to flock to Jesus. The disciples of John were alarmed, and they went to John and said, "He that was with thee beyond the Jordan, to whom thou barest witness, behold the same baptizeth and all men come to Him."

John, however, assuaged their fears by telling them that both Christ and he were working in the same cause, that he was the forerunner of the Christ, to prepare the way for Christ. He told them that Christ must increase, while he must decrease. John, throughout his ministry, manifested the finest of spirit toward Christ, and which was entirely reciprocated by Christ. At a later period, in His ministry, Christ paid to John the highest tribute possible, to be paid to man.

12. Springtime was at hand, and with it came the important event of the season. John in his Gospel, records that, "The Jews' Passover was at hand and that Jesus went up to Jerusalem."

## CHAPTER V.

### FIRST PASSOVER FEAST TO SECOND PASSOVER FEAST

1. JESUS DRIVES THE MONEY CHANGERS FROM THE TEMPLE  
John 2: 14-17
2. NICODEMUS COMES TO JESUS BY NIGHT  
John 3: 1-12
3. JOHN PUT IN PRISON BY HEROD  
Matt. 14: 3-5      Mark 6: 17-20      Luke 3: 19-20
4. JESUS RETURNS TO GALILEE THROUGH SAMARIA  
John 4: 3-4
5. JESUS AND THE WOMAN AT THE WELL  
John 4: 5-39
6. JESUS TAUGHT IN SAMARIA  
John 4: 40-42
7. JESUS RETURNS TO CANA AND HEALS THE NOBLEMAN'S SON  
John 4: 43-54
8. JESUS GOES TO NAZARETH TO PREACH  
Luke 4: 16-30
9. JESUS GOES TO CAPERNAUM  
Luke 4: 31
10. JESUS MEETS PETER AND ANDREW AND CALLS THEM TO BE FISHERS OF MEN: ALSO CALLS JAMES AND JOHN  
Matt. 4: 18-27      Mark 1: 16-20      Luke 5: 1-11
11. JESUS PREACHES IN THE SYNAGOGUES AS ONE HAVING AUTHORITY  
Mark 1: 21-22      Luke 4: 31-32

12. JESUS HEALS MAN WITH UNCLEAN SPIRIT  
Mark 1: 23-28                      Luke 4: 33-37
13. JESUS GOES TO THE HOUSE OF PETER: HEALS  
HIS WIFE'S MOTHER  
Mark 1: 29-31                      Luke 4: 38-39
14. ON SAME DAY IN THE EVENING JESUS HEALS  
MANY  
Mark 1: 32-34                      Luke 4: 40-41
15. JESUS PREACHES IN SYNAGOGUES OF GALILEE  
Mark 1: 35-39                      Luke 4: 42-44
16. JESUS HEALS A LEPER  
Matt. 8: 2-4                      Mark 1: 40-45                      Luke 5: 12-17
17. JESUS RETURNS TO CAPERNAUM  
Mark 2: 1
18. JESUS HEALS A MAN SICK OF Palsy  
Matt. 9: 2-8                      Mark 2: 2-12                      Luke 5: 18-26
19. JESUS GOES TO JERUSALEM TO THE PASSOVER  
FEAST  
John 5: 1

## CHAPTER V.

FIRST PASSOVER FEAST TO SECOND  
PASSOVER FEAST

1. At the close of the preceding chapter, Jesus was on His way to the Passover Feast at Jerusalem. The religious rites and ceremonies of the Passover Feast lasted for a period of eight days. It ended with the Passover Supper, or Feast. What has come to be known as the "Last Supper" observed by Jesus with His disciples on the night preceding the crucifixion, was the observance of the usual feast or supper at the close of the Passover.

It will be remembered that Jesus had on one previous occasion attended the Passover at Jerusalem. This was when He was twelve years of age and He was so engrossed with what He saw and heard that He could not tear Himself away, and He remained behind discussing the things of God with the learned men at the temple. Three days later, when found by His parents, He said, "Knowest thou not that I must be about my father's business." If there was anything amiss in connection with the temple at that Passover, Jesus was too young to notice it, or during the intervening years He had forgotten about it.

In His visit to the temple on the present occasion, He expected to find the utmost reverence. What He, in fact, saw, shocked Him and aroused His utmost indignation. Inside the temple, in the courts, were men hawking their wares. It had the appearance of a gaudy

fair. This spectacle was so out of keeping with every vestige of reverence, that Jesus made a scourge of cords, and as it is written; "He drove them all out of the temple, and the sheep and the oxen; and he poured out the changers' money, and overthrew the tables." And He said unto them that sold doves, "Take these things hence; make not of my father's house a house of merchandise."

It may be said in explanation, that the animals mentioned in the preceding statement, were those used for sacrifice. The sellers of these animals, and of the merchandise, instead of having stalls outside of the temple, in their zeal to sell, had fallen into the practice of using the temple.

The desecration of the temple in the manner described, should not have been shocking to Jesus alone, but equally repulsive to every Jew. The history of this temple was one of the glories of the Jewish people. This history reached back into their relationship with God, covering a period of fifteen hundred years. That this history and the sacredness of the temple should have been violated, was to Jesus inconceivable.

It may be well at this point to consider briefly the history of the temple. While the children of Israel were in the wilderness, after having left Egypt, God gave to them minute directions for the construction of a huge tent to be used in worship. This tent was called the "Tabernacle." It was divided into various compartments, one of which was the Holy of Holies. In this compartment was kept the Ark of the Covenant. The Ark of the Covenant was a sacred chest constructed at the same time as the Tabernacle, and also under

God's direction. In the Ark of the Covenant were kept the two tablets of stone upon which were engraved the ten commandments.

When the Israelites were finally ready to enter the promised land at the close of their forty years of wandering, the Ark of the Covenant was carried by priests and set down in the middle of the River Jordan. The water in the direction of the source, discontinued flowing and banked up; the bed of the river became dry, and the Israelites crossed the Jordan. The Ark of the Covenant was removed and the river again flowed.

In the years that followed while the Israelites were conquering the land, the Ark of the Covenant was moved from place to place. Once, it was captured by the hostile Phillistines. They, however, kept it but seven months; they were inflicted with a plague. They were glad to get rid of it. They put it on a cart, yoked two cows to the cart, and these cows wandered away from their own homes and calves, until they came to the Israelites. The Israelites rejoiced at the recovery of the Ark of the Covenant.

At a later date, when King David had overcome practically all the hostile tribes and the kingdom was united, he conceived the idea of building a great temple at Jerusalem, patterned after the Tabernacle. In this temple was to be kept the Ark of the Covenant.

God, however, revealed to David that as he had been a man of war and had shed blood, that he should not build the temple; but that his son Solomon should build the temple; that Solomon was to be a man of peace.

In I, Kings, Chapter 6, it is stated: "And it came to pass that in the four hundred eightieth year after the children of Israel came out of the land of Egypt, and in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord."

It took seven years to build the temple. It was completed in about the year 1005 B. C.

When the temple was finally finished, it was so magnificent in its splendor, that foreign rulers came to see it and lend their praises. An elaborate description of the temple is set out in II, Chronicles, in Chapters 3 and 4.

After the temple was completed, the Ark of the Covenant was taken to Jerusalem and placed in the temple.

In 975 B. C. King Shishak of Egypt came up against Jerusalem, defeated the Israelites and looted the temple of its silver, gold and other treasures. At a still later date, by reason of warfare against Israel by heathen nations and internal strife among themselves, and the rule by idol worshipping kings, the temple fell into a bad state of repair. In 856 B. C. Joash, one of the good kings, repaired the temple. He raised the necessary money by placing a chest inside the temple into which the people put their contributions.

In the course of the next hundred years thereafter, the temple again fell into a bad state of repair, and was again repaired, once by King Hezekiah, and once, at a later date, by King Josiah.

But the worst was yet to come. In 586 B. C. the Babylonians invaded Judah, conquered the Jews, and carried them away captives to their own land. The

temple was razed and burned to the ground. While in captivity, the Jews were so distressed about the loss of their temple, that Cyrus, the King, was touched with pity and he entered a decree that as many of the Jews as wished to return to their native land might do so. Many did return, and in the course of time the temple was rebuilt. In about 65 B. C. the Jews were conquered by the Romans, and Herod, the Great, lent his efforts in repairing the temple, and rebuilding it on a more magnificent scale. This was the temple that was standing at the time of Christ; also it was the descendants of the returned Jews that constituted the Jewish race at the time of Christ.

While Jesus was at the temple, He spent His time teaching and preaching. His message was new. He spoke as one having authority.

Many believed in Him, while others placed themselves in opposition to Him. For the most part, it was the Scribes and Pharisees who were opposed to Jesus. They were the religious leaders of the Jews at that time. By reason that in the future discourses, much further will be said about the Scribes and Pharisees, it is well to have a short explanation concerning each of them. The Pharisees, at the time of Christ, stood as the national party in politics and religion. They were very influential. They pretended great piety, and strictly observed external forms and ceremonies. They were proud and self-righteous. Because of the attitude that the Pharisees took toward Christ, the term Pharisees became a symbol of self-righteousness and hypocrisy. On the other hand, there were some Pharisees

who were sincere and pious. We are soon to learn of one of these.

The Scribes were the men in the Jewish Church, who were the teachers and interpreters of the Mosaic law. The majority of them were Pharisees, but they are mentioned separately in the New Testament, as they were the learned leaders of the Pharisees, and formed a definite intellectual class. They represented the authority of the Jewish Church.

Both the Pharisees and Scribes almost as a whole, placed themselves in opposition to Jesus. In the course of Christ's ministry, there were many conflicts between them.

2. One of the Pharisees, who heard Jesus, and who possessed an open mind, was much affected by Jesus and His message. This was Nicodemus. Because of the hostile attitude of the Pharisees and the Scribes, Nicodemus deemed it inadvisable to openly align himself with Jesus, or to be seen in His company. However, he wished to know more about Jesus and His message. Therefore, he went to Jesus in the night time. Once in the presence of Jesus, he immediately acquainted Jesus of his own feeling. He said, "Rabbi, we know that thou art a teacher sent from God; for no man can do these miracles that thou dost, except God be with him."

Jesus accepted this acknowledgment of his sincerity, and immediately launched into the depths of the subject uppermost in his mind—the Kingdom of God. Jesus said to Nicodemus, "Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of God."

Nicodemus did not understand. He was thinking of physical birth. He therefore said, "How can a man be born again when he is old?"

Jesus then explained to him that it was not a physical birth of which He spoke, but spiritual birth. That for any man to enter the Kingdom of God, he must permit God's purposes to take possession of his will, and control his life. Although Nicodemus may not have understood all that Jesus said on this occasion, yet later records disclose that Nicodemus was a faithful follower of Christ.

3. During the time that the events related in connection with Jesus were taking place, John, the Baptist, had continued preaching at the River Jordan. In his preaching, John denounced King Herod for having taken to himself Herodias, his brother's wife. Herodias was infuriated. She wanted John killed. Herod, however, feared John for he felt that John was a just and holy man. Moreover, Herod knew that John was right, and that he was wrong. To mollify Herodias, however, he had John put in prison. More will be learned of John later.

4. Jesus is now ready to leave Jerusalem to return to Galilee. Instead of using the route ordinarily traveled by the Jews along the Jordan River, Jesus decided to go directly across the country. In order to do so, it was necessary to pass through a country called Samaria. The fact that the Jews did not go through Samaria in traveling back and forth from Jerusalem to Galilee was not by mere chance. The Jews hated the Samaritans.

This hatred was of long standing, and had its origin reaching back over five hundred years. In about 710

B.C. the ten tribes of Israel were taken captive by the Assyrians, and were carried away never to return. They had been in possession of that part of Palestine which in the time of Christ was known as Galilee and Samaria.

On the other hand, the Jews who inhabited southern Palestine, or the Kingdom of Judah were not taken captive until the year 586 B.C. or one hundred thirty-four years later. As has been previously related, it was the Jews from Southern Palestine or Judah that were permitted to return and rebuild the temple and repossess their lands.

At the time that the ten tribes of Israel were carried away to Assyria, many of the Jews were left behind. These Jews intermarried with the heathen people in the same country, and in the course of time, these new people were called Samaritans.

During the intervening years, great differences had sprung up between the two branches of Jews. The Jews of Southern Palestine maintained their identity as Jews; they loved their temple and clung to the traditions of their fathers. The Samaritan Jews had lost their identity; they forsook the Jewish traditions, and they worshipped in the mountains instead of in the temple. Jesus did not assume to Himself the hatred of the Jews toward the Samaritans. To Him they were God's children and were in need of His love and care. Therefore, instead of avoiding the Samaritans, He struck out boldly to go through their country. In this journey, He was accompanied by a number of His disciples.

5. In the course of their journey, they came to Sychar, a small village in Samaria. The disciples went

away to buy bread. Jesus, being wearied, sat down upon a wall to rest.

A Samaritan woman approached the well to draw water; Jesus very kindly said to her, "Give me to drink." She was not only astonished that He, a Jew, should speak to her, but more so, that He should ask a favor. She expressed her astonishment by asking for an explanation. Jesus, instead of making reply to her question, directed the conversation in pursuance of His real object. He said, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst ask of him, and he would have given thee living water."

The woman, of course, was unable to understand the import of His remarks, so she replied about His having nothing with which to draw water. Jesus continued further and said, "Whosoever shall drink of the water that I shall give, shall never thirst, but the water that I shall give him shall be in him a well of water springing into everlasting life."

It may be said that in this conversation by Jesus with this sinful woman Jesus revealed some of the deepest truths of His entire ministry. The conversation continued, and the woman said, "Our fathers worshipped in these mountains; ye say that in Jerusalem is the place to worship."

Jesus replied and said, "But the hour cometh and now is when the true worshippers shall worship the father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth."

This reply of Jesus to the woman forever removed all misunderstanding and misdirection as to worship,

and revealed that true worship is not confined to time or place, but exists in the fellowship of spirit with God.

This simple story of the woman at the well contains deep spiritual truths and bears a great message. It shows how God at times uses the weak and humble as instruments in His hands to forward His purposes. It may be said that it was to this sinful woman that Jesus made the first open statement that He was the Christ.

Another matter worthy of notice in connection with the woman at the well was that immediately after she had found the Christ, she ran and told others the good news. They came running, heard, and believed.

6. Jesus was now enthusiastically welcomed. They begged Him to stay and preach in Samaria, so that others also might hear Him. Jesus consented, and it is written: "He abode there two days and many more believed because of his word." They said, "We have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

7. After the expiration of the two days Jesus returned to Galilee. In this return to His home, He might have expected a great welcome. Many Galileans were at the feast at Jerusalem and had seen His great works. Jesus expected no popular applause. He received none, and He was not disappointed. Before entering Galilee, He had said, "A prophet hath no honor in his own country." Jesus quietly returned to the little town of Cana, where, but a few months before, He had performed His first miracle.

Seemingly, as if to bear out the truth of the statement about a prophet having no honor in his own country, a nobleman from Capernaum, a distant town,

and who was not even a Jew, came rushing to Jesus begging Him to heal his son who lay sick with the fever. Jesus quietly assured him that his son would live. He believed, and when he arrived home, he inquired at what hour his son had begun to amend, and he found that it was the same hour in which Jesus had spoken to him.

8. From Cana Jesus next went to Nazareth. On the Sabbath Day He went into the synagogue. He stood up to read. They handed Him a book containing the prophecies of Isaiah, and from the 61st Chapter He read:

"The Spirit of the Lord is upon me, because He hath appointed me to preach the Gospel to the poor, He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, and set at liberty them that are bruised; to preach the good and acceptable year of the Lord."

Even though this passage of scripture had been written seven hundred years before, Jesus announced to His audience: "This day is this scripture fulfilled in your ears." His listeners pretended to be shocked, and considered it gross assumption on the part of Jesus to claim that He was the promised Messiah.

In respect to this incident, it is written: "And all they in the synagogue, when they heard these things were filled with wrath and rose up and thrust him out of the city and led him unto the brow of a hill, whereon their city was built, that they might cast him down headlong." But He passed through their midst and went His way.

9. And He came down to Capernaum, a City of Galilee, and taught them on the Sabbath Days.



10. As Jesus was walking along the shore of Lake Galilee, He saw Peter and Andrew fishing, and He said to them, "Follow me, and I will make you fishers of men." And they straightway left their nets and followed Him.

