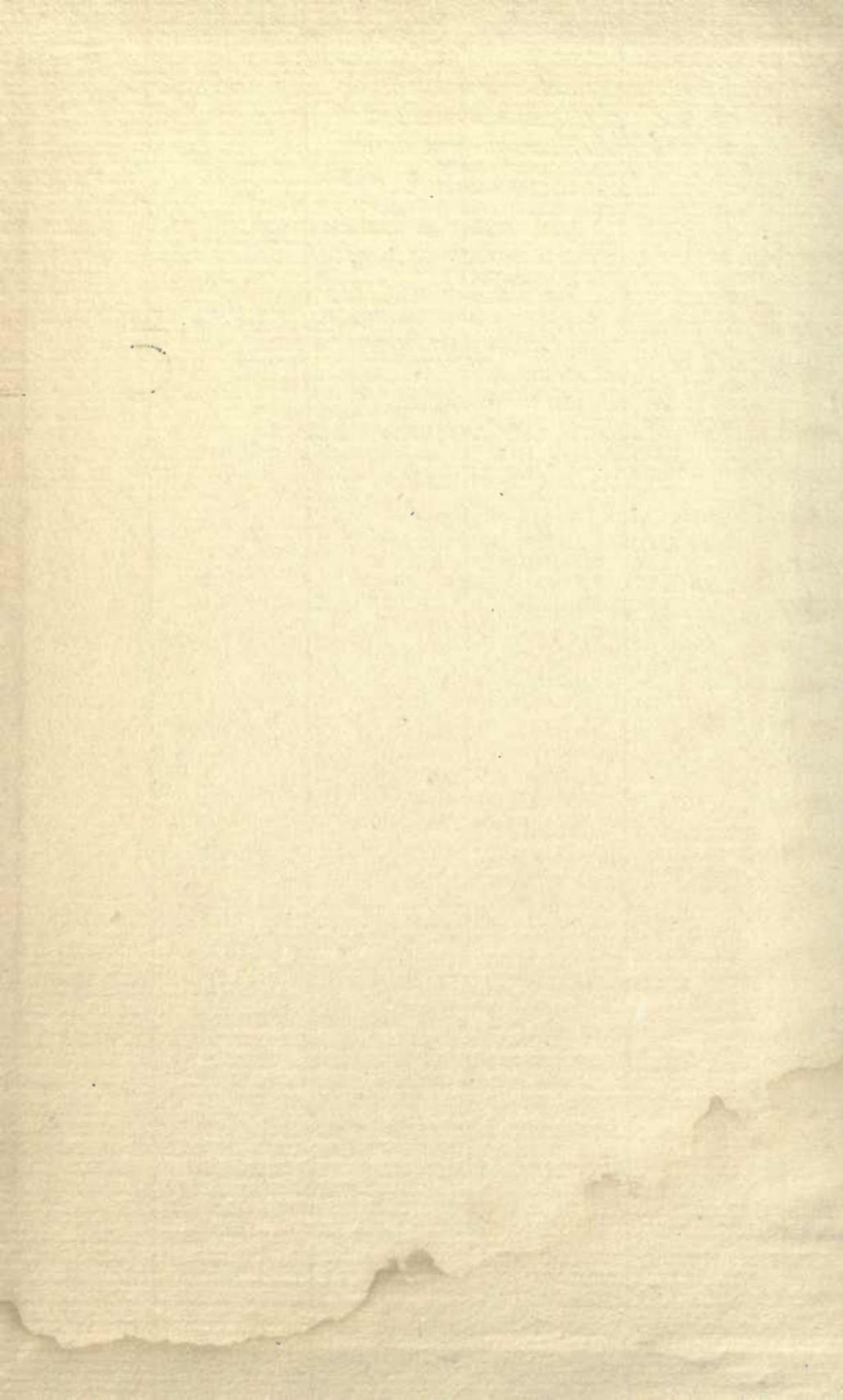


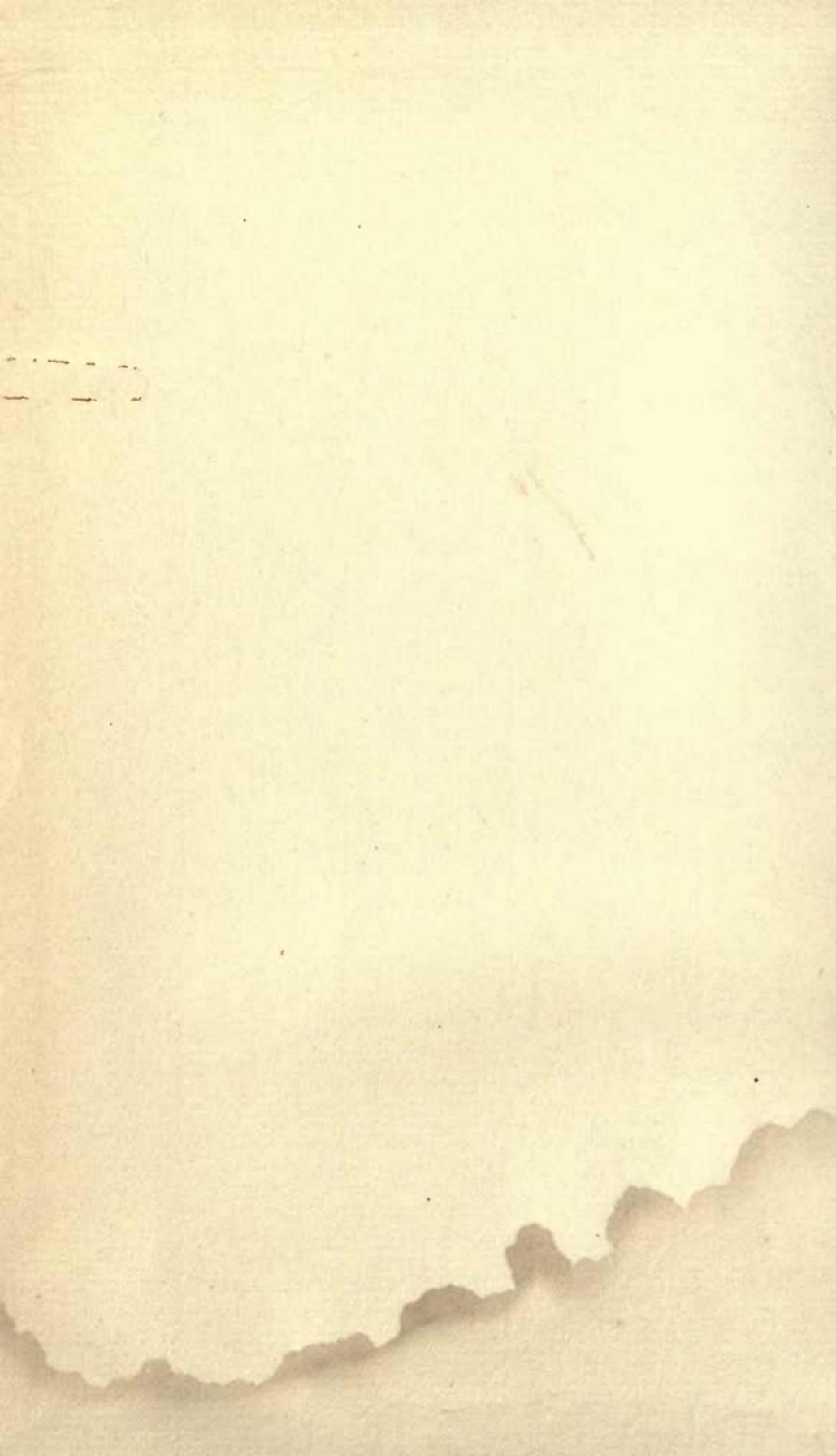
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A Series of Bible Studies

...THE...

NEW TESTAMENT HISTORY

BY

E. S. YOUNG, B. A., B. D.,

*Professor of Sacred History and Theology, Author of "Life of Christ, Harmony of the Four Gospels,"
"The Bible Outline," "The Bible Geography," "The Old Testament History,"
"Analysis of the Books of the Bible."*

*Blessed are they that hunger and thirst after righteousness:
for they shall be filled.—MATT. 5: 6.*

Canton, Ohio.
BIBLE STUDENT COMPANY.
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PREFACE.

The Bible is the only book that reaches man's highest aspirations. Many persons have attempted to satisfy these aspirations without bringing them in touch with the Bible, and they have made a failure of life. Man was created to enjoy an eternal home of happiness, which can be reached only by fully and carefully following the directions presented in the Book given us by God.

Every follower of Jesus is a representative from heaven and should be known as such in words and works. This can be accomplished only by a daily use of the Heavenly Book that is intended to fill us with heavenly thoughts and the desire to be heavenly representatives upon the earth. The Bible is an eternal book; man has an eternal soul, which is to be cultured and prepared by a proper use of the Eternal Book, for the Eternal Home. Jesus holds the nearest place to our Heavenly Father, and when we hear Jesus speak we are brought into the very presence of the Father.

As we enter upon the study of this Book we come into a closer relation with our Heavenly Father, because we take up the study of the life and work of his Son, our Savior, who came upon earth to reveal unto us the will of his Father. In the Old Testament we were constantly preparing ourselves for the study of that which is more advanced and spiritual, the life of Christ and the church of the New Testament.

The first chapter contains some important spiritual teaching, selected from the Old Testament, showing the development of the *spirit of expectation*. In the chapter taking up the Four Centuries of Silence, there is a constant preparation of a people, a language, and a government for the coming of the Son of Man. In the Ministry of Christ some of the important teachings are developed in a chronological order, but for a fuller study of this subject we refer you to our "Life of Christ, or Harmony of the Four Gospels," which gives the text of the four Gospels and traces the journeys of Jesus on carefully prepared maps. The closing chapters of the book contain a history of the church from the time of the coming of the Holy Spirit, to lead and guide the followers of Jesus, until the history closes in the Acts of the Apostles.

Much will depend upon every student as to the real benefit received through the study of these lessons. If you expect the best results you want your Bible constantly with you as you follow these pages, so that you may turn to the text of the Scripture for the truth on which these lessons are based.

We cannot insist too strongly upon every student in the study of the Bible complying with the teaching of our Savior when he said he would send another Comforter who was to guide them into all truth. If the Holy Spirit has been given to lead us into all truth, we are disobedient children when we make an effort for years to understand the Bible without asking him for his assistance and help. Every follower of Jesus has this privilege to study the Bible and secure the aid of the Holy Spirit to make known that which before was unknown.

For many years the author has been conscious of the fact that the Bible is a neglected book and that more attention should be given it in every Christian home. For the purpose of meeting this need in the home, a number of years have been spent in studying and teaching the Bible for the purpose of preparing a system of Bible Study that would make the Bible of greater interest in the home and result in greater spiritual life in the followers of Jesus.

The author acknowledges with thanks the numerous kind and useful hints which he has received from others, which have been an aid in the development of this system of work. We hope that through the study of these lessons the Bible will be of greater use in many homes, and that those who are now following Jesus may be led into a closer acquaintance with him each day, and that at last every home may know him and realize the value of his presence daily. As we send forth this book we pray that the Holy Spirit may be your guide in the unveiling of the truths of Jesus.

E. S. Y.

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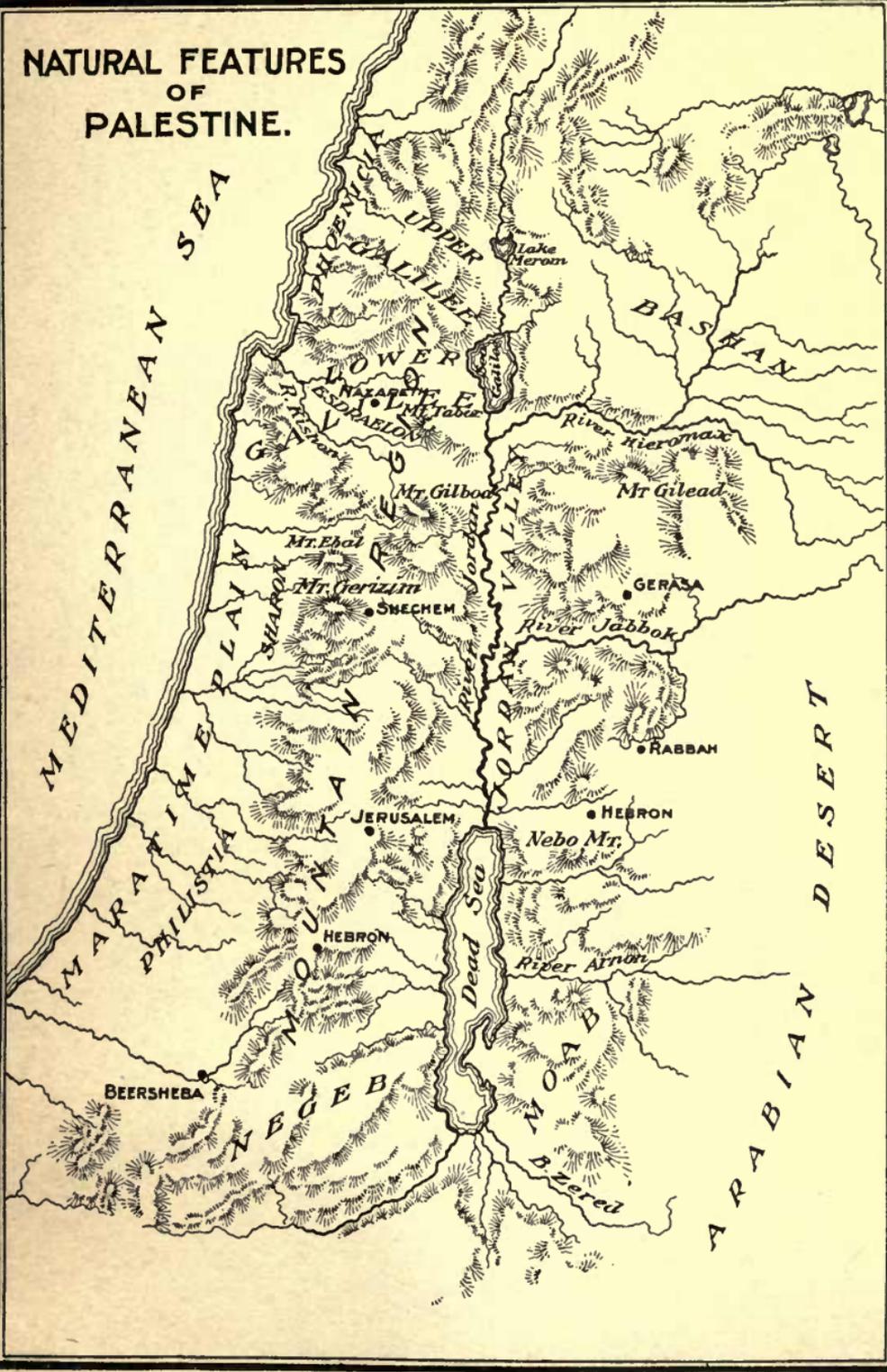
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NATURAL FEATURES OF PALESTINE.



MEDITERRANEAN SEA

MARATHIME PLAIN
PHILISTIA

UPPER GALILEE

LOWER GALILEE

BASHAN

Mr. Gilboa
Mr. Ebal
Mr. Gerizim

ORRANT VALLEY

JERUSALEM

Hebron
Nebo Mt.

HEBRON

NEGEV

MOAB

ARABIAN DESERT

BEERSHEBA

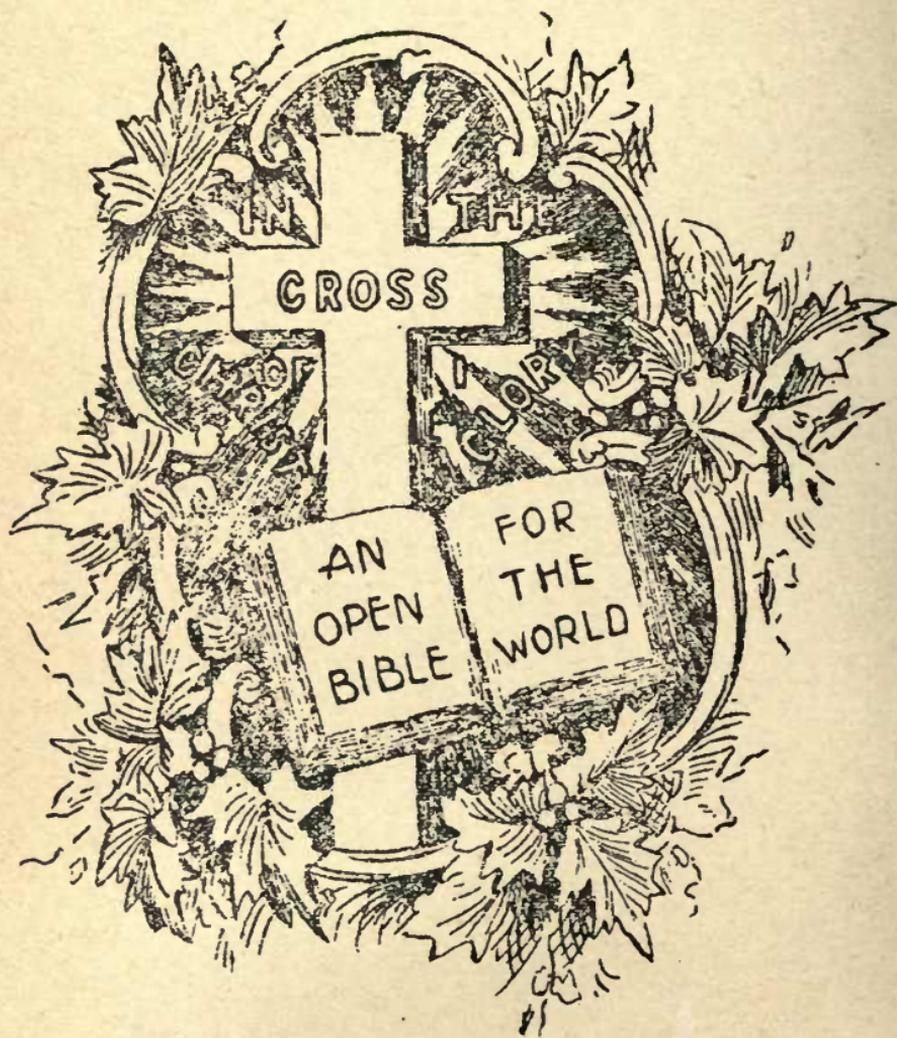
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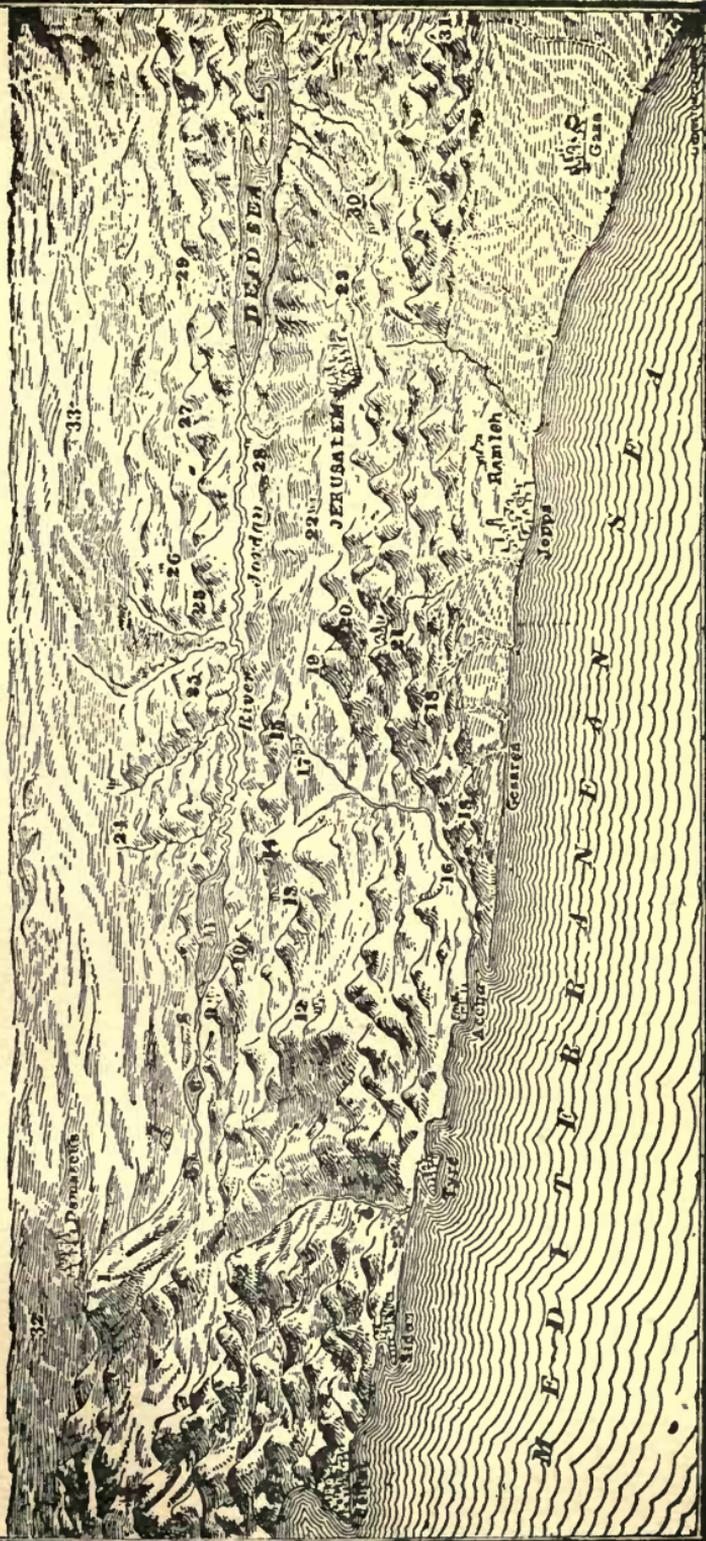


Believe - Search - Obey

THE HOLY LAND

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| 5 Dan. | 23 Jericho. | 33 Arabia. |
| 6 L. Merom. | | |
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Search the Scriptures.

Behold, I come as a thief. Blessed
is he that watcheth and keep-
eth his garments.

NEW TESTAMENT HISTORY.

PART ONE.--Preparations for Christ's Coming.

CHAPTER I.—DURING OLD TESTAMENT HISTORY.

THE coming of Jesus Christ into the world was not absolutely an isolated event in the history of mankind. There was a long preparation, a gradual development from the time that Adam and Eve sinned and were driven from the Garden until the appearance of him who should be able to cleanse from all sin and prepare mankind for a home in the Paradise of God. In the great chain of this development types and shadows of the Coming One appear. They are all finger boards pointing to the perfect fulfillment in Christ. Had the Jews studied their Scriptures more carefully they would have been ready to receive the Messiah when he came. A thorough knowledge of the New Testament cannot be obtained without a thorough knowledge of the Old Testament. Read and study the Old Testament in this light and you will see this new life in every book and chapter. The Bible is the Book from God, and must be carefully studied through the different stages of development. The following Messianic prophecies and types are clearly set forth in the Old Testament and find their perfect fulfillment in the Christ of the New Testament.

I. THE IDEAL SEED (Gen. 3: 15).—When Adam and Eve disobeyed God they were driven from the Garden and compelled to begin a lifelong struggle between death and victory. But even before they were banished from the Garden they received the tidings of redemption—"The seed of the woman shall bruise the serpent's head." About four thousand years passed before the fulfillment of this Messianic prophecy when Mary became the mother of the Holy Child.

II. THE IDEAL MAN (Gen. 12: 2, 3).—During the first two thousand years, while God's government was universal and he made his will known to men as individuals, the Messianic hope remains practically undeveloped. In order to develop this hope

God called Abraham, in 1921, to separate himself from his kindred and go to a land that he would show him, where he would make of him and his descendants a great nation through which all the nations of the earth would be blessed. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." The covenant God made with Abraham was repeatedly renewed and confirmed by sacrifices, so that the glory should not depart until the coming of Shiloh and a people should be prepared for the coming of the Ideal Man, of whom faithful Abraham may be considered a type. While this is inferred it is not so stated directly in the text.

III. THE IDEAL MEDIATOR (Deut. 18:15-17).—About four hundred and thirty years after the call of Abraham the Chosen Family had grown into a great nation and was held under severe bondage by the Egyptians. Moses was chosen, protected and trained to lead the Chosen Nation out of bondage into surroundings more favorable for the gradual development of her great mission in the world. Moses delivers the nation and leads them to Mt. Sinai, where God delivers their laws to them to educate them as his chosen ones. After some days of purification on the part of the people, God appeared on the mountain in the presence of the people and spake in an audible voice the words of the Ten Commandments. When the people heard God's voice they trembled and were afraid, and asked for a mediator through whom the future messages of God might come to them. Moses was appointed their mediator, and is typical of the Ideal Mediator for whose coming the nation was making ready.

IV. THE IDEAL LAW (Ex. 20:1-18; Jer. 31:31-34).—The Jews, having been delivered and separated, were in need of culture so as to be prepared for the *ideal spiritual* Law. For the purpose of reaching this higher state as a nation God gave them the Mosaic Law, through which they might be educated to accept the higher law in which forgiveness and perfection could be obtained through obedience. The Mosaic Law was the schoolmaster and taught the nation the following lessons which are fully understood in the coming of the New, typified by the Old: (*a*) That there is but one God. (*b*) That the one God is holy. (*c*) That those who worship him must be holy. (*d*) That man is a sinner and cannot reach holiness without forgiveness. (*e*) That God is willing to forgive the sinner through the suffering of another. (*f*) That in order to secure forgiveness the sinner must believe in his substitute.

- V. THE IDEAL PRIEST** (Num. 25: 12, 13).—After the Mosaic Law had been given and the Tabernacle set up, God called Moses to anoint Aaron and his sons to be the priestly family, to perform the services at the Sacred House as stipulated by the Law. Aaron directed the work and entered once each year into the Most Holy Place, with animal blood, to make atonement for the sins of the people. Aaron was but a type of "The Ideal Priest," Christ, who entered once for all into the Most Holy Place, heaven itself, with his own blood to make an atonement for the sins of the people. That needs not to be repeated.
- VI. THE IDEAL KING** (2 Sam. 7: 11-16; Ps. 11).—The nation after being organized and led into the Promised Land was for many years oppressed by surrounding heathen nations; but God had compassion on them and raised up Judges to deliver them from these several oppressions. In passing through these experiences the way was paved for a single ruler. David is chosen as the king and develops in the nation the spirit of heroism and conquering majesty, which could finally be found only in the coming of an Ideal King of whom David was but a type. The Psalms and literature of the time are full of the Messianic Hope and of the praise of the Coming King.
- VII. THE IDEAL TEMPLE** (Isaiah 2: 1-4).—The Tabernacle built at Mt. Sinai gave place to a richer, larger and more valuable building, Solomon's temple. When the temple of Solomon had answered its purpose it gave way to a still richer, more beautiful and more permanent Temple, of which the former sacred buildings were but types. The smoke that ascended from the burning of the daily offerings reminded the people that sin must in some way be atoned for. The priests that presented the people's offerings reminded them that there must come a Mediator who shall go between them and God, not simply to remind them of sin, but to make an atonement. The Most Holy Place, in which God dwelt, had no image to represent him, and the people were taught that God is a spirit and that mere sacrifices could not atone for the sins of the people. The Temple foreshadowed the true Temple, the ideal worship in Christ.
- VIII. THE IDEAL SUFFERING SERVANT** (Isa. 42: 1-4).—Slowly but surely the chain that brings to the Ideal unwinds. Through the Prophetic Age there is a gradual unfolding of the Messianic Hope in the portraiture of "the Suffering Servant." Israel and Judah were carried into captivity and the obedient remnant is willing to suffer for the sake of those who are to be

delivered. Thus the remnant that is to save through obedience the disobedient is a Suffering Servant, typical of the Ideal Suffering Servant, Christ, who is by his own suffering through obedience to save the disobedient.

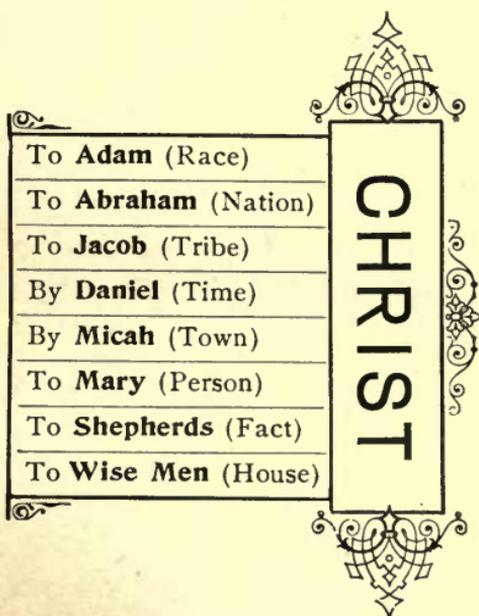
IX. THE IDEAL PROPHET (Deut. 18:15-19).—The prophets were the most spiritual teachers in the Old Testament. They were God's mouthpieces by which his messages were delivered to the kings and priests. Their mission was to set out into clearer view the coming of the Ideal Prophet and arouse the nation with the *spirit of expectation*. Sixteen prophetic books were placed into the canon for the purpose of leading others into this same light and developing the nation still farther by the use of these visions as the nation approaches still nearer the time for the coming of the Ideal represented by the types and shadows. They saw in vision the Ideal Prophet and gave a very minute description of his advent. Isaiah names the family in which he is to make his appearance (Isaiah 11: 1), "out of the stem of Jesse." Micah names the town in which he was to be born (Micah 5: 2), "Thou Bethlehem." In following carefully the increasing expectation from the utterance of the first Messianic Hope in the Garden of Eden, through the rituals and ceremonies, we are brought through a period of four thousand years and find the *very family*, the *very city*, the *very house* and the *very hour* in which occurred the birth of the Son of God.

QUESTIONS.

- What book must we study to understand Christ's first coming?
- For what purpose should we study the Old Testament?
- What comfort was given Adam and Eve in the Garden?
- How long before this promise was fulfilled?
- Why did God call Abraham?
- Who was the Mediator of the Old Testament?
- Why did Israel ask for Mediator?
- What was the purpose of the Mosaic Law?
- What special lessons are found in the Mosaic Law?
- Where were Aaron and his family set apart for service?
- Why did Israel desire a king?
- What did the Temple typify?
- Who was the Suffering Servant in the Old Testament?
- Who in the New?
- What was the mission of the Prophets?
- Where was Jesus to be born?
- In what tribe and family?

REVIEW.

- I. The Ideal Seed.**
- II. The Ideal Man.**
- III. The Ideal Mediator.**
- IV. The Ideal Law:** 1. One God. 2. God is Holy. 3. Worshiper must be Holy. 4. Sinner reaches holiness through forgiveness. 5. God forgives through the suffering of another. 6. Sinner must believe in the One that suffers for him.
- V. The Ideal Priest.**
- VI. The Ideal King.**
- VII. The Ideal Temple.**
- VIII. The Ideal Suffering Servant.**
- IX. The Ideal Prophet:** 1. The Family. 2. City. 3. House. 4 Hour.



PROPHECIES POINTING TO CHRIST.

CHAPTER II.—DURING FOUR CENTURIES OF SILENCE.

The Prophetic Age has closed, the voice of the prophet is not heard. The Messianic Hope waits for its fulfillment until the night of four hundred years has passed and the dawning of the new Prophetic Age which shines forth when the voice of the Prophet of God, John the Baptist, the forerunner of the Messiah, is heard. Four hundred years is a long period in the history of any nation. The nation enters upon these four hundred years without the aid of the prophet's voice but is furnished with the results and experiences of a rich course of instruction, accompanied by the Law as a schoolmaster and by the light of the prophetic word. With the Temple rebuilt, idolatry put away, religious services at Jerusalem thoroughly organized, the sacred books written and through the work of Ezra and Nehemiah collected and arranged into the Canon, we should expect the nation to continue the same spirit of development until the time of the fulfillment of the types and shadows. During this period many changes take place that are favorable to the ushering in of the New Era. The preparation during this period is not confined to the Jewish nation, as the Gentile world is undergoing radical changes that prepare them for his coming in whom they find an answer to many unsolved problems.

I. THE JEWISH NATION.

I. Location.

- (1) *The Jews of Palestine.*—From the scattered Jewish nation perhaps not more than 50,000 returned to Palestine after the Babylonian Captivity. These are, in the strict sense, known as the Palestinian Jews, yet some include these among the scattered Jews in the East. The Jews of Palestine did not come in touch with the progress that was being made in other parts of the world, and it had a tendency to develop in them formalism and make them narrow in their religious views. They rigidly enforced the Mosaic Law as to the letter, and by the side of it formulated Traditional Law, which they considered of equal authority. Palestinian Judaism sank into narrow legal sectarianism. Foreign subjugations drove the Palestinian Jews more into themselves religiously. The Rabbinical Ideal Hope was different from the Scriptural Ideal Hope. In the former they expected an earthly king and in the latter they looked for a king in a new spiritual world.

(2) *The Jews of the Dispersion.*—The majority of the Jewish nation did not return to Palestine at the close of the captivity in Babylon. "There was no nation in the world which had not among them part of the Jewish people." A nation, the vast majority of which was dispersed over the whole inhabited earth, had ceased to be a special and became a world-wide nation. Yet its heart beats in Jerusalem, and thence the lifeblood passes into its most distant members. They are sent forth to influence the nations with the hope of the Spirit of Expectation and at the same time be influenced by the thought of the nations being brought to more spiritual life through the education of the nations.

(a) Dispersion in the East. When the Jews were carried away they had their home in the East. In the development of the Jewish literature these Jews in the East, with the Jews of Palestine, are in many things agreed as to a strict observance of the Traditional Law, as well as the Law of Moses. The Messianic teaching in the East appears at the time of the coming of the Son of Man when the wise men from the East bring him gifts at his birth.

(b) Dispersion in the West. The Jews are thoroughly interested in the national religion; however unconsciously to themselves, their mental characteristics and tendencies were in the opposite direction to that of their brethren in the East.

With those in the East rested the future of Judaism; and with those in the West the future of the world. The Jews located in the West are known by the name Hellenists, because they conform to the language, manner and culture of the Greeks. It was not possible, even by religious and social isolation in the progress that the Greeks were making in intellectual culture, not to be affected by it. The Jews were hated by the Gentile world, yet with all their hatred many of the Greeks became proselytes to the Jewish faith as set forth by the western Jews. Thus the Jews of the West developed not only the Spirit of Expectation in their own nation, but had by their influence prepared a number in the Gentile world for the coming of the Universal King.

2. The Sects.

(1) *The Pharisees.*—These were the most numerous, popular and powerful of the three sects of the Jews. They were so

called because their main endeavor was to maintain the strictest separation from everything heathenish, foreign and ceremonially unclean. They originated about two hundred years before the birth of Christ. They placed the Traditional Law on the same authority with the Law of Moses. By their zeal for the law, contempt for everything not Jewish, and their strong opposition to Gentile customs and culture, they most completely won the favor of the people. They believed in the immortality of the soul and the resurrection of the dead. They were eagerly looking for the Messiah who would establish at once by force of arms, a splendid Jewish Kingdom.

- (2) *The Sadducees.*—In direct opposition to the Pharisees stood the Sadducees, which sect also originated about 200 B. C. They defended the Sacred Scriptures, but wholly denounced the traditional writings. Through them the authority of the Sacred Word was confirmed and that which was not such constantly weakened for the orthodox ritualist Jew. The later Sadducees had no doubt carried much further than their predecessors the skeptical tendencies that had originated among them. They rejected the doctrine of future punishment, denied the resurrection and the existence of angels and spirits.
- (3) *The Essenes.*—These are not named in the Bible, but are a sect of the Jews that are named by Philo and Josephus. The original germ of their society is found in distinct colonies on the banks of the Dead Sea. They kept apart from other Jews and had four distinct grades of initiation, each one distinctly separate from the other.

3. Literature.

- (1) *Apocryphal Books.*—These books originate in the Alexandrian schools. The religion of the Old Testament is brought near to the Grecian world of thought through the translation of the Old Testament into Greek in the school of Alexandria. It is also important that the Jews come more under the influence of Greek thought, which is accomplished by an intermediate step through the preparation of the Apocryphal literature. This is a common ground on which the two can meet and a final reconciliation be effected. The general object of these books is twofold. "First, of course, it was apologetic—intended to fill gaps in Jewish history or thought, but especially to strengthen the Jewish mind against attacks

from without, and generally to extol the dignity of Israel." "The second object was to show that the deeper and purer thinking of heathenism in its highest philosophy supported—nay, in some respects, was identical with the fundamental teaching of the Old Testament." There is no distinct allusion to the Messiah by name in these books, but in several of them there is an undercurrent of hope which is based upon the prophetic promise of a Messiah in the Old Testament. Only a few of these can be mentioned here as proof of the above statements.

- (a) Ecclesiasticus gives expression of the Messianic Hope in different passages, says Ewald. The House of David is singled out as the ruling family and the glory of Israel in the future is clearly set forth.
 - (b) 1 Maccabees 14:41. The Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a "faithful prophet."
 - (c) Wisdom of Solomon personifies the divine Wisdom and Love which was evidently regarded as the teaching of the Old Testament and blended with the hope of a Personal Deliverer. In some of the other books the same hope of the Coming King is clearly set forth. The value of these books will be more clearly seen by the student as he makes a thorough study of the period and observes the influence of Greek thought upon the Jewish nation.
- (2) *The Septuagint.*—This is the Greek translation of the Old Testament made some time in this period. The series of events that led to the preparation of this Greek version of the Old Testament are of special interest to every Bible student in tracing the progress of religious thought. This work was used for some time before the coming of Christ, as it had in a sense displaced the Hebrew Bible which had been used for many centuries in the past. The Jews were favored by the great leaders of Greece and Egypt, and at one time it is said that there was no part of the world where the Jews congregated in such large numbers as in the city of Alexandria. About half the population gathered there, and in the time of Christ they numbered about one million. The Jews enjoyed great privileges in Egypt and were by the influence of Greek culture thoroughly trained in the Alexandrian school. Among them are many cultured, thoughtful men

whose minds had been brought in contact with the best results of heathen philosophy. "This translation was made at Alexandria and no doubt originated through the advanced Jewish Bible students in that school. This Greek version of the Alexandrian School was put into the hands of the Gentiles and spread through the world before the coming of Christ." Dr. Stanley says: "If ever there was a translation which, by its importance, rose to the level of the original, it was this. It was not the original Hebrew, but the Septuagint through which the religious truths of Judaism became known to the Greeks and the Romans." Through the distribution of the Greek version among the Jews and Gentiles the Messianic Hope was ripened.

4. Worship.

- (1) *The Temple*.—After the Jews returned from captivity the worship of God in the Temple was reëstablished. The temple worship continued throughout this period with more or less faithfulness. At times the conflicts were so severe and the Jews were under such cruel rulers that it was impossible to carry out their system of worship. However, this was broken at intervals, yet there was found at the coming of the Son of Man the Temple and the Jewish system of worship.
- (2) *The Synagogue*.—The Jews were widely scattered and worshiped in synagogues which probably originated during their stay in the Captivity. These were of great importance, as they gave opportunities to study the Sacred Literature in every province. They had a great missionary influence on the nations and prepared the people for more spiritual service. It so broadened the Jew that at the coming of Christ those who read and studied the Scriptures were ready to accept him as the Messiah, while those who were in the Temple service continually developed the letter of the Law and failed to be ready when the Messiah came.

II. THE INTELLECTUAL WORLD.—The literature that was developed by the ancient Greeks was another great factor in preparing the world for the coming Messiah. The Jews are scattered in every province, and by the aid of the universal Greek language they can prepare themselves and the Gentiles who come in contact with them for the coming event. They already, through the progress of Greek thought and literature, received copies of the Old Testament in the Greek language. The Greek language was

the universal language when Christ came and made it possible for all to understand the new life; it also furnished a form in which to crystallize the Divine Utterances for all future history. The heathen world was during the last four hundred years making rapid progress to develop by her philosophies and literature a people ready for something larger and greater than that furnished through the material world. They had names for many idols, but there developed in the time of Plato, Socrates and Cicero, and in the later history, events too great to assign to any power they were acquainted with. It was this unexplained power they were reaching out after that made them ready for the coming of the God-Man. They wanted to know the "unknown God."

III. THE POLITICAL WORLD.—During this period there are numerous changes in the centralization of power. When the Old Testament closes the ruling power is the Persian Empire. The ruler that conquers the nation and changes the centralization of power is Alexander the Great. After his death there was a struggle between Syria and Egypt as to the ownership of the Jewish nation. The Jews receive favorable treatment from the king of Egypt while they are under his authority, the same as they did under the emperor Alexander. But when they fall under the wicked rule of the Syrians they pass through a period of severe persecution. They are delivered from this oppression by Judas Maccabæus, who at the head of a great army defeated the Syrians, and the Jews again became a free people. After this they became subject to the Roman Empire, which was universal and one of the three great factors in preparing the world for Christ. Thus the Jews prepared a people for the Ideal Hope. The Greeks prepared a universal language by which all peoples might hear and know the Hope. The Romans prepared a universal government in which there was peace when the Hope was being fulfilled.

QUESTIONS.

How many years of silence?

What had the Jews during this period to direct them?

What about the Gentile world?

Who were the Palestinian Jews?

How did they regard the Mosaic Law and Traditions?

Who were the Jews of the Dispersion?

What effect had they on the nations?

Who were the Hellenists?

Name the sects of the Jews.

- What did the Pharisees believe?
 When did the Sadducees believe?
 Who were the Essenes?
 What effect had the literature on the Gentile world?
 In what books is the Messianic Hope presented?
 When did the Septuagint originate?
 Where was the Greek translation made?
 In what did the people worship?
 What effect did synagogue worship have upon the people?
 What was the mission of the Jews, Greeks and Romans?

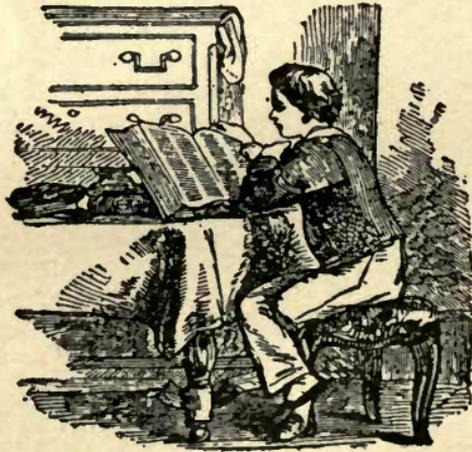
REVIEW.

I. The Jewish World.

1. *Location*: (1) The Jews of Palestine. (2) The Jews of the Dispersion. (a) Dispersion in the East. (b) Dispersion in the West.
2. *The Sects*: (1) The Pharisees. (2) The Sadducees. (3) The Essenes.
3. *Literature*: (1) Apocryphal Books. (a) Ecclesiasticus. (b) Maccabees. (c) Wisdom of Solomon. (2) The Septuagint.
4. *Worship*: (1) The Temple. (2) The Synagogue.

II. The Intellectual World.

III. The Political World.



SEARCHING THE SCRIPTURES.

PART TWO.--The Books of the New Testament.

CHAPTER I.—THE FOUR GOSPELS.

The word *Gospel* means good news. There is really only one Gospel, one story of Christ's life, presented in four different aspects by four different authors. The first three are called synoptic (seeing together) Gospels; they to a great extent report the same incidents and teachings. They deal chiefly with Christ's work in Galilee, referring only incidentally to his visits at Jerusalem. The fourth Gospel is a supplement to the others, dealing chiefly with his ministry in Judea. It is not the purpose of the Gospels to record a complete history of Christ's earthly career, but to record such facts as will reveal his divine nature and make clear the great object of his life and death.

I. MATTHEW.

1. **The Author.**—Matthew, at first called Levi, was an apostle of Christ and was eyewitness to most of the incidents he relates. Before his conversion he was a publican, a tax-collector of customs and tolls on the goods and persons crossing the Sea of Galilee.
2. **Date.**—He wrote first in Hebrew, probably as early as 45 A. D. and about 60 A. D. his gospel was translated into the Greek.
3. **For Whom Written.**—He wrote especially for the Jews.
4. **Purpose.**—His chief aim is to show that Jesus is the Promised Messiah. He had come as king of the Jews according to the prediction of the Old Testament, but the Jewish nation had rejected him, and therefore, they themselves were rejected from the kingdom of heaven. It is the author's aim to show that only those who have the new life in Christ are heirs of the kingdom.

II. MARK.

1. **The Author.**—John Mark was the son of Mary, at whose home the early Christians assembled for prayer. His home was at Jerusalem, but he accompanied Barnabas and Paul on the first missionary journey but turned back at Perga. Paul refused to take him on the second journey, but he went with Barnabas to Cyprus. Paul and Mark were afterwards reconciled, for he was

with Paul during his first imprisonment (Col. 4: 10; Philemon 24) and during his second imprisonment Paul wrote to Timothy to bring him (2 Tim. 4: 11). He was with Peter at one time (1 Pet. 5: 13), and perhaps much of the time Mark was brought into close touch with the leaders of the church and had ample opportunity to gather the facts of Christ's life.

2. **Date.**—About 62 A. D.
3. **For Whom Written.**—He wrote especially for the Romans and therefore represents Christ as the Great Conqueror, in harmony with the Roman idea.
4. **Purpose.**—Mark's purpose is to present Jesus as the Son of God. He makes the miracles prominent in order to prove Christ's divine power. He aims to present Christ's wonderful works so that all men may believe on him as the Son of God.

III. LUKE.

1. **The Author.**—Luke was a physician (Col. 4: 14) who was with Paul in some of his mission work and remained with him as a constant companion during his imprisonment at Rome, even, after all others had forsaken him. (2 Tim. 4: 11.)
2. **Date.**—About 63 A. D.
3. **For Whom Written.**—It is addressed to Theophilus, but it is evidently intended for the Greeks.
4. **Purpose.**—The purpose is clearly set forth in the preface itself to give assurance that Christ was given to the human race as a Savior. The world-wide character of Christianity is graphically set forth. The genealogy is traced to Adam, showing Christ's relation to all the race, not to a special family:

IV. JOHN.

1. **Author.**—John, the beloved disciple of Jesus, was the brother of James and the son of Zebedee and Salome. He was a disciple of John the Baptist and was one of the first followers of Jesus. He was a fisherman by trade, and it was from the fishing boat that Jesus called him. He seems to have been admitted to a more intimate association with Christ than any of the rest and was thus fitted to write the most spiritual of all the Gospels.
2. **Date.**—About 90 A. D., near the close of his life.
3. **For Whom Written.**—For Christians of all nations.
4. **Purpose.**—John clearly states his purpose in 20: 31, "These are written, that ye might believe that Jesus is the Christ, the Son of

God; and that, believing, ye might have life through his name."
Life through believing is the central theme of this Gospel.

QUESTIONS.

- What does the word gospel mean?
 What are the first three books called?
 When and by whom was the first Gospel written?
 For whom and for what purpose was it written?
 Who was the author of the second Gospel, and what can you say of him?
 What does he represent Christ to be?
 What was the purpose of the second Gospel?
 Give the date and author of the third Gospel.
 For whom did Luke write?
 What was the purpose of Luke in writing?
 What is said of John, the author of the fourth book?
 Give the date and persons to whom written.
 Purpose of John in writing this book?

REVIEW.

- I. Matthew.**—1. The author—Matthew, Levi, a tax-collector. 2. Date—Hebrew, 45 A. D.; Greek, 60 A. D. 3. For whom written—Jews. 4. Purpose—Jesus promised Messiah.
- II. Mark.**—1. Author—John Mark. 2. Date—62 A. D. 3. For whom written—Romans; Christ the great Conqueror. 4. Purpose—Jesus, the Son of God.
- III. Luke.**—1. Author—Luke, a physician. 2. Date—63 A. D. 3. For whom written—Theophilus; Greeks. 4. Purpose—Jesus the Savior.
- IV. John.**—1. Author—John. 2. Date—90 A. D. 3. For whom written—all nations. 4. Purpose—life through believing.

CHAPTER II.—ACTS AND PAULINE EPISTLES.

I. THE ACTS.—This book is the Gospel of the Holy Spirit, a record of what the Gospel of Christ accomplished during the first thirty years after the resurrection. It contains a history of the work of the Holy Spirit, sent to those who believe in a risen Redeemer.

- 1. Author.**—Luke, the Author of the third Gospel.
- 2. Date.**—About 63 A. D., probably while with Paul in prison at Rome.
- 3. For Whom Written.**—Like his Gospel, Luke addresses Theophilus, but undoubtedly writes for the entire church.
- 4. Purpose.**—To show how the church which had been formed by Christ triumphed over all obstacles, separated from the Jewish church on the one hand and from the world on the other. It is intended to show the principles and purposes of the church of Christ.

II. ROMANS.

- 1. Author.**—Paul, by birth a Hebrew, was commissioned to be the Apostle to the Gentiles. He was educated under Gamaliel, one of the greatest Jewish teachers at Jerusalem. Educated as a Pharisee and one very zealous for the law, Paul became a persecutor of the Christians. He was suddenly converted when on his way to Damascus to persecute the Christians, and in Damascus received his commission. He made three missionary journeys in Asia and Europe, and then was taken to Rome as a prisoner, where he finally suffered martyrdom.
- 2. Date.**—This epistle was written at Corinth during the third missionary journey, about 58 A. D.
- 3. For Whom Written.**—Paul wrote for the Christians at Rome, whom he had never seen. The Christian community at Rome was composed of both Jews and Gentiles, and Paul addresses both classes.
- 4. Purpose.**—Paul had been hindered from visiting Rome as he had intended, feeling it necessary to return to Jerusalem and if possible conciliate the Jewish Christians with Gentile Christianity. He wrote to the Romans to explain his delay and to prepare them for the visit which he hoped to give

them after returning to Jerusalem. But Paul did not know but that he might lose his life by going to Jerusalem, or at least while he was detained he feared Judaizers might subvert their faith in Christ as the only ground of justification before God, and that the rejection of Israel came through the unbelief of the Jews.

III. FIRST CORINTHIANS.

1. **Author.**—Paul.
2. **Date.**—About 57 A. D., shortly before Paul left Ephesus to make a second visit to Corinth.
3. **For Whom Written.**—For the church of Corinth, which Paul had founded on his second missionary journey. This church consisted of both Jews and Gentiles.
4. **Purpose.**—To correct the disorders that had arisen in the Corinthian church, to give advice on certain questions they had written about, and to show that Christians are the body of Christ, and therefore must separate themselves from the pollutions of the world. Paul aimed to define the relation which Christians should assume toward the government, religion and society of the heathen.

IV. SECOND CORINTHIANS.

1. **Author.**—Paul.
2. **Date.**—About 57 A. D., shortly after writing First Corinthians. He wrote while in Macedonia on his way to Corinth.
3. **For Whom Written.**—The Christians at Corinth.
4. **Purpose.**—After sending his first letter it seems that Paul himself visited Corinth (12:14; 13:1) and found schisms, and Judaizing teachers and heathen moralists in the church, which he sternly rebukes in his letter. He sent Titus to learn the effect of his visit and his first letter, and leaving Ephesus he hoped to meet Titus with news from Corinth. Titus failed to come, so Paul hastened to Macedonia and there met him with encouraging reports from Corinth. There Paul wrote this letter expressing his joy that they had heeded his words to encourage them to forsake the sins of the world.

V. GALATIANS.

1. **Author.**—Paul.
2. **Date.**—The date of writing cannot be definitely fixed, but from the similarity of its doctrine to that of Romans it is gen-

erally concluded that it was written about the same time from Corinth, A. D. 58.

3. **For Whom Written.**—For the churches of Galatia which Paul had founded on his second journey and revisited on his third journey.
4. **Purpose.**—At first they received the word with great enthusiasm and Paul was treated as an angel of God; but Judaizing teachers quickly perverted Paul's teaching and drew them away from the Gospel of Christ and destroyed their confidence in Paul. Paul writes to the Galatians to refute their false teachings, to vindicate his own apostleship, to bring them back to the Gospel of faith in Christ and to admonish them to righteous living.

VI. EPHESIANS.

1. **Author.**—Paul.
2. **Date.**—About 62 A. D., during Paul's first imprisonment at Rome.
3. **For Whom Written.**—The Epistle is addressed to the saints at Ephesus, but is evidently intended for all Christians in that region. It was probably a circular letter intended for all the churches of Asia, and was sent to the capital city first.
4. **Purpose.**—To show that Gentiles and Jews are to be united in Christ. This union is spiritual, holy and pure, and was God's eternal purpose.

VII. PHILIPPIANS.

1. **Author.**—Paul.
2. **Date.**—62 A. D.
3. **For Whom Written.**—For the saints at Philippi, and especially for the bishops and deacons.
4. **Purpose.**—While Paul was in the Roman prison the Philippian Christians sent Epaphroditus with a generous contribution. Epaphroditus is detained by serious illness, and after his recovery Paul writes this epistle to thank them for their kindness and to encourage them to follow the example of Christ, who in his humility and unselfishness gave himself for others.

VIII. COLOSSIANS.

1. **Author.**—Paul.
2. **Date.**—About 62 A. D.

3. **For Whom Written.**—For the church at Colosse, a town in Asia Minor, not far east of Ephesus. Paul had not founded this church, nor had he visited it, but he was interested in its welfare.
4. **Purpose.**—Epaphras, a minister of Colosse, had told Paul of Judaizers and Agnostic philosophers who were trying to subvert the faith of the Colossians. Paul sent this letter to counteract this evil influence. He aims to establish their faith in Christ as the Son of God and Creator of all things. Paul's purpose is to strengthen their belief in Christ's death to redeem man, and his resurrection to be head of the church. The Christian is a new creature in Christ.

IX. FIRST THESSALONIANS.

1. **Author.**—Paul.
2. **Date.**—About 53 A. D., while Paul was at Corinth a year and a half on his second missionary journey.
3. **For Whom Written.**—To the church at Thessalonica, in Macedonia. This church was composed chiefly of Gentiles.
4. **Purpose.**—Paul did not remain long at Thessalonica on account of the persecutions of the Jews. Paul had sent Timothy to instruct them about the Gospel, and when Timothy joined him at Corinth with a good report of their faith and conduct Paul wrote this letter to exhort them to continue in the regular duties of life and not wait idly for the coming of the Lord. He also comforts them concerning their Christian friends who had died, assuring them that they are safe.

X. SECOND THESSALONIANS.

1. **Author.**—Paul.
2. **Date.**—About 54 A. D., before he left Corinth.
3. **For Whom Written.**—To the Thessalonian Christians.
4. **Purpose.**—To warn them of the coming judgment and of the increased opposition to Christ, and to exhort Christians to give their attention to the ordinary duties of life.

XI. FIRST TIMOTHY.

1. **Author.**—Paul.
2. **Date.**—About 63 A. D., during Paul's first imprisonment at Rome.
3. **For Whom Written.**—For Timothy, who had been converted under Paul and had accompanied him on his missionary

journeys, and who was at this time located at Ephesus as elder in charge.

4. **Purpose.**—To give directions concerning the organization and instruction of the churches, and to impress the importance of teaching the Word.

XII. SECOND TIMOTHY.

1. **Author.**—Paul.
2. **Date.**—About 67 A. D., just before his martyrdom.
3. **For Whom Written.**—For Timothy, the young bishop at Ephesus.
4. **Purpose.**—Paul expected to suffer martyrdom soon, and wrote this farewell letter to his spiritual son Timothy, exhorting him to be faithful, to seek the promulgation of this Gospel and to guard against false teaching.

XIII. TITUS.

1. **Author.**—Paul.
2. **Date.**—About 64 A. D., after he had been released from the first imprisonment at Rome.
3. **For Whom Written.**—A Gentile convert and a companion of Paul's in his missionary labors. It was written to Titus while in Crete, having charge over the church.
4. **Purpose.**—To give Titus instruction concerning the discipline of church members, and to exhort Christians to live in harmony with their profession.

XIV. PHILEMON.

1. **Author.**—Paul.
2. **Date.**—62 A. D., during Paul's first imprisonment at Rome; at the same time he wrote Colossians.
3. **For Whom Written.**—For Philemon, an influential Christian at Colosse.
4. **Purpose.**—To intercede for Onesimus, a slave of Philemon's who had committed some wrong and fled to Rome. He had been converted under Paul's preaching, and Paul entreats for reconciliation with his master. The deeper purpose is to teach that social rank does not destroy the equality in Christ.

XV. HEBREWS.

1. **Author.**—The authorship is not ascribed to any one. Tradition makes Paul the author.

2. **Date.**—Probably about 62 A. D.
3. **For Whom Written.**—For Hebrew Christians who were undergoing persecution by the Jews and who were in danger of turning from Christianity back to the empty formalism of Judaism.
4. **Purpose.**—To encourage Christians who were being persecuted to stand fast in the faith, and to contrast the new dispensation of peace with the Old Testament dispensation of law.

QUESTIONS.

- What period of time is covered by the Acts?
 Give the author of this book.
 Give the date and for whom written.
 What was the purpose?
 Who was the author of the book of Romans?
 Where was it written and to what people?
 Why did he write this book to the Romans?
 Where was Paul when he wrote First Corinthians?
 What was his purpose in writing?
 Give the date of both epistles.
 Where was the second one written?
 State the purpose in writing Second Corinthians.
 Where is Galatia?
 When and where was the letter written?
 For whom and for what purpose was it written?
 When and under what circumstances was Ephesians written?
 For whom and for what purpose?
 When and under what circumstances was Philippians written?
 For whom and for what purpose?
 When and by whom was Colossians written?
 Where is Colosse?
 Who was Epaphras?
 Why did Paul write the letter?
 When and at what place was First Thessalonians written?
 How did Paul know of the condition of the church?
 What was the purpose of the letter?
 When and where did Paul write the second letter?
 Give the purpose of Second Thessalonians.
 Where was Paul when he wrote to Timothy the first time?
 What was his aim in writing this letter?
 Under what circumstances did Paul write the second letter to Timothy?
 Where was Timothy at this time?

What purpose had he in writing the second letter?

Where was Titus when Paul wrote to him?

Who was Titus?

Why was the letter written?

Give date and place of the writing of Philemon.

What is the purpose of this letter?

Did Paul write Hebrews?

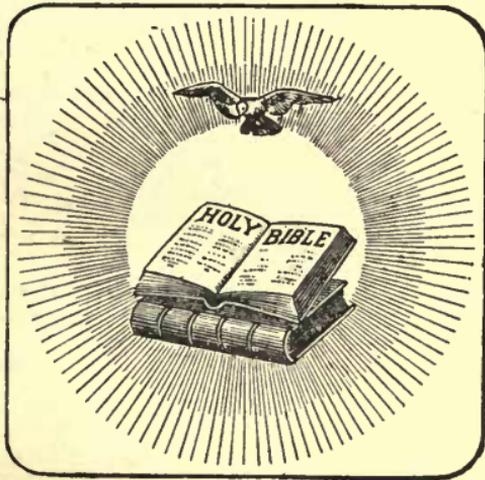
When and for whom was it written?