Proceeding further, Jesus saw James and John in a ship with their father Zebedee mending nets, and He called them and they immediately left the ship and their father and followed Him.

11. And they went into Capernaum; and straightway on the Sabbath Day, He entered into the synagogue and taught. They were astonished at His doctrine for He taught them as one having authority and not as the Scribes.

It may be explained that the difference between the teaching of Jesus and the Scribes was, that with the teaching of Jesus there was no lack of positiveness or directness in His statements; while with the teaching of the Scribes, all was indirection. Their statements lacked assurance and positiveness. All assertions were based on antecedent authority.

It may be said that during the fifteen hundred years since the Jews had been given the laws of Moses, the religious leaders and teachers had laid down innumerable rules and formalisms which were required to be observed in order to be truly religious. These rules were so numerous and so drastic that they were difficult to observe. Jesus set at naught all of these encumbering interpretations and formalisms, and taught them that true religion consisted of putting into effect love, service, and fellowship.

12. While Jesus and His disciples were in the synagogue on the Sabbath Day, there was present a man with an unclean spirit. He cried out, saying, "Let us alone; what have we to do with the Jesus of Nazareth. Art thou come to destroy us? I know who thou art; thou Holy One of God."

Jesus rebuked him, saying, "Hold thy peace, and come out of him." And when the unclean spirit had torn him and cried out with a loud voice, he came out of him. And they were all amazed insomuch that they questioned among themselves, "What thing is this? What new doctrine is this? For with authority commandeth He even the unclean spirits, and they do obey him."

And immediately His fame spread throughout all the region around about Galilee.

13. After leaving the synagogue, Jesus, together with Peter, Andrew, James and John went to Peter's house. Peter's wife's mother lay sick with a fever. Jesus took her by the hand and immediately the fever left her and she ministered unto them.

14. On the same evening, after sunset, they brought to Jesus all the diseased, and they that were possessed with devils, and all the city was gathered together at the door, and He healed many that were sick of divers diseases, and cast out many devils.

15. In the morning, Jesus rose up a great while before day, and went into a solitary place and there prayed. Simon and the other disciples followed after Jesus and said to Him, "All men seek for thee." Jesus said, "Let us go into the next town and preach there also; for therefore came I forth." And He preached throughout all Galilee and cast out devils.

16. And it came to pass when Jesus was in a certain City of Galilee, a leper came and kneeling before Jesus, cried, "Lord, if thou wilt, thou canst make me clean." And Jesus put forth His hand and touched him saying, "I will, be thou clean." And immediately the leprosy departed from him.

17. And again, He entered into Capernaum after some days; and it was noticed that He was in the house.

18. And straightway, many were gathered together, insomuch, that there was no room to receive them, no, not so much as about the door; and He preached the word unto them.

And they came unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was. And when they had broken it up, they let down the bed wherein the sick of the palsy lay. When He saw their faith, He said to the sick of the palsy, "Son, thy sins be forgiven thee."

When the Scribes present heard Jesus say, "Thy sins are forgiven thee," they said, "This man blasphemeth. Who can forgive sins but God." But Jesus, knowing their thoughts said, "Wherefore think ye evil in your hearts? But that ye may know that the Son of Man hath power upon earth to forgive sins." (He said unto the sick of the palsy) "I say unto thee, arise and take up thy couch and go into thine house."

And he arose and departed to his house. And they were all amazed and they glorified God, and were filled with fear, saying, "We have seen strange things today."

19. The season of the year was again at hand for the Passover Feast, and Jesus went up to Jerusalem.

## CHAPTER VI.

### SECOND PASSOVER FEAST TO THE THIRD PASSOVER FEAST

1. JESUS HEALS A CRIPPLED MAN AT THE POOL OF BETHESDA ON THE SABBATH DAY

John 5: 2-18

2. JESUS AND DISCIPLES ON THE WAY FROM JERUSALEM TO CAPERNAUM WERE UPBRAIDED BY THE PHARISEES FOR PLUCKING GRAIN OF THE SABBATH DAY

Matt. 12: 1-8

Mark 2: 23-28

Luke 6: 1-5

3. JESUS IN A SYNAGOGUE AT CAPERNAUM ON THE SABBATH DAY; HEALS A MAN WITH A WITHERED HAND

Matt. 12: 9-14

Mark 3: 1-6

Luke 6: 6-11

4. MATTHEW, THE TAX GATHERER, ALSO NAMED LEVI, CALLED AS A DISCIPLE

Matt. 9: 9-13

Mark 2: 14

Luke 5: 27-32

5. THE CHOOSING AND NAMING OF THE TWELVE DISCIPLES

Luke 6: 12-16

6. THE SERMON ON THE MOUNT

Matt. 5 to 8

Luke 6: 2-49

7. JESUS RETURNS TO CAPERNAUM

Luke 7: 1

8. JESUS HEALS THE CENTURION'S SERVANT

Matt. 8: 5-13

Luke 7: 2-10

9. JESUS GOES INTO GALILEE: RAISES THE WIDOW'S SON TO LIFE

Luke 7: 11-17

10. JESUS INVITED TO SIMON'S HOUSE AS A GUEST—  
THE STORY OF THE SINFUL WOMAN  
Luke 7: 36-50
11. JESUS PREACHES GOOD TIDINGS IN VARIOUS  
PLACES IN GALILEE  
Luke 8: 1
12. JESUS RETURNS TO SEA-SIDE AT CAPERNAUM: FROM  
A BOAT HE SPEAKS MANY PARABLES CONCERN-  
ING THE KINGDOM OF GOD  
Matt. 13: 1-13 Mark 4: 1
13. THE PARABLE OF THE SOWER  
Matt. 13: 3-23 Mark 4: 2-25 Luke 8: 4-18
14. THE PARABLE OF THE TARES  
Matt. 13: 24-30 Mark 4: 26-29  
36-43
15. THE PARABLE OF THE MUSTARD SEED  
Matt. 13: 31, 32 Mark 4: 30-34
16. THE PARABLE OF THE HIDDEN TREASURE  
Matt. 13: 44
17. THE PARABLE OF THE PEARL  
Matt. 13: 45, 46
18. THE PARABLE OF THE NET  
Matt. 13: 47-51
19. JESUS CROSSES THE SEA TO THE LAND OF THE  
GADARENES  
Matt. 8: 18-28 Mark 4: 35-36 Luke 8: 22-26
20. THE DISCIPLES ON THE ROUGH SEA  
Matt. 8: 23-27 Mark 4: 37-41
21. JESUS HEALS PERSONS POSSESSED WITH EVIL  
SPIRITS  
Matt. 8: 28-34 Mark 5: 2-20 Luke 8: 27-39
22. JESUS CROSSES THE SEA AND GETS BACK TO  
CAPERNAUM  
Mark 5: 21 Luke 8: 40

23. JESUS RAISES JARIUS' DAUGHTER TO LIFE  
Matt. 9: 18-26 Mark 5: 22-24 Luke 8: 41, 42  
49-56
24. THE WOMAN WHO TOUCHED THE GARMENT OF  
JESUS HEALED  
Mark 5: 25-34 Luke 8: 43-48
25. JESUS HEALS TWO BLIND MEN  
Matt. 9: 27-31
26. JESUS HEALS A DUMB MAN  
Matt. 9: 32-34
27. JESUS TEACHES AND PREACHES THE KINGDOM OF  
GOD THROUGH GALILEE  
Matt. 8: 35-38 Mark 6: 1-6
28. JESUS SENDS FORTH THE TWELVE DISCIPLES TO  
TEACH AND PREACH  
Matt. 10: 1-42 Luke 9: 1-6
29. JOHN, THE BAPTIST, SENDS DISCIPLES TO JESUS  
Matt. 11: 2-19 Luke 7: 18-35
30. JOHN, THE BAPTIST, BEHEADED BY HEROD  
Matt. 14: 6-12 Mark 6: 21-29
31. THE DISCIPLES RETURN AND REPORT TO JESUS  
REGARDING THEIR WORK  
Mark 6: 30 Luke 9: 10
32. THE TIME OF THE PASSOVER IS AT HAND; JESUS  
DOES NOT GO  
John 6: 4

## CHAPTER VI.

SECOND PASSOVER FEAST TO THE THIRD  
PASSOVER FEAST

1. On a Sabbath Day, while Jesus was at Jerusalem, He visited the pool of Bethesda. There He found a man who was hoping to be cured through the miraculous effect of the water in the pool. To succeed, however, it was necessary for him to be the first to enter, after the waters of the pool, by some means unknown to him, were moved. Others, who were there for the same purpose, and who were more agile than he, always preceded him.

Jesus learned that the man had been sick for thirty-eight years, and asked him if he wished to be made whole. The man was elated to have someone interested in him, but thinking, of course, that Jesus meant for him to be cured through the effects of the water, he explained that he had always heretofore been left behind. Jesus said to him, "Take up your bed and walk." And immediately he was whole, and he took up his bed and walked.

There were Jews present, however, who saw this man carrying a bed, and thereby performing labor on the Sabbath Day. They immediately apprised the man of his wrong doing. In his joy over his recovery the man began to tell them about his wonderful cure, and that the man who had healed him was the same man who had told him to take up his bed and walk. The part of the man's story about being healed was of no interest

to the Jews, but they certainly must learn who it was that had caused this man so grievously to sin. When later they discovered that it was Jesus, they sought to slay him, because He had done these things on the Sabbath Day.

Jesus, of course, understood their shallowness and wickedness of heart, and He said, "My Father worketh hitherto, and I work."

The Jews pretended to be all the more incensed because Jesus had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God.

2. The next conflict between Jesus and the Jews regarding the Sabbath day, occurred while Jesus and His disciples were returning from Jerusalem on their way to Capernaum. The wheat fields were ripe unto the harvest.

As Jesus and His disciples were crossing one of these fields, the disciples being hungry, plucked some of the heads of the grain, rubbed them in their hands, thereby separating the grain from the chaff. Some of the Pharisees observed the disciples as they were engaged in this process, and they were shocked. They hurried to Jesus and said, "Behold, thy disciples, do that which is not lawful to do on the Sabbath Day."

Jesus, knowing that the Pharisees prided themselves upon their knowledge of the Old Testament, reminded them how David, being hungered, on a certain occasion, ate the show bread, which was lawful only for the priests to eat. Jesus then laid down the broad rule about Sabbath observance. He said, "That the Sabbath was made for man, and not man for the Sabbath,

and that therefore the Son of man is Lord also of the Sabbath."

3. Again, while Jesus was in Capernaum on a Sabbath day, He entered into the synagogue to preach and to teach. There He saw a man who had a withered hand. There were also Scribes and Pharisees present who watched Jesus to see if He would heal this man on the Sabbath Day. If so, they would have reason to bring accusation against Him. Jesus knew their purposes and He decided to make it an open conflict. He said to the man, "Stand forth." The man arose.

Jesus then said to the Scribes and Pharisees, "Is it lawful to do good on the Sabbath Days, or to do evil? To save life, or to kill?" They said nothing. Jesus then gave them a look of scorn, for He was grieved at the hardness of their hearts. He said to the man, "Stretch forth thine hand." The man did so, and his hand was healed.

In these conflicts between Jesus and the Jews in regard to the Sabbath Day, it must not be understood that Jesus was advocating the desecration of the Sabbath Day. The thing for which He was contending was the proper spirit in regard to the Sabbath Day. What he advocated was, that instead of making the Sabbath Day one of restrictions, and denials, and inactivity, to make it the occasion for doing good by the accomplishment of affirmative acts, and to be filled with the active spirit of reverence.

4. After the conflict with the Jews at the synagogue, Jesus went to the sea-side at Capernaum. The multitude followed Him, and He taught them. As He was passing along the streets, He saw a man whose name

was Matthew, sitting at the seat of custom. Jesus said to him, "Follow me." And he arose and followed Him. Matthew was a Jew in the employ of the Roman government as a tax gatherer. The Jews hated the tax gatherers, and in derision called them publicans, a term synonymous with sinners. Matthew was pleased at the invitation of Jesus, and he immediately went to his home and prepared a feast in honor of Jesus and His disciples. Matthew also invited many of his publican friends to this feast.

As Jesus and the disciples were mingling at the feast and having a good time, the Scribes and Pharisees watched Him. They disapproved of the company and conduct of Jesus and His disciples. They upbraided the disciples, saying, "Why eatest your master with publicans and sinners?" And Jesus, understanding their hypocrisy, said, "They that are whole need not a physician, but they that are sick; for I have come to call sinners to repentance."

5. Jesus, at different times in the past, had asked certain men to follow Him. These men had accepted the call and, had, in fact, gone with Him from place to place. The time had now come when Jesus wished to select a permanent group, consisting of twelve men who should be with Him continuously during the remainder of His ministry. Jesus, no doubt, was fully conscious that upon these men must rest the great responsibility of establishing and maintaining the early Christian Church. Perhaps no men in all ages have ever performed a greater service than did these men.

Before undertaking the important duty of selecting these men, Jesus went into a mountain alone and com-

muned with His Father. Upon His return, He made the selection. Among the twelve men chosen, He included those whom He had previously asked to follow Him. The names of the men chosen were as follows: Simon, (whom He also named Peter), and Andrew, his brother; James and John; Philip and Bartholomew (Nathaniel); Matthew and Thomas; James, the son of Alphaeus; Simon, called Zelotes; Judas, the brother of James, and Judas Iscariot.

All of these men accepted Christ's invitation to follow Him. In this group it later developed that there was one man who was untrue, and who later betrayed the Christ. All of the remainder proved true and faithful, and were a great help and consolation to the master. The most outstanding character in the group was Peter. He was quick and impulsive; always assertive, and always in the forefront. His impulsive nature made him also ready to deny. It was he who denied the Christ three times before the cock crew. When he came to a realization of what he had done he wept bitterly. To his credit, it is to be said, that immediately thereafter, when the great and overwhelming power of the Christ really gripped him, he became a veritable giant. Neither hardship, nor fear of death, could deter him. In his first sermon, he converted three thousand to the cause of Christ. His efforts for the early church were unceasing and he did much toward its establishment. He died a martyr on the cross, faithful to Christ.

Another man, very different in nature, was John. Of all the disciples, it was he, who best understood the Christ. He was of a loving and gentle disposition. Christ referred to him as the "beloved disciple." It

was John who, after the death of Christ, wrote the book known as the "Gospel According to John." This book is sometimes referred to as the Spiritual Gospel, because it discloses more fully than the other gospels, the spiritual nature of Christ and the spiritual significance of His coming. Perhaps, the next in order of distinction of the disciples was Matthew. Not a great deal is said of him in connection with the ministry of Christ, but his great and notable services were to give to the world the "Gospel According to Matthew." It is to Matthew, the man who was known as the despised publican, that the world owes the preservation and the recording of the "Sermon on the Mount," the greatest of Christ's sermons.

Of the remaining disciples, it may be said that mention is made by name of most of them in connection with particular instances in the ministry of Christ, showing that they too bore their part in the work and service of Christ.

6. While Jesus was engaged in the selection of the disciples, the multitude was gathering about Him. When He had finished this work, He desired to speak to the multitude.

Jesus invited them to gather on the mountain side, where they could more easily hear Him. What Jesus said to them on that day has come to be known as the "Sermon on the Mount." This Sermon contains the most remarkable and comprehensive statements of moral and divine law ever given to man. This Sermon is recorded in the fifth, sixth and seventh chapters of Matthew. A short record will also be found in the sixth chapter of the Gospel According to Luke.

No attempt will here be made to comment on the Sermon on the Mount. All parts of it are so vital, that to omit any portion would be to do serious injury. The writer believes that each reader will find personal pleasure and profit in the study of the Sermon.

The mountain upon which Jesus delivered the Sermon on the Mount, was a double-topped mountain, called Mt. Hattin. It was located a short distance southwest of Capernaum.

7. After completing the Sermon on the Mount, Jesus returned to Capernaum.

8. Upon the arrival of Jesus in Capernaum, He was met by some of the elders of the Jews who had been sent by a centurion to beseech Him to heal his servant, who lay sick with the palsy. This centurion was a Roman officer in command of one hundred men.