What is the purpose of this letter?

REVIEW.

- I. **The Acts.**—1. Author—Luke. 2. Date—63 A. D. 3. For whom written—Theophilus; entire church. 4. Purpose—to show the church's triumph.
- II. **Romans.**—1. Author—Paul. 2. Date—58 A. D. 3. To whom written—Christians at Rome. 4. Purpose—prepare Romans for his coming; teach justification through faith.
- III. **First Corinthians.**—1. Author—Paul. 2. Date—57 A. D. 3. For whom written—church at Corinth. 4. Purpose—correct disorder in the church.
- IV. **Second Corinthians.**—1. Author—Paul. 2. Date—57 A. D. 3. For whom written—Christians at Corinth. 4. Purpose—to correct Judaizing teachers.
- V. **Galatians.**—1. Author—Paul. 2. Date—58 A. D. 3. For whom written—churches of Galatia. 4. Purpose—correct false teachers.
- VI. **Ephesians.**—1. Author—Paul. 2. Date—62 A. D. 3. For whom written—Ephesians; all Christians. 4. Purpose—to show union in Christ.
- VII. **Philippians.**—1. Author—Paul. 2. Date—62 A. D. 3. For whom written—Philippians, Bishops and Deacons. 4. Purpose—to express gratitude for contribution received.
- VIII. **Colossians.**—1. Author—Paul. 2. Date—62 A. D. 3. For whom written—church at Colosse. 4. Purpose—counteract evil influence of false teachers.
- IX. **First Thessalonians.**—1. Author—Paul. 2. Date—about 53 A. D. 3. For whom written—church at Thessalonica. 4. Purpose—to prepare for coming of the Lord.
- X. **Second Thessalonians.**—1. Author—Paul. 2. Date—54 A. D. 3. For whom written—Thessalonian Christians. 4. Purpose—to warn of coming judgment.

- XI. First Timothy.**—1. Author—Paul. 2. Date—63 A. D. 3. For whom written—Timothy. 4. Purpose—to show importance of Bible teaching.
- XII. Second Timothy.**—1. Author—Paul. 2. Date—67 A. D. 3. For whom written—Timothy. 4. Purpose—remain faithful under persecution.
- XIII. Titus.**—1. Author—Paul. 2. Date—64 A. D. 3. For whom written—Gentile convert. 4. Purpose—exhorts to live up to profession.
- XIV. Philemon.**—1. Author—Paul. 2. Date—62 A. D. 3. For whom written—Philemon. 4. Purpose—intercede for Onesimus.
- XV. Hebrews.**—1. Author—Paul(?). 2. Date—62 A. D. 3. For whom written—Hebrew Christians. 4. Purpose—Christian faithfulness in persecution.



CHAPTER III.—GENERAL EPISTLES AND REVELATION.

I JAMES.

1. **Author.**—James the first, called the Lord's brother. He was elder of the church in Jerusalem and took a prominent part in the council.
2. **Date.**—The date is quite uncertain, but from its Jewish character is probably the earliest of the epistles, being written about 45 A. D.
3. **For Whom Written.**—It is addressed "to the twelve tribes which are scattered abroad." It is written for Hebrew Christians who seemed to have suffered reverses and to have failed in attaining the true Christian character.
4. **Purpose.**—To exhort to a manifestation of faith in outward conduct. The doer of the Word, rather than the hearer, is commended.

II. FIRST PETER.

1. **Author.**—Peter, the apostle to the Jews. His other name was Simon. He was one of the earliest followers of Jesus, and became one of the twelve apostles. Impetuous by nature, he often made mistakes, but was quick to repent, and after Pentecost became one of the most powerful preachers of the Gospel. He was the apostle to the Jews as Paul was the apostle to the Gentiles.
2. **Date.**—It is uncertain, but probably about 66 A. D.
3. **For Whom Written.**—For all Christians in Asia Minor, including both Jews and Gentiles.
4. **Purpose.**—To give assurance to the Christians who were threatened with extreme persecution and to encourage them to glorify God even during severe trial, for the church constitutes the true people of God.

III. SECOND PETER.

1. **Author.**—Peter the apostle.
2. **Date.**—The date of writing is not fixed; probably shortly before the author's death, about 67 A. D.
3. **For Whom Written.**—It is a catholic letter, addressed to all believers in Christ.

4. **Purpose.**—To warn them against the false teachers who had entered the church and endangered their faith, and to emphasize the necessity of Christian growth.

IV. FIRST JOHN.

1. **Author.**—The apostle John.
2. **Date.**—Probably soon after he had written his Gospel, about 91 A. D.
3. **For Whom Written.**—For all Christians; but John probably had especially in mind the Christians in Asia Minor, among whom he had labored.
4. **Purpose.**—To fit his readers to meet the false doctrine that seemed to be springing up in the church at that time. He shows them clearly that those who are in Christ will grow like Christ in character, sinless and holy.

V. SECOND JOHN.

1. **Author.**—The apostle John.
2. **Date.**—Probably soon after the first epistle.
3. **For Whom Written.**—It is addressed to the elect lady, probably a Christian widow with children, but the letter is evidently intended for all Christians.
4. **Purpose.**—To keep the sons of this woman, who were walking in the truth, from yielding to the false doctrine of heretical teachers. John aims to condemn heresy and to exhort individual Christians to avoid encouraging false doctrine.

VI. THIRD JOHN.

1. **Author.**—The apostle John.
2. **Date.**—About the same time as the preceding.
3. **For Whom Written.**—It is addressed to Gaius, but is of a general character.
4. **Purpose.**—The apostle had sent a letter to this church commending certain brethren who came among them to preach for the Gentiles, but his letter had not been heeded and the authority of the apostle had been disregarded, especially by Diotrephes, a proud leader among them. The apostle writes this letter to commend Gaius for his former kindness to the brethren and urges him to show further hospitality, while he bitterly condemns Diotrephes. John impresses the duty of individual Christians to manifest love and hospitality towards those laboring for Christ.

VII. JUDE.

1. **Author.**—Jude, not the apostle, but the brother of James.
2. **Date.**—There is no fixed date, but internal evidences indicate that it was written before the destruction of Jerusalem in 70 A. D.
3. **For Whom Written.**—For Jewish Christians in Palestine.
4. **Purpose.**—It was written in a time when gross immoralities and false doctrines had come into the church, and Jude encourages the saints to contend earnestly for the faith delivered by the apostles, assuring them that those who oppose Christ must suffer severe punishment.

VIII. REVELATION.

1. **Author.**—John the apostle.
2. **Date.**—During John's banishment on the isle of Patmos, about 95 A. D.
3. **For Whom Written.**—It is addressed to the seven churches of Asia, but its application is general.
4. **Purpose.**—To encourage the saints who were undergoing severe persecutions to look beyond the present conflicts between wickedness and righteousness.

QUESTIONS.

What James wrote the Epistle?

Give the date and for whom it was written.

What special aim for writing this book?

What is said of Peter as the author of these two books?

When were they written?

To whom and for what purpose?

How many books did John write?

When was each Epistle written?

For whom was the first, the second and the third written?

Give the purpose of each Epistle.

Who was Gaius?

Who was Jude?

When and for whom did he write?

For what purpose?

Where was John when he wrote Revelation?

For whom is this book written?

What is the purpose of it?

REVIEW.

- I. James.**—1. Author—James. 2. Date—45 A. D. 3. For whom written—twelve tribes. 4. Purpose—to exhort to faithfulness.
- II. First Peter.**—1. Author—Peter, apostle. 2. Date—66 A. D. 3. For whom written—all Christians. 4. Purpose—to trust in God through trial.
- III. Second Peter.**—1. Author—Peter. 2. Date—66 A. D. 3. For whom written—all believers. 4. Purpose—show necessity of Christian growth.
- IV. First John.**—1. Author—John, apostle. 2. Date—75 to 85 A. D. 3. For whom written—all Christians. 4. Purpose—To defend against false teaching.
- V. Second John.**—1. Author—John. 2. Date—75 to 85 A. D. 3. For whom written—all Christians. 4. Purpose—Christians not to tolerate false doctrine.
- VI. Third John.**—1. Author—John, apostle. 2. Date—75 to 85 A. D. 3. For whom written—Gaius, of general character. 4. Purpose—to condemn Gaius and show hospitality.
- VII. Jude.**—1. Author—Jude. 2. Date—70 A. D. 3. For whom written—Jewish Christians. 4. Purpose—exhorts Christians to be earnest in the true doctrine of Christ.
- VIII. Revelation.**—1. Author—John the apostle. 2. Date—95 A. D. 3. For whom written—Seven churches of Asia. 4. Purpose—to look to the future for the reward promised.

PART THREE.--The Life of Christ.

CHAPTER I.—THE PERIOD OF PREPARATION.

From the Annunciation to Zacharias, B. C. 6, to the Baptism of Jesus, A. D. 26; 32 Years.

Jesus was actually born four years before we date his birth. This error in the chronology is due to a mistake of Dionysius Exiguus, the monk who arranged our present calendar in A. D. 526. He dated the birth of Christ in the year of Rome 754, but Herod the Great, who murdered the children of Bethlehem, died in April of the year of Rome 750. Jesus must have been born several months before, probably in December 749 of the year of Rome. Since it was not possible to correct all records and books scattered over the world after the mistake was discovered, the system has been retained and the actual date of Christ's birth is B. C. 5.

<i>Year of Rome,</i>	749	750	751	752	753	754	755
<i>Year of our Lord, .</i>	B. C. 5	B. C. 4.	B. C. 3	B. C. 2	B. C. 1	A. D. 1	A. D. 2
<i>Age of Christ,</i>	Born Dec. 25 (?)	First year.	Second year.	Third year.	Fourth year.	Fifth year.	Sixth year.

I. THE ANNUNCIATION TO ZACHARIAS (Luke 1: 5-25).—When the reign of Herod the Great was drawing to a close there lived in the hill country of southern Judea, near Hebron, an aged couple of priestly descent, both blameless and devout in character. But they were old and childless. But when the time came for Zacharias to burn incense at the Temple in Jerusalem the angel Gabriel announced to him that Elizabeth should bear a son whose name should be John, and he should be the forerunner of the Messiah. Zacharias doubted and became speechless until the fulfillment of the prophecy.

II. THE ANNUNCIATION TO MARY (Luke 1: 26-38).—In the sixth month the angel Gabriel was sent to Mary, a holy virgin of the tribe of Judah, who lived at Nazareth, and announced that she should become the mother of the Son of God, the Messiah of Israel.

III. THE VISIT OF MARY TO ELIZABETH (Luke 1: 39-56).—After receiving this annunciation Mary immediately set out to visit her cousin Elizabeth, the wife of Zacharias. Elizabeth saluted her as the mother of her Lord and confirmed the annunciation of the angel. Full of faith and assurance that her son should be the Savior of Israel,

she burst forth into words of praise and gave utterance to her wonderful prayer song.

IV. THE ANNUNCIATION TO JOSEPH (Matt. 1: 18-25).—In a dream an angel appeared to Joseph, to whom Mary was betrothed, bidding him to take Mary for his wife, and to call her son Jesus, for he should save his people from their sins.

V. THE BIRTH OF JOHN THE BAPTIST (Luke 1: 57-80).—The promise to Zacharias was fulfilled and a son was born to him. The relatives proposed that the child should bear his father's name, but Elizabeth declared that his name should be John. They appealed to Zacharias and he wrote on a tablet that his name was John, and suddenly his speech was restored. Then he burst forth in a psalm of thanksgiving and prophesied of his son's future greatness as forerunner of the Messiah. The child grew and remained faithful to his Nazarite vow, drinking neither wine nor strong drink and denying himself of even the ordinary comforts of life.

VI. THE BIRTH OF JESUS (Luke 2: 1-7).—Joseph and Mary lived at Nazareth, but according to the sure word of prophecy (Micah 5: 2) the child was born in Bethlehem. Augustus Cæsar had issued a decree that all the world should be taxed. Joseph and Mary went to Bethlehem of Judea, to be enrolled, a city of the tribe of Judah to which tribe they belonged. The inn was crowded with strangers and they were forced to seek shelter in the stable, where Jesus was born and laid in a manger.

VII. THE ANGELS AND THE SHEPHERDS (Luke 2: 8-20).—There was no lack of heralds to carry the good news of a Savior's advent into the world. On the very night of his birth an angel of the Lord appeared to the shepherds who were keeping watch over their flocks on the hills about Bethlehem and announced the tidings of the birth of the Savior. Then a multitude of the heavenly host joined in the song of "glory to God in the highest, and on earth peace, good will toward men." Immediately the shepherds left their flocks and hastened to the village where they found and worshiped the child, and returned to their flocks praising God for all they had seen and heard, and went and reported the tidings to the people.

VIII. THE CIRCUMCISING AND NAMING (Luke 2: 21).—When Jesus was eight days old he was circumcised according to the Jewish Law and named Jesus, meaning Savior.

IX. THE PRESENTATION IN THE TEMPLE (Luke 2: 22-38).—When Jesus was forty days old, Joseph and Mary took him

to the temple to present the child to the Lord and make the offerings of a pair of turtle doves. Simeon, a devout and just man, who had been told that he should not die until his eyes had seen the Lord's Christ, was led to the temple by the Spirit, and when he saw Jesus he took him up in his arms and praised God that he had been permitted to see his salvation. At the same time the aged prophetess, Anna, came forward, and when she beheld the holy child she also gave thanks for the child who should bring redemption to Jerusalem.

X. THE VISIT OF THE WISE MEN (Matt. 2: 1-12).—

But Jesus received a welcome from Gentiles as well as from Jews. Guided by the star, the wise men from the east came to Jerusalem to inquire of Herod concerning the King of the Jews. Herod was alarmed and bade the chief priests and scribes look into the records, and they found the passage that declared Bethlehem of Judah to be the place. In his attempt to conceal his evil intentions he told the wise men to seek the child, and if they found him he would also come and worship him. The wise men were directed to the house where the child was by the star, and after worshiping him and laying rich gifts before him and being warned of God not to return to Herod, they went to their land by another route.

XI. THE FLIGHT TO EGYPT (Matt. 2: 13-18).—

The same night Joseph was warned in a dream of the evil intentions of Herod, and taking the child and his mother they fled to Egypt. Herod, vexed that the wise men had frustrated his design against the child's life, slew all the male children under two years of age in Bethlehem, hoping in this way to get rid of the rival king.

XII. JOURNEY TO NAZARETH AND EARLY YEARS (Matt. 2: 19-23; Luke 2: 39, 40).—

Herod soon died, and the angel bade Joseph return with the child and his mother. They started on their journey, but when they came into Judea they heard that Archelaus, Herod's son, was reigning, and they were afraid; but at the bidding of the Lord they went down to Nazareth, and there the child grew in body, mind and spirit.



NAZARETH.

XIII. THE VISIT TO JERUSALEM (Luke 2: 41-50).—

It was the custom of Joseph and Mary to attend the Passover every year. When Jesus was twelve years old he accompanied them. After the

feast they started home with a great company of pilgrims, but the first evening they failed to find Jesus in the company, and they immediately returned to Jerusalem to seek him. On the third day they found him in the temple with the learned doctors, hearing them and asking them questions so that they marveled at his wisdom. His parents were surprised to find him among these wise rabbis, and his mother reproved him for causing them so much anxiety by his absence. Jesus told them "that he must be about his father's business." His mother kept these sayings in her heart, and Jesus went with them to Nazareth.

XIV. THE EIGHTEEN YEARS OF SILENCE (Luke 2: 51, 52).—These are obscure years. We know only that he lived in Nazareth and was subject to his parents, while he developed in body and soul, preparing for his public work.

XV. THE BEGINNING OF JOHN'S MINISTRY (Matt. 3: 1-12; Mark 1: 1-8; Luke 3: 1-18).—While Jesus was still in retirement at Nazareth, John the Baptist had begun to prepare the way for the Messiah. He preached the doctrine of repentance and baptized the people in the Jordan. Great crowds of people, Pharisees and Sadducees, rich and poor, listened to his preaching and sought baptism at his hands. Some thought John was the Messiah, but he replied that he was only a voice in the wilderness preparing the way for a mightier One who would baptize with the Holy Ghost and with fire.



XVI. THE BAPTISM OF JESUS (Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22).—After John had been preaching about six months, Jesus came to Bethabara and desired to be baptized. John hesitated to baptize one who was greater and holier than himself, but at Christ's word he suffered it to fulfill all righteousness. After John had baptized him, Jesus was praying, and he received the threefold testimony of his divine Sonship:

1. The opening of the heavens.
2. The descent of the Spirit in the form of a dove.
3. The voice of the Father saying, "This is my beloved Son."

QUESTIONS.

Give the opening and closing date of this period.

When was Jesus born?

From what do we reckon his birth?

Who was Zacharias?

Where did Elizabeth live?

Where was the announcement made to Joseph?

What did the relatives desire to name John?

What self-denials were made?

Where and under what circumstances did the angel make the announcement?

Why did Zacharias become speechless?

How long after this was the announcement made to Mary?

Who announced the tidings of the birth of Jesus?

Where was Jesus born?

Why did Joseph and Mary go to Bethlehem?

What was the song of the angels?

What did the shepherds do?

What does the word Jesus mean?

How old was Jesus when he was presented in the temple?

What offerings were made?

Who had waited at the temple and why?

Where were the wise men from?

What was their mission?

What warning was given them?

What was Herod's purpose in making the decree?

Why did they leave Egypt?

Why go to Nazareth?

How old was Jesus when he was at the temple the second time?

What happened on their return home?

How long was Jesus away at this time?

What surprised them?

How long time is spent in silence?

Who was sent to prepare the way for Jesus?

What was his sermon?

How long was John preaching before Jesus was baptized?

What is the threefold testimony of the divine Sonship?

Locate each event of this period.

Draw map and trace journeys of Jesus.

CHAPTER II.—THE PERIOD OF INAUGURATION.

From the Baptism of Jesus, December, A. D. 26, to the Healing of the Nobleman's Son, February, A. D. 28; 15 Months.

I. THE TEMPTATIONS OF JESUS (Mark 1: 12, 13).—Immediately after his baptism the Spirit led Jesus into the wilderness to be tempted of the devil. He remained there forty days without food and in solitude, save for the wild beasts that were there. This threefold temptation fitted the Savior for his work among the tempted children of men.

1. The First Temptation (Matt. 4: 1-4; Luke 4: 1-4).—When Jesus was weak from hunger Satan suggested that if he was the Son of God he should command the stones to be bread. Jesus at once detected the subtle temptation to mistrust his Father and was ready to meet the tempter with the Word of God: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The first temptation, the lust of the flesh, was overcome.

2. The Second Temptation (Matt. 4: 5-7; Luke 4: 9-13).—Foiled in his attempt to create distrust in the Savior, Satan tries to tempt him through this very trust in God's Word. Through the lust of the eye, he presents the temptation of securing power over others, by casting himself from the Temple, trusting the angels to bear him up. But Jesus is equal to this temptation and again meets him with the written Word: "Thou shalt not tempt the Lord thy God."

3. The Third Temptation (Matt. 4: 8-11; Luke 4: 5-8).—The tempter sought to achieve a victory over him by taking him into a high mountain and showing him all the kingdoms of the earth and the glory thereof, if only he would fall down and worship him. But Jesus turned to the written Word the third time and quoted, "Thou shalt worship the Lord thy God, and him only shalt thou serve." And with this assault Satan left him and the angels came and ministered unto him. Jesus had proved himself able to overcome the temptations of Satan and was thus enabled to succor those who are tempted.

II. JOHN'S TESTIMONY BEFORE PRIESTS AND LEVITES (John 1: 19-28).—While Jesus was in the wilderness John continued his preaching and baptizing at the Jordan, and in answer to the delegates sent from Jerusalem testified that he was not the Christ, but that he was making straight the path for the One coming after him.

III. JESUS DECLARED THE LAMB OF GOD (John 1: 29-34).—The next day after testifying to the priests and Levites, John saw Jesus coming and he declared to those standing by that he was the Lamb of God that taketh away the sin of the world, and referred to the testimony of the Spirit at his baptism.

IV. THE FIRST DISCIPLES (John 1: 35-42).—Again the next day, when standing with two of his own disciples, he pointed out Jesus as the Lamb of God, and these two disciples, Andrew and John, followed Jesus, and at the Savior's bidding abode with him the rest of the day. Andrew then brought his brother Simon to Jesus, and Jesus named him Peter, the Rock.

V. PHILIP AND NATHANAEL (John 1: 43-51).—The next day Jesus with his three disciples started towards Galilee and finding Philip bade him join them. Philip did so, and afterwards brought Nathanael, the Israelite without guile unto Jesus, and he too became one of his followers.

VI. THE FIRST MIRACLE (John 2: 1-12).—Jesus and his five disciples were invited to a wedding in Cana and the mother of Jesus was also there. At this marriage feast Jesus performed his first miracle. The wine was exhausted and the mother of Jesus called his attention to the fact. He then bade the servants to fill the waterpots with water, and when they drew out, the wine was the best they had tasted. This miracle confirmed the faith of his disciples and manifested his glory that had been hidden. At the close of the feast Jesus with his mother, brethren and disciples withdrew to Capernaum, where they stayed a few days.

VII. THE FIRST CLEANSING OF THE TEMPLE (John 2: 13-22).—When Passover time drew near Jesus and his disciples went to Jerusalem. They found the Temple a desecrated place for merchants with animals for sacrifice, incense and holy oil had set up a market in the precincts of the temple. Money changers had their tables also in the court of the Temple and the sanctuary of God had been converted into a place of merchandise. When Jesus beheld this desecration he made a scourge of small cords and drove out the sheep and oxen. Then overturning the tables of the money changers he dismissed all the desecrators, and in answer to the demand of the Jews for a sign, he said, "Destroy this temple and in three days I will raise it again;" but the Jews did not understand his meaning.

VIII. THE INTERVIEW WITH NICODEMUS (John 2: 23-25; 3: 1, 21).—Jesus during the Passover wrought many miracles, and many believed on him. Among these was Nicodemus, a Pharisee, a member of the Sanhedrim, who came to Jesus by night to learn

who he was that he could perform such wonders. Jesus graciously received him and taught him the mystery of the new birth, which is necessary before entering the kingdom of God and inheriting everlasting life.

IX. CHRIST BAPTIZING IN JUDEA (John 3: 22).—After the Passover feast Jesus with his disciples tarried eight months in Judea, where he soon drew many followers, and where his disciples baptized.

X. JOHN'S TESTIMONY OF CHRIST (John 3: 23-36).—John the Baptist still continued his preaching and baptizing along the Jordan, not far from where Christ was working in Judea. John's disciples began to notice the decrease in the multitudes that used to flock about their master and they reminded John of the fact. But John, with true greatness, declared that "he must decrease and Christ must increase."

XI. THE DEPARTURE FROM JUDEA (John 4: 1-3).—But when Jesus learned of the envy of John's disciples he immediately ceased his work in Judea and set out for Galilee.

XII. THE CONVERSATION WITH THE SAMARITAN WOMAN (John 4: 4-26).—Jesus passed through Samaria on his return to Galilee and when he drew near the city of Sychar he found Jacob's well, and weary with his long journey he sat on the curbstone to rest while his disciples went into the city to buy bread. While he sat there alone a woman of Samaria came to draw water and Jesus asked a drink of her. Surprised that he, a Jew, should ask a drink of her, a Samaritan, she asked how it was that he should make such a request of her, since the Jews had no dealings with the Samaritans. Jesus then offered her the living water, but she did not understand what this living water meant. Jesus then revealed her sins, and she was convinced that he must be some great prophet and she instantly appealed to him to settle the question in regard to the place of worship—whether in Mt. Gerizim where stood the Samaritan temple or in Jerusalem where the Jews worshiped. Jesus told her that acceptable worship was not at any particular place, but wherever true worshippers worshiped in spirit and in truth, and declared himself the Messiah.

XIII. THE SAMARITAN CONVERTS (John 4: 27-42).—When the disciples returned they were surprised to find their Master talking with the woman. Meanwhile the woman herself left her water-pot and went into the city and told the people of the marvelous one at the well. Jesus told his disciples that the fields were white already for the harvest, and soon the woman brought many of the Samaritans out,

who besought Jesus to remain, and he remained two days with them, and many believed that he was indeed the Savior of the world.

XIV. THE IMPRISONMENT OF JOHN THE BAPTIST (Matt. 4: 12; Mark 1: 14, 15; Luke 3: 19, 20; John 4: 43-45).—At this time Herod Antipas reigned over Galilee and Perea. He cast John the Baptist into prison, because he had reproved him for his alleged marriage with his brother's wife, and for other evils. The prison was in the Castle Macherus near the head of the Dead Sea, where Herod lived part of the time. When Jesus learned of this imprisonment he immediately departed into Galilee.



XV. HEALING THE NOBLEMAN'S SON (John 4: 46-54).—When Jesus came to Cana a nobleman of Capernaum besought him to come to Capernaum to heal his son who lay at the point of death. Jesus sent him away, assuring him that his son was healed, and when the nobleman returned he found the fever had left him in the very hour that Jesus had spoken the words of healing.

QUESTIONS.

- Name the events of this period.
- How much time is covered by this period?
- Who led Jesus into the wilderness?
- How long was he tempted?
- What are the three temptations?
- How did he meet each temptation?
- What is meant by each?
- What was John's testimony before priests and Levites?
- Who declared Jesus the "Lamb of God"?
- Who called him the "Lamb of God"?
- Name the first disciples.
- Who brought Peter to Jesus?
- Name the fourth and the fifth disciple, and who found them?
- What is the first miracle?

What was the purpose of this miracle?

When did Jesus cleanse the temple the first time?

What had they been doing in the temple?

What is meant by "destroy this temple, and in three days I will raise it"?

Who was Nicodemus?

What special teaching did Jesus give?

How long was Jesus in Judea?

Where was John's testimony of Jesus?

How were John's disciples affected by the work of Jesus?

Why did Jesus go into Galilee?

Where did he talk with the Samaritan woman?

What did he teach her?

What did she teach her people?

Where and why was John the Baptist imprisoned?

Where was he imprisoned?

What was the second miracle at Cana?

Draw map, locate events and trace journey of Jesus.

CHAPTER III.—THE EARLY GALILEAN MINISTRY.

*From the Healing of the Nobleman's Son, February, A. D. 28, to the
Choosing of the Twelve Apostles, June A. D.
28; 4 Months.*

I. THE FIRST REJECTION AT NAZARETH (Luke 4: 14-30).—Jesus very naturally turned to his old home at Nazareth when he came into Galilee. On the Sabbath he went into the synagogue as was his custom. He stood up to read that day and read from the sixty-first chapter of Isaiah which all Jews believed referred to the Messiah. Jesus fearlessly declared that this prophecy was fulfilled.* Jesus was anointed and sent to save and comfort humanity. At first they heard his gracious words gladly, but when they recalled his lowly origin and when he intimated that God's mercy was not limited to the Jews, they thrust him out of the synagogue, and leading him out to the brow of the hill they would have cast him down, but he quietly escaped from their hands.

II. THE REMOVAL TO CAPERNAUM (Matt. 4: 13-17).—Having been rejected in his own village, Jesus removed to Capernaum on the northwest shore of the Sea of Galilee and made it the center of his work in Galilee.

III. THE CALL OF THE FOUR (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11).—Jesus taught the people at Capernaum, and one day as he was teaching by the seashore he told Simon to push out the boat a little further, and he taught the people from the boat. Then they launched out into deep water and Jesus told Simon to cast out the net, and though they had hitherto caught nothing, this time they caught so many fish that the net began to break. Simon and Andrew beckoned to James and John, who were in another boat, to help, and both boats were filled so that they began to sink. Jesus then bade the four fishermen, Simon, Andrew, James and John leave their fishing, follow him and become fishers of men.

IV. THE DAY OF MIRACLES (Matt. 8: 14-17; Mark 1: 21-31; Luke 4: 31-41).—Jesus is found on the Sabbath day teaching in the synagogue at Capernaum, and he astonished the people at his doctrine and power. In this synagogue in Capernaum he cast out an unclean spirit, which was reported and brought many to see him. Peter's wife's mother lay sick with a fever, and when he touched her hand the fever left her. The same Sabbath evening after sunset many were

brought to Jesus to be healed because the Jews felt the Sabbath was past and it was right to work. Many bore testimony at this time that he was Christ.

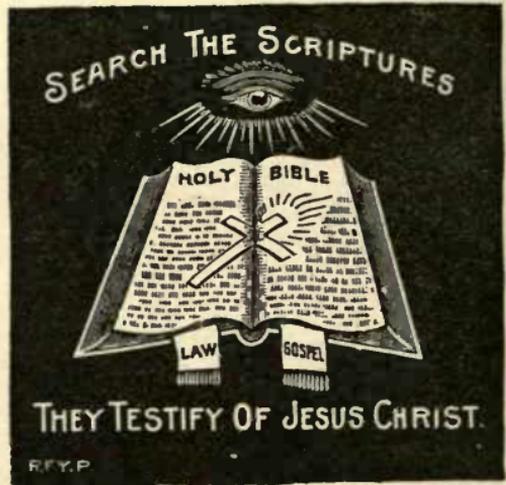
V. THE FIRST PREACHING TOUR (Matt. 8: 2-4; Mark 1: 35-45; Luke 4: 42-44; 5: 12-16).—Very early in the morning after this busy day Jesus withdrew to a solitary place where he might rest and pray. But Simon and others followed him, beseeching him to return, for all people were seeking him. But Jesus insisted that he must also preach in other cities, and he started on a tour through eastern Galilee. Among the many that he healed and blessed was a leper who came and worshiped, begging to be healed. Jesus touched the man and he was healed from his leprosy. At Jesus' word he presented himself to the priests and made the offerings required by the Law when one was healed of leprosy. The one that was healed went forth and reported this to many, and they came in great numbers to see Jesus.

VI. THE PARALYTIC BORNE OF FOUR (Matt. 9: 1-8; Mark 2: 1-12; Luke 5: 17-26).—When Jesus returned to Capernaum crowds pressed into the house where he was teaching. Four men came with a paralytic on a litter, and not being able to enter the door on account of the crowd they took the man up the outside staircase and let him down through the roof into Jesus' presence. Jesus saw their faith and immediately said, "Thy sins be forgiven thee." This aroused the anger of the Pharisees and they accused him of blasphemy, but Jesus, undisturbed by their murmuring, bade the man take up his bed and walk, and immediately he was restored.

VII. THE CALL OF MATTHEW AND HIS FEAST (Matt. 9: 9-13; Mark 2: 13-17; Luke 5: 27-32).—One day as Jesus walked along the sea he saw Matthew at the port of Capernaum sitting at the receipt of custom. Although he belonged to a despised class, Jesus called him to leave all and follow him. Matthew obeyed and soon after made a feast to which he invited Jesus and many of his old associates. The Pharisees found fault with Jesus for sitting with publicans and sinners, but Jesus told them that he had not come to call the righteous to repentance.

VIII. THE QUESTION ABOUT FASTING (Matt. 9: 14-17; Mark 2: 18-22; Luke 5: 33-39).—Soon after the call of Matthew some disciples of John and the Pharisees came to Jesus asking why his disciples did not fast. He replied that so long as the bridegroom was with them they could not fast. Fasting would be as unfitting as putting a new patch on an old garment, or new wine into old bottles.

IX. THE INFIRM MAN AT THE POOL OF BETHESDA (John 5:1-47).—The time for the second Passover of Christ's ministry drew near, and Jesus with his disciples went up to Jerusalem to attend the feast. When they came to the pool of Bethesda they found many sick people waiting for the troubling of the waters that they might step into the waters and be healed. Among them was a man who had been lame for thirty-eight years. Jesus bade him take up his bed and walk, and with the word he was healed, and taking up his bed carried it away. But it was on the Sabbath and the Pharisees were angry that Jesus healed and the man carried his bed on that holy day. Jesus was called to account for this deed and proceeded to avow his union with the Father, and declared himself to be the Messiah and the future Judge of the world. To attest these statements he appealed to the testimony of John the Baptist, to the miracles, and to the Scriptures.



X. THE DISCIPLES PLUCK CORN ON THE SABBATH (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5).—On the next Sabbath the Pharisees again accused Jesus of breaking the Sabbath, because his disciples in passing through the corn fields began to pluck and eat of the ripened grain. Jesus vindicated the conduct of the disciples by referring to David breaking the law and eating the shewbread, and openly declared that he was Lord of the Sabbath.

XI. HEALING THE WITHERED HAND (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11).—A week later Jesus entered the synagogue at Capernaum and there Pharisees were still watching him, to see whether he would break the Sabbath; and they asked him whether it was lawful to heal on the Sabbath day. Jesus answered them by asking whether it is lawful to lift a sheep out of a pit on the Sabbath and whether it was better to do good or evil. The man with the withered hand stood before them and Jesus restored his hand, and his enemies could say nothing against it.

XII. THE WIDESPREAD FAME OF JESUS (Matt. 12: 15-21; Mark 3: 7-12).—Jesus' fame at this time had spread all over Palestine, and the people gathered from all provinces, and even from Tyre and Sidon, bringing with them many sick to be healed.

XIII. CHOOSING THE TWELVE (Matt. 10: 2-4; Mark 3: 13-19; Luke 6: 12-19).—In these days of popularity Jesus withdrew to a mountain alone to pray. He prayed all night, and in the morning he organized his kingdom, calling the twelve apostles to be helpers in his work. The twelve chosen were Peter and Andrew, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus and Simon Zelotes, Judas the brother of James and Judas Iscariot.

QUESTIONS.

Name and locate the events.

Give opening and closing events and date of each.

What Scripture did he read in the synagogue?

What was he anointed to do?

What suffering was he to relieve?

Why was he thrust out?

Where does he go next?

Name the four that were called at Capernaum.

What was done on the day of miracles?

How was the paralytic healed?

Why did the Pharisees get angry?

What was Matthew doing when he was called?

Whom did Jesus come to save?

Who was concerned about fasting?

How did Jesus illustrate that it was absurd to fast?

What miracle was performed at the time of the second Passover?

How did Jesus heal the man?

How long was this man lame?

On what day was he healed?

On what day was the corn plucked?

Who is Lord of the Sabbath?

Where and on what day was the withered hand healed?

What is lawful on the Sabbath?

What effect had these miracles on the people?

What did Jesus do before choosing the twelve?

Name the twelve.

What did Jesus do in this period on Sabbaths?

How many were named before?

Draw map, trace journey and locate events.

CHAPTER IV.—THE LATER GALILEAN MINISTRY.

From the Choosing of the Twelve, June A. D. 28, to the Sermon on the Bread of Life, April, A. D. 29; 10 Months.

I. THE SERMON ON THE MOUNT (Matt. 5: 1-8: 1; Luke 6: 20-49).—With the twelve chosen apostles standing with him on the Mount of Beatitudes (Horns of Hattin) and in the hearing of all the people Jesus delivers to them the constitution of this new spiritual kingdom which they are to proclaim to the world. Jesus had spent the night in prayer before choosing his ambassadors and setting them apart to their solemn duties. In this wonderful sermon he makes a full statement of the constitution of the church and of the principles on which his kingdom was established. There is nothing in the literature of the world that can be compared with this sermon. If we did not have Christ's miracles and his resurrection we could find ample proof that Jesus was a teacher come from God by studying this discourse.

The sermon opens with the Beatitudes. He shows us what kind of persons we must be in order to receive the blessings. The poor in spirit are sensible of their poverty and long for a better spiritual state. When we recognize our poverty and sinfulness we become known as Christian mourners. The meek are opposed to arrogance, dominion and power. *Hunger* and *thirst* express our most impetuous appetites, and here show what deep anxiety we should have for righteousness. The *merciful* are willing to forgive offenses, so God can exercise his mercy. The *pure in heart* can see God by faith and are conscious of his continuous presence. The peacemakers are making reconciliation between men, and make it their business constantly to introduce peace. To obtain the blessings we must be in possession of all these great truths. He gives in outline the great truths they are to teach, pointing out the only way of happiness, which leads into the kingdom of heaven; urging their obedience to the laws of the kingdom and warning them of the danger of remaining without the kingdom. The sermon is full of practical things for the Christian, and we have gathered only a few under the above heading. It will take a lifetime to study and practice this sermon, to become what Jesus said, "perfect as your Father in heaven is perfect."

The following is an outline of the sermon and is worthy of careful and prayerful study by every follower of Jesus. The outline presented here is found in the Author's "Harmony of the Four Gospels."

1. Christ's Disciples.

- (1) The Beatitudes.
- (2) The Relation of Christ's Disciples to the World.

2. Christ and the Law.

- (1) The Fulfillment of the Law.
- (2) Law against Murder.
- (3) The Law of Adultery.
- (4) The Law of Divorce.
- (5) The Law of Oaths.
- (6) The Law of Retaliation.
- (7) The Law of Love.

3. Warning against Hypocrisy.

- (1) Hypocrisy in Almsgiving.
- (2) Hypocrisy in Praying.
- (3) Hypocrisy in Fasting.

4. Warning against Worldliness.

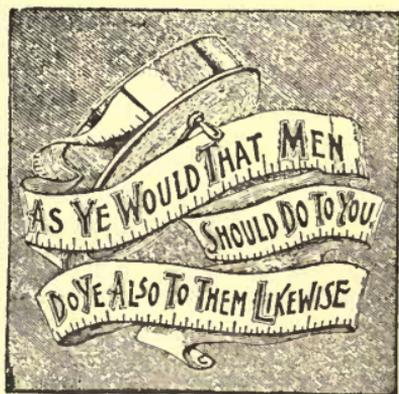
- (1) The Unsafe Deposit.
- (2) The Two Masters.
- (3) The Worldly Anxiety.

5. Golden Precepts.

- (1) The Mote and the Beam.
- (2) The Pearls before Swine.
- (3) Asking and Receiving.
- (4) The Golden Rule.

6. The Way of Life.

- (1) The Strait Gate.
- (2) The False Prophets Detected.
- (3) False Hopes.
- (4) The Two Foundations.

7. The Effect of the Sermon.

II. HEALING THE CENTURION'S SERVANT (Matt. 8: 5-13; Luke 7: 1-10).—After concluding the Sermon on the Mount Jesus returned again to Capernaum, and as he was entering the city, Jewish elders of a synagogue met him, pleading in behalf of a Roman centurion whose slave was at the point of death. Although Jews usually hated the Romans, this centurion had built them a synagogue, and the Jews loved him. Jesus heard their request and set out for the centurion's home, but on the way he met messengers from the centurion who

bade him speak the word only and the servant would be healed. Jesus commended this remarkable faith and healed the servant.

III. RAISING THE WIDOW'S SON (Luke 7: 11-17).—The next day Jesus set out on his second preaching tour in Galilee, accompanied by the apostles and others. They drew near the village of Nain, where they saw a funeral procession coming from the village. The only son of a widow was being carried to the grave, and Jesus, moved with compassion at the mother's grief, bade her cease weeping, and then he touched the bier and at his bidding the young man sat up and began to speak. The mother received her son restored to life and Jesus went into the city.

IV. JOHN THE BAPTIST'S LAST MESSAGE (Matt. 11: 2-6; Luke 7: 18-35).—John was still in prison, and when he heard of the mighty miracles Jesus wrought, he sent messengers to inquire whether he really was the Christ, no doubt wondering why he did not set up his Kingdom, release him from prison and punish those who opposed them. Jesus wrought miracles of healing, of casting out demons and of restoring sight to the blind, and bade the messengers tell John what they had seen. After these messengers departed Jesus declared to the people that John was the greatest of the prophets, the true Elias sent to prepare the way for the Messiah.

V. THE FIRST ANOINTING OF JESUS (Luke 7: 36-50). While Jesus was traveling in Galilee he received an invitation to dine with Simon, a Pharisee, and as they were eating there entered a sinful woman who stood behind Jesus as they reclined at the table. She washed his feet with her tears, anointing them with costly ointment, and wiped them with her hair. Simon reproached Jesus for allowing such a woman to touch him, but Jesus replied with the parable of the two debtors indicating the ungratefulness of Simon and showing that there is hope for even the most degraded. Then turning to the woman he bade her go in peace, for her faith had saved her and her sins were all forgiven.

VI. COMPANIONS ON SECOND PREACHING TOUR (Luke 8: 1-3).—Jesus continued his preaching among the villages of Galilee, accompanied by the twelve and by a number of women who had been converted. Great multitudes thronged him wherever he went.

VII. WARNING TO THE SCRIBES AND PHARISEES (Matt. 12: 22-45; Mark 3: 20-30; Luke 11: 14-36).—While Jesus was growing in favor among the people, the hostility of the Scribes and Pharisees was becoming more bitter against him. At the close of his

preaching tour he entered Capernaum, and there, as he was casting out a devil from a dumb demoniac, they openly avowed that he received his power from Beelzebub, the chief of devils. Such a charge brought from the Savior's lips a fearful denunciation and he warned them against the terrible sin of blasphemy against the Holy Ghost, which can never be forgiven.

VIII. CHRIST'S TRUE KINDRED (Matt. 12: 46-50; Mark 3: 31-35; Luke 18: 19-21).—As Jesus was uttering these denunciations and warnings, his mother and brethren, probably fearing for his life, came to the door and asked to see him. When Jesus received the message he declared all those who hear and do the work of God are his true kindred.

IX. THE PARABLES BY THE SEA (Matt. 13: 1-53).—In the evening of the day of this open rupture with the Pharisees, Jesus withdrew to the sea side, followed by a great multitude. They crowded about him so much that he sat down in one of the fishing boats, and pushing out a little from the shore taught them in a series of parables illustrating the growth and nature of the kingdom of God. In these parables the Savior has a special lesson that he aims to teach in each one. A number of lessons may be drawn from the teaching of the parables, but the student should be very careful to get the lesson the Savior meant to teach.

Parable of the Sower.—The different places in which the seed fell represent different classes of persons who hear the Word of God. The parable shows how the Word of God would be dealt with by four classes of hearers. It warns against the examples of three of them and stimulates us to imitate the fourth.

Parable of the Tares.—The field in which the seeds were sown represents the world of mankind. The man who sowed good seed represents Jesus. The enemy who sowed the tares, the devil; the good seed, the Christians; the tares, all the wicked people; the reapers, the angels, and the harvest the end of the world.

Parable of the Mustard Seed.—The kingdom of heaven, like this seed, was very small in its beginning, when Jesus organized the church, but since it has become a very great kingdom.

Parable of the Leaven.—The kingdom of heaven is like the leaven, in that it spreads itself in like manner through humanity.

Parable of the Hid Treasure.—This treasure brings joy to every sinner when he finds it, and with eagerness he goes forth to sell all other possessions in order to come in possession of it.

Parable of the Pearls.—This man already had some pearls he prized very highly, and now when he finds this pearl of great price he disposes of all former ones to obtain it. He had great values already sought, but is willing to give up those for this one.

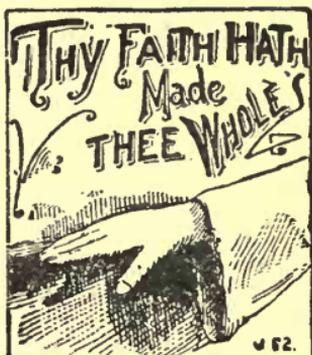
Parable of the Net.—At the end of the world the angels shall sever the wicked from among the just and cast them into the furnace of fire. In this he refers only to the wicked in the church. So at the end of the world there will be a separation even of those who are in the church.

X. STILLING THE TEMPEST (Matt. 8: 23-27; Mark 4: 35-41; Luke 8: 22-25).—When evening came Jesus sent the multitude away and suggested that he and the disciples go to the other side of the sea where they might find rest. Wearied with the labors and trials of the day, he soon fell asleep, when suddenly a violent storm burst upon them and the waves almost overwhelmed the boat. The disciples quickly wakened their Master and he arose, quietly rebuked the wind and the waves, and the storm ceased. In the morning they reached the other side, and the disciples wondered at his power, that even the winds and the waves obeyed him.

XI. HEALING THE DEMONIACS (Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-36).—In the country of the Gadarenes, east of the Sea of Galilee, they met two demoniacs, so fierce that men could not pass that way. They dwelt in the tombs and often cried out and cut themselves with stones. When they saw Jesus they fell down before him and worshiped him. The devils asked Jesus not to drive them out of the country, but to suffer them to enter into a herd of swine near by. The Savior cast out the demons and they entered the two thousand swine; and the swine rushed wildly into the lake and were drowned, while the men were clothed and in their right minds. The keepers of the herd were terrified and quickly spread the news over the community, and soon nearly all the inhabitants came and begged Jesus to depart from them.

XII. HEALING THE WOMAN AND RAISING JAIRUS' DAUGHTER (Matt. 9: 18, 19; Mark 5: 21-24; Luke 8: 40-56).—Jesus returned to Capernaum and found a great multitude awaiting him. Among them was Jairus, a ruler of the Jews, who urged him to hasten to his little daughter who lay at the point of death. But the eager crowd pressed upon Jesus, and one afflicted woman, who had suffered many years, touched the hem of his garment in hope of being cured. Jesus felt this touch of faith and inquired who touched him. The woman fell trembling at his feet and confessed what she had done. Jesus bade her go in peace, for her faith had made her whole. But

meanwhile the daughter of Jairus had died, and servants came to tell Jairus he need trouble the Master no further. But Jesus bade him believe, and they hastened towards the house, where hired mourners were waiting. Jesus put them all out of the chamber where the dead girl lay, though these laughed him to scorn. Jesus in the presence of the parents, Peter, James and John, restored her to life.



XIII. HEALING TWO BLIND

MEN (Matt. 9: 27-31).—When Jesus left the house of Jairus two blind men followed

him and cried for mercy. Jesus asked whether they believed that he could heal them and when they said they did, he touched their eyes and their sight was restored.

XIV. HEALING THE DUMB MAN

(Matt. 9: 32-34).—When he left the blind men he met a dumb man, possessed with a devil, and he cast out the devil and the man spake.

XV. THE SECOND REJECTION AT NAZARETH

(Matt. 13: 54-58; Mark 6: 1-5).—Jesus appeared again at the synagogue at Nazareth, thus giving the people of his own town another opportunity to accept him. But the miracle and mighty works did not arouse faith in them, and though they did not attempt to take his life they recalled his humble birth and stubbornly refused to believe on him. Marveling at their unbelief, he healed a few sick folk and departed from the synagogue.

XVI. THE THIRD PREACHING TOUR

(Matt. 9: 35; Mark 6: 6).—Being rejected at Nazareth, the next day Jesus began to preach and heal in the villages of Galilee.

XVII. THE MISSION OF THE TWELVE

(Matt. 9: 36-11: 1; Mark 6: 7-13; Luke 9: 1-6).—When Jesus saw the needy multitude in the cities and villages he called his apostles and, giving them power over evil spirits, sent them out two by two to preach, to the lost sheep of the house of Israel, the near approach of the kingdom of heaven. This was their first experience of preaching and healing as commissioned by Jesus. Six companies of missionaries besides Jesus himself went forth among the cities of Galilee preaching the good news.

XVIII. THE DEATH OF JOHN THE BAPTIST

(Matt. 14: 1-12; Mark 6: 14-29; Luke 9: 7-9).—Meanwhile John the Baptist had

suffered martyrdom in the prison at Macherus. Herodias had long desired his death, but Herod dared not lay his hands upon him on account of the people. But at a feast, Salome the daughter of Herodias danced, and so pleased Herod that he promised her anything she might ask. At the instigation of her mother she asked for the head of John, and the king, ashamed to break his oath, ordered the fearless preacher beheaded.

XIX. FEEDING THE FIVE THOUSAND (Matt. 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15).—When Jesus and the apostles gathered at Capernaum, the apostles related the success of their work in Galilee, and having just received the sad news of John's death, Jesus suggested that they withdraw to the other side of the sea. They went in a desert place near Bethsaida, hoping to find rest, but it was about the time for the Passover and many people who were on the way to Jerusalem gathered about Jesus. Jesus was moved with compassion at the sight of the multitudes, and he taught them, and when the disciples would send them away to get something to eat Jesus asked what food they had. They found a lad



who had five loaves and two fishes, and taking these Jesus blessed the bread and brake it and gave to the disciples, and the five thousand men, besides the women and children, were fed and twelve baskets of fragments remained. This wonderful miracle impressed the people greatly and they would have made Jesus king (John 6: 24), but Jesus sent them away and constrained his disciples to take ship and return to Capernaum. Jesus himself went into a mountain to a solitary place to pray.

XX. WALKING ON THE WATER (Matt. 14: 24-33; Mark 6: 47-52; John 6: 16-21).—The apostles, meanwhile, had been overtaken by a sudden storm, and they struggled against the winds, but could not reach Capernaum. At the fourth watch of the night Jesus walked to them on the water. They were frightened, thinking that it must be a spirit. Jesus spoke to them and quelled their fears, and Peter

asked to come to him on the water. Jesus bade him come, but when Peter saw the waves his heart failed him and he began to sink. Jesus reached out his hand and caught him, rebuking his lack of faith. They then went into the boat and the storm ceased.

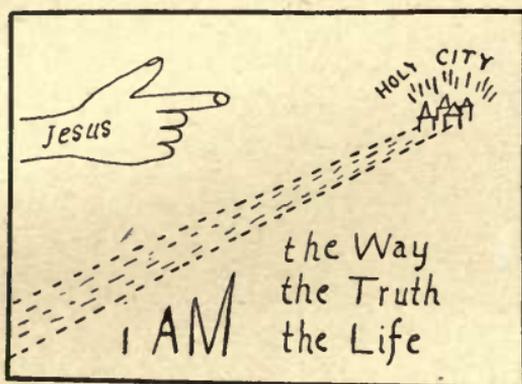
XXI. MIRACLES OF HEALING (Matt. 14: 34-36; Mark 6: 53-56).—As soon as Jesus came to the shore multitudes gathered about him on the plains of Gennesaret and Jesus there performed many miracles of healing.

XXII. THE DISCOURSE ON THE BREAD OF LIFE (John 6: 22-71).—Many of those who had witnessed the miracle of feeding the five thousand came over to Capernaum seeking Jesus. Knowing that he had not come with his disciples, they eagerly gathered about him in the synagogue of Capernaum and asked how he had come. Jesus rebuked them for their selfish seeking, saying it was the loaves and fishes that brought them. Jesus preached the great sermon on "The Bread of Life," saying that unless they ate the flesh of the Son of man and drank his blood they had no life. This was a hard saying for the people. They would not eat the Bread of Life, and so turned away from Jesus. The whole multitude who had pressed and crowded about him now forsook him, but the twelve apostles remained faithful.

QUESTIONS.

- With what date does this period open and close?
- Name the Beatitudes in their order.
- What is said about this sermon?
- Where did the Centurion's servant live?
- What had the Centurion done for the Jews?
- What miracle did Jesus perform at Nain?
- What was the Baptist's last message?
- What did Jesus tell these people after the messengers were gone?
- Where was Jesus first anointed?
- Why did the disciples rebuke him?
- Name the companions of the second preaching tour.
- What did he do after closing his preaching tour?
- What did he say to his own relatives?
- Name the parables by the sea.
- What does each parable teach?
- What was the purpose of these parables?
- How could Jesus sleep when the sea was so dangerous?
- Whom did they find in the country of the Gadarenes?
- How were they healed?

- What was the request of the demons?
 Where was Jairus's daughter raised to life?
 What was it that made her whole?
 Where were the two blind men healed, and how?
 Whom did he help next?
 How did the people of Nazareth receive him the second time?
 Give the mission of the twelve.
 Explain what they were to take.
 How many companies went?
 At whose death did they return?
 How many were fed northeast of the sea?
 What time of the year was it?
 What did he do for these people?
 How many baskets were filled?
 Why did Jesus go to the mountain?
 Where did he meet the disciples?
 Why did Peter not continue to walk on the water?
 Where did Jesus preach the sermon on the "Bread of Life"?
 For what did Jesus rebuke them?



CHAPTER V.—THE PERIOD OF RETIREMENT.

From the Discourse on the Bread of Life, A. D. 29, to the Feast of Tabernacles, October, A. D. 29; 6 Months.

This is a period of seeking retirement, and in many places Jesus is hindered by the people breaking in upon him and disturbing him in giving his special training to his chosen apostles who were soon to carry on his work.

I. EATING WITH UNWASHED HANDS (Matt. 15: 1-20; Mark 7: 1-23).—After Jesus had preached his sermon on "The Bread of Life" the Pharisees and scribes found fault with him because his disciples ate with unwashed hands. But Jesus called the people together and taught them that what man said defiled him, and not what he ate.

II. HEALING THE SYROPHŒNICIAN'S DAUGHTER (Matt. 15: 21-28; Mark 7: 24-30).—Jesus with his disciples then withdrew to the borders of Tyre and Sidon, hoping to remain a time in seclusion. But soon a woman of Canaan besought him to heal her daughter who was grievously vexed with a devil. At first he seemed to treat her coldly, but she steadfastly persisted in her petition, and finally with a commendation of her great faith he healed her daughter.

III. HEALING THE DEAF STAMMERER AND OTHERS (Matt. 15: 29-31; Mark 7: 31-37).—After a short stay in this region, Jesus, passing to the north of the Sea of Galilee, came into Decapolis where he healed a deaf stammerer, and many others hearing of this miracle came to be healed, and Jesus healed the lame, the blind, the dumb and the maimed.

IV. FEEDING THE FOUR THOUSAND (Matt. 15: 32-38; Mark 8: 1-9).—On account of these miracles a great multitude of men, women and children, about four thousand, gathered about the Savior and listened to his words and beheld his cures. They continued with him for about three days and their provisions began to fail, and Jesus, finding there were seven loaves and a few small fishes among them, fed all the multitude with them.

V. THE PHARISEES AND SADDUCEES DEMAND A SIGN (Matt. 15: 39-16: 4; Mark 8: 10-12).—Having sent the multitudes away, Jesus again took ship and crossed to the west side

to Dalmanutha, where the Pharisees and Sadducees asked a sign from heaven. Jesus refused to give them a sign, save the sign of Jonah.

VI. THE LEAVEN OF PHARISEES AND SADDUCEES (Matt. 16: 5-12; Mark 8: 13-21).—Jesus did not tarry at Dalmanutha, but immediately took ship again to cross over to Bethsaida. While on the sea Jesus warned his disciples to beware of the leaven of the Pharisees, referring to their hypocrisy.

VII. HEALING A BLIND MAN (Mark 8: 22-26).—At Bethsaida a blind man was brought to Jesus and he took him by the hand and led him forth out of town; he spit upon his eyes and laid his hands upon him, and the man saw men as trees walking. Then laying his hands upon him again his sight was fully restored.



VIII. PETER'S GREAT CONFSSION (Matt. 16: 13-20; Mark 8: 27-30; Luke 9: 18-21).—From Bethsaida Jesus went to Cæsarea Philippi, accompanied by his apostles. When they came near the city Peter, in answer to Jesus' question, boldly declared, "Thou art the Christ, the Son of the living God." Jesus accepted this confession of Peter's, saying, "his Father in heaven had revealed it unto him," and promised him the special dignity of the keys of the kingdom.

IX. CHRIST FORETELLS HIS DEATH (Matt. 16: 21-28; Mark 8: 31-9: 1; Luke 9: 22-27).—Jesus then began to reveal to his disciples the suffering and death he must endure at the hands of the rulers at Jerusalem, but also told them that in three days he would rise again from the grave. The apostles could not comprehend such an announcement, and Peter began to rebuke the Lord, but Jesus checked him and told them that all who would follow him must take up his cross.

X. THE TRANSFIGURATION (Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36).—After this sad prediction Jesus took Peter, James and John to Mt. Hermon to engage in prayer. The apostles fell asleep, and suddenly Christ was transfigured before them, and when they awoke they saw his raiment white as snow and his countenance shone like the sun, and two men stood with him. These men were Moses and

Elias, who spoke with Jesus concerning his coming decease. Peter suggested that they build three tabernacles for these three holy ones to occupy and thus establish the kingdom, and escape the death that awaited Christ at Jerusalem. But just then a cloud overshadowed them and the voice of the Father spoke: "This is my beloved Son; hear ye him." The Old Testament saints disappeared and they saw Jesus only, and he bade the disciples rise and fear not, and they descended the mount together.

XI. HEALING THE DEMONIAK BOY (Matt. 17: 14-21; Mark 9: 14-29; Luke 9: 37-42).—When they returned to Cæsarea Philippi, they found that the nine apostles had not been able to heal a demoniac boy that had been brought to them. Jesus commanded them to bring the boy to him, and when he appeared he fell into one of his sudden paroxysms, and Jesus told the father all things were possible to those who believed; and when the father confessed his belief Jesus healed the boy.

XII. CHRIST AGAIN FORETELLS HIS DEATH (Matt. 17: 22, 23; Mark 9: 30-32; Luke 9: 43-45).—As they started on their way to Capernaum, Jesus again reminded his apostles of his rejection by the rulers, of his coming death and glorious resurrection; yet they did not fully understand him.

XIII. TRIBUTE MONEY PROVIDED (Matt. 17: 24-27).—After Jesus with the disciples arrived at Capernaum those who received the tribute money came to Peter and asked him whether their Master did not pay tribute. And he answered him "yes." After Peter came into the house Jesus asked him, "Of whom do the kings of the earth take tribute?" Peter answered, "From strangers." Jesus said, "Then are the children free." But in order not to offend them he commanded Peter to go to the sea and take a hook and cast into the water and "take up the fish that first cometh up, and in his mouth thou shalt find a piece of money. This take, and pay the tribute for me and for thee."

XIV. DISCOURSE ON HUMILITY AND FORGIVENESS (Matt. 18: 1-35; Mark 9: 33-50; Luke 9: 46-50; 17: 1-4).—Although Jesus had reminded them of his coming suffering, yet the disciples were contemplating a glorious kingdom and even began to dispute in regard to the chief positions in the kingdom. Jesus knew their thoughts, and taking a little child he set him in their midst and taught them an object lesson on humility and forgiveness, telling them that



unless they would humble themselves like little children they could not even enter the kingdom. He impressed these lessons by the parables of the lost sheep and by the king and his servants.

XV. SECRET DEPARTURE FOR JERUSALEM

(John 7: 1-13).—When the feast of Tabernacles drew near, many pilgrims went to Jerusalem, and Jesus' brethren desired him to go up to Jerusalem and there perform some of his miracles. But the Jews were seeking his life, and Jesus did not go until a few days later, and then he made a secret journey to Jerusalem.

XVI. JESUS AT THE FEAST OF TABERNACLES (John 7: 14-52).

—Jesus suddenly appeared at the temple in the midst of the feast and there taught the people openly. Although the rulers desired to kill him, they feared to do so on account of the people who loved him. At length the rulers sent officers to take him, but Jesus continued teaching, and on the last and great day of the feast boldly preached of the living waters of the Spirit which should flow forth when he was glorified, and even the officers waiting to take him declared they could not, for never man spake as this man.

QUESTIONS.

Name and locate the events of this period.

Why did they forsake Jesus after the sermon on the Bread of Life?

Draw map and trace journeys and locate events.

What did Jesus teach them in reference to defilement?

How was the Syrophœnician woman rewarded for her faith?