Because this centurion was not a Jew, the elders felt that they must approach Jesus with much tact. They, therefore, impressed upon Jesus that this centurion was a lover of the Jewish people; that, in fact, he had built a synagogue. This caution manifested by the Jews was simply another instance of their failure to understand the broad mission of Jesus.

Jesus accompanied by the elders, went toward the home of the servant, but before they could reach it, the centurion sent other friends to Jesus, saying, "I am not worthy that thou shouldest enter under my roof. Wherefore, neither thought I myself worthy to come to thee. But say the word, and my servant shall be healed."

The faith of this man, who was not a Jew, was so in contrast to the usual reception accorded Jesus by the

Jews, that Jesus marvelled. He said, "I have not found so great a faith; no, not in Israel."

Jesus then took occasion to speak a word of warning to the Jews, telling them that many shall come from the East and the West who shall accept the Kingdom of Heaven, and the children of the Kingdom (Jews), shall be cast out into utter darkness. Warnings of a similar nature were given by Jesus to the Jews again and again. But they did not heed. The predictions of Jesus were fulfilled. The Jews rejected Christ, and it was the Gentile world that accepted Him.

At the completion of the warnings to the Jews, Jesus turned to the centurion and said, "Go thy way; and as thou has believed, so be it with you."

9. The following day Jesus was on His way to visit a little town by the name of Nain, located near Nazareth. The disciples and others accompanied Him. As they came to the edge of the village, they met several men bearing the body of a young man, carrying him to his burial. The mother followed on behind, weeping. Jesus was touched by the sight. He learned that the woman was a widow, and the deceased young man was her only son. He comforted the widow, and said to her, "Weep not." Then He went and touched the bier and said, "Young man, I say unto thee arise." And he that was dead arose and Jesus delivered him to his mother.

Those present, who were witnesses, were astonished, and glorified God.

This is the first of three instances recorded by the Gospel writers, in which Jesus raised persons from death to life.

10. Simon, a Pharisee, invited Jesus as a guest to his home. While Jesus and Simon were couched on the floor, as was customary in those days while eating, a woman came rushing in and took her place behind Jesus. As she wept, she washed the feet of Jesus with her tears. While kissing His feet, she dried them with her hair and anointed them with ointment. Simon looked on and said to himself, "If this man were a prophet, he would know that the woman was a sinful woman."

Jesus knew what was in Simon's mind, so He answered Simon's thoughts with a parable. He said to Simon, "There was a certain creditor who had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay, he forgave them both." He then asked Simon, "Tell me, therefore, which one will love him most?" Simon answered, "I suppose that he, to whom he forgave most." Jesus said, "Thou has rightly judged."

Jesus then rebuked Simon. He knew that Simon had invited Him, not because of love, or for the sake of hospitality, but to have wherewith to find fault. He said to Simon, "I entered unto thine house, thou gavest me no water for my feet; but she hath washed my feet with her tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time that I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with an ointment. Wherefore, I say unto thee, her sins which were many are forgiven, for she loves much; but to whom little is forgiven, the same loveth little." And He said unto her, "Thy sins are forgiven. Thy faith hath saved thee; go in peace."

11. And afterward Jesus, accompanied by His disciples, went through all the cities and villages of Galilee, preaching and showing the glad tidings of the Kingdom of God.

12. While Jesus was engaged in His ministry, He had discovered how difficult it was for His listeners to understand the meaning of the spiritual truths concerning which He spoke. In order to make them more easily understood, He clothed these truths in the form of stories, called parables. These stories, in their setting, dealt with things about which His listeners were familiar, but by illustration and comparison, these stories carried in the background, the explanation of a great spiritual truth. At times, even the parables failed, and His listeners asked Him to explain the meaning of the parables.

The use of the parable has always been a favored method of teaching concerning spiritual truths. In its method, the parable assumes the harmony between the natural and the spiritual world. The story in its setting deals with the natural world, but in its implications the truths are transferred to the spiritual world.

No teacher has ever been able to compare with Jesus in the use of the parable. All of His parables contain an exactness of illustration, a beauty of comparison, and a richness of thought that is not found in other parables. The parable of the Prodigal Son, the Good Samaritan, and many others, are classics in literature.

13. The first of the parables that Jesus gave at this time was the Parable of the Sower. Jesus told of a man who went forth to sow and as he sowed, his seed fell upon different kinds of soil. The first fell by the way-



side, where immediately it was devoured by the birds. Others fell upon rocky soil where there was little earth; it started to grow, but when the hot sun came, it withered because of lack of root. Again, others fell among thorny bushes, and choked to death. The last seed sowed, fell upon good soil; it sprung up, increased, some thirty, some sixty, and some a hundred-fold.

The disciples asked Jesus to explain the meaning of this parable. He said, "The sower was sowing the word of God. That which fell by the wayside, were those who heard the word, but Satan comes immediately and takes it out of their hearts. That which fell upon stony ground are those who have heard the word with gladness, but when affliction comes, they are offended and forsake the word. That which fell among thorns, are those who hear the word, mean well for a time, but soon are carried away by the deceitfulness of riches. That which fell upon good ground, are those who hear the word and keep it. They are the ones that use it and bring forth fruit, some thirty, some sixty, and some a hundred fold."

14. Jesus next illustrates what the Kingdom of Heaven is like, by means of the Parable of the Tares. He said that there was a man who went forth and sowed wheat. During the night an enemy came and sowed tares. Later, the servants came to the master and said, "Sir, didst thou not sow good seed in thy field? From whence then hath it tares?" The master told them that it was the work of an enemy.

They then asked if they should go and pull up the tares, but he said, "Nay, lest while ye gather up the

tares, ye root up the wheat with them." He then further instructed them that the thing to do was to wait until the harvest, then cut both at the same time, but gather them into separate bundles, and burn the tares, but gather the wheat into the barn.

Again, the disciples asked Jesus for an explanation. Jesus said, "He that soweth the good seed is the son of man. The field is the world. The good are the children of the kingdom; but the tares are the children of the evil one. The enemy that soweth them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so, shall it be at the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of God."

The Parable of the Tares is a story wonderfully simple in its setting, yet carrying in its meaning a number of profound truths, concerning the Kingdom of God. Jesus pointed out that in this world there are two kinds of sowers. That He, Himself, is one of them, and that Satan is the other. That His children are children unto God; that Satan's children grow up and exist side by side in the world with the children of God. There comes, however, a day when God shall call both kinds of children to judgment. God, at that time will mete out the reward or punishment in accordance with the judgment that these children have passed upon themselves. To those that during their lives have

chosen to follow Satan, they shall be cast out and destroyed; to those that have chosen to follow Christ, they shall be God's children, and shall, as their reward, be received into God's Kingdom, and shall "shine forth as the sun in the Kingdom of their Father."

15. Again, Jesus tells His hearers that the Kingdom of God is like a mustard seed, which is the smallest of seeds when sown, but when grown up, it becomes the largest of bushes.

By this parable Jesus taught that the Kingdom of God would have a very insignificant beginning, but that in the end it would be a power surpassing all forces. The truth of the prediction of Jesus is apparent to everyone. At the time of the death of Jesus, there were but a few faithful followers, but out of that fluttering spark there has grown the force and influence that today is dominating the world.

16. In the Parable of the Treasure, Jesus points out that when once a person has come into the realization of the worth of being a child of God, it is so great that he is willing to sell or give up everything else that he has to possess it.

17. And again, the Kingdom of Heaven is like a merchantman who has been seeking precious pearls, and who all at once finds the greatest pearl of all. He is so completely satisfied that he seeks no further; likewise, with the man who discovers the beauty and wonder of being a child of God. After he once comes into this discovery, he is unwilling to part with the possession of the Kingdom of God.

18. Again, the Kingdom of Heaven is like a net which is cast into the sea. All kinds of fish are caught irrespective of size, or species. When the net, however, is drawn, the fish are sorted. The desirable ones are kept and the undesirable ones are thrown away.

In explanation of this parable, Jesus said, "So shall it be at the end of the world, the angels shall come forth and sever the wicked from the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

19. Evening was now at hand. Jesus was weary, and He expressed a wish to cross to the opposite side of the Sea of Galilee. He, therefore, dismissed the multitudes and He and the disciples went into a boat.

20. As they were on their way over the sea, Jesus fell asleep. A mighty storm arose, and the disciples were filled with fear. They rushed to Jesus, awoke Him, and said, "Lord, save us, we perish."

He arose, and told the winds to be quiet, and there was a great calm. Jesus then said to the disciples, "Why are ye so fearful? How is it that you have no faith?" The disciples marvelled, saying, "What manner of man is this that even the winds and the sea obey him."

21. Upon crossing the sea, they came to the land of the Gadarenes. Immediately, a man met them who was possessed of evil spirits. The evil spirits were conscious of the power of Jesus, and they cried out, "What have we to do with thee, Jesus, thou son of God?" Jesus commanded the evil spirits to come out. The evil spirits appealed to Jesus that they might enter into a herd of swine grazing close by. Jesus consented, and

the evil spirits entered into the swine, and the whole herd ran violently down a steep place into the sea, and perished in the waters.

When the people of the city nearby had seen what happened to the swine, they besought Jesus to depart from their country.

The land of the Gedarenes bordered on the Sea of Galilee at its southeast extremity.

The man from whom the evil spirit had been driven, begged Jesus to accompany him. Jesus told him that instead he should publish in Decapolis the wonderful things that Jesus had done for him. It may be said that Decapolis was the name used in referring to the ten cities lying to the east and northeast of Palestine.\*

Later, near the close of His ministry, Jesus visited some of these ten cities, and He was gladly welcomed. This was due to their knowledge of Jesus, obtained from the man whom He had healed of the evil spirits.

22. Jesus and His disciples again crossed the sea by boat and returned to Capernaum. The people of that city awaited His arrival and gladly welcomed Him.

23. Jesus was speaking to the multitudes, when a man named Jairus, who was one of the rulers of the synagogue, and whose daughter lay sick unto death, besought Him, saying, "My daughter is even now dead; but come and lay thy hand upon her and she shall live." Jesus went with him, but before they could arrive at the home of Jairus, friends came and said, "Thy daughter is dead; trouble not the master." Jesus over-

\*The following cities probably formed the Decapolis: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa and Canatha.

heard this remark, and He comforted the ruler, saying, "Fear not, believe only, and she shall be made whole."

When Jesus came to the house the hired mourners were already weeping and wailing. Jesus asked Peter, James and John, together with the father and mother to go with Him into the house. They all wept. Jesus said, "Weep not; she is not dead, but sleepeth." Jesus then took the girl by the hand, and said, "Maid, arise." Her spirit came back, and she arose straightway. This is the second miracle recorded where Jesus raised a person from the dead.

24. While Jesus was passing through the streets on His way to the house of James, there was present in the crowd a woman who had been sick for twelve years, and whom the physicians had not been able to heal. As Jesus passed, the woman pressed through the crowd and touched the garments that He wore.

Jesus was conscious that power had gone forth from Him, and He turned to the crowd and said, "Who touched my clothes?" The disciples tried to explain to Jesus that it was the press of the crowd. Jesus knew that it was otherwise, and glancing about, He perceived the woman. She was filled with fear, and told Him the truth. Jesus said to her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

25. And when Jesus departed from thence, two blind men followed Him, crying, "Thou son of David, have mercy upon us." And when Jesus was come unto the house, the blind men came to Him, and He said unto them, "Believe ye that I am able to do this." They said unto Him, "Yea, Lord." Then touched He their

eyes, saying, "According to your faith, be it done unto you." And their eyes were opened.

26. As they went out, behold, they brought to Jesus, a dumb man possessed with a devil, and when the dumb man spoke, the multitudes marvelled, saying, "It was never so seen in Israel."

The Pharisees who had observed Jesus, instead of having faith and ascribing the power of Jesus to God, said, "He casteth out devils through the prince of devils."

27. Jesus left Capernaum and went into the cities and villages of Galilee, teaching and preaching in their synagogues. Jesus in His messages and works manifested such powers that the multitudes were astonished, and said, "Whence hath this man these things?" But instead of accepting Jesus for the things which He manifested, they permitted their ill-will and prejudices to guide them. They could not disassociate from their minds the fact that He was the son of a carpenter, and was from their own neighborhood, and that they knew the members of His family.

Jesus was so disappointed that He marvelled at their unbelief. He again reminded them that "a prophet is without honor in his own country, and among his own kin, and in his own house." Despite the chagrin and disappointment of Jesus at His friends and neighbors, He manifested that fine courage and spirit that caused Him to continue His work in the neighboring villages of Galilee.

28. Jesus believed that the disciples had now had sufficient knowledge of His work to be capable to carry it on by themselves.

He, therefore, called the twelve disciples to Him and told them of His purpose, and gave to them the power to cast out unclean spirits, and to heal all manner of sickness and disease. He outlined to them what they were to do, and what to expect. He told them that in their mission, they were to confine their work to the children of Israel, and not to go to the Gentiles, or to the Samaritans. Their mission was to preach, to heal, and to teach. They were to take neither silver, nor gold. As workmen, they were to be worthy of their hire. Upon entering the various cities, they were to find in it those who were worthy, and to abide there. If anyone, or any city would not receive them, they were to go away. Jesus also warned them that they would be persecuted, but that they must have no fear.

The disciples departed and went through the towns preaching the gospel and healing everywhere.

29. The time has now come in the course of events to return to a man who possessed the greatest interest in the success of Jesus. This was John, the Baptist. He was now almost two years in prison. As he heard how Jesus was everywhere being rebuffed and rejected by the Jews, he could not help but have his misgivings, whether or not Jesus really was the Messiah. For these misgivings John must not be blamed. He was in a position of disadvantage. He was behind prison bars. He did not hear the truth about Jesus. Then possibly, also, the meekness of Jesus and the method of His ministry had its effect. All Israel was longing for a kingly Messiah, a man of power and might, capable of subduing their enemies.

In this moment of doubt, John sent two of his disciples to Jesus to ask Him outright if He were the Messiah. They said to Jesus, "Art thou, he, that should come, or must we look for another?"

The heart of Jesus must have weighed heavily, but He entered into no long explanation. He pointed to His works. He asked them to tell John that they had seen the blind recovering their sight, the lame to walk, the lepers to be cleansed, the deaf to hear, the dead to be raised, the poor to have the gospel preached to them. Jesus knew that John understood the prophecies, and from these evidences John would be convinced.

Jesus then turned to the multitudes and He paid the highest tribute possible to John. He said, "Verily, I say unto you, among them that are born of women, there hath risen none greater than John, the Baptist." Jesus thereupon took occasion to show the Jews their fickleness and shallowness regarding prophets. He said, "For John, the Baptist, came neither eating bread nor drinking wine, and ye say, that he hath a devil. The son of man is come eating and drinking, and ye say, behold a gluttonous man, a winebibber, a friend of publicans and sinners."

30. The next picture is a sad one. It gives an insight to the depravity of human nature at that time. The same King Herod, who had put John into prison two years previously was now giving a royal banquet. The lords, chief captains, and all dignitaries of state were present. Salome, who was the daughter of Herodias came in and danced for the guests.

It will be remembered that the cause of John's imprisonment was the fact that John had condemned

Herod for living with Herodias, who was his brother's wife. Herodias, at that time wanted John killed, but Herod feared John, and instead had him imprisoned. The ill-will of Herodias toward John had not relented.

As the half drunken guests applauded Salome, Herod was pleased, and in his drunkenness, he said to Salome, "Ask what you will, and I will give you unto half of my kingdom." Salome went and inquired of her mother what to ask of Herod in the fulfillment of this promise. Herodias said, "Ask for the head of John, the Baptist." Herod was much distressed, but rather than withdraw a drunken promise, he sent out the executioners, and John, the Baptist's head was brought in on a platter and given to Salome, and she, in turn, gave it to her mother.

31. The disciples had by this time returned from their mission and were anxious to give account of their trip to Jesus. The only record of the Gospel writers in respect to this report is the general statement, "And they told him all things, both what they had done and what they had taught."

32. It was again the spring of the year and the Passover Feast was at hand. It is believed that Jesus did not attend this Passover Feast.