Where was the deaf stammerer healed?

Where did Christ feed the four thousand; with what were they fed?

What sign did he promise them?

What did he mean to teach by the "Beware of the leaven"?

Where was the blind man healed?

Give Peter's confession.

How did the apostles receive the announcement of his death?

Why did Peter rebuke him?

Who was present at the Transfiguration?

What did Peter suggest to do?

What testimony from heaven concerning Jesus?

Who was at the foot of the mountain waiting to be healed?

Draw map and locate events.

When did he again foretell his death?

How does he illustrate "humility"?

What feast occurred at Jerusalem at this time?

What special lessons did he teach on the last day of the feast?



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CHAPTER VI.—THE JUDEAN MINISTRY.

From the Feast of Tabernacles, October, A. D. 29, to the Feast of Dedication, December, A. D. 29; 3 Months.

The events in this period are not definitely fixed, either as to time or place.

I. THE WOMAN TAKEN IN ADULTERY (John 7: 53-8: 11).—In the evening of the last day of the feast Jesus went to the Mount of Olives, perhaps to the home at Bethany, and early the next morning he reappeared at the Temple. The Pharisees, finding they dared not openly oppose him, tried to entrap him by bringing to him a woman taken in adultery for his decision concerning her case. If he would pronounce the sentence of death they thought he would lose favor with the people, and if he would decide otherwise they would accuse him of breaking the Law. But Jesus simply said, "He that is without sin among you, let him cast the first stone," and then stooped to continue his writing on the ground. When he looked up the woman stood alone before him and all the accusers had fled. When he found there was no one to accuse her, he bade her go and sin no more.

II. CONVERSATION WITH THE PHARISEES (John 8: 12-59).—Jesus afterward met many of the Pharisees at the temple and declared to them that he was the Light of the World and all of his servants are free.

III. DEPARTURE FROM GALILEE (Matt. 19: 1, 2; Mark 10: 1).—After the Feast of Tabernacles it appears that Jesus again returned to Galilee for a short time, and multitudes of the common people followed him. But in a short time he took his final leave of Galilee and spent the last few months of his ministry in Judea and Perea.

IV. REJECTION BY A SAMARITAN VILLAGE (Luke 9: 51-56).—With his face set towards Jerusalem, Jesus with his Apostles started for Jerusalem, going through Samaria. In one of the villages the Samaritans refused to receive Jesus, and the impetuous James and John desired to call down fire from heaven upon them. The Master quietly rebuked them and departed to another village.

V. THE THREE HALF-HEARTED FOLLOWERS (Matt. 8: 19-22; Luke 9: 57-62).—As they went on their way they met three men who desired to follow Jesus, but the first was not willing to bear the hardships; the second desired to first bury his father and the

third wanted to give his friends farewell. Jesus wants an immediate, entire service.

VI. SENDING OUT THE SEVENTY (Matt. 11: 20-24; Luke 10: 1-16).—Jesus then sent out seventy of his disciples to prepare the way before him—to perform miracles and to preach the kingdom in the villages that Jesus expected to visit.

VII. THE GOOD SAMARITAN (Luke 10: 25-37).—Jesus seems then to have passed out of Samaria into Perea, and there he met a lawyer who came to tempt Jesus with the question, "What shall I do, to inherit eternal life?" Jesus told him to love God and his neighbor, but the lawyer, desiring to justify himself, asked who was his neighbor. Jesus by the parable of the Good Samaritan impressed upon him the truth that neighborliness springs from the heart of love and compassion and cannot be limited by racial or social lines. We must be like the Good Samaritan.

VIII. RETURN OF THE SEVENTY (Matt. 11: 25-30; Luke 10: 17-24).—Probably while Jesus was still in Perea the Seventy returned much pleased with the success in casting out evil spirits. Jesus told them not to rejoice because they had power over evil spirits, but to rejoice because their names were written in heaven.

IX. JESUS AT THE HOME OF MARY AND MARTHA (Luke 10: 38-42).—Jesus withdrew from Perea and went towards Jerusalem, stopping on the way at Bethany to rest at the home of Mary and Martha. Mary sat at his feet and Martha, anxious to serve the Master well, rebuked her sister; but Jesus commended her gentle meekness and reproved Martha for being cumbered with the care of serving.

X. HEALING THE MAN BORN BLIND (John 9: 1-41).—Jesus went to attend the Feast of Dedication, and there he resumed his discourses in the Temple. On the Sabbath he passed a man who had been blind from his birth. Jesus anointed his eyes with clay and bade him wash in the Pool of Siloam, and the man went and returned with his sight restored. Such a miracle aroused a great commotion and



the Sanhedrim called the man to account, and then his parents, and finally they excommunicated him from the synagogue.

XI. THE GOOD SHEPHERD (John 10: 1-21).—Jesus addressed these Pharisees in the parable of the Good Shepherd, denouncing them for their selfish, cruel shepherding of the flock, seeking their own welfare rather than the good of those they taught. Jesus declared himself the Good Shepherd, bringing abundant and eternal life to all who entered his fold.

XII. THE FEAST OF DEDICATION (John 10: 22-39).—It was winter now, and Jesus had been teaching in Solomon's Porch. It was time for the Feast of Dedication, and many Pharisees gathered about them asking him to tell them plainly whether he was the Messiah. Jesus pointed them to his miracles already wrought in their midst; but they would not receive his testimony, but took up stones and would have stoned him, but he quietly escaped from their midst.

QUESTIONS.

How many months are covered by this period?

When did Jesus go to the Mount of Olives?

How did he silence the accusers?

What did he say to the woman?

What lessons did he teach the Pharisees?

Where did Jesus spend the last months of his ministry?

What did James and John want to do when some refused to receive Jesus?

Why did not the three follow Jesus immediately?

What must the followers of Jesus do?

Where did he send out the Seventy?

What was their mission?

What was the lawyer's question?

How did Jesus answer him?

Who is our neighbor?

Whom did Jesus meet at Bethany?

What was Martha doing?

What was Mary doing?

How did Jesus heal the blind man?

What parables did Jesus give these Pharisees?

When was the Feast of Dedication?

Why did they not stone him?

CHAPTER VII.—THE PERIOD OF PEREAN MINISTRY.

From the Feast of Dedication, December, A. D. 29, to the Anointing at Bethany, April, A. D. 30; 4 Months.

I. GENERAL STATEMENT OF HIS WORK (John 10: 40-42).—After the Jews took up stones to stone Jesus he went to the east of the river Jordan, into the country of Perea. The seventy had gone through the Perea towns before this into which he was now about to go. The people in Perea were in a more advanced state of preparation than were the Galileans for his instruction.

II. THE DISCOURSE ON PRAYER (Luke 11: 1-13).—Some of the discourses which Jesus had delivered in Galilee were repeated in Perea with slight variations. While the Lord's Prayer was given with the Sermon on the Mount, it is on this occasion given again; but instead of following it immediately with exhortations to forgiveness he illustrates the value of importunity in prayer, by the parable of the midnight petitioner. This should be our constant cry as Christians, "Lord, teach us to pray." Jesus had power through prayer and the disciples desired that he would teach them how to pray, so that they might have more power.

III. AT MEAT IN THE PHARISEE'S HOUSE (Luke 11: 37-54).—Here also Jesus defied the prejudices of the Pharisees and rabbinical law by neglecting to observe to the letter their rules in regard to washing before eating. This occurred in the house of a Pharisee who had asked him home to dinner. When the Pharisees marveled, Jesus repeated his former teaching on the subject of moral cleanliness by reproving them for their foolish attention to the petty details of ceremonies, while they neglected the living realities which these ceremonies intended to teach.

IV. WARNING AGAINST SPIRIT OF PHARISAISM (Luke 12: 1-59).—Here also the Teacher's heart was filled with compassion as he saw the multitudes hungry for spiritual food flocking to him. Jesus teaches his followers the lesson of



trust. He knows the sparrows' ways and cares for them, and his children are of much more value than many sparrows. Jesus was called one day to settle between two brothers a dispute regarding an inheritance. He rebuked the spirit of covetousness which had prompted the request, and spoke the parable of the "Foolish Rich Man," who, when his harvest was abundant, instead of sharing his fullness with the poor or planning some worthy work with his enlarged opportunities, resolved that he would build larger barns. Then God said to him, "This night is thy soul required of thee." Jesus in giving instruction further against worldliness says: "Where your treasure is, there will your heart be also."

V. INSTRUCTION CONCERNING CALAMITIES

(Luke 13: 1-9).—As he had warned the people individually of covetousness so he here speaks solemn warnings which relate to Israel as a nation. He appeals to them to repent in order to avoid punishment, and gives them fuller instructions by using the parable of the "Barren Fig Tree." God had planted the Jewish nation in favored soil and had nurtured it carefully; but when he looked at the appointed time for fruit, instead of finding figs he found a barren tree, burdening and hurting the soil.

VI. WOMAN HEALED ON THE SABBATH (Luke

13: 10-17).—When Jesus was teaching in the synagogue on the Sabbath day he healed a woman who had been afflicted for eighteen years. The ruler of the synagogue made objections to this act of mercy on the Sabbath day. Jesus again repeats his instruction that acts of mercy are never out of place and should always be performed.

VII. QUESTION WHETHER FEW ARE SAVED

(Luke 13: 22-30).—Jesus was passing through many cities and villages, teaching the people, when some one asked him this important question. He takes this opportunity to teach us that it requires much self-denial and sacrifice to enter the strait gate, and because it costs so much to enter the door many will be found on the outside knocking for admittance after the door is shut.

VIII. THE WARNING AGAINST HEROD (Luke 13:

31-35).—One day as he was teaching certain Pharisees came to him and advised him to leave the country on pain of being slain by Herod. (This was in the country over which the Herod ruled who had put John the Baptist to death.) After Jesus answered these people directly he added with sadness: "It cannot be that a prophet perish out of Jerusalem," and made a sympathetic appeal of the strong desire he had to save the people in the city of Jerusalem.

IX. LESSONS AT THE PHARISEE'S TABLE (Luke 14: 1-24).—On an earlier Sabbath Jesus had healed a woman who had been infirm for eighteen years, and now on this Sabbath he healed a man of dropsy. He was burdened by the false teachers, and in order, if possible, to arouse them to some sense of their spiritual lack and danger he delivered the parable of the "Great Supper." The Jews were bidden to this feast by the prophets, and they did not realize at this time that by their moral blindness they were refusing to go in while the feast was spread. Jesus taught them that, although they refused to enter and enjoy the feast, it would be eaten and enjoyed by others.

X. COUNTING THE COST (Luke 14: 25-35).—Jesus here uses a practical illustration in teaching the multitude that not only sacrifice must be made to enter Christ's service, but that continuous self-denial is necessary to follow him in service.

XI. THREE PARABLES CONCERNING THE LOST (Luke 15: 1-32).—When Jesus reproved the haughty rulers of the people, the publicans who were not used to the compassion of a rabbi, hearing of his reproofs of those from whom they endured so much contempt, gathered about him in large numbers to hear his teaching. This was offensive to the Pharisees and scribes and they said: "This man receiveth sinners and eateth with them." Jesus spoke in reply the three parables of glad tidings which have ever been a comfort to the sin-sick soul.

1. The Lost Sheep.—The Pharisees said: "There is joy before God when those who provoke him perish from the world." Over against this Jesus puts the word: "There is joy in heaven over one sinner that repenteth." The heavenly Shepherd seeks far and long to find the one that has wandered away from the fold.

2. The Lost Coin.—In this parable the Savior lays emphasis upon diligent search for the lost soul. The silver was lost in the house and the woman searched diligently, and continued until it was found. If a woman does this when a coin is lost will not God search diligently when a soul is lost, and bid the angels rejoice when the lost is found?

3. The Lost Son.—This parable is more comprehensive than the other two. In this case that which was lost was not a sheep or a coin, but a man. This young man had spent his inheritance in riotous living until in poverty and degradation he becomes a swine-herder in a foreign land. God shows his compassion in accepting the sinner who has wandered far away from his Father's house and teaches the selfishness of the Pharisees who are represented by the elder brother who objected to the mercy offered the wandering boy on his return.

XII. HOW TO USE RICHES (Luke 16: 1-31).—"He that is faithful in very little is faithful also in much, and he that is unrighteous in little is also unrighteous in much. Ye cannot serve God and mammon." These truths are clearly set forth in the parable of the unjust steward. He further emphasizes this lesson by the parable of the rich man and Lazarus. The rich man fared sumptuously by an improper use of the money that he had at his command, through which he had opportunities to assist the poor. Lazarus was at his door for help, but his suffering was not relieved by the rich man; but when the rich man died he opened his eyes in hell and received his punishment, while Lazarus was rejoicing in the bosom of Abraham.

XIII. POWER OF FAITH AND DUTY OF HUMILITY (Luke 17: 5-10).—The apostles saw the need of greater faith and the Savior showed them what can be accomplished with real genuine faith if it is only the size of a grain of mustard seed. He also teaches us to be humble; and after doing all we can we can not expect salvation through merit, but by grace.

XIV. RAISING OF LAZARUS (John 11: 1-54).—While Jesus was continuing his teaching in Perea two sisters, Martha and Mary, residing at Bethany sent messengers to him announcing that their brother Lazarus was sick. On receiving the word Jesus replied, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Instead of coming to the sisters immediately he remained still two days in the place where the messengers met him, during which interval Lazarus died and was laid in a stone sepulcher. At the close of the two days Jesus went to Bethany; but the disciples remonstrated against going into Judea, for it was not long since that they fled from their enemies; but Jesus told them his special reason for returning to Bethany was because Lazarus was dead and he must go and awaken him out of his death sleep. The disciples saw that he would go to the side of his dead friend and they decided to go with him, so they might die with him. When Jesus reached Bethany Lazarus was in the grave and the house filled with friends of the family who had come to mourn with them. As he approached the town Martha met him, and after some important teaching he requested Martha to return and call Mary. When Mary met Jesus and impressed him with her sorrow as she knelt at his feet he manifested his compassion through tears. When Jesus arrived at the tomb he commanded that the stone be taken away; and after he prayed he cried with a loud voice, "Lazarus, come forth;" and Lazarus rose and stood before them alive. Some of the people that stood there and saw the miracle believed, and others went to Jerusalem and told the Pharisees. The Sanhedrim was called,

and after some consultation it was decided that Jesus must die. Therefore he walked no more openly among the Jews and went into the country of Ephraim as the Passover was not yet at hand.

XV. CLEANSING TEN LEPERS (Luke 17: 11-19).—The healing of the ten lepers occurred in the borders of Galilee and Samaria. Standing afar off these poor sufferers cried, "Jesus, have mercy on us." Moved with compassion, Jesus said: "Go show yourselves unto the priest." These lepers fully obeyed, and as they went they were cleansed. One of them, a Samaritan, as soon as he was cleansed, with his heart full of gratitude turned back and with a loud voice glorified God. Ten had been made free from this disease, but only one heard the Savior's words, "Rise and go thy way; thy faith hath made thee whole."

XVI. THE COMING OF CHRIST'S KINGDOM (Luke 17: 20-37).—When the Pharisees demanded of the Savior the time for the coming of the kingdom he answered: "The kingdom cometh not by observation." It is not to be made known by signs and wonders through the objects of nature, but through the power of God in the heart.

XVII. THE PARABLES OF PRAYER (Luke 18: 1-14).—Continuing his journey in Perea after he had spoken to the people of the coming of the kingdom he gives the parable of "The Importunate Widow." His teaching in this parable is that in all the years in which the church would be looking for the consummation of its hope, though oppressed by enemies and thus delayed in its expectation, it would always have reason to trust and wait. In the promiscuous company there were some present who "trusted in themselves, that they were righteous and set all others to naught." Two men are standing in the temple, one with head erect, the other with eyes downcast; the former recounting his deeds, the latter speaking only of his sins. Jesus says this man, the sinner who was penitent, went down to his house justified rather than the other.

XVIII. INSTRUCTION CONCERNING DIVORCE (Matt. 19: 3-12; Mark 10: 2-12).—The Pharisees again asked Jesus an important question, not so much for information as for the purpose of entangling him. He taught them the sacredness of marriage, which is practical in the church now, when fully obeyed. This teaching is violated by many Christian people who follow the liberty granted by the civil law in violation of the divine command.

XIX. BLESSING LITTLE CHILDREN (Matt: 19: 13-15; Mark 10: 13-16; Luke 18: 15-17).—Mothers brought their children for a blessing, and Jesus' sympathy was touched as he looked upon them. And when his disciples would have sent the mothers away disappointed

he rebuked the disciples with the words, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

XX. THE RICH YOUNG RULER (Matt. 19: 16-30; Mark

10: 17-31; Luke 18: 18-30).—

This young man, strong in his virtuous life, but not yet satisfied in his heart, desired to be taught the way of life by Jesus the great Teacher. Jesus, discerning that with all his nobility there was in his life the fatal defect of covetousness, bade him dispose of his possessions for the benefit of the poor. His heart was upon his possessions, and he turned away from Jesus "exceeding sorrowful, for he was rich." Jesus said that with difficulty shall they who have riches enter into the kingdom of heaven.



Jesus said that with difficulty shall they who have riches enter into the kingdom of heaven.

XXI. PARABLE OF THE LABORERS (Matt. 20: 1-16).

—When Peter heard the Savior's instruction in the former paragraph on self-denial he said: "We have forsaken all and followed thee: what shall we have therefore?" This question is liable to arise in any human heart. Jesus therefore put forth this parable in order to chide the spirit out of which such an inquiry springs and to show more fully that his kingdom is a kingdom of grace. A householder is represented as going out early in the morning to hire laborers to work in his vineyard. He does the same at different intervals. At six o'clock the day's work was ended and the laborers received the same amount, regardless of the number of hours they worked. Those who worked the longest complained bitterly because their wages were the same as the wages of those who had served but a few hours. In this parable he aims to correct the selfish and envious spirit which should not be permitted to hinder progress in matters relating to the kingdom of heaven.

XXII. THE THIRD FORETELLING OF HIS DEATH

(Matt. 20: 17-19; Mark 10: 32-34; Luke 18: 31-34).—Jesus foretold his death to his disciples just before and after the transfiguration and now repeats it the third time with greater explicitness than ever before that the journey to Jerusalem carries him to his death. The twelve alone

were permitted to receive this communication; yet while he spoke so clearly they did not understand it.

XXIII. THE AMBITION OF JAMES AND JOHN (Matt. 20: 20-28; Mark 10: 35-45).—James and John through their mother made an appeal to Jesus which showed their misapprehension of the character of the kingdom. They asked to be his chief counselors in his glory, the one sitting on his right hand and the other on his left. Jesus said: "Ye know not what ye ask." The ten learned of the special favor sought by James and John, and they became indignant. Jesus took the opportunity to impress the following lesson: "Whosoever shall become great among you shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

XXIV. THE BLIND MEN HEALED (Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43).—When Jesus was coming near to Jericho two blind men as they were begging by the wayside learned that he was passing and asked of him a great favor. They cried: "Have mercy on us;" and when the multitude asked them to be quiet they cried the more loudly, "Have mercy on us." They prayed that the Lord should open their eyes, and Jesus answered their prayer. He stepped forward and touched their eyes, and they saw as other men and followed Jesus.

XXV. JESUS VISITS ZACCHEUS (Luke 19: 1-10).—Many people were on their way with him to Jerusalem, and as he passed through Jericho Zaccheus, a little man, finding himself at a disadvantage on account of the crowd, ran ahead and climbed into a sycamore tree, so that he might be able to see Jesus. When Jesus came to the tree, he saw Zaccheus and said, "Make haste and come down, for today I must abide at thy house." Zaccheus was a chief of the publicans of the city, and had become rich with the extortion which was so common with men of his class. He is ready for something better; money-making does not satisfy him. When Jesus speaks, he obeys him gladly. The Jews are dissatisfied and say, "He has gone in to lodge with a man that is a sinner." Zaccheus was penitent, ready to give half of his goods to the poor and restore fourfold where he had received money through extortion. Jesus again closed the instruction by saying, "For the Son of man came to seek and to save that which was lost."

XXVI. PARABLE OF THE TEN PIECES OF MONEY (Luke 19: 11-28).—Those who heard the teaching of Jesus at the house of Zaccheus thought that great events were near at hand, which impressed them with the idea of the Messianic Kingdom, and asked if that kingdom would come immediately. In order to correct

their misapprehension as to the time and seasons, and that they might not idly wait on some great events to happen, he taught them that important lesson of applying themselves to the great task of obtaining spiritual life which he came to reveal. The faithful will be rewarded and the unfaithful punished.

XXVII. THE ANOINTING AT BETHANY (Matt. 26: 6-13; Mark 14: 3-9; John 11: 55-12: 11).—Six days before the Passover Jesus went to Bethany and visited his friends a few days before the feast. While there they make him a supper, and during the supper Mary took the costly ointment and anointed Jesus “for his burial.” Judas, who made the objection as to the waste, had no doubt at different times taken from the scanty funds intrusted to him as treasurer; and now he saw only waste in this, and became angry on account of the anointing, and because of the rebuke he made an effort to betray the Savior. He sold him for thirty pieces of silver to those who constantly watched for an opportunity to kill him. Jesus rewarded Mary for the last service she did, as she remembered him in his suffering which was still in the future.

QUESTIONS.

- Give the opening and closing events of this period.
- Where did Jesus go after they threatened to stone him?
- Why go into this region?
- Give the parable of the midnight petitioner.
- Do we need instruction in prayer?
- What ceremonies did they neglect?
- What lesson of trust did he teach?
- Why call this a foolish rich man?
- What does he illustrate by the parable of the barren fig tree?
- How long was the woman afflicted?
- Why did the Jews object?
- Who advised him to leave the country?
- Who invited them to the feast?
- Why should we count the cost?
- Name the three parables concerning the lost.
- Who is represented by the elder brother?
- What is meant by mammon?
- What was the home of the rich man and Lazarus?
- How does Jesus illustrate the power of faith?
- Where was Jesus when Mary and Martha sent for him?
- Why did Jesus not go immediately?
- Where did Martha meet Jesus?
- What had become of Lazarus?

- What did Mary do when she met Jesus?
What effect had the miracle upon the Jews?
How many lepers gave gratitude to the healer?
How is the kingdom not to come?
What is taught by the parable of the importunate widow?
How did the Pharisee pray?
Why ask him the question on divorce?
Who brought the little children to be blessed?
Why was he to sell his possessions?
Why give the parable of the laborers?
Why pay each man the same wages?
How often did Jesus foretell his death?
What special favor did James and John ask?
Where did he meet the two blind men that he healed?
How were they healed?
How did Zaccheus receive Jesus?
Why was he ready to restore fourfold?
What lessons are taught in the parable of the ten pieces of money?
How long before the Passover was Jesus anointed?
Why did Mary anoint him?
Who objected to the anointing of Jesus, and why?



CHAPTER VIII.—THE PERIOD OF THE PASSION WEEK.

*From the Anointing for Burial, Saturday Evening, April, A. D. 30,
to Resurrection, Sunday Morning, April,
A. D. 30; 8 Days.*

I. THE TRIUMPHAL ENTRY (Matt. 21: 1-11; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19).—After Jesus had reached Bethany news was carried to the Jews at Jerusalem of his arrival. Great crowds resorted thither, not only to see Jesus, but also Lazarus who had been restored to life. The decision made by the Sanhedrim to put Jesus to death could not be carried out because the common people believed in him and the time had not come for the rulers to take him. On the first day of the Holy Week, Sunday, Jesus proceeded towards Bethphage and sent two of his disciples to bring the animal on which he was to ride into the Holy City. The road from Bethany to Jerusalem was crowded with pilgrims making their way to the Holy City to attend the Passover. Among these were many who had witnessed the Savior's miracles in Galilee and later learned of the remarkable events at Bethany which increased their enthusiasm for the Master. The heart of the people therefore was deeply stirred, and the disciples, filled with general excitement, placed garments upon the animal on which Jesus was to ride into the city. The crowds expressed their joy on the way by putting garments on the rough path; others cut down branches from the trees and threw them in the road before him, and as they approached the city many came from there and swelled the moving procession, with loud hosannas glorifying God. Jesus, by this royal entry into the city, asserted his Messiahship. In the evening with the twelve apostles he quietly returned to Bethany.



II. CURSING THE FIG TREE (Matt. 21: 18, 19; Mark 11: 12-14).—Early Monday morning, as Jesus and the apostles were on their way to the Holy City, Jesus noticed by the wayside a fig tree in leaf and, as the fruit of the fig appears before the leaves, in this green foliage Jesus expected fruit to satisfy his hunger. He went to the tree and found it barren and said, "Let there be no fruit from thee henceforth and forever." The tree made a show of leaves, but had no fruit. The hypocrite can see his photograph in the display of leaves, and his doom in the withered fig tree.

III. SECOND CLEANSING OF THE TEMPLE (Matt. 21: 12-18; Mark 11: 15-19; Luke 19: 45-48).—About three years have passed since Jesus attended the first Passover after entering upon his ministry, and rebuked the Jews for violating the sacredness of the Temple. He again drives out the buyers, the sellers and the money changers, upsets their tables and pours forth their ill-gotten gains and declares in words of authority "that his house is not for thievish traffic," but for prayer and praise. Thus he concludes the work of Monday and returns with his disciples to Bethany to spend the night.

IV. FINDING THE FIG TREE WITHERED (Matt. 21: 20-22; Mark 11: 20-26).—Early Tuesday morning on their way to the Holy City the disciples observed with surprise how rapidly the tree cursed the day before had withered away. Jesus took this occasion to teach his disciples that they must have faith in God in order to receive the things which in prayer they seek.

V. CHRIST'S AUTHORITY QUESTIONED (Matt. 21: 23-27; Mark 11: 27-33; Luke 20: 1-8).—Immediately after arriving in the Temple Jesus began to teach the people, but was interrupted by the arrival of chief priests and elders who demanded of him his authority in holding the position of a rabbi. Jesus replied to them in the form of a question which they could not answer: "The baptism of John, whence was it? From heaven, or from men." They deny John's heavenly mission if they answer from men, and enrage the common people; if they answer from heaven, they condemn themselves, because they had not obeyed him. They refuse to answer the question, and Jesus likewise declines answering the question respecting his authority.

VI. THREE PARABLES OF WARNING (Matt. 21: 28-32; Mark 12: 1-12; Luke 20: 9-19).—Jesus follows up this advantage he had of them with these parables which are terrible in their rebuke and threatenings.

1. The Two Sons.—The heart of this parable is presented in these words, "Verily I say unto you that the publicans and harlots go into the kingdom of God before you." This is the startling message he put at these proud religionists who had but a few minutes before demanded of Jesus a reason why they should allow him to teach in the Temple.

2. The Wicked Husbandmen.—Here Jesus sets forth a graphic picture of the wickedness of the rulers during their past history as a people. The householder had great possessions which were obtained through great care and labor, which he let out to husbandmen. When the householder sends his servants to collect the fruit of the owner, the husbandmen beat, stone and kill them, and at last the householder sends

his own Son, and he is put to death. After setting forth this parable Jesus asked, "What will he do unto these husbandmen?" Many answer, "He will miserably destroy these wicked men, and let the vineyard out to other husbandmen." No sooner had they answered than they realized that in the picture they had pronounced judgment upon themselves.

3. The Marriage of the King's Son.—In the first parable Jesus showed how they had pretended to do the will of God but had failed to do it. In the second, their cruel treatment of God's servants, and they were about to put his Son to death. And in this parable he illustrates their rejection of his grace. They scorned the invitation given to the heavenly feast, murdered those who invited them. The king sent his armies; destroyed the murderers and burned their city and offered to others the joy and grace that they had rejected.

VII. THE FOUR QUESTIONS (Matt. 22: 15-46; Mark 12: 13-37; Luke 20: 20-44).—Thus far the Savior's authority remains unshaken by the common people. The ruling powers had been humiliated by his practical teaching in the very midst of the temple court. The Pharisees, Sadducees and Herodians united in one formidable conspiracy and suborned men to propose various questions of conscience to him for an answer.

1. The Pharisees' Question about Tribute.—Some of the Pharisees, in company with the Herodians, came to Jesus for an answer to the question that had caused much disturbance especially in Galilee. He must on the one hand avoid giving offense to the excited crowd of common people in the temple court, and on the other avoid supplying matter for accusation before the Roman Governor. Jesus now calls for the tribute money and asks, "Whose image and superscription is this?" They answer, "Cæsar's." Jesus replies, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."

2. The Sadducees' Question about the Resurrection.—The Pharisees and Herodians thus repulsed, the Sadducees approached. They presented a religious difficulty respecting the position in another world of a woman who had seven husbands in this world. Jesus said: "Ye do err, not knowing the Scriptures, nor the power of God." These earthly relationships will cease with this life and in the next world man will be exalted to a higher order of beings through the power of God.

3. The Lawyer's Question About the Great Commandment.—Having put to silence the Herodians and Sadducees a question is now presented to him by a Jewish lawyer belonging to the Pharisaic sect, on which two rabbinical schools differed. If Jesus took the one side the other would be offended. The answer that Jesus gave comprised the

whole of religion under the precepts of love to God and love to man. The questioner himself frankly owned that such love is better than all burnt offerings and sacrifices.

4. Christ's Unanswerable Question.—Having put to silence the united efforts of these conspirators Jesus now asked them a question: "Whose son is the Christ?" "David's," they replied easily. "How then doth David in spirit call him Lord?" And no one was able to answer him a word. He had silenced them in answering their own question and pointed out their weakness in refusing to answer his questions.

VIII. CHRIST'S DENUNCIATION OF SCRIBES AND PHARISEES (Matt. 23: 1-39; Mark 12: 38-40; Luke 20: 45-47).—After Jesus had silenced these conspirators they were constrained to listen as he denounced their hypocrisy and tyranny.