## CHAPTER VII.

THIRD PASSOVER FEAST TO THE FEAST OF  
THE TABERNACLES

1. JESUS AND HIS DISCIPLES GO FROM CAPERNAUM  
Matt. 14: 13      Mark 6: 31,32      John 6: 1
2. THE FEEDING OF THE FIVE THOUSAND  
Matt. 4: 14-21    Mark 6: 33-34    Luke 9: 11-17    John 6: 2-14
3. JESUS GOES INTO THE MOUNTAIN TO PRAY; HE  
SENDS THE DISCIPLES ACROSS THE SEA TO BETH-  
SAIDA  
Matt. 14: 22,23      Mark 6: 45,46      John 6: 15
4. THE STORM; JESUS WALKS UPON THE SEA TO THE  
FRIGHTENED DISCIPLES  
Matt. 14: 24-33      Mark 6: 47-53      John 6: 16-21
5. JESUS AND DISCIPLES GO TO THE LAND OF GEN-  
NESARET; JESUS HEALS MANY  
Matt. 14: 34-36      Mark 6: 54-56
6. JESUS AND THE DISCIPLES RETURN TO CA-  
PERNAUM; THE MULTITUDE FLOCK TO THEM  
AND WANT MIRACLES; JESUS REPROVES THEM  
AND GIVES A DISCOURSE ON THE BREAD OF LIFE  
AND OTHER SUBJECTS  
John 6: 22-71
7. JESUS RETIRES WITH THE DISCIPLES INTO TYRE  
AND SIDON  
Matt. 15: 21      Mark 7: 24
8. JESUS CURES THE DAUGHTER OF A GENTILE  
WOMAN  
Matt. 15: 22-28      Mark 7: 25-30

9. JESUS AND DISCIPLES RETURN TO THE SEA OF  
GALILEE  
Matt. 15: 29      Mark 9: 30-32
10. JESUS HEALS THE LAME, BLIND AND DUMB  
Matt. 15: 30,31
11. THE FEEDING OF THE FOUR THOUSAND  
Matt. 15: 32-38      Mark 8: 1-10
12. JOHN AND DISCIPLES GO TO BETHSAIDA  
Mark 8: 22
13. JESUS HEALS A BLIND MAN  
Mark 8: 23-26
14. JESUS TAKES THE DISCIPLES TO CAESAREA PHILIPPI  
AND ASKS THE DISCIPLES ABOUT HIMSELF  
Matt. 16: 13      Mark 8: 27      Luke 9: 18
15. PETER'S CONFESSION AND A DISCOURSE BY JESUS  
Matt. 16: 14-28      Mark 8: 28-38      Luke 9: 19-27
16. JESUS TAKES PETER, JAMES AND JOHN TO TOP OF  
A MOUNTAIN AND IS TRANSFIGURED  
Matt. 17: 1-13      Mark 9: 2-13      Luke 9: 28-36
17. JESUS RETURNS TO A WAITING MULTITUDE;  
DRIVES AN EVIL SPIRIT OUT OF A BOY  
Matt. 17: 14-18      Mark 9: 14-27      Luke 9: 37-45
18. DISCIPLES ASK JESUS WHY THEY COULD NOT  
DRIVE OUT EVIL SPIRITS  
Matt. 17: 19-21      Mark 9: 28,29
19. JESUS AND DISCIPLES RETURN TO CAPERNAUM;  
QUESTION ABOUT TRIBUTE MONEY  
Matt. 17: 22-27      Mark 9: 33
20. THE DISPUTE AMONG THE DISCIPLES ABOUT  
WHO SHOULD BE GREATEST IN THE KINGDOM  
Matt. 18: 1-20      Mark 9: 33-50      Luke 9: 46-50
21. PETER ASKS JESUS ABOUT FORGIVENESS  
Matt. 18: 21-35

22. STATEMENT BY JESUS REGARDING THOSE WHO  
SHOULD BE HIS FOLLOWERS

Matt. 8: 19-22

Luke 9: 57-62

23. THE FEAST OF THE TABERNACLE IS AT HAND

John 7: 1-13

24. JESUS ON HIS WAY TO JERUSALEM PASSES  
THROUGH THE BORDERS OF SAMARIA; HE HEALS  
TEN LEPERS

Luke 17: 11-19

25. JESUS STOPS AT THE HOME OF MARY AND MARTHA  
IN BETHANY; MARTHA COMPLAINS ABOUT MARY

Luke 10: 38-42

CHAPTER VII.

**THIRD PASSOVER FEAST TO THE FEAST OF  
THE TABERNACLES**

1. When Jesus heard of the death of John, the Baptist, He was very sad.

The multitude had been so constantly taking up His time, and that of the disciples, coming and going, that they had no time, not even time to eat. Jesus decided to take the disciples away with Him into a desert place. They entered into a boat and had hoped to leave unobserved. Some of those present, however, saw them leaving, and soon the whole multitude was following afoot, by going around the edge of the sea.

When Jesus saw the multitude gathered at the place where they had gone and He realized how eager they were to be with Him, He was moved with compassion. He healed their sick, and taught them many things. Jesus was so occupied with His work and His listeners were so interested that none of them was aware that the day was far spent. Jesus at once realized the predicament. Here was gathered a great multitude in a desert place, tired, hungry, and far away from home.

2. It was a trying situation. Jesus said to Philip, "Whence shall we buy bread that these may eat?" Philip was perplexed. He calculated their limited supplies in comparison with so large a multitude and he replied, "Two hundred pennies' worth of bread is not sufficient for them, that everyone may take a little."

Andrew, another one of the disciples who was probably aware of Philip's embarrassment because of the question of Jesus, ventured the suggestion that there was a lad present who had five barley loaves and two small fishes, but in order not to lay himself open to reproof, he hastily added, "But what are they among so many?" Both of these answers by the disciples are very interesting. They reveal the helplessness of the disciples, but at the same time the answers carry an implication that the master might somehow meet the situation.

The master did, in fact, meet the situation. Without reproof or comment, He bade the disciples to cause the multitude to sit down. Jesus then took the loaves and the fishes, gave thanks, and then gave to the disciples, and the disciples in turn gave to the multitude. After all were satisfied, Jesus had the disciples gather the fragments, and there remained twelve basketfuls. And they that had eaten were about five thousand men, besides women and children.

3. And when the multitude had been fed, Jesus directed the disciples to go by boat to Bethsaida, a small city at the northern end of the Sea of Galilee. Jesus thereupon sent the multitude away, and when they had departed, He went into a mountain alone to pray.

4. While the disciples were on the sea, night overtook them. A storm arose, the waves tossed, and the wind was contrary. Jesus, from the land, saw them toiling and rowing. He went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a spirit." And

they cried for fear. But straightway Jesus spoke unto them, saying, "Be of good cheer; it is I; be not afraid."

And Peter answered Him and said, "Lord, if it be thou, bid me to come unto thee on the water." And He said, "Come." And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, "Lord, save me." And immediately Jesus stretched forth His hand and caught him and said unto him, "O, thou of little faith, wherefore didst thou doubt." And when they came unto the ship, the wind ceased.

Then they that were in the ship came and worshipped Him, saying, "Of a truth thou art the son of God."

5. Jesus and His disciples arrived at the shore of the land of Gennesaret. This country bordered on the west bank of the Sea of Galilee. The people recognized Jesus, and were glad to see Him. And it is recorded: "They ran 'round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market places, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole."

6. Although Jesus had dismissed the multitude after the feeding of the five thousand, they were reluctant to leave. They had seen the disciples leave by boat, and Jesus was not with them. They therefore awaited His return. They were not aware that He had gone to the disciples, walking upon the waters. As Jesus did not appear, the multitude returned by boats from



Tiberias to Capernaum. The multitude was much surprised to find Jesus at Capernaum, and they were curious to know how He had come hither.

Jesus felt that this unusual interest in Him was not so much prompted by His work and message, as by the fact that He had fed them. Therefore, when He entered the synagogue, He delivered a long discourse on the Bread of Life. Because of the discourse, it is written: "From that time many of his disciples went no more with him." Jesus then said to his twelve disciples, "Will you also go away?" Then Simon Peter answered, and said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the living Christ, the son of the living God."

7. Jesus left Capernaum, and with His disciples went into the borders of Tyre and Sidon. He wished His presence to be unknown, as He desired to be alone with the disciples. It is said, "But he could not be hid."

8. And behold, a Greek woman, a Syrophenician by nation, came to Jesus and said, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Jesus looked at her but made no reply. The disciples took it for granted that because she was not of the Jewish race, she was not entitled to ask Jesus for help, and they besought Jesus to send her away.

Jesus, however, saw in her, not a woman of any particular race, but one of God's children in need. To test her faith, He said to her, "I am not sent but to the lost sheep of the house of Israel." But she thereupon worshipped Him, saying, "Lord, help me." Jesus an-

swered her and said, "It is not meet to take the children's bread, and to cast it to the dogs." And she said, "Truth, Lord, yet the dogs do eat the crumbs that fall from their master's table." Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

9. In going into the borders of Tyre and Sidon, Jesus had hoped to secure rest and quiet for Himself and the disciples, and it would afford Him opportunity to enter into deeper and more intimate teachings with His disciples. Finding, however, that their presence could not be kept secret, He returned with His disciples through Galilee, and came to a mountain near the Sea of Galilee.

While on this return journey, He told them how the Son of Man was to be delivered into the hands of men and to be killed and arise the third day. The disciples did not understand Him, and they were afraid to ask Him. It is probable that this statement, together with other matters, were the things that Jesus had in mind to reveal to them more intimately on their journey into the borders of Tyre and Sidon.

10. As soon as the people found that Jesus had returned to Galilee, they brought to Him those that were lame, blind, dumb, maimed and many others, and cast them at His feet, and He healed them. Because the multitude saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, they wondered and glorified the God of Israel.

11. Jesus called His disciples to Him and said, "I have compassion on the multitude because they con-

tinue with me now three days, and they have nothing to eat, and I will not send them away fasting, lest they faint on the way." And the disciples answering, said, "From whence can a man satisfy these men with bread in the wilderness?"

Jesus learned that there were present those who had seven loaves of bread and a few little fishes. He commanded the multitude to be seated. He then took the loaves and fishes and gave thanks and gave to the disciples to give to the people. After all were filled they gathered up seven basketfuls of fragments. The number fed that day was four thousand, besides women and children.

12. The multitude departed and Jesus went to Bethsaida, a small city lying at the northerly end of the Sea of Galilee.

13. At Bethsaida they brought Jesus a blind man. Jesus restored his sight and sent him to his home, telling him to tell it to no man in his town.

14. From Bethsaida, Jesus continued His journey northward, and came to the Cities of Caesarea and Philippi. In these cities, Jesus was surrounded by great numbers of people, and He took the opportunity of ascertaining the impression of the disciples concerning Himself. He said unto them, "Who do men say that I, the son of man, am?"

15. The disciples answered, "Some say Elijah, and some say Jeremiah, or some, other of the prophets. But Jesus said, "Who say ye that I am?" Peter answered and said, "Thou art the Christ, the son of the living God." Jesus said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell

shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever shall be loosed on earth shall be loosed in heaven."

16. The next incident, is the second occasion on which Jesus selected Peter, James and John to be with Him. He took these three disciples with Him into a mountain to pray. And as He prayed His countenance changed and His raiment became white and glistening. Two men were present—Moses and Elijah. Jesus talked with them about His death, which was to be accomplished at Jerusalem. Peter said to Jesus, "It is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elijah." Even as Peter was speaking, a bright cloud overshadowed them and a voice came out of the cloud, saying, "This is my beloved son, in whom I am well pleased; hear ye him."

The disciples were afraid and fell upon their faces. Jesus came to them, touched them, saying unto them, "Arise and be not afraid." The disciples then no longer saw Moses or Elijah. Jesus then requested them that they tell no one about that which they had seen until after He had risen from the dead.

17. When Jesus and the three disciples came down from the mountain, they saw a multitude gathered, and the Scribes were asking the other disciples questions. When the disciples and the multitude saw Jesus they were much pleased, and ran to meet Him.

Jesus asked of the Scribes what they were asking of the disciples. Before the Scribes had time to answer, a

man from the multitude answered and said, "Master, I have brought unto thee my son, which hath a dumb spirit, and I spoke unto thy disciples that they should cast him out, and they could not."

Jesus was disappointed in the lack of faith of the disciples, and told the man to bring his son to Him. Jesus inquired of the father how long the son had been in that way. The father informed Jesus, since his childhood, and also told Jesus how he would fall into the fire or water, and ended with asking Jesus to have compassion upon them and help them.

Jesus answered and said, "If thou couldst believe all things are possible to him that believeth." The father cried out, "I believe; help thou my unbelief." Jesus thereupon restored the boy. Everybody was amazed at the mighty power of God.

18. When Jesus and the disciples had gone away from the crowd and were gathered together in a house, the disciples said to Jesus, "Why could not we drive him out?"

Jesus answered and said, "Because of your unbelief, however, this kind goeth not out but by prayer and fasting."

19. Jesus and His disciples returned to Capernaum. As they entered the city the collectors of tribute money came to Peter and said, "Doth not your master pay tribute?" Jesus explained to Peter the reason why they should not pay tribute; but rather than allow the non-payment of tribute to be the cause of trouble and misunderstanding, He directed Peter to make the payment.

20. On the way to Capernaum, the disciples were arguing among themselves who should be greatest in

the kingdom which they were expecting Christ soon to establish. When they arrived into a home, Jesus asked them what they were disputing about on the way. The disciples were ashamed, and they did not answer. Jesus understood their thoughts and knew that they were discussing the question about who should be greatest in His kingdom.

For reply to their question, Jesus took a little child and set him in the midst of them and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who so shall receive one such little child in my name receiveth me. But who so shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Jesus continued the discourse, showing the tender solicitude of the Father for every one of His children, and that God is desirous that not a single one of them shall go astray.

21. Peter asked Jesus concerning forgiveness, and said, "How oft shall my brother sin against me? And I forgive him, 'til seven times seven." Jesus said, "I say not unto thee until seven times, but until seventy times seven."

Jesus then spoke a parable in which He told of a king who had a servant who owed him a thousand talents, and not having wherewith to pay him, the king had compassion on him and released the entire

debt. The servant then went out and met a fellow-servant who owed him and he demanded payment. When the fellow-servant could not pay, he had him cast into prison.

When the king heard what had happened, he was very wroth and he had his servant punished and compelled him to pay all he owed.

This parable, as applied to the question asked by Peter, has a profound meaning. God, in His mercy, has forgiven man all his transgressions, and God likewise requires that man shall forgive his fellow-men.

22. A Scribe came to Jesus and said, "I will follow thee whithersoever thou goest." Jesus was pleased at the man's decision, and with his enthusiasm, but wished the man to understand the grave consequences involved in such a resolve. It would mean hardship, deprivation and separation from family.

Jesus said, "The foxes have holes and the birds of the air have nests; but the son of man hath not where to lay his head." And to another man, who said that he would follow Jesus, but wished first to go home to bid his family farewell, Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

23. The time of the Feast of the Tabernacles was at hand. This feast was held in the fall of the year. The Jews gathered at Jerusalem and for a whole week lived in the open under the trees, or in improvised tents. This feast was in commemoration of the out-of-door life of the children of Israel while they were in the wilderness during their forty years of journeying from Egypt to Canaan.

The brothers of Jesus asked Him why He did not go up to the Feast of the Tabernacles, telling Him that Jerusalem was the proper place for Him to let His followers see the mighty works which He did. This apparent interest of His own brothers was not so much genuine as it was in derision, for it is written: "For neither did his brethren believe in him."

The reply of Jesus to their solicitude was, "My time is not come." Jesus then advised His brothers to go to Jerusalem and that He would also appear when His time was full. The brethren went, and afterwards Jesus also went up secretly. At the feast, the principal matter of interest was, "Where is he?" There was much murmuring among the people at the feast. Some said, "He is a good man." While others said, "Nay, he is a deceiver." But none spoke openly of Him.

24. One of the Gospel writers relates an incident which occurred while Jesus was enroute to Jerusalem and while passing through Galilee and Samaria. As He was passing through certain villages, ten lepers met Him but stood afar off. They lifted up their voices and said, "Jesus, master, have mercy on us." Jesus said, "Go show yourselves unto the priests." And it came to pass as they went they were cleansed. And one of them, when he saw that he had been healed, turned back, and with a loud voice, glorified God and gave thanks, and he was a Samaritan.

And Jesus answering, said, "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." Jesus said to him, "Arise, go thy way, thy faith hath made thee whole."

25. The same gospel writer has also recorded another incident which occurred prior to the arrival of Jesus at Jerusalem, and which, because of its human interest, has become famous. It was the visit of Jesus at the home of Martha and Mary. To catch the beauty of detail of this story, it is necessary to set it forth in the language of the writer: "And it came to pass as they went, that he entered into a certain village, and a certain woman named Martha received him into her home. And she had a sister called Mary, which also sat at Jesus' feet and heard his word."

But Martha was concerned about much serving, and came to Him and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

## CHAPTER VIII.

### THE FEAST OF THE TABERNACLES TO FINAL VISIT OF JESUS TO JERUSALEM

1. JESUS AT THE FEAST OF TABERNACLES; THE HOSTILITY OF THE SCRIBES AND PHARISEES  
John 7: 14-52
2. THE WOMAN TAKEN IN ADULTERY BROUGHT TO JESUS  
John 8: 2-11
3. JESUS ON THE SABBATH DAY HEALS A MAN WHO WAS BLIND FROM HIS BIRTH  
John 9: 1-41
4. JESUS GIVES THE PARABLE OF THE GOOD SHEPHERD  
John 10: 1-39
5. JESUS GOES TO THE JORDAN NEAR BETHLEHEM WHERE JOHN THE BAPTIST HAD BAPTIZED  
John 10: 40-42
6. JESUS SENDS OUT THE SEVENTY DISCIPLES THROUGH DECAPOLIS  
Luke 10: 1-24
7. THE QUESTION OF THE LAWYER AS TO WHAT HE MUST DO TO INHERIT ETERNAL LIFE; JESUS ANSWERS BY THE PARABLE OF THE GOOD SAMARITAN  
Luke 10: 25-37
8. JESUS JOURNEYS TO BETHANY AND RAISES LAZARUS FROM THE DEAD  
John 11: 1-46
9. THE LEADERS OF THE JEWS TAKE COUNSEL REGARDING JESUS  
John 11: 47-53

10. JESUS GOES TO EPHRAIM TO TEACH AND PREACH  
John 11: 54
11. PARABLE OF THE RICH FOOL  
Luke 12: 16-21
12. JESUS ON A SABBATH DAY HEALS A WOMAN SICK  
OF AN INFIRMITY FOR EIGHTEEN YEARS  
Luke 13: 1-17
13. THE PARABLE OF THE MARRIAGE FEAST  
Luke 14: 7-24
14. THE PARABLE OF THE LOST SHEEP  
Luke 15: 3-7
15. THE PARABLE OF THE LOST COIN  
Luke 15: 8-10
16. THE PARABLE OF THE PRODIGAL SON  
Luke 15: 11-32
17. JESUS BLESSED THE LITTLE CHILDREN  
Matt. 19: 13-15      Mark 10: 13-16      Luke 18: 15-17
18. THE PARABLE OF THE WASTEFUL STEWARD  
Luke 16: 1-17
19. THE PARABLE OF THE RICH MAN AND LAZARUS  
Luke 16: 19-31
20. THE PARABLE OF THE UNRIGHTEOUS JUDGE  
Luke 18: 1-8
21. THE PARABLE OF THE PHARISEES AND THE PUB-  
LICAN  
Luke 18: 9-14
22. THE VISIT OF JESUS BY THE RULER REGARDING  
ETERNAL LIFE  
Matt. 19: 16-30      Mark 10: 17-31      Luke 18: 18-30
23. THE PASSOVER IS SOON AT HAND  
Matt. 20: 17-19      Mark 10: 32-34      Luke 18: 31-34
24. JESUS ENROUTE TO JERUSALEM ENTERS JERICO  
Luke 19: 1

25. THE MOTHER OF JAMES AND JOHN APPEALS TO  
JESUS FOR HER SONS  
Matt. 20: 20-28      Mark 10: 35-45
26. THE HEALING OF THE BLIND MAN AT JERICO  
Matt. 20: 29-34      Mark 10: 46-52      Luke 18: 35-43
27. JESUS AND ZACCHAEUS  
Luke 19: 2-10
28. THE PARABLE OF THE TEN TALENTS  
Luke 19: 11-27
29. JESUS TARRIED AT BETHANY  
Matt. 21: 1      Mark 11: 1      Luke 19: 28,29
30. JESUS PREPARES TO ENTER JERUSALEM  
Matt. 21: 2-7      Mark 11: 2-7      Luke 19: 30-35

## CHAPTER VIII.

**THE FEAST OF THE TABERNACLES TO FINAL VISIT OF JESUS TO JERUSALEM**

1. Jesus finally reached Jerusalem. When the Feast of the Tabernacles was in the midst, Jesus went up in the temple and taught. The Jews marvelled at His teaching, saying, "How knoweth this man letters, never having learned?" Jesus explained that His teaching was not of man but of God. The Jews were much surprised that Jesus taught so openly, and they said, "Is this not he that they seek to kill?" Many of the people believed in Jesus.

When the Pharisees and Chief Priests saw that the multitude was inclined toward Jesus they sent officers to arrest Him. Jesus had no fear and continued to talk boldly, and no man laid hands on Him. The officers returned to the Pharisees and Chief Priests and as they had not Jesus with them, the Pharisees and Chief Priests asked, "Why have ye not brought him?" And they answered, "Never man spoke like this man." Then the Pharisees exclaimed, "Are ye also deceived? Have any of the rulers of the Pharisees believed in him?"

Nicodemus (who came to Jesus by night) who was himself a Pharisee, said to the other Pharisees and the Chief Priests, "Doth our law judge any man before it hear him and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet."

The treatment accorded Jesus by the Pharisees and Chief Priests at the Feast of the Tabernacles, illustrates the blighting power of prejudice. The Scribes, Pharisees and Chief Priests, who constituted the religious leaders of the Jewish Church, and all of whom prided themselves concerning their knowledge of the prophecies concerning Christ, were all united in persecuting the very Christ, in their midst, who, in every detail, was fulfilling the Old Testament prophecies.

In this particular instance, the fault found with Christ was that He came from Galilee, whereas the Christ of the scripture was to come from Bethlehem, the City of David. To them the matter of truth was of relatively little importance. Had they been inclined to learn the truth, they would have known that Christ was in fact born in Bethlehem. This instance is simply one of the many illustrations of their attitude of ill-will and prejudice throughout His entire ministry.

2. The next incident, as related by John in his Gospel, portrays a fine understanding by Jesus of human nature, and discloses the clever manner in which He baffled the Scribes and Pharisees.

Jesus had spent the night at the Mount of Olives. Early in the morning, He returned and went into the temple to teach. Many went to hear Him. While Jesus was in the temple the Scribes and Pharisees, with great elation, brought to Him a woman whom they represented to Jesus had been taken in the act of adultery.

They had cleverly conceived the idea that here was an opportunity to bring Jesus into conflict with the Mosaic law. They, therefore, asked Jesus how she

should be punished and offered the suggestion that according to the law of Moses she should be stoned. It was their expectation, of course, that because of the harshness of the punishment, Jesus might direct a more lenient method, thereby bringing Himself into conflict with the Mosaic law. They would then have wherewith to accuse Him.

Jesus understood their motive, and instead of answering their question, He said to them, "He that is without sin among you, let him first cast a stone at her."

And they which heard it, being convicted of their own conscience went out, one by one, beginning at the eldest, even unto the last, and Jesus was left alone, and the woman standing in the midst. Jesus then spoke to the woman and said, "Woman, where are those thine accuser? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more."

3. On a Sabbath Day, as Jesus was passing by, He saw a man who was blind from his birth. Jesus restored his sight. The first to see him after his cure were his neighbors. They were much surprised and expressed doubt that it was really their friend. He was then taken to the Pharisees and he was compelled to make full explanation of how he had been blind from birth, and how Jesus had healed him. They too, doubted his story, and the man's parents were guarded in their statements because they knew of the hostility of the Pharisees against Jesus, and consequently they did not want to suffer the humiliation of being thrown out of the synagogue. The parents acknowledged that their son had

been born blind, but as to the means of his cure, they could not say; that this matter would have to be answered by him.

They therefore called the young man again and they wanted him to assert that Jesus was a sinner. He became impatient, and answered, "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."

And again they plied him with questions, and finally in mockery he said, "Will ye also be his disciple?"

Yet again the Pharisees spoke disparagingly of Jesus, and the young man upbraided them for their lack of understanding. The Pharisees became angered, and they said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

When later Jesus found him, He said to him, "Dost thou believe in the son of God?" And he answered and said, "Who is he, Lord, that I may believe in him?" And Jesus said unto him, "He it is that talketh with thee." And he said, "Lord, I believe." And he worshipped Him.

4. Jesus then spoke a parable to the people about a shepherd and his sheep. He explained that the sheep knew the shepherd's voice; and the shepherd knows his sheep. He can lead his sheep and they will follow him. A false shepherd, they will not follow. He cannot lead them.

The people who heard this parable did not understand, so Jesus explained the parable. He described in beautiful language His relation to God's Kingdom. He said, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture.



... I am the good shepherd. The good shepherd giveth his life for his sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf catcheth them and scattereth the sheep."

Jesus continued the discourse to some length and finally stated that He and the Father were one. The Jews thereupon claimed that Jesus had blasphemed, and they took up stones to stone Him. Jesus showed no fear and continued His statements. They sought again to take Him, but He escaped out of their hands.

5. At the close of the Feast of the Tabernacles, Jesus went into Galilee to the place where John, the Baptist, had baptized at the River Jordan, and He abode there. Many people came to Him at that place and they believed in Him.

6. At this time Jesus appointed seventy disciples, whom He sent out two and two into every city and place where He Himself would come. He gave these seventy disciples practically the same instructions that He had given to the twelve disciples whom He had sent on a previous occasion. They were to take no money, or extra luggage. They were to enter into the homes; if they were accepted, they were to remain and to accept such hospitalities as were given to them. They were to heal the sick and to proclaim to them that the Kingdom of God is at hand. If they were not accepted in a home, or a city, they were to go elsewhere.

How long these disciples were gone is not stated. It is recorded that the seventy returned with joy, saying, "Lord, even the devils are subject unto us through thy name."

7. And a certain lawyer stood up and tempted Jesus, saying, "Master what shall I do to inherit eternal life?" And Jesus said unto him, "What is written in the law?" And the lawyer answered and said, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." And Jesus answered and said, "Thou hast answered right; this do and thou shalt live." And the lawyer, willing to justify himself, said, "Who is my neighbor?"

And Jesus answering, said, "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of all his raiment and wounded him and departed, leaving him half dead. And by chance, there came down a certain priest that way; and when he saw him he passed on the other side, and likewise a Levite, when he was at the place, came and looked at him and passed on the other side. But a certain Samaritan, as he journeyed, came where he was.

"And he went up to him and bound his wounds pouring in oil and wine and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host, and said unto him, 'take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.' Which now, of these three thinkest thou was neighbor unto him that fell among thieves?" And he said, "He that showed mercy unto him." Then said Jesus unto him, "Go thou and do likewise."

8. While Jesus was still at the Jordan, there came messengers from Mary and Martha at Bethany, stating

that Lazarus, their brother, whom Jesus loved, was sick. Jesus still abode there two days and then He told the disciples that they would go down to Judea. The disciples warned Jesus that there was great danger; that recently when they departed from Jerusalem they were nearly stoned, and Jesus then told them about Lazarus, and that He must go down and wake him out of his sleep.

When Jesus arrived at Bethany, He found that Lazarus had been four days in the grave. Jesus was met by Martha. She was heartbroken. Jesus said to her, "Thy brother shall arise again." Martha answered, saying, "I know that he will rise again in the resurrection of the last day." Jesus then said to her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die; believest thou this?" She said, "Yea, Lord, I believe that thou art the Christ, the son of God, which should come into the world."

She then ran and told Mary that Jesus had arrived. Mary ran to Him, threw herself at His feet, saying, "Lord, if thou hadst been here, my brother had not died." Jesus wept. Then he went with them to the grave. Jesus raised Lazarus from death to life.

Many of the Jews were amazed and believed in Jesus. Others ran and told the Pharisees what Jesus had done.

9. The Chief Priests and the Pharisees immediately had a counsel to determine what action was to be taken against Jesus. They said, "If we let him alone, all men will believe in him; and the Romans shall come and take away both our place and nation."

Caiaphas, the High Priest, said, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."

From that day forth they took counsel together for to put Him to death.

10. The hostility of the Pharisees and Chief Priests had become so pronounced that Jesus walked no more openly among the Jews. He went away into a country into the wilderness, near a city called Ephraim, and there continued with His disciples.

11. Jesus spoke a parable about the rich fool. He told of a husbandman whose lands brought forth plentifully and his barns were filled to overflowing. He be-thought himself to tear down these barns and build greater barns. In his opulence, he said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

But God said unto him, "Thou fool, this night shall thy soul be required of thee; then whose shall those things be, which thou hast provided?"

Jesus then said, "So is he that layeth up treasure for himself and is not rich toward God."

12. Certain of the Jews came to Jesus and told Him how some Galileans had suffered violent death, and suggested that these men must have been exceeding sinners. Jesus explained to them that that was not necessarily the case, but would warn them of their own danger. He said, "I tell you, nay; except ye repent ye shall all likewise perish."

Again Jesus was teaching in a synagogue on a Sabbath Day. He healed a woman that had been sick for

eighteen years. The woman rejoiced in her cure and glorified God. The ruler of the synagogue was indignant at Jesus. He pointed out that there were six days in which to do work. Jesus answered and said, "Thou hypocrite, doth not each one of you on the Sabbath Day loose his ox, or his ass, from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?"

All His aversaries as they heard this were ashamed. And all the people rejoiced for all the glorious things done by Jesus.

13. Jesus spoke three parables, all of which have reference to feasts. The first parable teaches the lesson of humility. Jesus said, "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say unto thee, 'give this man place.' And thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, and when he that bade thee come, he may say unto thee, 'friend, go up higher.' Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

In the next parable, Jesus told them that when they invited guests to a feast, they were not to invite their friends, or kinsmen, or rich neighbors, lest they also bid thee again and recompense be made thee. But thou must call the poor, the maimed, the lame and blind.

And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

The last of the parables was about a man that made a great supper, and he invited many and had his servant go and bid them come. And they all with one consent began to make excuses. The first one said, "I have bought a piece of ground, and I must go and see it; I pray thee have me excused." And another said, "I have bought five yoke of oxen, and I go to prove them; I pray have me excused." And another said, "I have married a wife, and therefore I cannot come."

When the servant told his master, the master was angry and told the servant to go into the streets and lanes, and bring in the poor and the maimed and the halt and the blind.

And the servant said, "Lord, it is done as thou hast commanded, and yet there is room."

And the master said, "Go out into the highways and hedges, and compel them to come in that my house may be filled. For I say unto you, that none of these men which were bidden shall taste of my supper."

The truth of this parable is obvious. Jesus points out that those who were the first to be invited into God's Kingdom, and were expected to accept, but who did not accept and refused the invitation, shall in nowise inherit the kingdom. Their opportunity will be given to others.

14. Again Jesus spoke certain parables, all of which point out the value that God places upon every human soul, and how God does not want a single soul to be lost.

The first of these parables is the parable of the Lost Sheep. Jesus said, "What man of you having one hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulder, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'rejoice with me, for I have found my sheep that was lost.' I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

15. The next is the story of a woman who, having ten pieces of silver, lost one piece. Even though she had many others left, she searched until she found that which was lost. Then she called her neighbors and they rejoiced together.

Jesus said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

16. The next parable that Jesus spoke was the parable of the Prodigal Son. This story is so beautiful in its detail, and so appropriate in its setting that it is one of the best known parables of Jesus.

Jesus said, "A certain man had two sons and the younger of them said to his father, 'father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in

want. And he went and joined himself to a citizen of that country, and he sent him into the field to feed the swine. And he vain would have filled his belly with husks that the swine did eat, and no man gave unto him. And when he came to himself, he said, 'how many hired servants of my father's have bread enough and to spare; and I perish with hunger. I will arise and go to my father and I will say unto him, father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.'