1. Their Desire for Display.—Jesus said to his disciples that they should beware of the Scribes and Pharisees who occupy chief seats and pretend to be religious by putting on long robes and making display of the external, but lack piety in the heart; who also make the poor widows poorer and make long prayers and lay burdens upon others that they themselves do not respect.

2. Their False Zeal for Proselytes.—Jesus now turns to the Scribes and Pharisees themselves and declares solemnly that they shut up the kingdom of God against men, not going in themselves and hindering others from going.

3. Their Folly About Oaths.—He calls them blind guides and denounces their false teaching concerning the oaths taken by the Temple or by the altar.

3. Their Zeal for Things Least Important.—They make much of little things and little of great things; make a display outwardly, but within are full of hypocrisy and iniquity.

5. Their Fathers Imitated.—They claim that if they had lived in the days of their fathers they would not have been partakers with them in slaying the prophets. But they are the children of the fathers and are guilty of the same deeds when Jesus denounces them.

6. Lamentation Over Jerusalem.—The time of mercy has gone by when he would have gathered the children of Jerusalem as a hen gathereth her chickens under her wing for comfort and protection.

IX. THE WIDOW'S MITE (Mark 12: 41-44; Luke 21: 1-4).—After this stern denunciation of the ruling powers, who, veiling their malice and wickedness under the pretense of righteousness, had sought to entrap him, Jesus sat down opposite the treasury in the court of the

women and beheld the people casting in their voluntary gifts. Among the rest he noticed a certain poor widow who had in her possession only two mites, both of which she cast into the treasury, not realizing that special attention would be called to it. Because of her pious, sacrificing spirit it was declared that she had cast in more than all the rest, and that this gift should be known till the end of time.

X. THE GREEKS SEEK JESUS (John 12: 20-36).—While Jesus was still in the court of the women two of the apostles, Andrew and Philip, approached him with the strange announcement that the Greeks who had come to the feast desired to see him. They had learned of this great teacher and desired to look upon him with their own eyes. No sooner had he learned of their desire than he began to unfold the secret of real fruit-bearing by using the illustration of the planting of the corn of wheat. After he had given them this wonderful lesson of self-denial the company was startled by hearing a sound which but few in the company discerned as the voice from heaven saying, "I have both glorified it, and will glorify it again."

XI. THE JEWS REJECT JESUS (John 12: 37-50).—After giving his final warning to the ruling powers he departed from the temple and hid himself from them. After doing many mighty works in the Jewish nation, yet they would not believe on him.

XII. THE DISCOURSE ON JUDGMENT (Matt. 24: 1-25: 51; Mark 13: 1-37; Luke 21: 5-38).—Jesus and his disciples now left the Temple (and as a Teacher he left the Temple forever), and they went on the road leading to Bethany. After they had crossed the Kidron and had come to the top of Mt. Olivet Jesus sat down to rest; his disciples began to invite his attention to the magnificence and solidity of the beautiful Temple from which they had just come. However, their words of admiration were followed by the prophecy "that a day was coming when not one of these massive stones should be left standing one upon another." And then follows, in answer to the question put by the disciples, "When shall these things be?" a further announcement of the destruction of the city and the end of the world. He told them that they should watch therefore, for they knew not on what day their Lord would come. He further emphasizes the necessity of watchfulness and preparation for this coming by reciting the parables of the ten virgins and the ten talents, concluding with the following words found in the second parable: "There shall be weeping and gnashing of teeth." He closed the discourse with a distinct declaration of the events that are to occur on the awful day



when the Redeemer shall come in his glory to judge the living and the dead.

XIII. CONSPIRACY OF CHIEF PRIESTS AND JUDAS (Matt. 26: 1-5, 14-16; Mark 14: 1, 2, 10, 11; Luke 22: 1-6).—After Jesus had closed the solemn prophecies of the judgments to come and of his second coming, he spoke to his disciples saying: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." After this Jesus returned to Bethany and remained there Wednesday and the greater part of Thursday. During this time the rulers of the Jewish nation were holding a formal consultation as to the best means of putting him to death. Judas was offered thirty pieces of silver to betray the Holy One, and loving the money more than his Lord he accepted the offer.

XIV. THE LORD'S SUPPER (Matt. 26: 17-35; Mark 14: 12-21; Luke 22: 7-38; John 13: 1-38).—The time has come to make arrangements for the celebration of the Passover.

1. Preparation for the Passover.—The disciples inquired of the Redeemer where he intended to celebrate this feast, and in reply Jesus sent Peter and John saying: "Go and prepare us the Passover, that we may eat;" and when they came to Jerusalem they found the room as Jesus had predicted and directed. After they had made the necessary arrangements, securing the lamb at the Temple, Jesus and the apostles came from Bethany and the twelve repaired to the upper room. While they were in the upper room a meal was prepared and they were reclining at the table.

2. As They Were Sitting at the Table Jesus washed the disciples' feet, presenting to them the lesson of humility. And he further enforced the lesson of equality by saying: "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet."

3. The Betrayal Predicted.—After resuming his place at the table the supper continued and he said: "One of you shall betray me." At length they each began to ask: "Is it I?" Even Judas himself, the traitor, said, "Is it I?"

4. The New Commandment.—After Judas had gone out Jesus told his disciples that he would be with them but a short time and gives them the commandment of love.

5. The Bread and Cup.—At the conclusion of the supper the bread and wine were instituted, which represented Christ's body and blood.

6. Peter's Denial Foretold.—The Savior now spoke to the apostles and told them how they would forsake him in the trying hour. This

the apostles would not believe, and Peter said, "Though all men shall be offended because of thee, yet will I never be offended." And Jesus knew his heart and said, "I tell thee, Peter, the cock shall not crow this day before thou shalt thrice deny that thou knowest me."

XV. CHRIST'S FAREWELL DISCOURSE (John 14: 1-16: 33).—In these chapters Jesus gives his farewell discourses to his disciples.

1. The Mansions Promised.—He said to them, as the desolateness of their approaching situation weighed them down, "Let not your heart be troubled," and he gave them assurance that if they would ask anything in his name he would do it.



2. The Comforter Promised.—As Jesus was about to leave them he gave them the assurance that another Comforter would come, who would give them strength and lead them into all truth. He further told them that it

was expedient for him to go away, so that the Comforter might come.

3. Christ the True Vine.—Jesus again teaches the close relationship between himself and his followers. They must be like the branches of the tree connected with the tree in order to receive nourishment. Unless the followers abide in Christ they can not bear fruit.

4. The Duty of Love.—The disciples are commanded to love each other as Jesus loved them; and he further enforces the teaching by telling them that they did not choose him, but he had chosen them and ordained them to be fruit-bearers.

5. The World's Hatred.—The Savior taught his followers the truth that they would be loved by the world if they were of the world, and that just as the world hated Jesus, so the disciples must expect to be hated by the world.

6. The Comforter's Work.—After the Holy Spirit came the world would be reproved of sin and judgment. Jesus had yet many things to teach the disciples, but they were not far enough advanced to understand them.

7. The Savior's Home Going.—Only a few days more and his work was to come to an end. He was anticipating his return to the glory that he had left in coming to prepare the way for salvation, and closed his discourse by saying: "I have overcome the world," which is necessary for every follower of Jesus to do.

XVI. THE PRAYER OF CHRIST (John 17: 1-26).—After giving the comforting words contained in the sermon, the Savior in the presence of his disciples offered up this remarkable prayer, worthy of careful study by every follower of Christ.

1. Prayer for Himself.—Jesus, in speaking to the Father, asks to be glorified as his Son. He had glorified the Father on the earth during his mission and finished the work that was given him, and now desired to be restored to the same glory he enjoyed even before the world was.

2. Prayer for Present Disciples.—Jesus, in speaking to the Father, tells him how he manifested his name to those that had come out of the world and had been kept by the word. He comforted the disciples by telling them that he would continue to speak to the Father on their behalf, and that they would be kept by the Father. He further asked that they might be sanctified through the truth. Continually our Savior is pleading with the Father that his children may be kept from the evil and made holy through the truth.

3. Prayer for the Future Disciples.—While the former was comforting to the disciples who were present with the Master, he did not forget to put on record a living prayer for every one that accepts him as his Savior. He pleaded that there might be unity among his followers, and that when they were through with their mission here they would enjoy his holy presence in heaven.

XVII. THE AGONY IN GETHSEMANE (Matt. 26: 36-46; Mark 14: 32-42; Luke 22: 39-46; John 18: 1).—On reaching this garden with the apostles he left the greater number at the outskirts, while with Peter, James and John he went further into the shadow of the overhanging olive trees. Here he began to be sore amazed and asked the three to watch while he went a short distance from them to engage in prayer. Here in agony our Savior realized the burden of sin that was upon him and drops of blood stood upon his face. He went three times to his apostles, and each time found them sleeping. He says: "Not my will, but thy will, O Lord, be done." This is his conquering cry. While the three, weary with watching and recent cares, had fallen asleep, the eight were probably beyond the hearing of his groans and cries. He says, "Arise, let us be going: behold, he is at hand that doth betray me."

XVIII. THE BETRAYAL AND ARREST (Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53; John 18: 2-12).—When the disciples learned that the betrayer was at hand drowsiness was all driven from their eyes, and listening they heard the tramp of many feet and saw the gleam of lanterns and torches. Judas, now the traitor, stepped forward and kissed Jesus as if to manifest his devotion; but it was the sign agreed upon by which he was to identify the Master to the mob that came to arrest him. Peter now, in his impulsive courage, took his sword and cut off the ear of Malchus, a servant of the high priest. Jesus rebuked Peter and healed the wound, and then surrendered himself to the arresting party. At this the disciples were panic-stricken and scattered and hid. Their last hope of the Messiah had crumbled to pieces.

XIX. THE TRIAL OF JESUS (Matt. 26: 57-27: 30; Mark 14: 53-15: 19; Luke 22: 54-23: 25; John 18: 13-19: 15).—After the Roman guard and officers had arrested Jesus they led him over the Kidron into the city of Jerusalem.

1. Before Annas.—It was either suggested by some of the ruling powers or in harmony with custom that Jesus was first taken to the palace of Annas, the father-in-law of Caiaphas, for trial. While here one of the officers struck Jesus with the palm of his hand.

2. Before Caiaphas and the Sanhedrim.—Annas then sent him to Caiaphas, where the scribes and the elders were in session. Those who held Jesus mocked him and smote him, and after blindfolding him they struck him on the face and asked him saying, Who is it that smote thee? The Sanhedrim sought for testimony and did not find any by which he could be condemned and put to death. The high priest accused him of blasphemy, and for this they decided that he was guilty of death.

3. The Denials of Peter.—Peter during this time had followed Jesus afar off and was without in the palace. He denied three times that he was a follower of Jesus; and as he made these denials the cock crew, and he remembered the sayings of his Master and went out and wept bitterly.

4. The Condemnation of the Sanhedrim.—Early in the morning the Sanhedrim met and decided that Jesus was worthy of death, and he was bound and led away to Pontius Pilate, the governor.

5. The Death of Judas.—When Judas saw that Jesus was condemned he brought back the thirty pieces of silver to those from whom he had received them, and said, "I have sinned in that I have betrayed innocent blood." Not being able to undo his evil deed he went out and

committed suicide. It is better never to take money for that which must leave a guilty conscience and lead to final ruin.

6. Before Pilate.—Jesus is now on trial before the governor. After the Jews presented many false accusations against him, Pilate said, "I find no fault in this man."

7. Before Herod.—When Pilate learned that he was a Galilean and belonged to Herod's jurisdiction, he sent Jesus to Herod who himself also was at Jerusalem at that time. It pleased Herod that he had an opportunity to see him, for he hoped to see him perform some miracles. The chief priests and scribes stood by and brought all kinds of false accusations against him. Herod and his men mocked him and arrayed him in a gorgeous robe and sent him again to Pilate.

8. Before Pilate.—After he returned, Pilate called the chief priests and rulers of the people and told them that he had carefully looked into the accusations and found no fault in this man. It was customary at the feast to release a prisoner, and Pilate took this opportunity to ask them whether he should release unto them Barabbas or Jesus, and they answered, "Barabbas." Pilate then said to them: "What then shall I do with Jesus, which is called the Christ? They all say unto him, Let him be crucified." Pilate washed his hands as a pretense of innocence of the blood of the just person. But his guilt was not upon his hands, but in his heart, in pleasing the people when he might have saved the innocent Jesus, who is now scourged and delivered to be crucified. They put upon him a scarlet robe, a crown of thorns upon his head, a reed in his hand. They struck him with their hands, spit upon him and struck him on the head with a reed. Pilate again brought Jesus forth with a purple robe and a crown of thorns and declared to the Jews that he found no fault in him, and they cried again, "Crucify him! crucify him!"

XX. THE CRUCIFIXION OF JESUS (Matt. 27: 31-56; Mark 15: 20-41; Luke 23: 26-49; John 19: 16-30).—After they had mocked him they put on him his own garments and led him away to be crucified. On the way to Calvary Simon of Cyrene bore Jesus' cross, compelled to do so by the soldiers. At Calvary they placed the cross upon the ground, and having placed the body of Jesus upon it they nailed him there. Then the cross with its suffering burden was raised to its place. After he was on the cross but a short time Jesus made his first utterance by saying, "Father, forgive them, for they know not what they do." When one of the thieves, who were crucified with him, asked to be remembered by him, he answered: "Verily I say unto you, To day shalt thou be with me in paradise." His mother stood by the cross and Jesus said to John who also stood there: "Behold thy mother," thus providing for her future support and protection. As the darkness was settling

down upon the city Jesus cried: "My God, my God, why hast thou forsaken me?" Then a little later, feeling the torture of the fever of the crucifixion, he cried, "I thirst." As he approached the close of the suffering he uttered the words of triumph: "It is finished," and then with the cry, "Father, into thy hands I commend my spirit," he closed his earthly mission. Darkness continued from noon until three o'clock. Jerusalem was shaken by an earthquake so that even the rocks were rent asunder. The veil of the temple was rent. The graves were opened and many bodies of the saints which slept arose.

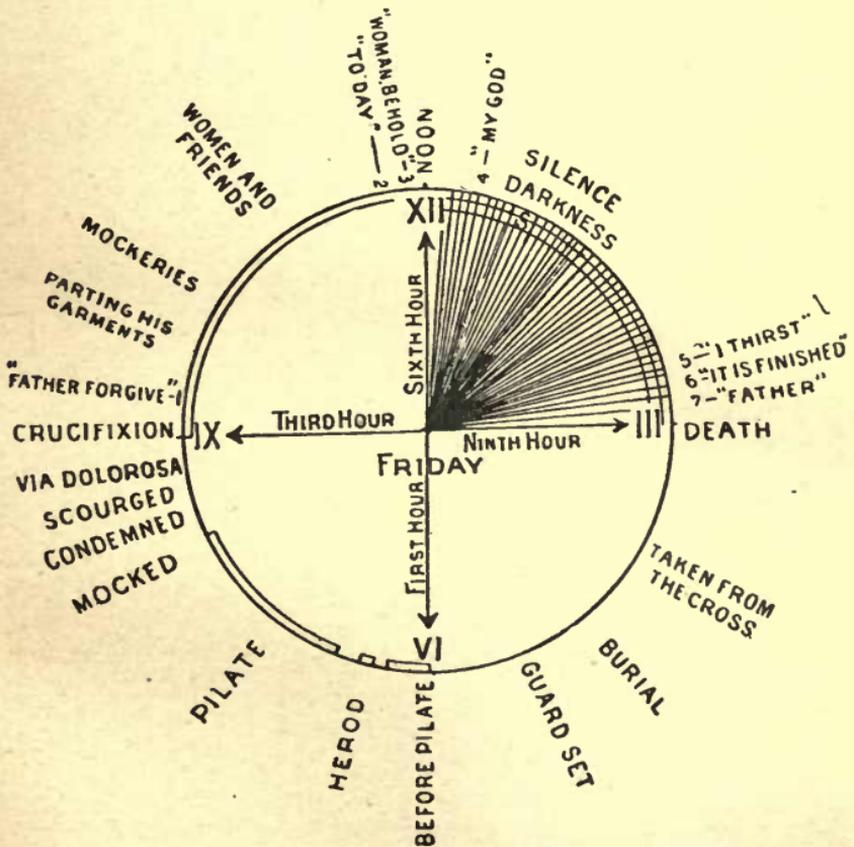
XXI. JESUS' BURIAL (Matt. 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 31-42).—The Jews would not allow the body to remain upon the cross because of the Sabbath day. Joseph, a counsellor, a just and good man, went to Pilate and asked for the body of Jesus. Pilate permitted him to have the body, and Joseph laid the body of Jesus in his own new tomb. The women returned and prepared spices and ointments for the purpose of anointing the body after the Sabbath.

XXII. THE GUARDS AT THE SEPULCHER (Matt. 27: 62-66).—The day after the preparation the chief priests and elders met and made arrangements to have the sepulcher made secure until the third day for fear the disciples would go and steal the body and report to the people that he had risen from the dead as he had prophesied he would. Pilate told them that they had a watch and they should make it as sure as they could.

QUESTIONS.

- Give the opening and closing events of this period.
- On what day did Jesus go into Jerusalem?
- Give the description of this journey.
- When and where did he curse the fig tree?
- How many times did Jesus cleanse the temple?
- On what day did they find the fig tree withered?
- Name the three parables of warning.
- What are the four questions?
- What is the great commandment?
- In what particulars does Jesus denounce the Scribes and Pharisees?
- How did they imitate their fathers?
- Why was the widow rewarded for casting in two mites?
- Why did the Greeks seek Jesus?
- Why refer to the "planting of a corn of wheat"?
- Where and what was his discourse on judgment?
- Who was to go and prepare the Passover?
- When did they eat the supper in the upper room?
- When did he wash the disciples' feet?

- What is represented by the bread and cup?
- What promises are made in the farewell discourse?
- What does Christ pray for in the seventeenth chapter of John's Gospel?
- Give the description of Jesus in Gethsemane?
- How often did he pray?
- Who were watching?
- Where were the eight apostles?
- What was his prayer?
- Who was Annas?
- What sign was used by Judas to make Jesus known?
- Where was Jesus taken for trial?
- How many times did Peter deny Jesus?
- Who was Pilate?
- Why take Jesus before Herod?
- Who was present when Jesus was crucified?
- Give the seven utterances of Jesus on the cross.
- What was done on each day?



CHAPTER IX.—THE PERIOD OF TRIUMPH.

From the Resurrection Sunday, April, A. D. 30, to Ascension, May, A. D. 30; 40 Days.

During these forty days Jesus manifests himself as a risen Savior and meets his disciples on different occasions to confirm their faith in him as a living Savior.

I. THE WOMEN VISIT THE SEPULCHER (Matt. 28: 1-4; Mark 16: 1-4; Luke 24: 1, 2; John 20: 1).—Before they laid Jesus in the tomb he was embalmed very hurriedly and the women resolved to complete it on the day following the Sabbath. They had prepared spices and ointments for that purpose. With these ointments early Sunday morning, the first day of the week, Mary Magdalene, Mary the mother of James, and Salome, set out to go to the sepulcher. On the way they wondered who would roll away the stone from the door of the sepulcher. After they arrived at the sepulcher they found the stone was rolled away. There had been a great earthquake, and the angel that had rolled away the stone was sitting upon it. His countenance was like lightning and his raiment was as white as snow. The Roman guards had fallen prostrate and had become as dead men.

II. MARY INFORMS PETER AND JOHN (John 20: 2).—While the women were at the sepulcher and experienced the trem-

ling of the earth and were in the presence of the angel that had opened the sepulcher for them, and as they advanced nearer to the door they discovered that Jesus was no longer there. Mary Magdalene, one of their number, hurried back to Jerusalem, found Peter and John and announced to them that the tomb



was empty and she did not know whither the body of the Lord had been conveyed.

III. TWO ANGELS APPEAR TO THE WOMEN

(Matt 28: 5-8; Mark 16: 5-8; Luke 24: 3-8).—The women who had remained at the sepulcher approached still nearer, and even entered. At this time two holy messengers stood by them in shining garments, who announced to them that their Lord was risen and that it was not necessary to look for the living Christ amongst the dead. They told them that he would go before them into Galilee, where they should see him. Without a moment's hesitancy these women hurried to the apostles and gave an account of the messengers and their experience at the tomb.

IV. PETER AND JOHN RUN TO THE SEPULCHER

(Luke 24: 12; John 20: 3-10).—The apostles, though in deep sorrow, when they heard the words announced of the cheering tidings, regarded them as no better than an idle tale. However, Peter and John had already started towards the sepulcher with all speed. John outrunning Peter reached the tomb first. When John arrived at the sepulcher he stooped down and looked in and saw the linen clothes lying, but did not enter. When Peter arrived he went into the sepulcher and he saw the linen clothes lying and the napkin that had been about Jesus' head, not lying with the linen clothes, but folded together and put in a place by itself. There was nothing to indicate that any violence had been done and John, being encouraged by Peter, also entered and saw and believed.

V. ANGELS AND JESUS APPEAR TO MARY MAGDALENE

(Mark 16: 9-11; John 20: 11-18).—Mary Magdalene returned to the sepulcher after making her announcement to Peter and John, and was not able to solve the mystery of her Lord. She was standing outside the sepulcher weeping, and as she wept she stooped down and looked into the sepulcher, and she saw two angels, one at the head and the other at the feet where the body of her Lord had lain. These angels said to her: "Woman, why weepest thou?" She answered them, "Because they have taken away my Lord, and I know not where they have laid him." At this very time she turned around and saw Jesus standing by her, and she knew not that it was Jesus. Jesus asked her the same question, "Why weepest thou?" and she, thinking him to be the gardener, asked him to tell her if he had taken away the Lord and if so to tell her where he had placed him. Then Jesus said unto her, "Mary." and she turned herself and he gave her this message for her people: "I ascend unto my Father and your Father, and to my God and your God."

VI. THE WOMEN REPORT TO THE DISCIPLES

(Mark 16: 10, 11; Luke 24: 9-11; John 20: 18).—Mary Magdalene with the other women left the sepulcher to go to tell the disciples. Mary went

and became the first witness and message bearer of his resurrection to his disciples.

VII. JESUS APPEARS TO THE WOMEN (Matt. 28: 9, 10).—After the women had left the sepulcher to go to the city they were met by their risen Lord who saluted them with the words, "All hail." They drew near and worshiped Jesus; and as he had bidden Mary Magdalene he told the women to announce to his brethren the joyous news that he was going before them into Galilee.

VIII. THE GUARDS REPORT TO THE PRIESTS (Matt. 28: 11-15).—After the women were gone certain of the Roman guards came into the city and reported to the chief priests what had occurred at the sepulcher. A meeting of the Sanhedrim was immediately called, and by giving heavy bribes to the soldiers they persuaded them to give out the report that his disciples had stolen him while they slept. And this story became very common among the Jews. The soldiers, when sleeping while on duty, would violate the Roman law.

IX. THE WALK TO EMMAUS (Mark 16: 12, 13; Luke 24: 13-35).—During the same day, perhaps early in the afternoon, Cleopas and another disciple, whose name is not recorded, left Jerusalem for the village of Emmaus. And as they were journeying their conversation was about the events that had so lately been reported concerning Jesus. On the way a stranger met them and asked them why they looked so sorrowful; he also asked about their earnest conversation. They were surprised that any one could be at Jerusalem and not know of the strange reports that were being circulated. He asked them what things, and they gave him a full account of Jesus of Nazareth, how he had been put to death and that now was the third day, and what the women had reported who had visited the sepulcher early in the day, and that some from Jerusalem had gone and found that what the women had said was true. To their surprise the stranger rebuked them and said, "Oh foolish and slow of heart to believe all that the prophets had spoken! Ought not the Messiah to have suffered these things?" He preached them a sermon in which he set forth what Moses and the prophets said concerning him in the Old Testament. At this time, as they arrived at Emmaus, they invited the stranger to abide with them, and the Savior entered their abode. After preparing an evening meal Jesus took bread, broke it and gave it to them, and to their surprise when their eyes were opened they were in the presence of Jesus. And when they knew him he vanished out of their sight.

X. HE APPEARS TO THE TEN (Mark 16: 14; Luke 24: 36-43; John 20: 19-25).—After the two had recognized Jesus at Emmaus

they instantly hurried back to Jerusalem and ascended into the upper room where they found the apostles and others assembled, and they reported to them their experience on the way to Emmaus. They were behind closed doors for fear of the Jews, and although the door was closed the Lord appeared in their midst and saluted them saying, "Peace be unto you." They were terrified and thought him a spirit, and he showed them his hands and his feet. He asked them whether they had any meat, and after they had given him something to eat he took it and did eat before them. Thomas, one of the twelve, called Didymus, was not with them, and when he heard the report of the ten said, "I will not believe 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 hand into his side."

XI. HE APPEARS TO THE ELEVEN (John 20: 26-29).

—Just one week after the former occurrences the apostles were again in the upper room. Thomas being with them. The doors being shut Jesus entered and stood in their midst. Jesus again said, "Peace be unto you." Jesus, knowing all the doubts of Thomas, asked him to reach forth his finger and touch his hands and reach forth his hand and touch his side. We do not know whether he touched the wounds of the Savior, but in the fullness of believing faith he exclaimed, "My Lord and my God."

XII. HE APPEARS TO THE SEVEN (John 21: 1-23).—

At some time after the second Sabbath the apostles returned to the Sea of Galilee, where they resumed their former occupation as fishermen. Peter, Thomas, Nathanael, James, John and two others whose names are not recorded, entered a boat and toiled all night, and caught nothing. In the early morning a voice was heard saying, "Children, have ye any meat?" And they answered "No." And he told them to "cast the net on the right side of the ship" and they would find. They obeyed the voice, and they were unable to drag the net for the multitude of fishes. The Apostle John now recognized the voice to be that of Jesus and told Peter it was the Lord. Peter immediately put on his fisher's coat and plunged into the water to get to his Master. The others brought the ship, dragging the net with fishes. When they came to the land they saw a fire of coals there and fish laid thereon, and bread. Jesus told the disciples to bring some of their fish and after the meal was prepared he asked them to dine with him. Jesus gave them bread and fish for their breakfast. As Jesus prepared this meal for the apostles by



the Sea of Galilee to satisfy their fleshly appetites, he has constantly spread a table on the shore of eternity to which he invites us daily to satisfy our spiritual life. After this meal was over Jesus asked Peter once to "feed his lambs" and twice to "feed his sheep."

XIII. HE APPEARS TO THE MULTITUDE (Matt.

28: 16-20; Mark 16: 15-18).—

A short time after his appearance to the seven at the lake the eleven were together at a mountain in Galilee, a place indicated by the Savior himself, and there he appeared not only to the eleven, but in all probability to the five hundred brethren referred to by St. Paul (1 Cor. 15: 6). And when they worshiped him he gave them the *great commission*, "Go ye therefore, and teach all nations."



XIV. HE APPEARS AND ASCENDS (Mark 16: 19, 20; Luke 24: 44-53).—Jesus assured his disciples that the words that he spoke to them while with them and all the sayings in the law, prophets and Psalms concerning him must be fulfilled. He opened their understanding so that they might grasp the Scriptures and again repeated the great commission that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, and assured the apostles that they were his witnesses. He now instructed the apostles to return to the city of Jerusalem and to remain there until they were endued with power from on high. When they arrived at Bethany he lifted up his hands and blessed them, and as he blessed them he was taken away from them and carried up into heaven. The eleven stood watching him as he receded more and more from their view. At length two heavenly messengers clad in white apparel appeared and spoke to them saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who hath been taken from you up into heaven, shall so come in like manner as ye have seen him go into heaven." The apostles now returned to Jerusalem and followed the command of their Lord.

XV. CONCLUSION OF JOHN'S GOSPEL (John 20: 24, 25).—Jesus did many miracles and works that are not found in the record that we have studied. Those that we have studied are to bring us into closer relation with him, that they may give us life through

Jesus' name. If all the sayings of Jesus were written, it would take many volumes to give a record of them all.

QUESTIONS.

- Name the opening and closing events of this period.
What is the time of this period?
Why did the women visit the sepulcher?
When did they go to the sepulcher?
What did they see when they arrived at the sepulcher?
Who informed Peter and John?
What did the women see when Mary Magdalene was absent?
Name the two apostles that visited the tomb.
Who went into the tomb first, and what did he say?
To whom did Jesus appear first, and what was his message?
Where did he appear unto the women, and what did he say?
What report did the guards make?
What influenced them to tell a falsehood?
Name the disciples that met Jesus on the way to Emmaus.
Why did they not know Jesus?
Who was absent when he manifested himself to the ten the first Sunday?
What testimony have we of Christ's resurrection on the second Sunday?
Where did Jesus appear to the seven?
Did they know Jesus, and what did he do?
What special mission had he for Peter?
Where and to whom was the great commission given?
What was the great commission?
What was to be fulfilled?
Who were present at the ascension, and what did he tell them?
Tell what occurred at the time of the ascension.

PART FOUR.--The New Testament Church.

CHAPTER I.—THE CHURCH OF JERUSALEM.— Acts 1: 1-7: 53.

*From the Ascension of Christ, A. D. 30, to the Death of Stephen,
A. D. 35; 5 Years.*

The first seven chapters of Acts describe the church in Jerusalem, which was confined to Jewish members. In the book of Acts, as well as the epistles, we find the history of the continuation of what Jesus did and taught through the Holy Spirit. Even the history of the church until the present day is what Jesus is doing and teaching. These are truly wonderful records, describing the controversy, spiritual conquests and the triumphal progress of the Christian church during the first thirty years after the ascension of Christ. The central truth in the Acts of the apostles is the union of the church of Christ, the Jews and Gentiles receiving the anointing of the Holy Spirit and going forth to teach the Word to others.