"And he arose and came to his father. But when he was yet a great way off, his father saw him and had compassion and ran and fell upon his neck and kissed him. And the son said unto him, 'father, I have sinned against heaven, and in thy sight, and I am no more worthy to be called thy son.' But the father said to his servants, 'bring forth the best robe, and put it on him and put a ring on his hand and shoes on his feet and bring hither the fattest calf and kill it and let us eat and be merry. For this my son was dead and is alive again; he was lost and is found.' And they began to make merry."

The remainder of the parable deals with the attitude of the other son. He said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends." The father reassured him, and said, "Son, thou art ever with me, and all that I have is thine. It is meet that we make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found."

Jesus, by means of this beautiful story, depicts the tender solicitude and whole hearted forgiveness of an earthly father for an erring son, and carries the same truth over in respect to our heavenly Father. God is tenderly waiting for the return of a repentant sinner. There is great joy with God over one sinner that repenteth.

17. Little children were brought to Jesus by parents, that He might lay hands on them and bless them. The disciples did not understand, and they rebuked the parents for troubling Jesus. But Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child, shall in nowise enter therein."

18. In the parable of the Unjust Steward, Jesus tells the story of a rich man who had employed a steward to look after his affairs. It was later reported to him that this steward was wasting his goods. The Lord sent for his steward. The steward was aware of the purpose of the call, and knowing that he was guilty, he realized that he would be dismissed.

He began to think about his future. He knew that he had no way of making a livelihood, and to beg, he was ashamed. He concluded that the thing for him to do was to make friends to himself of his lord's debtors. Therefore, before he was dismissed, he called all of his lord's debtors to him, and forgave their debts.

When the lord heard what he had done, it is recorded: "And the lord commended the unjust steward because he had done wisely, for the children of this world are in their generation wiser than the children of light."

In this parable, Jesus does not commend the unjust steward for his dishonesty and disloyalty, but points out that the same shrewdness and sagacity that men of the world use in regard to the affairs of this world must be used by the children of the kingdom in regard to their affairs.

Jesus said, "No servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

19. In the next parable, Jesus described a certain rich man, who was clothed in purple and fine linen and who fared sumptuously every day. In contrast to this man, he described another, named Lazarus, who was a beggar, and laid at the rich man's gate, full of sores which the dogs came and licked. This beggar simply asked of the rich man that he might have the crumbs that fell from his table.

And it came to pass that the beggar died and was carried by the angels into Abraham's bosom; and the rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, "Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." But Abraham said, "Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot;

neither can they pass to us, that would come from thence."

The rich man then said, "I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come unto this place of torment."

Abraham said unto him, "They have Moses and the prophets; let them hear them."

And he said, "Nay, father Abraham, but if one went unto them from the dead, they would repent."

And Abraham said unto him, "If they hear not Moses and the prophets, neither will they be persuaded through one rose from the dead."

20. The parable of the Unrighteous Judge has to do with prayer life, and teaches that men should pray constantly. Jesus told the story of a widow who had suffered a great wrong, and she went to a judge to tell him of her grievance, but he wished not to be troubled. Nevertheless, she continued to appeal to him for help. Finally he became tired and decided to help her. In arriving at this decision, he wanted it to be distinctly understood that neither sympathy nor love had any part in his decision. He said, "Though I fear not God, nor regard man, yet I will avenge her, lest by her continued coming she weary me."

Jesus taught by this parable, that if a hard-hearted judge who had in him neither sympathy nor love was moved to act because of continued appeal, how much more would a loving father act for his children. Jesus said, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them. I tell you that he will avenge them speedily."

Jesus wants His children to keep constantly in prayer to their Heavenly Father.

21. The parable of the Publican and Sinner is also one of the well known parables of Jesus. It teaches the important lesson that man must not be puffed up in his own conceit. God's measures of him and his own, may not accord.

In this parable, a Pharisee who was proud in his own attainments, went up into the temple to pray. At the same time a publican went up.

The Pharisee stood and prayed thus with himself, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess."

And the publican standing afar off would not lift up so much as his eyes unto heaven, saying, "God be merciful to me, a sinner."

Jesus said, "I tell you, this man went down to his house justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

22. A certain ruler asked Jesus, "Good master, what must I do to inherit eternal life?" Jesus said, "Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments,—do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and mother." And the ruler said, "All of these I have kept from my youth up."

And as Jesus beheld him, He loved him, and said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give it all to the poor, and

thou shalt have treasure in heaven, and come take up thy cross and follow me." And when the ruler heard this he was sad and went away grieved for he had many possessions.

Jesus then turned to the disciples and said, "Verily, I say unto you, that a rich man shall hardly enter the kingdom of God."

The disciples were amazed, saying, "Who can enter the kingdom of God?" Jesus said, "The things that are impossible with men are possible with God."

Peter then began to tell Christ how the disciples had forsaken all to follow Him. Jesus replied and said, "Verily, I say unto you, there is no man that hath left house, or parents or brethren or wife or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world to come, life everlasting."

23. Jesus took the disciples apart and told them that the time was fulfilled for Him to go to Jerusalem. He said, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the gentiles, and be mocked and spitefully entreated and spitted on, and they shall scourge him and put him to death; and the third day shall he arise again."

At this time the disciples did not understand these statements of Jesus, and it was only after Christ had risen from the dead that their eyes were opened and they began to understand what He had meant.

24. On His way to Jerusalem, Jesus and His disciples came to a city called Jericho. This city lay northeast of Jerusalem, and was not many miles distant.

25. While in Jericho, an incident occurred which indicated the misunderstanding of the disciples regarding the kingdom that Jesus had come to establish.

From different statements that had been made by Jesus, there had risen among the disciples the spirit of expectation that Jesus was about to establish His kingdom. Just what it would be, they did not know, but nevertheless, in their minds, it was associated with the idea of temporal power. The question uppermost in the minds of the disciples was what would be the relative positions of the various disciples in this coming kingdom.

The mother of James and John had followed with great interest the associations of her sons with Jesus. She, too, had imbibed the spirit of expectancy of the establishment of Christ's kingdom, and she was solicitous for the welfare of her two sons.

She therefore went to Jesus and said, "Grant that these, my two sons may sit, the one on the right hand, and the other on the left hand in thy kingdom."

Jesus told her kindly that He could not grant her request; that she did not understand the nature of His kingdom.

When the other disciples learned what had been asked of Jesus for James and John, they were angry.

Jesus thereupon called all of the disciples together and explained more about His kingdom. He told them of what greatness and power would consist in His kingdom. He said, "Whosoever shall be great among you shall be your minister, and whosoever shall be chief among you, let him be your servant; even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

26. Jesus left Jericho, and the multitude followed Him. On the way, they came to a place where a blind beggar was sitting by the wayside.

When he learned that Jesus was passing by, he cried, "Jesus, thou son of David, have mercy on me." The crowd rebuked him and told him to keep still, but he would not.

Jesus stopped and said to him, "What wilt thou that I do unto thee?" He said, "Lord, that I receiveth my sight." Jesus said, "Receive thy sight; thy faith hath saved thee." The beggar and all others glorified God.

27. As Jesus continued passing on His way from Jericho, a wealthy publican named Zacchaeus, wished to see Jesus, but he was short of stature and because of the press of the crowd, he could not. Not to be outdone, he climbed a tree.

Jesus observed him and said, "Zacchaeus, make haste and come down, for today I must abide in your house."

Zacchaeus made haste and came down and received Jesus joyfully. He was delighted with the visit of Jesus, and before Jesus left, Zacchaeus said, "Behold, Lord, the half of my goods, I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold."

Jesus replied and said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the son of man is come to seek and save that which was lost."

28. As Jesus neared Jerusalem and because the people thought that the Kingdom of God would soon be established, Jesus spoke a parable. He said, "A certain nobleman went into a far country to receive

for himself a kingdom and return and he called his ten servants and delivered them ten pounds and said unto them, 'occupy until I come.' And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

They came, the first saying, "Lord, thy pound hath gained ten pounds." And He said unto him, "Well done, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities."

And the second servant came, and said, "Lord, thy pound hath gained five pounds." And He likewise said to him, "Be thou also over five cities."

And another servant came, and said, "Lord, behold, here is thy pound which I have kept laid up in a napkin. For I feared thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow."

And He said unto him, "Out of thy own mouth will I condemn thee, thou wicked servant. Wherefore gavest not thou my money into the bank, that at my coming I might have required mine own with usury."

And He said unto them that stood by, "Take from him the pound, and give to him that hath ten pounds. For I say unto you, that unto everyone which hath shall be given, and from him that hath not even that he hath shall be taken away from him."

29. As Jesus continued on His way to Jerusalem, He came to Bethpage and Bethany at the Mount of Olives.



30. Jesus sent two of His disciples for an ass, which He told them that they would find tied in a village close by, and that if anyone said 'ought' to say, "The Lord hath need of him." The disciples found the ass as directed, and as they were unloosing him, the owner said, "Why loose ye the colt?" And they said, "The Lord hath need of him." They brought the ass to Jesus, and they cast their garments upon the colt, and they sat Jesus thereon.

## CHAPTER IX.

### FROM THE FINAL VISIT OF JESUS AT JERUSALEM TO THE RESURRECTION

1. TRIUMPHAL ENTRY OF JESUS INTO JERUSALEM  
Matt. 21: 8-11      Mark 11: 8-10      Luke 19: 36-44  
John 12: 12-19
2. JESUS DRIVES THE MONEY CHANGERS FROM THE TEMPLE  
Matt. 21: 12-16      Luke 19: 45,46
3. JESUS RETURNS TO BETHANY  
Matt. 21: 17      Mark 11: 11
4. JESUS VISITS AT THE HOME OF SIMON, THE LEPER  
Matt. 26: 6-13      Mark 14: 3-9      John 12: 1-11
5. THE JEWS DISPLAY HOSTILITY TOWARD JESUS  
Mark 14: 1,2      Luke 19: 47,48
6. JUDAS ARRANGES TO BETRAY JESUS  
Matt. 26: 14-16      Mark 14: 10,11
7. JESUS RETURNS FROM BETHANY TO JERUSALEM; THE INCIDENT OF THE FIG TREE  
Matt. 21: 18-22      Mark 11: 12-14
8. THE PHARISEES CHALLENGE THE AUTHORITY OF JESUS  
Matt. 21: 23-33      Mark 11: 27-33      Luke 20: 1-8
9. JESUS RELATES THE PARABLE OF THE HOUSEHOLDER AND THE VINEYARD  
Matt. 21: 33-46      Mark 12: 1-12      Luke 20: 9-20
10. THE PARABLE OF THE MARRIAGE FEAST  
Matt. 22: 1-14
11. THE QUESTION OF THE PAYMENT OF TRIBUTE TO CAESAR  
Matt. 22: 15-22      Mark 12: 13-17      Luke 20: 21-26

12. THE QUESTION OF THE SADDUCEES ABOUT MARRIAGE  
Matt. 22: 23-33      Mark 12: 18-27      Luke 20:27-40
13. THE QUESTION BY THE LAWYER AS TO THE GREATEST COMMANDMENT  
Matt. 22: 34-40      Mark 12: 28-34
14. THE PRONOUNCEMENT OF WOE BY JESUS  
Matt. 23: 1-39      Mark 12: 35-40      Luke 20: 45-47
15. JESUS RETURNS TO BETHANY  
Mark 11: 19
16. THE FOLLOWING MORNING JESUS RETURNS TO JERUSALEM; THE INCIDENT OF THE FIG TREE CONCLUDED  
Mark 11: 20-25
17. THE WIDOW AND THE MITE  
Mark 12: 41-44      Luke 21: 1-4
18. JESUS RETURNS TO BETHANY  
Luke 21: 37
19. JESUS ON MOUNT OF OLIVES; HAS INTIMATE CONFERENCE WITH HIS DISCIPLES  
Matt. 24: 3-51      Mark 13: 3-37      Luke 21: 5-36
20. THE PARABLE OF THE TEN VIRGINS  
Matt. 25: 1-13
21. THE PARABLE OF THE TALENTS  
Matt. 25: 14-30
22. THE SEPARATION OF THE SHEEP FROM THE GOATS  
Matt. 25: 31-46
23. JESUS INSTRUCTS THE DISCIPLES REGARDING THE PLACE FOR THE PASSOVER FEAST  
Matt. 26: 17-19      Mark 14: 12-16      Luke 22:7-13
24. THE LAST SUPPER  
Matt. 26: 20-30      Mark 14: 17-25      Luke 14: 14-23      John 13-17

25. THE JOURNEY AFTER THE LAST SUPPER TO THE MOUNT OF OLIVES  
Matt. 26: 30      Mark 14: 26      Luke 22:39-46      John 18: 1
26. JESUS REVEALS TO HIS DISCIPLES THINGS TO COME  
Matt. 26: 31-35      Mark 14: 27-31
27. JESUS GOES TO THE GARDEN OF GETHSEMANE; TAKES PETER, JAMES AND JOHN  
Matt. 26: 36-46      Mark 14: 32-42
28. THE BETRAYAL OF JESUS BY JUDAS  
Matt. 26: 47-56      Mark 14: 43-52      Luke 22:47-53      John 18:2-11
29. JESUS TAKEN BY THE SOLDIER TO ANNAS  
John 18:12-14 19-23
30. JESUS TAKEN TO CAPHAS, HIGH PRIEST  
Matt. 26: 57-68      Mark 14: 53-65      Luke 22: 54      John 18:24
31. THE DENIAL OF JESUS BY PETER  
Matt. 26: 69-75      Mark 14:66-72      Luke 22: 55-62      John 18:25-27
32. JESUS TAKEN BEFORE PILATE, THE ROMAN GOVERNOR; ALSO BEFORE HEROD; HEROD SENDS JESUS BACK TO PILATE  
Matt. 27: 1,2 11-30      Mark 15: 1-20      Luke 23: 1-16      John 18:28-40 19: 1-16
33. JUDAS TAKEN BY REMORSE, HANGS HIMSELF  
Matt. 27: 3-10
34. THE JOURNEY TO GOLGOTHA WHERE JESUS IS TO BE CRUCIFIED  
Matt. 27: 31, 32      Mark 15: 21      Luke 23:26-31      John 19:17
35. JESUS CRUCIFIED  
Matt. 27: 33-56      Mark 15: 22-41      Luke 23:33-38 44-49      John 19:18-37
36. JESUS REMOVED FROM THE CROSS AND BURIED  
Matt. 27: 57-61      Mark 15: 43-47      Luke 23:50-56      John 19:38-42
37. GUARDS PLACED TO WATCH THE SEPULCHRE  
Matt. 27: 62-66

## CHAPTER IX.

## FROM THE FINAL VISIT OF JESUS AT JERUSALEM TO THE RESURRECTION

1. The time has now come for Jesus to make His appearance at the Passover at Jerusalem. Seated upon an ass, He slowly passed over the route from Mount of Olives to Jerusalem. The people along the way were wild with enthusiasm, and in their jubilation, they spread their garments upon the pathway of Jesus; others spread palm branches and strewed the way. The people, in their ecstasy, shouted, "Blessed be the king that cometh in the name of the Lord; peace in heaven and glory in the highest."

This scene has come to be known as the Triumphal Entry of Christ into Jerusalem. In the Christian Church, it is commemorated as Palm Sunday.

Some of the Pharisees present asked Jesus to rebuke the disciples who were participating in the joyousness. This request was so out of keeping with the spirit of the occasion, and Jesus was angered, and He said, "I tell you, that if these should hold their peace, the stones would immediately cry out."

As the caravan approached nearer Jerusalem and Jesus beheld the city, He wept over it. He was sad to think that they had previously rejected Him, and He knew that now they would not only reject Him, but would put Him to death. Jesus at this time prophesied concerning Jerusalem—"For the days shall come upon thee, that thine enemies shall cast a trench about thee,

and compass thee around and keep thee in on every side, and shall lay thee even unto the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation."

This prophecy of Jesus concerning the destruction of Jerusalem was, in fact, fulfilled. In 66 A.D., the Jews revolted against the Roman government and entrenched themselves within the city. Titus, Emperor of Rome, laid siege to the city, and after one of the most prolonged and terrible sieges known up to that time, the city, in 70 A.D., fell. The temple and city were destroyed, and the temple has never since been rebuilt.