I. INTRODUCTION (Acts 1: 1-11).—Luke, the author of this book, the companion of the Apostle Paul, addressed it to the same Gentile Theophilus to whom he dedicated his Gospel. He again speaks of the coming of the Holy Spirit, and here informs us that when Jesus ascended into heaven the apostles stood gazing instead of returning to Jerusalem immediately, as he had commanded them. The words of the two white-robed messengers brought the disciples to themselves. They were told not to stand gazing, but to return to Jerusalem and enter the upper room and there wait for the fulfillment of the promised hour of the Holy Spirit.



II. THE TEN-DAY MEETING (Acts 1: 12-26).

1. The Waiting Disciples.—Having just looked upon the Lord as he ascended into heaven, they now in obedience to his Word were waiting to be endued with the power of the Holy Spirit. In order to receive this gift they must wait in the upper room during the ten days, in harmony with the teaching of the Holy Word in their possession at that time. Among this band of one hundred and twenty in the upper room, waiting with one accord in meditation and fervent prayer, were the eleven apostles who had constantly attended Jesus for more than a year, the consecrated women and relatives of Jesus, Mary, his devoted mother, and his brethren.

2. The Apostle Chosen.—Peter, who acted as spokesman of the eleven, stood up in their midst and suggested that the place of Judas the traitor should be filled, so that the original number, twelve, could be continued. The one they should select must have been a witness of the resurrection of Jesus and one who had associated with him since the first appearance of John the Baptist to the ascension of Jesus. The appointed apostle would then be qualified to bear witness of the life and resurrection of Jesus. Two persons were found who had these qualifications, Barsabas and Matthias. After praying earnestly that the Lord would direct the choice in harmony with his will they cast lots and Matthias was chosen to fill the vacancy.

III. THE DAY OF PENTECOST (Acts 2: 1-36).

1. The Holy Spirit.—The day of Pentecost is at hand. The disciples were still of one accord, united in spirit and purpose and prayer. The Holy City was crowded with strangers, not only from Palestine, but from Parthia and Media, from Edom and Mesopotamia, from the various districts of Asia Minor, from Alexandria and Cyrene, and from Rome, the capital of the west. The disciples were awaiting the fulfillment of the divine promise when there appeared three external manifestations of the Spirit's power. They were so clear that none could miss them. They are supernatural. (1) There was the sound of the mighty wind, though there was no wind. (2) There were parted tongues of fire, each of the one hundred and twenty being crowned with one. (3) The speaking in foreign tongues, which so astonished and confounded the crowd of devout Jews assembled at Jerusalem from every province under the Roman empire.

2. Peter's First Sermon.—When these humble followers began to speak in heavenly tongues the multitude could not understand the strange phenomenon, and many of them accused the disciples of being drunk. Peter now begins his first sermon after being filled with the Spirit and tells them, first, that it is too early in the day to be drunk,

and, second, that it is only the fulfillment of what the prophet Joel had said (Joel 2: 28, 29). These wonderful gifts had been bestowed upon them by that same Jesus whom they had taken and crucified. This sermon, full of the Spirit, went to the heart of his audience and three thousand began saying, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." About three thousand gladly received his word and were added to the church.

IV. THE FIRST PERSECUTION (Acts 2: 42 - 4: 31).

1. The Primitive Church.—The disciples continued steadfastly in the apostles' doctrine and in fellowship and communion with one another. These new disciples had accepted the new spiritual guide. They accepted the new ordinances, and they had all things as a new society in common. This is a striking testimonial of the spirit and the bond of peace. They were at the Temple at public prayer, praising God and receiving favor from the people.

2. Healing the Lame Man.—Peter and John, two of the disciples, were going to the Temple at the ninth hour, being three o'clock, and as they were going they met a cripple at the Beautiful Gate who was soliciting alms. He saw the apostles and asked their aid, and they said to him: "Look on us." He, expecting perhaps some charitable offering, did so, when Peter suddenly said to him: "In the name of Jesus Christ of Nazareth, rise up and walk." Peter took him by the hand and lifted him up. And he went forth walking and leaping and praising God. Such a wonderful cure was quickly noised abroad and the people came running together with one accord into Solomon's porch and saw the man that was healed.

3. Peter's Second Sermon.—Peter now took this occasion to preach to the crowd that had gathered. He declared to the people that the healing of the man was due to no power of his or his brother apostle, but to God who had raised Jesus from the dead. Peter, being filled with the Spirit, again touched the hearts of many of his hearers, and upwards of five thousand believed in Christ and accepted him as their Savior. The sermon stirred up the prejudice of the members of the Sanhedrim, so that now they arranged to take measures to stop this teaching.

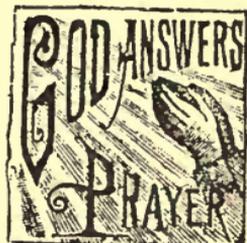
4. Peter and John are Arrested and Imprisoned.—In the morning they called the apostles into their midst and asked upon what authority they had acted as they did. Peter again told them that the miracle on the previous day was due entirely to the mighty working of Jesus whom they had put to death and God had raised from the dead, and there was no other name by which people could be saved. Seeing the man that

was healed and hearing the words spoken by the apostles, they were unable to deny the miracle, but forbade the apostles preaching any more in the name of Jesus. Some of these persons who were present at the Jewish council were prominent in the trial of Jesus when he was condemned. When they told the apostles that they could not speak any more in Jesus' name Peter answered them: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

5. The Prayer Meeting.—The apostles reported to the disciples what the chief priests and elders had done and said to them; and after receiving the news they lifted up their voice to God and prayed that, while he was sending forth the power to heal and giving signs and wonders by their own hand, he might give them boldness to preach his Word with still greater power. The answer came to this prayer meeting and the place was shaken where they were assembled, and they were again filled with the Holy Ghost, so that they might have still more strength to carry forward the Lord's work.

V. THE SECOND PERSECUTION (Acts 4:31-5:42).

1. Example in Giving.—The disciples, full of the Holy Spirit, were of one heart and one soul. No one was in need, for those that had much gave unto those that did not have any, and they had all things common. The disciples sold their possessions, brought the money and put it into the common treasury. Even Barnabas of Cyprus, a Levite, is especially commended for his spirit of charity.



2. Warning and Punishment to Those Who Deceive.—Ananias and Sapphira, whose hearts were upon their possessions, desired the same reward for bringing only part of their possession, pretending, however, that they had brought it all. When Ananias, who came first, appeared and tried to deceive the church Peter said: "Why hath Satan filled thine heart to lie against the Holy Ghost?" The property was his to dispose of, but in disposing of it he should have been honest with the church. His punishment was death. His wife, Sapphira, having agreed with him in the plot, also attempted to deceive the church by telling a falsehood, and she also was punished by death. The effect of this terrible, sudden, just judgment was very great. Fear came upon all who saw and heard what had occurred in the church during the past three hours. The common people were impressed with the wondrous power of the apostles, and many brought their sick, putting them upon beds and couches in the streets, believing that if only

the shadow of Peter as he was passing by would fall upon them they would be blessed. This brought many people together at Jerusalem.

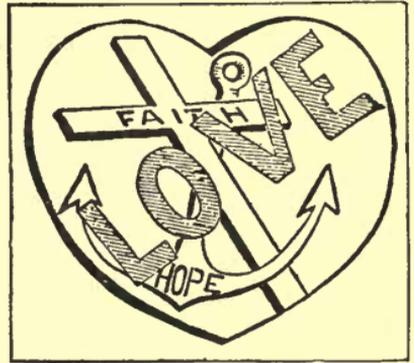
3. Miraculous Deliverance.—After this the Sanhedrim again made an effort to check the influence of this teaching. They seized the apostles, put them in prison and on the morrow when the Sanhedrim had met they sent their officers to bring the apostles into their presence. The officers found the prison doors closed, but the prisoners were not there. They returned and reported this to the council, and while they were wondering what this meant a messenger arrived and told them that the apostles were at the Temple teaching, and had been there early in the morning. They had been released from the prison sometime during the night by an angel. An officer was immediately sent to bring them into their presence. When the high priest asked the apostles why they disobeyed their late commands Peter, their spokesman, again declared "that they must obey God rather than man." God had raised up Jesus and exalted him, and they were his witnesses, and their testimony they must deliver. This aroused their indignation and some wanted the apostles to be put to death.

4. Advice of Gamaliel.—He was a member of the Sanhedrim, a teacher of the law and held in great reverence by the people. After the apostles were dismissed he asked the council for milder measures. He then cited two illustrations showing that if the apostles' work was of God it could not be overthrown, and care should be exercised so that they might not be found fighting against God. The apostles were again called before the council, and after being beaten and commanded not to speak in the name of Jesus, they returned and rejoiced that they were counted worthy to suffer shame for the name of Jesus. And they ceased not to go from house to house and were daily in the Temple teaching and preaching Jesus.

VI. THE THIRD PERSECUTION (Acts 6:1-7:53).

1. The Seven Chosen.—Through their consecrated efforts the church increased and the work became more burdensome. A complaint was made by the Grecians because their widows were neglected in the daily ministrations. The apostles therefore met and advised the general body of the disciples that it was not proper for them to leave the ministry of the Word and serve tables. They should select seven men of good report, full of the Holy Ghost and wisdom, who might devote themselves to this distribution. The church approved of the advice and selected Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas. These were presented to the apostles and when they had prayed they laid their hands upon them, and solemnly ordained them to their office.

2. First Christian Martyr.—Stephen, a man full of faith, not only wrought great wonders and miracles, but proved himself able to argue with irresistible force with the Jews of Cyrene, Alexandria and some of the provinces of Asia Minor. And when they were not able to meet the arguments that he used in giving testimony of the fulfillment of the law in the person of Jesus Christ they hired base fellows to formulate accusations against him. They said that they heard him speak blasphemous words against Moses and even against God. He was at once arrested and brought before the Sanhedrim and questioned by the high priest; he defended himself in a sermon of great power. He reviewed all the great events in the national history of the Jews from Abraham to Joseph, from Joseph to Moses, and from Moses to Solomon. He showed that the blessings were not confined to the Jewish nation. He sternly rebuked the high officials for resisting the Holy Ghost, persecuting the prophets and murdering the Savior. At this their anger knew no bounds, they could not restrain their fury, and they led him forth outside of the city gate to stone him. The witnesses threw off their loose outer garments and laid them at the feet of Paul, and as they were stoning Stephen he cried, "Lord Jesus, receive my spirit." He fell on his knees to the ground and with a loud voice cried, "Lord, lay not this sin to their charge," and fell asleep.



QUESTIONS.

- Give the time and event that opens and closes this period.
- How many chapters in Acts are covered by this chapter?
- What is the central truth in the Acts of the Apostles?
- Name the six principal divisions of this chapter.
- Who was the author of this book?
- Why rebuke the disciples for gazing?
- Who told them that Jesus would return again?
- How long had they to wait at Jerusalem?
- What did they do during the ten days?
- Who was preparing for this new power from on high?
- Were the women filled with the Holy Spirit?
- What new apostle was elected, and what were his qualifications?
- What people were at Jerusalem on the day of Pentecost?

- What three external manifestations?
How many could speak with new tongues?
Why were the people astonished?
How did Peter meet the accusation of the people?
Who had prophesied that there should be such manifestation of power?
What in the sermon condemned the rulers of the people?
What effect had his sermon on the people?
How many were converted and baptized?
What was the condition of the church following the day of Pentecost?
Who met and healed the cripple on the way to the Temple?
How was he healed?
How did he act after he was healed?
What did the people do when they learned of this wonderful cure?
What was the effect of Peter's second sermon?
How many are now added to the church?
What effect had his sermon on the Jewish rulers?
How long were Peter and John imprisoned at this time?
What did Peter tell the members of the Sanhedrim in the morning?
Were they convinced that the man was healed?
What command was given the apostles by the council?
What was Peter's answer?
What did the disciples do when Peter and John reported their experience?
What manifestation of God's power at the prayer meeting?
Who was now filled with the Holy Spirit?
What is the internal condition of the church now?
Since the giving of the Holy Spirit who are the first dishonest church members?
Are there any Ananiases and Sapphiras in the church to-day?
What effect had this just judgment upon the people?
How many apostles are now imprisoned?
What occurred during the night?
What was the disappointment of the officers in the morning?
Who speaks to the council?
Who pleads for the liberty of the apostles?
What was done to the apostles before they were sent away?
Why did they ask for new church officers?
What are their names?
How were they appointed?
What are their qualifications?
How did Stephen arouse the anger of the Jews?
What did Paul do when Stephen was stoned?
Quote the last words of Stephen.

REVIEW.

- I. Introduction.**—Author—Theophilus. Angels.
- II. The Ten-Day Meeting.**
1. The Waiting Disciples. 2. The Apostle Chosen.
- III. The Day of Pentecost.**
1. The Holy Spirit. 2. Peter's First Sermon.
- IV. The First Persecution.**
1. The Primitive Church. 2. Healing the Lame Man. 3. Peter's Second Sermon. 4. Peter and John are Arrested and Imprisoned. 5. The Prayer Meeting.
- V. The Second Persecution.**
1. Example of Giving. 2. Warning and Punishment to those who Deceive. 3. Miraculous Deliverance. 4. Advice of Gamaliel.
- VI. The Third Persecution.**
1. The Seven Chosen. 2. First Christian Martyr.



CHAPTER II.—THE CHURCH OF PALESTINE.— ACTS 8: 1–12: 25.

From the Death of Stephen, A. D. 35, to Paul's First Missionary Journey, A. D. 45; 10 Years.

I. THE WORK OF PHILIP (Acts 8: 5–40).—Philip was one of the seven chosen who had the qualifications not only to serve tables, but, being full of the Holy Spirit, was an able expounder of the words of Jesus.

1. Conversion of Samaritans.—The stoning of Stephen was the beginning of a furious persecution of the Christians in which Pharisees and Sadducees alike joined. From this persecution the disciples fled in different directions through Judea and Samaria. And they went as far as Cyprus, Phœnicia and Antioch. The apostles, however, remained at Jerusalem. Philip went down to Samaria and entered one of the towns preaching and performing many miracles, and many Samaritans gave

heed to his word. He met a man named Simon, a magician who had great influence over the Samaritans, but in Philip he found one he could not resist. When he saw the people were leaving him, he too accepted Philip's teaching and was baptized. News of these new converts was brought to Jerusalem, and the apostles immediately sent Peter and John to look into the work. Peter and John prayed that they might receive also the power of the Holy Spirit and when



they had laid their hands on the converts they received the Holy Spirit. Simon tried to bribe the apostles for the purpose of coming in possession of the same power. Peter, however, sternly denounced his wickedness and told him to pray that the thoughts of his heart might be forgiven.

2. Baptism of the Ethiopian.—After this the apostles went into other villages in Samaria, and then returned to Jerusalem. Philip was

commanded to go towards the south along the road leading from Jerusalem to Gaza. He followed the directions that were given him, and he met a man riding in a chariot who was reading aloud as he rode. This was a man of Ethiopia, a chief officer of the queen of Meroe and steward of all her treasures. He was returning from one of the feasts at Jerusalem. Philip joined the man in the chariot and interpreted for him Isaiah 53: 6, 7 which the Ethiopian could not understand as he read it. And as Philip preached unto him Jesus, the Ethiopian was ready to embrace the faith, and as they came to a stream of water he demanded baptism. The chariot was stopped and the two went down into the water, and Philip baptized him. The new convert went on his way rejoicing.

3. Missionary Labors about Cæsarea.—After Philip had baptized the Eunuch, the Spirit suddenly caught him away and he went on to Azotus, opening new mission points along the coast of the Mediterranean to Cæsarea. Many years after this we learn that Philip with his family had done great work along the coast. The Apostle Paul meets him and his daughters in their work for the Lord.

II. THE WORK OF SAUL (Acts 9: 1-31).

1. His Conversion.—When the persecution was so severe at Jerusalem none was more filled with zéal than the young Pharisee. He resolved to make havoc of the church. He received letters from the council that he might not only bring those who lived right by the city to be persecuted, but even go into Damascus and bring the followers of Jesus to Jerusalem. After he and his companions had been on their journey to Damascus a number of days, and as they were about to reach the city, a light brighter than the shining of the sun flashed upon the company. They were struck dumb with fear; they fell to the ground and heard a voice which none understood so well as Saul. The voice spoke in the Hebrew tongue saying: "Saul, Saul, why persecutest thou me?" And immediately Saul cried out: "Lord, what wilt thou have me to do?" He was directed to rise and go to the city where it would be told him. His companions took him by the hand and led him into the city. They took him into the street which is called Straight to the home of one by the name of Judas, where he remained during three days without eating, being constantly engaged in prayer. The Lord had told Ananias in a vision to go to the home of Judas and inquire for Saul and he would find him praying. Ananias found him praying, and when he put his hands upon him and said, "Brother Saul, the Lord even Jesus that appeared unto thee in the way sent me unto thee that thou mightst receive thy sight," his eyes were opened and he arose and was baptized.

2. His Early Preaching.—After he had taken meat and gained strength the Jews of Damascus were astonished to see the late persecutor enter the synagogue and hear him prove by argument that was convincing to all that Jesus was the Messiah. It became clear within a short time that it was not safe for him to remain in Damascus, so he went into Arabia to prepare more fully for the great work of preaching the Gospel to which he was now called. After being in Arabia for considerable time he returned to Damascus to continue his preaching. He met with very strong opposition and escaped from the city by being let down from a window in a basket with cords.

3. His Visit to Jerusalem.—After being released from peril at Damascus he went to Jerusalem. The disciples were afraid of him, as they knew him as the persecutor and not as a defender of Jesus. Barnabas brought him to the apostles and told them of his conversion on the way to Damascus. Peter and James received him, and he remained fifteen days in the city. A plot was laid to slay him, and his brethren conveyed him to Cæsarea, and from there he went to Tarsus, a city in Cilicia, his home, and preached probably in that region until called by Barnabas to Antioch.

III. THE WORK OF PETER (Acts 9: 32–11: 18).

1. His Miracles.—After Paul, one of the leading persecutors of the church, was converted and the attention of the Jews was directed to other difficulties, the persecution of the Christians ceased for a time. Peter the Apostle proceeded to visit the different churches in Palestine. He went to Lydda and met a number of Christians there. Æneas had kept his bed for eight years and Peter told him "to arise and make his bed," and he arose immediately. At Lydda and Sharon, through Peter's preaching and healing of the sick man, many turned unto the Lord. While Peter remained at Lydda he received word of the sorrow that had come upon the church at Joppa, about nine miles from Lydda. Dorcas, the woman full of good works and almsdeeds, was dead. Many had received help from her untiring hands working with the needle, and they were now in sorrow and mourning. Peter went with the messengers, and as he arrived he entered into the upper chamber where she lay, and he was shown the coats and garments that she had made. Peter was left alone in the room and knelt down and prayed, and he said: "Tabitha, arise" and she arose and he presented her to her friends. Through his teaching and miracles here many again turned unto the Lord.

2. Conversion of the First Gentiles.—While the apostle was staying at Joppa Cornelius at Cæsarea had a vision. He was a devout man and had learned to worship the true God. In his vision the angel

told him that his prayer and alms were remembered by the Lord, and he should send for Peter who was at Joppa; he would tell him what to do.

The centurion sent three messengers to Joppa, and while they are on the way, Peter at Joppa retired for devotion to the flat housetop at the noon hour for prayer. He fell into a trance, and he saw a great sheet let down, held by its four corners, till it rested upon the ground. It contained all kinds of animals, clean and unclean, and he was commanded to slay and eat. Peter declined, for he had never eaten anything common or unclean. He was then told that what God had cleansed he should not call common. And after the repeating of the scene three times it ascended again into heaven.

At this time the messengers arrived and the Spirit told Peter to accompany them and not doubt anything. The next day he, with a number of his brethren, accompanied the messengers to Cæsarea. Quite a company of people had gathered at the house of Cornelius to hear the preacher. Peter told the people that he was only a man, and that he was a Jew, and it was unlawful for one of his nation to enter in to or associate with a heathen. Cornelius told Peter of his vision and that they were there to hear what he had to say. Peter told them that God is no respecter of persons, and preached the glad tidings of the risen Christ. The Holy Spirit now came with power upon these Gentiles and they spoke with new tongues. Peter could not forbid water, and the first Gentiles were now received into the church by baptism.

3. His Defense at Jerusalem.—After receiving these Gentiles into the church so contrary to the teaching of the Jewish Christians at Jerusalem, Peter was called to account for his work at Cæsarea. He gave them a history of the entire proceeding, of his vision at Joppa, the messengers sent and the receiving of the Holy Spirit by the Gentiles before baptism. He had with him six brethren who were witnesses to his testimony. The whole assembly now glorified God for giving the Gentiles repentance unto life.

IV. THE WORK OF BARNABAS (Acts 11: 19-30).

1. Organization of First Gentile Church.—Since the time that Stephen was put to death the disciples were scattered abroad because of the persecution. Many had traveled to points outside of Palestine, to Phœnicia, Cyprus and Antioch, preaching the Word only to the Jews. But some from Cyprus and Cyrene, went to Antioch and preached Jesus to the Grecians, and a great many turned unto the Lord. The work at Antioch was reported at Jerusalem and the church decided to send a responsible brother to take charge of the work. Barnabas was selected, a man fully qualified, being full of the Holy Ghost and of faith. When he

arrived he took charge of the work and the church prospered in his hands, and many people were added unto the Lord.

2. Joint Labors of Barnabas and Saul.—Barnabas, realizing the need of the church and knowing the qualifications of Saul as a Christian worker, set out at once to Tarsus to bring Saul to Antioch. The two returned together and for a year or more they continued to labor side by side, and their labors were crowned by a great number being added to the Antioch church. The followers of Jesus, not belonging to any distinct sect of Jews or Gentiles, were here first called Christians.

3. Carrying Alms to Jerusalem.—Saul and Barnabas had been busy at the Antioch church; they received word by the prophet Agabus that there was a great famine in Jerusalem. The Antioch church decided to assist the Jerusalem brethren, and every member according to his ability aided in this collection and the church sent the gifts to the elders in Jerusalem by the hands of Barnabas and Saul.

V. PERSECUTION BY HEROD (Acts 12: 1-25).

1. Beheading of James.—When Barnabas and Saul arrived at Jerusalem with their gifts the Christians there were under severe persecution directed by the cruel ruler, Herod Agrippa I. It was at this time that the king desired to please the Jews as a nation, and he took measures to suppress the work of the Christians. It was about A. D. 44 when he seized James the apostle, the brother of John, and put him to death by the sword.

2. Imprisonment of Peter.—Herod saw that he had gained the favor of the Jews by putting James to death; he now proceeded to take Peter also. He had him imprisoned and carefully guarded, intending to put him to death after the Passover. The church became greatly alarmed, knowing the intentions of the king, and held a prayer meeting in behalf of Peter. The night preceding the day when he was to be put to death Peter was sleeping between two soldiers in chains, and the doors were carefully guarded by the keepers. An angel came and touched Peter on the side and raised him up saying, "Rise up quickly." And he asked him to put on his garments and sandals and follow him. And when he had led him out of the prison the angel departed. Peter now recognized that the angel was sent by the Lord and had delivered



him. He at once went to the house of Mary, where the disciples were still engaged in prayer. When Peter knocked at the door Rhoda came, and when she heard Peter's voice she immediately went in and told them that Peter stood before the gate; but they would not believe her and said it was his angel; but when they opened the door they were astonished to find it was Peter. Peter now told them how the Lord had delivered him out of the prison and commanded them to inform James and the brethren. Peter left and went to some other place.

In the morning the soldiers and keepers of the prison, as well as Herod, were unable to learn what had become of Peter. The soldiers knew that if they could not give any explanation to Herod the king concerning the prisoner who had been placed under their care for keeping, they would be punished. Herod had them put to death because they were unable to give a satisfactory explanation.

3. The Punishment of Herod.—After ordering the soldiers to be put to death the king left Jerusalem for Cæsarea. It was not very long, however, until he himself met a terrible death at this place. At the time of a great gathering he entered the theater arrayed in his beautiful kingly garments and while sitting upon his throne he made an oration unto the ambassadors that had come there from Tyre and Sidon. And as the people saw him in his gorgeous robe when he rose to speak they shouted that it was the voice of a god and not of man. The king received this flattery from the people, but an angel of the Lord came and smote him because he gave not God the glory. They carried him out of the theater, and he was eaten of worms and gave up the ghost.

QUESTIONS.

Give the opening event and date of this period.

Give the time of the period.

Who was Philip?

What qualifications had he as a preacher?

What caused the Christians to leave Jerusalem?

What success had Philip in Samaria?

Whom did Philip meet in Samaria that had influence over the people?

Who were sent here by the Jerusalem church?

What did they do?

What did Simon ask of the apostles?

How did Peter answer him?

Where did Philip meet the Ethiopian?

What Scripture was he reading?

What was Philip's sermon?

Why did the Ethiopian desire to be baptized?

What happened to Philip after the baptism?

Where did Philip do his missionary work from now on?
 By whose authority did Saul go to bring Christians to be persecuted?
 What happened on the journey to Damascus?
 Where was he told to go after meeting Jesus?
 What did Ananias tell him?
 How long did he pray and fast?
 Where did Saul do his first preaching?
 Where did he go to spend some time in consecration and prayer?
 Why was he opposed at Damascus and how did he escape?
 Why were the disciples at Jerusalem afraid of him?
 How long was he at Jerusalem?
 Who introduced him to the brethren?
 Which of the apostles did he meet?
 Why did he not remain longer?
 Where did he go when he left Jerusalem?

REVIEW.

I. The Work of Philip.

1. The conversion of the Samaritans.
2. Baptism of the Ethiopian.
3. Missionary labors about Cæsarea.

II. The Work of Saul.

1. His conversion.
2. His early preaching.
3. His visit to Jerusalem.

III. The Work of Peter.

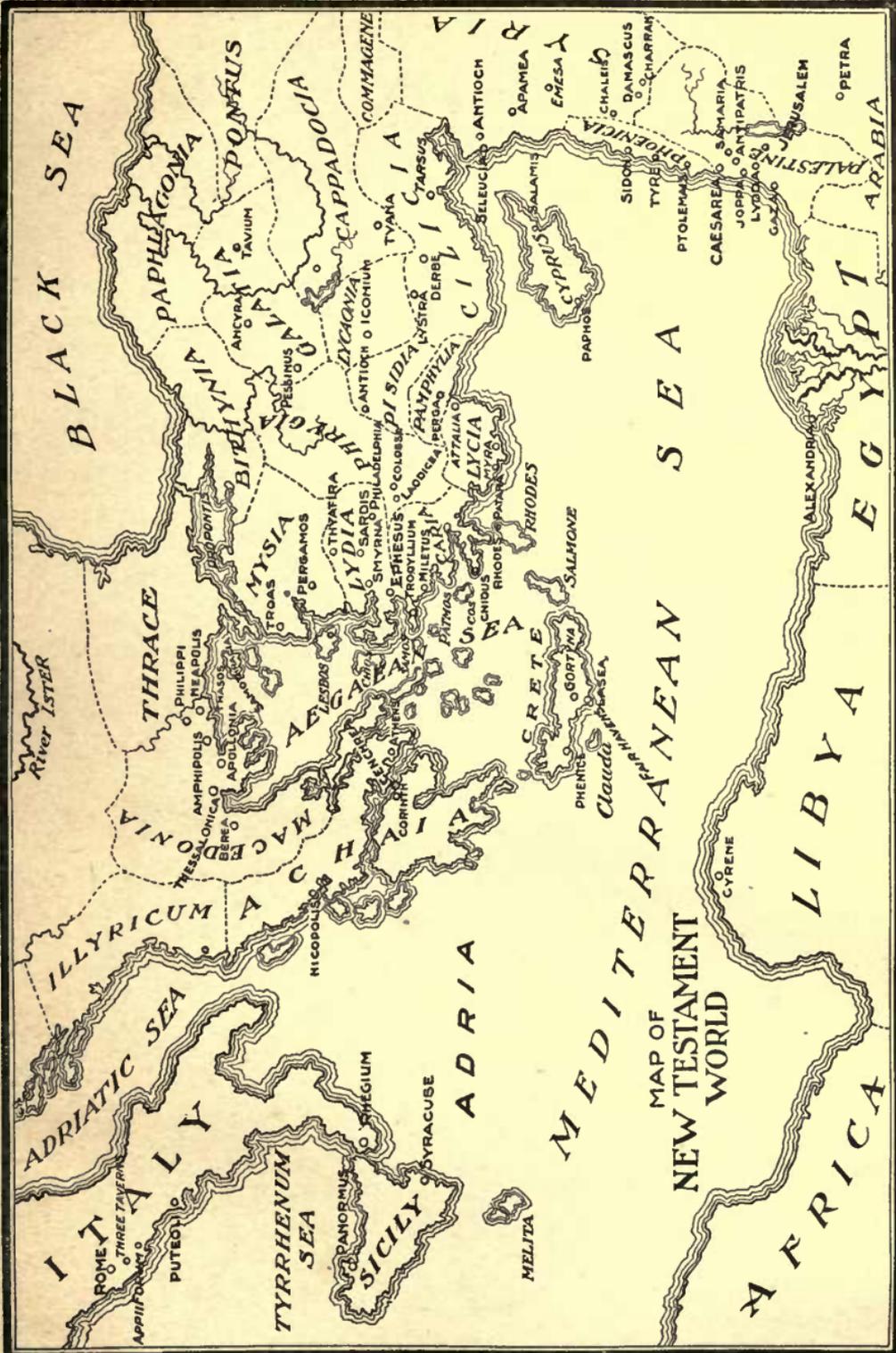
1. His miracles.
2. Conversion of the first Gentiles.
3. His defense at Jerusalem.