2. When Jesus reached Jerusalem, He went into the temple. Again, Jesus found the temple infested with those who were selling their merchandise. Jesus was indignant. He cast them out and overthrew the tables of the money changers. He said, it is written: "My house shall be called the house of prayer, but ye have made it a den of thieves."

And the blind and the lame came to Jesus in the temple and He healed them.

3. When evening had come, Jesus and His disciples went to Bethany to stay for the night.

4. While Jesus was at Bethany at the home of either Simon, the Leper, or Martha and Mary, Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped them with her hair. Judas Iscariot, who had seen what Mary had done, complained, and said, "Why was not this ointment sold for three hundred pence and given to the poor?"

Jesus said, "Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

5. In the morning Jesus returned from Bethany to Jerusalem and went into the temple to teach.

The Chief Priests, the Scribes and the Pharisees were opposed to Jesus and at this time were planning how they might destroy Him. They were afraid, however, to do anything openly at the Passover, lest there might be an uprising among the people, for all were desirous to hear Him.

6. Judas Iscariot, one of the twelve disciples, went to the Chief Priests and asked them what they would pay him if he delivered Jesus to them. They agreed upon thirty pieces of silver. From that time Judas sought the opportunity to betray Jesus.

7. One morning as Jesus was on His way to Jerusalem from Bethany, He was hungry, and as He saw a fig tree afar off, having leaves, He came, if happily He might find anything thereon; and when He came to it, He found nothing but leaves, for the time for figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter forever." And the disciples heard it.

8. When Jesus reached Jerusalem, He went into the temple to teach and to preach. The Chief Priests and the Scribes and the Elders came to Him and said, "By what authority doest thou these things? And who gave thee this authority to do these things?"

Jesus answered them and said, "I will also ask you one thing, which, if ye tell me, I will likewise tell you by what authority I do these things. The Baptism of John, whence was it, from heaven or of men?"

And they reasoned with themselves, saying, "If we shall say, 'from heaven' he will say unto us, 'but if from heaven, why did ye not then believe him?' But if we shall say 'of men' we fear the people, for all hold John a prophet."

And they answered Jesus and said, "We cannot tell." And Jesus answering, said unto them, "Neither do I tell ye by what authority I do these things."

9. Jesus then spoke a parable to the people. He said, "A certain man planted a vineyard and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him and sent him away empty.

"And again he sent another servant, and they beat him also, and treated him shamefully and sent him away empty.

"And again he sent a third and they wounded him also and cast him out.

"Then said the lord of the vineyard, 'what shall I do? I will send my beloved son; it may be that they will reverence him when they see him.'

"But when the husbandmen saw him, they reasoned among themselves, saying, 'this is the heir; come let us kill him, that the inheritance be ours.'

"So they cast him out of the vineyard and killed him.

What, therefore, shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others. And when they heard this, they said, 'God forbid.' "

Jesus beheld them and said, "What is this then that is written: 'the stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.'"

The Scribes, Pharisees and Chief Priests clearly understood the meaning of this parable. They knew that Christ was predicting that they would kill Him, and they knew that He was telling them that the kingdom also, which He had come to establish, and in which they were to be the first to inherit, should be taken away from them and given to others.

They were angry concerning this parable, and they sought to lay hold of Him, but they feared the people.

10. Jesus spoke another parable concerning the Kingdom of God. He told how a king had his servants go forth and invite certain chosen guests to the wedding feast of his son; but they all made excuses and would not come. And they spitefully misused the servants and slew them. The king, when he heard it, was wroth, and sent forth his armies and destroyed those murderers.

Again the lord said to his servants, "The wedding feast is ready, and they were not worthy. Go forth into the highways and as many as ye shall find, bid them to the marriage feast." The servants did so and gathered all they could find, both bad and good and the wedding was furnished with guests.

When the king came to see the guests, he saw there a man which had not on a wedding garment.

And he said, "Friend, how comest thou in hither, not having a wedding garment?" And he was speechless.

Then said the king to the servants, "Bind him hand and foot, and take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth."

The parable contains another great truth regarding the Kingdom of God. Jesus points out that even if the Kingdom of God is not accepted by the Jews and others are chosen, it does not mean that the new guests can come in without proper qualifications. Christ, in this parable, said, "For many are called, but few are chosen."

11. The Pharisees were so decided in their opposition to Jesus that they laid a plan whereby they thought that they might entrap Him and bring Him into trouble with the Roman government. The Pharisees, therefore, went to Jesus taking with them some of the followers of Herod, the Roman King. After making some flattering remarks intended to deceive Jesus of their real purpose, they said to Jesus, "Is it lawful to give tribute to Caesar, or not?"

If Jesus said "yes" they hoped for the ill-will of the Jews, because Jesus Himself was supposed to be King of the Jews. If Jesus said "no" they expected that He would incur the ill will of the Roman government.

Jesus understood their hypocrisy, and said, "Show me the tribute money." And they brought Him a penny. Jesus took it and said, "Whose is this image and superscription?" And they said, "Caesar's."

Jesus answered them and said, "Render to Caesar the things that are Caesar's and to God the things that are God's."

When they heard these words they marvelled and left Him and went their way.

12. The Sadducees were the next to come to Jesus to attempt to entrap Him. The Sadducees were a religious sect of the Jews. In comparison with the Pharisees, they were more conservative, and of a wealthier class. They denied the authority of the traditions of Moses. They also disbelieved in the existence of spiritual beings, and denied the resurrection of the body. Annas and Caiaphas, two of the High Priests of whom mention will be made later belonged to the Sadducees.

The Sadducees stated this problem to Jesus: "Suppose a man die, leaving a wife but no children and the brother marry the widow and then he also die, leaving no children, and so on until the seventh brother marry her, and he die, leaving no children, and then finally the wife also die. In the resurrection, therefore, when they shall rise, whose wife shall she be of them? For the seven had her unto wife."

And Jesus answering, said unto them, "The children of this world marry and are given in marriage, but they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry or are given in marriage. Neither can they die any more, for they are equal unto the angels, and they are children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him."

Then certain of the Scribes answering, said, "Master, thou hast said well." And after that day they durst not ask any questions at all.

13. When the Pharisees had heard that Jesus had put the Sadducees to silence, they gathered together, and one of them, a lawyer, tempted Jesus asking Him this question, "Master, which is the greatest commandment in the law?"

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

14. Jesus then spoke to the multitude and to the disciples, and delivered a most scathing denunciation of the Scribes and the Pharisees. He said, "Woe unto you, Scribes and Pharisees, hypocrites, for you do shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widow's houses, and for a pretense, make long prayers; therefore ye shall receive the greater condemnation.

"Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres which indeed appear beautiful outward, but within are full of dead men's bones and all uncleanness."

Jesus on this occasion said much more. In order to understand in full the biting sarcasm of Jesus it is necessary to refer to the entire 23rd Chapter of Matthew.

The Scribes and Pharisees had so many times taunted, harassed and ridiculed Jesus that in this 23rd Chapter

of Matthew it would appear as if the very flood gates of the fury of Jesus had been let loose.

15. When evening had come Jesus went out of the City of Jerusalem to Bethany.

16. In the morning, as Jesus and His disciples were on their way to Jerusalem, the disciples saw the fig tree withered away and the leaves dead. Peter hurriedly ran to Jesus and said, "Master, behold the fig tree which thou cursedst is withered away."

Jesus made no comment about the fig tree, but said, "Have faith in God. For verily, I say unto you, that whosoever shall say unto this mountain, 'be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass,' he shall have whatsoever he saith."

Therefore, I say unto you, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any, that your father also which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your father who is in heaven forgive you your trespasses."

17. As Jesus was in the temple, He saw a rich man casting his gift into the treasury. He also saw a poor widow casting in her two mites.

Jesus said, "Of a truth, I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast unto the offerings of God; but she of her penury, hast cast in all the living she had."

18. And in the daytime He was teaching in the temple, and at night He went out and abode in the Mount, which is called the Mount of Olives.

19. One day as Jesus was leaving the temple, one of the disciples said to Him, "Master, dost thou see what manner of stones and what buildings are here?"

And Jesus answering, said to him, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

Later, as Jesus sat upon the Mount of Olives, Peter, James, John and Andrew asked Jesus privately, "Tell us when shall these things be? And what shall be the sign when these things shall be fulfilled?"

Jesus then entered into a long discourse and He told them that many would come who would claim falsely that they were the Christ, that nation shall rise against nation, and kingdom against kingdom, that there shall be famine and pestilences and such like. "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only. Take ye heed, watch and pray, for ye know not when the time is."

20. Jesus then spoke the parable of the Ten Virgins. This parable has its appropriate setting growing out of the above discourse by Jesus.

Jesus in this parable likened the Kingdom of Heaven to ten virgins who went forth to meet the bridegroom. Five of them were wise, and five were foolish. The five that were wise took oil in their vessels with their lamps, while the five that were foolish, took their lamps and took no oil with them. The bridegroom was late and they all slept.

At midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him." Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, "Give us of your oil, for our lamps are gone out."

But the wise virgins answered, saying, "Not so, lest there be not enough for us and you, but go ye rather to them that sell and buy for yourselves."

And while they went out to buy, the bridegroom came and they that were ready went in with him to the marriage and the door was shut. Afterward came also the other virgins, saying, "Lord, Lord, open to us." But he answered, and said, "Verily, I say unto you, I know you not."

Jesus of this parable said, "Watch therefore for thou knowest neither the day nor the hour when the son of man cometh."

21. Jesus then spoke the parable of the Five Talents. In this parable Jesus likened the Kingdom of Heaven to a man traveling into a far country who called his servants and delivered unto them his goods.

And unto one of them he gave five talents, to another, two, and to another one; to every man according to his several abilities; and straightway took his journey.

Then he that had received the five talents went and traded, and made them other five talents. And likewise, he that had received two, he also gained other two. But he that received one went and digged in the earth and hid his lord's money. After a long time the lord of these servants cometh and reckoneth with them.

And the man with the five talents came and brought another five talents, saying, "Lord, thou deliverest unto me five talents. Behold, I have gained beside them five talents more." And the lord said, "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy lord." The man with the two talents came likewise and he received the same commendation as the first man.

The last man came and he said, "Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strowed, and I was afraid, and I hid thy talent in the earth. Lo, there thou hast that which is thine." The lord called him a wicked and slothful servant and otherwise blamed him. To those who were present standing by, the lord said, "Take therefore the talent from him and give it unto him that hath ten talents and cast ye the unprofitable servant unto outer darkness."

Jesus said, "For unto everyone that hath shall be given and he shall have abundance; but from him that hath not shall be taken away, even that which he hath."

22. Jesus next spoke concerning the King and the Judgment Day. He said, "When the son of man shall come in his glory, and all the holy angels with him, there shall he sit upon the throne of his glory.

"And before him shall be gathered all nations and he shall separate them one from another as a shepherd divideth his sheep from the goats, and he shall set the sheep on the right hand and the goats on the left.

"Then shall the king say to them on the right hand, 'come ye blessed of my father, inherit the kingdom pre-



pared for you from the foundation of the world, for I was hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in. I was naked and ye clothed me. I was sick and ye visited me.' The righteous will then ask when they did all these things. And the king shall answer and say unto them, 'verily, I say unto you that inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Then shall he say unto them on the left hand, 'depart from me, ye cursed into everlasting fire, prepared for the devil and his angels, for I was hungered, and ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not.' Then shall they ask when it was that they did not all these things. Then shall he answer them saying, 'inasmuch as ye did not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment, but the righteous into life eternal."

23. Then came the day of unleavened bread, when the Passover lamb must be killed. And the disciples went to Jesus and asked, "Where wilt thou that we prepare for thee to eat the Passover?" Jesus sent Peter and John, and said unto them, "Behold, when ye are entering into the city, there shall be a man meet you, bearing a pitcher of water; follow him into the house where he entereth in, and ye shall say unto the good man of the house, 'the master saith unto thee, where is the guest chamber where I shall eat the Passover

with my disciples?' And he shall show you a large upper room, furnished."

And they went and found as He had said unto them, and they made ready the Passover.

24. The next record is in respect to the keeping of the Passover Supper. In the ministry of Jesus this has come to be known as the Last Supper. At this supper, Jesus had present with Him His twelve disciples, and in the several hours that they were gathered together Jesus poured out His very life to them. The events of that night are so numerous and so important that any adequate knowledge can only be gained by consulting the full Gospel records. John, in his Gospel, devotes five full chapters in reference to the events of the Last Supper.

25. At the close of supper, they sang a hymn and went out to the Mount of Olives.

Jesus, after having directed the disciples to pray so as not to enter into temptation, went about a stone's throw from them and knelt down in prayer, saying, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."

And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony, He prayed more earnestly, and His sweat, as it were, great drops of blood falling down on the ground. And when He rose up from a prayer and was come to His disciples, He found them sleeping for sorrow. And He said, "Why sleep ye? Rise and pray lest ye enter into temptation."

26. Jesus then told the disciples that they would all be offended at Him for this night, because their

shepherd would be taken away and the sheep shall be scattered. But He said, "After I am risen, I will go before ye in Galilee."

The impulsive Peter quickly told Christ that although the rest might be offended, "yet will not I."

Jesus then said to him, "Verily, I say unto thee, that this day even in this night, before the cock crow twice, thou shalt deny me thrice."

Peter then said, "Though I should die with thee, yet will I not deny thee." Likewise also said all the disciples.

27. Jesus then came to a place which is called Gethsemane, and He told His disciples to sit there while He went to pray. He took with Him, Peter, James and John. He said to them, "My soul is exceedingly sorrowful unto death; tarry ye here and watch."

And He went forward a little and fell to the ground and prayed that if it were possible, the hour might pass from Him. He said, "Abba, father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt."

And He came and He found the three disciples sleeping and He woke them and told them to watch and pray.

And again He returned and prayed as before. When He came back He found that the disciples had again gone to sleep. And He cometh the third time and found them asleep and He awakened them and said, "The hour is come; behold the son of man is betrayed into the hands of sinners."

28. While Jesus was yet speaking to the disciples, Judas came with a great multitude, with swords and staves. Judas had previously arranged that whomsoever he should kiss would be Jesus. Judas therefore stepped forward and said, "Hail, master," and kissed Him.

They laid their hands on Jesus and took Him. Simon Peter drew a sword and cut off the ear of one of the servants. Jesus said, "Suffer ye thus far." And He touched his ear and healed him. Jesus then told them that the humiliation that He was suffering by being treated like a common thief was in order that the scripture might be fulfilled, and all the disciples now forsook Jesus and fled.

29. Then the band and the captains and the officers of the Jews took Jesus and bound Him and led Him away to Annas first, for he was father-in-law to Caiaphas, who was High Priest that same year. Annas asked Jesus about His doctrine and Jesus replied by telling him to ask His accusers; that they had heard Him; that He had spoken openly.

This reply provoked an officer who slapped Jesus, saying, "Answerest thou the high priest so?" Jesus said to him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Annas sent Jesus bound to Caiaphas, the High Priest. With Caiaphas were assembled all the Chief Priests, the Elders and the Scribes.

Peter followed Jesus afar off, even into the palace, and he sat with the servants and warmed himself at the fire. Caiaphas, instead of presiding at the trial of Jesus in a fair and impartial manner, immediately determined that Jesus was to be found guilty. The

Chief Priests and all in the council sought for witnesses against Jesus in order to condemn Him to die. There appeared many false witnesses, but the testimony of no two agreed. Then others came who bore false witness, stating that Jesus had said that He would destroy the temple, and in three days raise it up again. But again, no two witnesses agreed, and Jesus could not be convicted on their testimony.

Caiaphas then arose and asked Jesus if He claimed to be the Christ, the Son of the Blessed. Jesus was under no obligation to give testimony and at first did not answer. Then upon repeated demand by Caiaphas, He said, "I am." Then Caiaphas on this admission declared Him guilty of blasphemy, and condemned Him to death. Those assembled thereupon began to spit upon Him and to strike Him with the palm of their hands.

In this farcical trial, Caiaphas disregarded every right of Jesus to a fair trial and condemned Him on an admission that in itself furnished not the slightest evidence of the commission of any crime.

31. As Peter sat without the palace where the trial was in progress, a woman said to him, "Thou also wast with Jesus of Galilee." Peter vehemently made denial.

Later, another man, who had also seen him asked Peter the same question, and he again made denial. Still later, a kinsman of Malchus saw Peter and he said to him, "Did I not see you in the garden with Jesus?" Peter began to curse, denying that he knew Jesus, and the cock crew the second time.

And the Lord turned and looked upon Peter, and Peter remembered the words of the Lord and he went out and wept bitterly.

33. Caiaphas had declared that Jesus was guilty of the death penalty. This sentence, however, could only be imposed by the Roman authorities. The question now before the council was how to secure a legal death sentence.

The Chief Priests held a consultation with the Elders and the Scribes and the whole council, and it was decided to bind Jesus as a common prisoner and to take Him before Pilate, the Roman governor and have him pronounce the death sentence. It was early in the morning and Jesus was led before Pilate. The Jews did not enter the judgment hall of Pilate for fear of being defiled, for they had not yet eaten the Passover.

Pilate went out and asked the Jews what accusation they had against Jesus. Instead of answering the question directly, they replied by saying, "If he were not a malefactor, we would not have delivered him unto you."

Pilate thereupon told the Jews to take Jesus and judge Him according to their own law. But the Jews said, "It is not lawful for us to put him to death."

Pilate then returned to the judgment hall and called Jesus, and said, "Art thou king of the Jews?" Jesus said, "Sayest thou this of thyself, or did others tell it to thee of me?" Pilate replied, "Am I a Jew? Thine own nation and Chief Priests have delivered thee to me. What hast thou done?" Jesus then told Pilate that He was a King, but not to the Jews, "I find no

fault with this man," declared Pilate, and suggested that He be released.

The Jews then told Pilate how Jesus had stirred up trouble through all Jewry, reaching from Galilee to this place. From this Pilate learned that Jesus had come from Galilee, and should have been under the jurisdiction of Herod. As Herod was at this time in Jerusalem, it afforded a splendid opportunity for Pilate to shift the responsibility, so he sent Jesus to Herod.

Herod was pleased. He had heard much about Jesus and had really longed to see Him. He had heard much about the miracles of Jesus, and here was the longed for opportunity to see Jesus perform some miracles. When Jesus was therefore brought before him, he asked Jesus many questions, but Jesus answered naught. The Chief Priests and the Scribes stood by accusing Jesus.

Herod was disappointed and his soldiers mocked Jesus and arrayed Him in a gorgeous robe, and Herod sent Him back to Pilate.

Pilate then took Jesus and scourged Him, and the soldiers platted a crown of thorns and put it on His head, and the soldiers shouted, "Hail, king of the Jews." And they smote Him with their hands.

Pilate now saw that there was danger of mob violence, and he again told the Jews that he found no fault in Jesus.

Then came Jesus forth, wearing the crown of thorns and purple robe, and Pilate said, "Behold the man."

When the Chief Priests and the Scribes saw Jesus, they cried, "Crucify Him! Crucify Him!" Pilate now became conscious of the frenzy of the mob. He also

realized his own predicament in allowing a man to be put to death who had not been legally judged.

Pilate therefore again told them that he found no fault in Jesus, and asked that He be released, but they would not.

The Jews now taunted Pilate and appealed to his Roman pride, and said, "If you let this man go, you are not Caesar's friend." Pilate consented and said, "Behold your king."

They cried, "We have no king, but Caesar." Pilate allowed Jesus to be delivered to the Jews and they led Him away to be crucified.

33. When Judas saw that Jesus was condemned to die and would be crucified, he was filled with remorse. He took back the thirty pieces of silver which he had received as betrayal money to the Chief Priests and Scribes, saying, "I have sinned in that I have betrayed the innocent blood." Instead of receiving any consolation, they said to him, "What is that to us? See thou to that." Judas threw the silver at their feet, went away and hanged himself. The Chief Priests picked up the money, and as it was blood money, they could not put it in their treasury, so they bought a potter's field for the burial of strangers.

34. After the soldiers and the mob had mocked Jesus, they took His robe off from Him and put His own raiment on Him, and led Him away to crucify Him. As they were leading Jesus, they laid hold of Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed Him a great company of people and of women which also bewailed and lamented

Him. But Jesus turned to them and said, "Daughters of Jerusalem, weep not for me, but for yourselves and your children."

From the record of John it would appear that Jesus was also made to carry the cross, for it says: "And he bearing his cross, went forward into a place called the place of a skull, which is called in the Hebrew, Golgotha."

35. And when Jesus was brought into the place called Golgotha, (called Calvary by Luke), they crucified Him, and the two malefactors, one on the right hand and one on the left.

Pilate wrote a title and put it on the cross. The title was JESUS OF NAZARETH, THE KING OF THE JEWS. It was written in three languages, Hebrew, Greek and Latin. The Jews protested with Pilate that they did not want that part of the statement which said, "King of the Jews," but to write, "He said, I am King of the Jews." Pilate abruptly answered, "What I have written, I have written."

As they were crucifying Jesus, Jesus said, "Father, forgive them, for they know not what they do." This was first statement of Jesus from the cross.

Then the soldiers, when they had crucified Jesus, took His garments and they made four parts to every soldier a part; also His coat which was without a seam, woven from top to bottom, and they cast lots for the parts.

The Chief Priests and the mob present taunted Jesus. They said unto Him, "He saved others, himself he cannot save."

One of the two malefactors on the cross also mocked Jesus and said, "If thou be the Christ, save thyself and us." The other malefactor rebuked the first and said, "Dost thou not fear God, seeing that thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hast done nothing amiss." And then he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said, "Today shalt thou be with me in paradise." This was the second saying of Jesus from the cross.

When the sixth hour had come (noon), darkness came over the land and lasted until the ninth hour (three o'clock).

At the ninth hour Jesus cried out, "My God, my God, why hast thou forsaken me?" This was the third saying of Jesus from the cross.

As Jesus looked down from the cross, He saw His mother, her sister, Mary, the wife of Cleophas, and Mary Magdelene. When Jesus saw His mother and John, the beloved disciple, Jesus said to His mother, "Woman, behold thy son." And to John, he said, "Son, behold thy mother." From that hour John took her to his own home. The above statement is the fourth statement of Jesus from the cross.

Jesus now knowing that all things had been fulfilled according to the scripture, said, "I thirst." This is the fifth statement of Jesus from the cross.

There was a vessel full of vinegar and they filled a sponge with the vinegar and put it upon hyssop and put it to His mouth. When Jesus received the vinegar,

## CHAPTER X.

FROM THE RESURRECTION OF JESUS TO  
HIS ASCENSION

1. THE VISIT ON SUNDAY MORNING TO THE SEPULCHRE BY MARY MAGDALENE, THE OTHER MARY, AND SALOME  
Matt. 28: 1    Mark 16: 1-4    Luke 24: 1-4    John 20: 1-2
2. THE PRESENCE OF THE ANGEL AT THE SEPULCHRE  
Matt. 28: 2-6    Mark 16: 5-6    Luke 24: 5-11
3. THE ANGEL DIRECTS THE WOMEN TO GO AND TELL THE DISCIPLES  
Matt. 28: 7,8    Mark 16: 7,8
4. THE FIRST APPEARANCE OF JESUS TO MARY MAGDALENE  
Mark 16: 9-11    John 20: 11-18
5. PETER AND JOHN RUSH TO THE TOMB  
Luke 24: 12    John 20: 3-10
6. THE APPEARANCE OF JESUS TO MARY AND SALOME  
Matt. 28: 9
7. THE GUARDS OVERAWED BY THE ANGEL'S PRESENCE; THE STORY OF THE GUARDS TO THE CHIEF PRIESTS  
Matt. 28: 11-15
8. THE APPEARANCE OF JESUS TO THE TWO DISCIPLES ON WAY TO EMMAUS  
Mark 16: 12,13    Luke 24: 13-35

9. THE APPEARANCE OF JESUS TO THE TEN DISCIPLES AT JERUSALEM, THOMAS ABSENT  
Luke 24: 36-49    John 20: 19-25
10. AFTER EIGHT DAYS JESUS AGAIN APPEARS TO THE DISCIPLES, THOMAS PRESENT  
Mark 16: 14-18    John 20: 26-30
11. THE APPEARANCE OF JESUS AT THE SEA OF TIBERIAS  
John 21: 1-23
12. THE APPEARANCE OF JESUS TO THE DISCIPLES IN THE MOUNTAINS  
Matt. 28: 16-20
13. THE APPEARANCE OF JESUS TO JAMES  
1 Cor. 15: 7
14. THE ASCENSION OF JESUS  
Mark 16: 19,20    Luke 24: 50-53

## CHAPTER X.

FROM THE RESURRECTION OF JESUS TO  
HIS ASCENSION

1. At dawn on Sunday morning, Mary Magdalene, Mary, the mother of James, Johanna and Salome went to the sepulchre, carrying sweet spices with which to anoint the body of Jesus. Before coming to the tomb, they had worried about having the stone rolled away, but as they came they found it already removed. They entered into the sepulchre but did not see the body of Jesus. Mary Magdalene ran to tell the disciples and she met Peter, and said to him, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

2. The other women remained behind at the sepulchre. An angel whose raiment was as white as snow appeared to the women and said, "Fear not, for I know that ye seek Jesus which was crucified. He is not here, for he is risen as he said, Come, see the place where the Lord lay."

3. The angel told them to go quickly and tell the disciples and Peter, that He goeth before them in Galilee.

And they went out quickly and fled from the sepulchre with fear and great joy; and they did run and bring His disciples word.

4. From the record given by John, it would appear that after Mary Magdalene had told Peter that the body of Jesus was gone, that she went back to the

sepulchre. She stood outside the sepulchre weeping, and as she wept, she stooped down and looked into the sepulchre and saw two angels in white, sitting one at the head, and the other at the feet, where the body of Jesus had lain.

And the angels said unto Mary Magdalene, "Why weepest thou?" Mary Magdalene said, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was He. Jesus said unto her, "Woman, why weepest thou?" She supposed Him to be the gardener, and said, "Sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away." Jesus said, "Mary." She turned herself and said unto Him, "Rabboni," which is to say, Master. Jesus said, "Touch me not for I am not yet ascended to my father, but go to my brethren and say to them, 'I ascend unto my father and your father, and to my God and your God.'"

Mary Magdalene went out and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

This was the first appearance of Jesus after He had risen.

5. When Peter and John heard that the body of Jesus was not at the sepulchre, they rushed to the sepulchre. This race of Peter and John to the sepulchre of Jesus has been pictured on canvas by the great artist Hoffman, and is one of the world's masterpieces. The story as told by John, who himself was one of the participants, was, that they ran both together; and the other disciples did outrun Peter and come first to the sepulchre. And he stooped down and

looked in and saw the linen clothes lying. Yet he went not in. Then cometh Simon Peter following him, and he went in and saw the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre and he saw and believed. For they knew the scripture, that He must arise again from the dead. Then the disciples went away again unto their own homes.

6. After the angels had appeared to the women at the sepulchre, and they were on their way to tell the disciples, Jesus met them saying, "All hail." The women thereupon held Him by His feet and worshipped Him.

This is the second appearance of Jesus after He had risen from the dead.

7. At the time that Jesus arose from His tomb, the soldiers who were on guard became as dead. Later when they awoke, some of them went to Jerusalem and told the Priests and the Elders, who held counsel, and it was decided to bribe the soldiers to make false report. They directed the soldiers to say, "The disciples came by night and stole Him away while we slept."

The soldiers did as they were directed, and as has been recorded by Matthew in his Gospel, "This saying is commonly reported among the Jews until this day."

8. On the same Sunday in which the Resurrection occurred, two men were on their way, walking to Emmaus, which was a city not far from Jerusalem. One of these men was Cleophas. As they talked, a third man joined them. This man was Jesus, but they were unaware that it was He. Jesus inquired as to the nature

of their conversation, and as to why they were sad. Cleophas then inquired of Jesus if He were a stranger in Jerusalem that He had not heard of the things that were happening. Jesus asked, "What things?" They then explained to Him how the Chief Priests and the rulers had crucified Jesus of Nazareth, and how they themselves had hoped that He was the one who was to redeem Israel. And furthermore, that today is the third day since these things have taken place, and this morning certain women went to see the sepulchre, and His body was gone. That an angel appeared to them and told them that Jesus was alive; that certain of their own number had gone to the sepulchre and had found that things were as the women had said; that they did not see Jesus.

Jesus then began to speak, explaining the scriptures about the Christ. As they talked and came to the city, Jesus made as if He would go further. But they begged Him to stop with them as it was near evening, and Jesus did so. As they sat down to eat, Jesus took bread and blessed it and broke and gave to them. And their eyes were opened, and they knew Him and He vanished from sight. After Jesus was gone these two men said to each other, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?"

They arose that same hour and returned to Jerusalem, and found the eleven gathered together, also others who were gathered with them. And they told what things had been done in the way, and how He was known to them in the breaking of the bread.

This was the third appearance of Jesus after He had risen.



At that same gathering of the eleven, it was reported that Jesus had appeared to Peter.

This was the fourth appearance of Jesus after He had risen.

9. In the evening on the Sunday of the Resurrection while the ten disciples and others were gathered in the room where Jesus had observed the Last Supper with the disciples, all at once Jesus appeared to them and said, "Peace be unto you." And He showed them His hands and His side. He asked for something to eat, and they gave to Him a broiled fish and a honeycomb. The disciples were overjoyed to see their Lord again. Jesus talked to them and told the disciples that their mission would be to preach repentance and remission of sins among all nations, beginning at Jerusalem. As He was leaving, He said to them, "And behold, I send the promise of my father upon you, but tarry ye in the city of Jerusalem until ye be endowed with power from on high."

Thomas, one of the disciples, was not present on the occasion of the visit of Christ. When he returned the other disciples told him how they had seen the Lord. But Thomas said, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hands into his side, I shall not believe."

10. On the following Sunday, the disciples were again gathered in the upper room and Thomas was present. Then came Jesus, the doors being shut, and stood in the midst and said, "Peace be with you." Then Jesus said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust

it into my side, and be not faithless, but believing." And Thomas answered and said, "My Lord and my God." Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

This is the sixth appearance of Jesus after the Resurrection.

11. Shortly after the last visit of Jesus to the disciples, seven of the disciples were at the Sea of Galilee. Among these disciples were Peter, Thomas, Nathaniel, James, John and two others. The disciples were fishing; although they fished all night, they caught nothing. In the morning Jesus stood on the shore but He was not recognized. Jesus said, "Have ye any meat?" They said, "No." He then told them to cast their net on the right side and the catch was so great, that they could not draw it for the multitude of fishes. Peter then recognized that it was Jesus. As soon as the disciples came to the land dragging their nets filled with fish, they saw a fire of coals, and a fish laid thereon, and bread. Jesus directed them to bring their fish to land, and they had a hundred fifty-three large fishes. Jesus then had them to come and dine. Jesus thereupon served His disciples with bread and meat. After they had dined, Jesus said to Peter, "Lovest thou me?" Peter said, "Yea, Lord, thou knowest that I love thee." Jesus said, "Feed my lambs." Jesus caused this same conversation to be repeated three times. Each time Peter professed his loyalty and love with greater earnestness and unction. It may be possible that Christ caused Peter to assert his loyalty and love three times as against the three denials. Jesus then foretold to Peter that he should die a violent death at the hands of

others, and ended by saying to Peter, "Follow me." Whatever fault there may have been in Peter prior to this time, it was all wiped out and Peter became a new man, imbued with a new power, willing to follow Christ to the end. As a matter of fact, Peter, after a long and faithful career for Christ, ultimately died a martyr on the cross.

This was the seventh appearance of Jesus after He had risen.

12. Jesus next met the disciples in the same mountain in Galilee in which He had appointed them disciples. He spoke to them and said, "All power is given to me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the father, the son and of the holy ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."

This was the eighth appearance of Jesus after He had risen.

13. In I Corinthians, 15: 7, it is recorded: "After that he was seen of James; then of all the apostles."

This is the ninth appearance of Jesus after He had risen.

14. Jesus, prior to His ascension, went with His disciples as far as Bethany, and He lifted up His hands and blessed them. And it came to pass as He blessed them, He was parted from them and carried into heaven. The disciples worshipped Him and returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.