IV. The Work of Barnabas.

1. Organization of the first Gentile church.
2. Joint labors of Barnabas and Saul.
3. Carrying alms to Jerusalem.

V. Persecution by Herod.

1. Beheading of James.
2. Second imprisonment of Peter.
3. The punishment of Herod.



MAP OF
NEW TESTAMENT
WORLD

BLACK SEA

MEDITERRANEAN SEA

LIBYA
EGYPT
ARABIA

ITALY
ADRIATIC SEA
TYRRHENUM SEA

SICILY
SYRACUSE

THRACE
MACEDONIA

BITHYNIA
PAPHLAGONIA
PONTUS

ARMENIA
CAPPADOCIA

SYRIA
JUDAEA
SAMARIA

ASIA
CICILIA
CYPRUS

GREECE
RHODES
CRETE

EGYPT
LIBYA

ARABIA
PALESTINE

ROME
THREE TAVERNI
APPULONIUM
PUTEOLI

AMPHIPOLIS
NEAPOLIS
TRIASPOLIS
APOLLONIA
STRAPONTE

MACEDONIA
MACEDONIA
MACEDONIA

AMASYA
TAVIUM
PAPHLAGONIA

ROME
THREE TAVERNI
APPULONIUM
PUTEOLI

CHAPTER III.—THE CHURCH OF THE GENTILES.— (Acts 13: 1 – 28: 31).

I. PAUL'S FIRST JOURNEY (Acts 13: 1 – 14: 28).

1. The Divine Call.—When Barnabas and Saul returned from Jerusalem, where they had taken alms, they were accompanied by John, surnamed Mark, a relative of Barnabas. There were a number of prophets and teachers at Antioch, and when they met for worship and deeply consecrated themselves unto the Lord, the Holy Spirit came to them and said that Paul and Barnabas should be separated for the work to which they had been called. After prayer, fasting and laying on of hands, they sent Barnabas and Saul forth as missionaries. Mark went with them, and after a short stay at Seleucia they sailed to Cyprus.



2. The Conversion of the Roman Deputy.—Reaching Salamis they entered the synagogue and preached the Word. From Salamis they traveled to Paphos, the southwest extremity of the island, and the seat of the Roman government. At this place Saul met Elymas, a Jewish sorcerer whose original name was Bar-jesus and who was dissatisfied at the willingness of Sergius Paulus to listen to the preaching of Paul and Barnabas. Elymas made a strong opposition to the teaching of the disciples, but Paul, filled with the Holy Spirit, said, "Thou child of the devil, thou enemy of all righteousness, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season." He was immediately made blind and needed some one to lead him, while the deputy was astonished at the miraculous power of the apostles and he believed. At Paphos the apostle was first called Paul.

3. Unfaithfulness of John Mark.—After the three had finished their work at Paphos they sailed to the port of Attalia, and from there they went across the land to the town of Perga in Pamphylia. At this place Mark either got homesick or became discouraged because of the

dangers that were threatening the missionaries as they proceeded further on their journey, and he left his companions and returned to Jerusalem.

4. Two Sabbaths in Antioch.—Paul and Barnabas left Derbe by themselves and when they arrived at Antioch they entered the synagogue on the Sabbath day and sat down. After the Scripture was read the ruler of the synagogue gave an invitation to speak, and Paul stood up and addressed the assembly. In this sermon he presented in order many of the chief events in the history of the Jews and proved that the Messiah had appeared in the person of Jesus, and by his death and resurrection he had fulfilled the prophecies respecting him. His sermon made a strong impression upon the hearers, and as they were leaving the synagogue many expressed a desire that his words might be repeated on the following Sabbath. A great company gathered on the next Sabbath to hear Paul speak, and when the Jews saw the multitudes they were filled with envy and began to oppose and contradict Paul. And when the opposition became more open by the Jews they gave attention to the teaching of the Gentiles and many believed. But the Jews stirred up opposition and raised a persecution against Paul and Barnabas and drove them out of their coast.

5. Healing the Impotent Man.—Obeying the teaching of Jesus "in shaking off the dust from their feet" against their persecutors at Antioch, they came to Iconium and entered the synagogue of the Jews, and after expounding the Scriptures a great multitude of Jews and Greeks believed. However, the unbelieving Jews stirred up the Gentiles against the disciples, and when a number of Jews and Gentiles with the rulers united to use them spitefully, and stone them, they fled unto Lystra and there preached the Gospel. At Lystra a cripple, who had heard Paul speak and had the faith, was healed. When the people saw this man stand upright on his feet, leaping and walking, they said the gods had come down to them in the likeness of men, and they called Barnabas Jupiter and Paul Mercurius. When Paul and Barnabas saw that they attributed the power of healing to themselves, they told them "that they were men of like passions" and directed them to turn away from these vanities unto the living God, the maker of heaven and earth.

6. The Stoning of Paul.—Although the people at Lystra had been so excited by the miracle of healing that with great difficulty the missionaries prevented them from doing divine honors to them, it was but a short time until the superstitious and fickle populace, stirred up by the Jews from Antioch and Iconium, turned madly against them, stoned Paul and left him for dead outside the walls of the city. Some of his followers stood by him and befriended him; the apostle arose and returned with them to the city and on the morrow they went to Derbe.

7. The Return to Antioch.—After preaching the Gospel through all the region of Lystra and Derbe, the missionaries deliberately went back again over this field of labor, completing the organization of the new churches at Lystra, Iconium and Antioch and confirming believers. After preaching at Perga on their return they went on their way to the seaport of Attalia. Here they took ship and sailed for Antioch. After reaching the church at Antioch they reported their labors, and especially that God had opened the door of faith to the Gentiles.

II. THE APOSTOLIC COUNCIL (Acts 15: 1-35.)

1. The Controversy at Antioch.—While the apostles remained at Antioch certain false brethren came down from Jerusalem and created dissatisfaction among the members in the Antioch church. In order to settle the dispute it was determined to send Paul and Barnabas and others to Jerusalem to the apostles and elders for a settlement of the dispute.

2. Proceedings at the Council.—The apostles followed the coast line of Phœnicia, and passing through Samaria and Judea they reached the city of Jerusalem. After arriving at Jerusalem they presented the question of circumcision, which was the cause of the dispute, first to the apostles and elders and afterwards to the general council. It seems that the discussion was earnest at the council, but after Peter told them his experience in the conversion of Cornelius, that Jews as well as Gentiles are saved by faith the assembly was quieted. Paul and Barnabas then recounted their missionary labors during the last four years among the Jews and Gentiles. James, the Lord's brother, the leader of the church at Jerusalem, judged the position of Peter to be the fulfillment of Old Testament prophecy and that the Gentile converts should be unmolested, but should be required to abstain, first from meat offered in sacrifice to idols; second, from the flesh of animals that had been strangled; third, from the eating of blood; and, fourth, from fornication.

3. The Decision and Letters.—The advice of James met the approval of the council and a letter was drawn up setting forth this advice, which was sent by the hands of Paul and Barnabas to the church at Antioch and to other churches. Judas and Silas were selected to accompany them and confirm the decision when it would be read before the church.

4. Effect on the Antioch Church.—When the report was made before the church and confirmed by those from Jerusalem, they rejoiced for the settlement of the trouble. Paul and Barnabas, with many others, continued to work in Antioch until they started on the second missionary journey.

III. PAUL'S SECOND JOURNEY (Acts 15: 36-18: 22).

1. Separation of Paul and Barnabas.—Paul proposed to Barnabas to go again and visit the churches which they had organized. This is the first thought of the second journey. Barnabas wanted to take John Mark with them again, who had left them on the former journey at Perga, but Paul would not consent. They could not agree, and they decided to separate, Paul taking Silas with him and Barnabas taking Mark. Barnabas and Mark went to Cyprus. Paul and Silas went through Syria and Cilicia, confirming the churches.

2. The Call of Timothy.—Paul on this journey had the decree with him that was passed at the late council, which aided him among the churches he visited. As they visited Derbe and Lystra Paul chose Timothy to accompany them on this journey. Timothy was well reported to Paul and may have met him on his former visit, and through the preaching of Paul became a disciple.

3. Founding of the Galatian Churches.—After the call of Timothy and preaching in the region of Lystra and Derbe they make their way up into Galatia where a number of churches were organized. To these people Paul addressed a letter on his third missionary journey. On this journey the missionaries were under the direction of the Holy Spirit. When they had come into Mysia they desired to go up into Bithynia, but the Holy Spirit directed them to journey on to Troas.

4. The Macedonian Call.—While the workers waited here, Paul, during the night, had a vision in which he was directed to go over into Macedonia and preach the Gospel. After the vision there was no doubt in the minds of the missionaries but that they were to preach the Gospel in Europe. They obeyed the call, "Come over and help us." The apostle went to Neapolis and proceeded at once to Philippi, the chief city of that part of Macedonia.

5. First Converts in Europe.—They remained in the city of Philippi some days, and on the Sabbath day Paul and his fellow-laborers attended the place of prayer, which was outside the gates where several women met to worship. Among this number was Lydia, a seller of purple of the city of Thyatira. Paul preached to them and she became the first convert in Europe. After Lydia and her household were baptized she offered her home as an abode for the missionaries while in the city.

6. Imprisonment of Paul and Silas.—At Philippi lived a damsel possessed with an evil spirit of divination, who was hired by certain of the citizens and who brought in much gain to them by her soothsaying. She followed the disciples many days as they were going to and from the place of prayer crying, "These men are the servants of the most

high God." Paul, being grieved, turned and rebuked the evil spirit, and the damsel was cured and restored to her right mind. This so excited the rage of her masters that they suddenly arrested Paul and Silas and brought them before the court. The charge in this case was prompted by anger. The magistrates ordered them to be scourged and thrown into prison where their feet were made fast in the stocks.

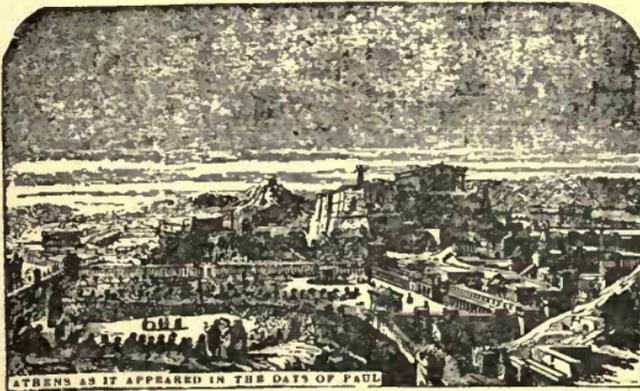
7. Miraculous Deliverance.—Although imprisoned by man they offered prayer and songs of praises unto their God in whom they trusted. While they expressed the joy of their hearts the other prisoners were listening, when God delivered his servants by an earthquake, and every door of the prison was opened and every fetter was loosed. The jailer instantly concluded that his prisoners had escaped, and would have taken his own life by his sword had not Paul cried out, "Do thyself no harm, for we are all here." The jailer called for a light and falling down before Paul and Silas cried, "Sirs, what must I do to be saved?" The jailer and his family were converted and the first church in Europe was founded. The magistrates knew that they had violated the Roman law by not giving Paul and Silas, who were Roman citizens, a trial before scourging and imprisoning them. Paul demanded that these same magistrates should come and release them. They obeyed and the disciples were released.

8. Persecution at Thessalonica.—Luke, who had joined them at Troas, now remains at Philippi, and the apostle with his fellow-laborers goes on through Amphipolis and Apollonia to the city of Thessalonica. For three Sabbaths Paul argued with the Jews in the synagogue and showed them that the Messiah had come and fulfilled the Messianic prophecy. Some of the Gentiles believed and also some of the women, but the Jews which believed not raised a mob, dragged Jason, who was entertaining Paul, and other "certain brethren," before the rulers and accused them of rebellion against Cæsar, asserting that there was another king named Jesus. The magistrates took security from Jason and others for good conduct and then released the disciples.

9. Berean Bible Students.—After being sent away from Thessalonica, they immediately went to Berea where they met a different class of worshippers. After entering the synagogue Paul commended them for their openness of heart and earnest searching of the Scriptures to know the truth. After the Jews at Thessalonica learned that Paul preached the Word at Berea they came to Berea and stirred up the people against Paul. The Brethren immediately sent Paul away, but Silas and Timotheus remained in Berea.

10. Discourse on Mars' Hill.—Paul after leaving Berea was taken to the city of Athens. Here he waited for the arrival of Silas and

Timothy, and while he waited his spirit was stirred as he observed the idols and the idol temples in the great city. He entered the synagogue on different Sabbaths and preached the Word. He was invited by the Epicureans and Stoics to give an explanation of his teaching, and he took occasion to preach his great sermon on Mars' Hill, using for a text what he had seen in the city, an altar with the words "To an unknown



God." He used these words and proceeded from these to proclaim the true God and the future resurrection. His hearers dispersed, but some professed themselves believers.

II. Founding the Corinthian Church.—Paul after his Athenian experience went to Corinth for the purpose of preaching Jesus. Here he met Aquila and Priscilla, of Asia Minor, who were on their way home from Rome, whence they had been banished with other Jews. These were tentmakers by trade, and the apostle joined them and they wrought together at the same calling. They remained here for eighteen months. Although the opposition was severe, yet many believed. Here he was met by Silas and Timothy who had come from Berea. Timothy brought a report of the church at Thessalonica and Paul wrote his first Epistles, namely First and Second Thessalonians. After Gallio was made deputy the Jews brought Paul before his judgment seat on the charge of persuading men to worship God contrary to law. Gallio, however, would not hear them and drove them from the judgment seat; then the Greeks took the chief ruler of the synagogue and beat him before the proconsul. Gallio, the deputy, however, cared for none of these things.

12. The Return Journey.—The apostle here terminated a religious vow by cutting his hair in Cenchrea. He now left Corinth with Silas, Timothy, Aquila and Priscilla. The apostle journeyed to Ephesus where Aquila and Priscilla remained while he and others proceeded to Cæsarea. From here they went to attend the feast of Pentecost at Jerusalem; after which they went to Antioch, where they remained some time.

IV. PAUL'S THIRD JOURNEY (Acts 18: 23-21: 17).

1. Founding the Ephesian Church.—After they had spent some time in the church at Antioch they departed and visited all the churches of Galatia and Phrygia for the purpose of strengthening the disciples. At this time no doubt he visited the different churches he had organized in Asia Minor. The apostle now took up his abode in Ephesus, which was on a great line of travel from the east to the west.

(1) *Labors of Apollos.*—At Ephesus Paul had left Aquila and Priscilla, who instructed Apollos who had taught erroneous doctrine and had baptized his converts unto John's baptism instead of unto Christ's. After Apollos was instructed by Aquila and Priscilla and fully informed of the doctrine of the church he was sent to labor in the church at Corinth. Paul now instructed and rebaptized those baptized by Apollos, and by the laying on of hands they received the Holy Ghost and began to speak with new tongues.

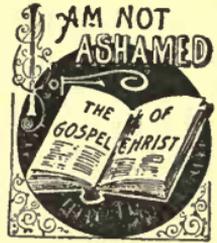
(2) *Paul in the School of Tyrannus.*—Some at Ephesus openly opposed the apostle, upon which Paul left the synagogue and entered the school of one Tyrannus. Here he remained for two years, during which time he made the words of Jesus known to both Greeks and Jews. He had special power given him so that many by their hands carried to the sick, aprons and napkins, after touching his body, expecting to cure them of their diseases.

(3) *Suppression of Witchcraft.*—Certain Jewish sorcerers attempted to use the name of Jesus to cast out evil spirits, but the evil spirit refused to obey them and asked who they were. And the man in whom the evil spirit was drove them forth out of the house. When this was learned by the many sorcerers in Ephesus they became afraid and they brought their books of magical arts and publicly burned them in token of their acceptance of Christ.

(4) *Riot of the Silversmiths.*—It was nearly the close of Paul's stay at Ephesus that an attempt was made by the silversmiths, whose trade of furnishing shrines for the worship of Diana had been affected by the preaching of the Gospel, to raise a riot against Paul. The riot, however, was quelled by the tact of the town clerk and came to nothing. After

this the apostle prepared to leave the city to set out for Macedonia. Before leaving, however, he wrote his third epistle, namely, the First Letter to the Church at Corinth.

2. Second Visit to Corinth.—After Pentecost, A. D. 57 (1 Cor. 16: 8), Paul departed northward toward Macedonia. Reaching Troas he spent some time there preaching, expecting to meet Titus with news from the church at Corinth. After leaving Troas he crossed over to Philippi where he was joined by Titus and learned the condition of the church at Corinth. Paul at once wrote his second letter from one of the cities of Macedonia and sent the letter forward with Titus to the church. Paul now made his second visit into northern Greece, then in the winter of A. D. 57 was with the church at Corinth. Here he wrote Galatians and Romans.



3. Plot of the Jews.—After spending three months at Corinth Paul was anxious to visit Jerusalem and take the gifts that he had collected in different churches for the people. Paul was threatened by the Judaizing teachers, and there was great danger of his being harmed on this journey. At Corinth a plot was formed against his life, and instead of going to Asia by sea he passed northward by Philippi which led him to return through Macedonia.

4. Church Services at Troas.—Most of the company left Macedonia before the apostle, and waited at Troas for Paul; but Luke joined him at Philippi. Arriving at Troas on the Sabbath the Christians were assembled in an upper room and the apostle was preaching till after midnight. One in the assembly by the name of Eutychus, overcome by slumber, fell from the window upon the floor below, and from all appearance was dead. Paul immediately went down and restored the young man to life and continued his discourse until morning.

5. Farewell Address to the Ephesians.—From Troas Paul's company went by ship to Assos, while he himself made the journey on foot. But from Assos all sailed together to Mitylene. Passing between Chios and the mainland, they on the second day reached Samos and passed the night in the harbor of Trogyllium. The next day they arrived at Miletus; although thirty miles from Ephesus, Paul sent for the elders of the Ephesian church to meet him, and after they arrived he gave them his touching farewell discourse. He told them to declare the whole counsel of God, to care for the flock over which the Holy Ghost had made them overseers, and to feed the church of God which had been purchased with the blood of Christ. He spoke of the bonds and

imprisonments awaiting him at Jerusalem, and it was his conviction that they would see his face no more.

6. Warnings of his Friends.—After leaving Miletus the apostle's course led to Coos, the day following to Rhòdes; and thence to Patara, whence they sailed to Tyre. Here he spent a week with the brethren who, as well as the Ephesians, showed signs of sorrow upon his leaving. In spite of the protest of the disciples at Tyre, Paul left on his journey for Jerusalem. They sailed to Ptolemais and from there the next day he went with his party to Cæsarea, where he abode with Philip the evangelist. Philip had four daughters who prophesied. He was again warned not to go to Jerusalem, but left for the city, and a number of disciples accompanied him from Cæsarea.

V. THE JEWS' REJECTION OF PAUL (Acts 21: 18–26: 32).

1. Arrest at Jerusalem.—When Paul arrived at Jerusalem he was heartily received by the brethren. Many false reports were circulated in Jerusalem which prejudiced many of the Jews against Paul, the Gentile apostle. In order to remove this prejudice he was asked to perform a vow with four other men in order that he might be classed with those that walk orderly and keep the law; but when the seven days of purification were almost completed some of the Asiatic Jews recognized him and stirred up the people, accusing him of having brought Greeks into the Temple. Paul was seized and would have been killed had it not been for the Roman sentries under Claudius Lysias who approached and rescued him. He was taken into the enclosure of the castle Antonia, and having received from the Roman tribune permission, he addressed the people in their native tongue.

2. His Defense before the Jews.—Standing there on the stairs, and beckoning to the crowd with his chained hands to invite their attention, the apostle began to address them in the Hebrew language. He related his own personal history and the circumstances of his conversion. The people listened for some time, but when he commenced to speak of his mission to the Gentiles, their anger knew no bounds and they would have put him to death by stoning had he not been protected. Claudius ordered his prisoner to be moved into the castle so that his guilt could be made known by scourging. As they were about to fasten him for the purpose of scourging Paul asked the centurion whether it was lawful to scourge a Roman citizen when uncondemned. The centurion immediately sought information from the chief captain. After they knew he was a Roman citizen, Lysias ordered the instruments of torture to be instantly removed. The following day another attempt

was made to ascertain the nature of his offense by bringing him before the rulers.

3. Paul Before the Sanhedrim.—Paul, looking earnestly at his judges, told them that he had lived in all good conscience before God until that day. This so offended the high priest that he commanded them that stood near him to smite him on the mouth. Paul said, "God shall smite thee, thou whited wall." Knowing, however, that there was little prospect of obtaining justice and being conscious of the hatred between the Pharisees and Sadducees, he declared that he had been brought there because he testified of the resurrection of the dead. Immediately there was great confusion between the Pharisees and Sadducees. Lysias, fearing there might be an effort made to kill Paul, removed him to the castle. The following day more than forty Jews bound themselves by a solemn vow not to eat or drink until they had slain Paul. Lysias immediately ordered a body of soldiers to conduct him by night to Cæsarea with a letter to Felix, the governor.

4. Defense Before Felix.—Five days after Paul's arrival in Cæsarea, twelve days after his arrival in Jerusalem, the Jews appeared before Felix and laid charges against Paul of violating the Jewish religious law and of exciting sedition among the Jews. The Jews had an idea that the governor would release him and gave the apostle an opportunity to speak in his own defense. Instead, however, of setting him free Felix chose to reserve his final decision till Lysias should arrive. Paul had denied the charge of sedition and defied the chargers to prove it. "Professing himself a faithful follower of the God of his fathers, those present could prove nothing only that he had expressed faith in the resurrection before the council." Expecting to receive money from the prisoner, Felix kept him in moderate confinement for two whole years.

5. Defense Before Festus.—Festus shortly after his accession went to Jerusalem and there the Jews renewed their charges against Paul, asking that he should be delivered to Jerusalem; but they intended to kill him on the way. Immediately on his return to Cæsarea, Paul and his accusers are again brought together. Paul was able to answer all their charges, and when Festus wanted to please the Jews by permitting Paul to go to Jerusalem to be tried, Paul again appealed, as a Roman citizen, to Cæsar, the emperor. The appeal was allowed, but Festus was perplexed how to describe the charge against the apostle to the emperor.

6. Defense Before Festus and Agrippa.—On the arrival, therefore, of Agrippa and his sister Bernice, Paul was brought before them. After Festus presented the case to the Jewish king, Agrippa, Paul was

permitted to speak for himself. He related the history of his past life, his conversion and the great theme of his preaching. His sermon had no effect upon Festus, for he declared much learning had made Paul mad; but Agrippa said that Paul might have been set free if he had not appealed to Cæsar.

VI. PAUL'S JOURNEY TO ROME (27: 1 - 28: 31).

1. His Warning to the Sailors.—The Jewish church at Jerusalem closed its history when Paul carried the Gospel westward into the Roman Empire. They crucified Christ; they stoned Stephen; they martyred James; and now the great apostle left their coast as a prisoner. The moment the ship which bore Paul left the docks in Cæsarea, that moment a new world began. Luke and Paul could not help feeling the significance of this hour as they sailed up the coast; they looked upon the beloved but God-forsaken land for the last time. The Gospel started to Rome, went from port to port and found many obstacles. Study these two chapters with the view of learning the obstacles that must be met as the Gospel moved forward in saving the world. In order to show this picture Luke gives this detailed account of the voyage to Rome: Paul was delivered over to a centurion named Julius and with Aristarchus of Thessalonica, the evangelist Luke, and some more prisoners, was placed on board the vessel. On the following day they came to Sidon and there Paul was allowed to go on shore and receive his friends. They sailed along the side of Cyprus and when they came to Myra, the centurion found a ship of Alexandria laden with wheat and bound for Italy. He transferred his charge and they left with a heavy cargo and about two hundred and seventy-six passengers. It was a stormy voyage, and they were driven to the southern coast of Crete to the harbor of Fair Havens. Here they tarried some time, and the apostle advised that they should remain there for the winter; but the master of the ship decided to reach a harbor called Phenice, farther to the west.

2. The Storm and Shipwreck.—After the storm was upon them they weighed anchor and were keeping close to the shore, when a violent wind called Euroclydon rushed down upon the ship and whirled her around with such force that the helmsman could not make her keep her course. They were driven by the winds of the southwest and near the little island of Clauda. Here they undergirded the vessel, that is, put heavy cables several times around her hull. The following day they lightened the ship by throwing overboard all that they could spare. This, however, but little relieved the strain upon her, and on the third day both passengers and crew assisted in throwing out her *ark*. For several days neither sun nor stars appeared in the sky,

and the mariners having lost their reckoning knew neither where they were nor in what direction to steer, and gave up all hopes for safety. Until the fourteenth day they were at the mercy of the storm, during which time Paul alone gave them courage. At length at night the sounding lead told of their being in shallow water, and betokened the approach of land. Paul had received assurance from an angel of God, whose he was and whom he served, that he should appear before Cæsar, and not one of them should perish. Throwing the anchors from the stern of the ship they waited for the return of the day, when they found themselves not far from an island. They lifted the anchor and pulled for the shore, but being caught between two seas the ship went to pieces; but the entire company escaped safely to the shore.

3. The Winter at Malta.—The island where they landed proved to be Melita, now Malta, where they remained for three months. Here they were kindly treated by the inhabitants for whom the apostle wrought many miracles. When they arrived at the island the inhabitants gave them all possible relief and comfort. Lighting a fire, therefore, on the shore, they welcomed them to its genial warmth. As the apostle was gathering sticks to increase the much-needed blaze, a viper came out from the heat and fastened on his hand. The apostle no sooner flung off the creature without suffering any injury than they said that he was a god. Their first idea was that Paul was a very wicked man and the serpent biting him was a punishment for his wickedness. The fame of his having power to heal the afflicted soon spread abroad, and the sick were brought to be healed. Publius, the Roman governor of the island, now welcomed the shipwrecked strangers and Paul rewarded him by healing his father, who lay sick at the time. Four things are made conspicuous in the three months' stay on Melita: the hospitality, the serpent that fastened on Paul's hand, the healing, and the beautiful charity at the close when they sent away Paul and his two Christian companions with "many honors." It is not stated that Paul preached while here for three months, but we do not think he would miss the opportunity for so many months and fail to tell the story of the cross.

4. His Arrival at Rome.—After remaining three months at Malta Julius placed his prisoners on board another ship which had wintered in the island. In the spring they sailed first to Syracuse, where they remained for three days. Leaving Syracuse they passed Rhegium and from there sailed to Puteoli. After remaining with the Brethren in Puteoli for seven days the apostle under charge of the centurion went toward Rome. He was met by brethren from the city at Appii Forum and the Three Taverns, and by them he was escorted to the capital, where the centurion delivered the prisoners to the captain of the guard.

VII. PAUL'S LAST YEARS.

1. First Roman Imprisonment.—For at least two years Paul remained in Rome under guard, but in his own hired house, waiting the decision of his case, meanwhile freely preaching to all who came to him. During these two years' imprisonment he wrote at least four more of his letters,—Ephesians, Philippians, Colossians, and Philemon. From these epistles we can glean other features of Paul's life in the capital.

2. His Release.—That Paul was released from the imprisonment seems very probable from the tradition and from the teaching of the epistles that refer to his release after his trial. During these years of release he traveled among the churches and wrote First Timothy, Titus, and Hebrews.

3. Final Imprisonment.—Nero, the cruel emperor and persecutor of the Christians, imprisoned Paul the second time at Rome. This imprisonment was far more severe than the first; no friends but Luke and Onesiphorus cheered him with their sympathy. It was during this imprisonment that he wrote his last and touching letter to Timothy, exhorting him to constancy and boldness in the faith. He was condemned to die. He trusted as he claimed to his death in his Savior. He was sure that he had kept the faith. (2 Tim. 4: 8).

VIII. CLOSE OF NEW TESTAMENT HISTORY.—

The Acts of the Apostles closes after the beautiful picture of the voyage to Rome presented by Luke in the twenty-seventh and twenty-eighth chapters. In some of his epistles Paul gives us some information that must have occurred between the time that the Acts of the Apostles closes and that of his death. The history of the New Testament really closes at a much later date, about the time when John was on the isle of Patmos and was given the history of the church that is now past, and also that which is present and that which is to come. Thus the history of the New Testament is being fulfilled constantly in our times.

As we close these lessons we hope at some future time to follow the teaching of different books of the Bible after your thorough preparation based upon this system of Bible Study.



“THE PROPITIATION FOR OUR SINS.”

QUESTIONS.

- What time is covered by this period?
 Give the description of the divine call.
 Name the missionaries of the first journey.
 What did they do at Salamis?
 Who was Elymas and why was he punished?
 Where did John Mark leave them.
 Give a description of their work at Antioch.
 Give an account of healing the impotent man.
 Why was Paul stoned?
 Draw a map and trace the first missionary journey and locate the events.
 What difficulty was there at the Antioch church?
 Give the date of the Council at Jerusalem.
 State the proceedings at the council.
 Give the account in full that was given to Paul for the Antioch church.
 Give the time of the second missionary journey.
 Why did Paul and Barnabas not continue their missionary labors together?
 Who went with Paul, and where did he select Timothy?
 What new places did he visit in Asia Minor?
 Make a full statement of the Macedonian call.
 Tell all that occurred at Philippi.
 What did Paul and Silas do while imprisoned?
 What was the difference between the Thessalonians and Bereans?
 What other cities in Europe did Paul visit on this journey?
 Where and on what journey did he write his first letters?
 Give the time of the third missionary journey.
 Who was Apollos, and what mistake did he make?
 What letters were written on this journey, and where?
 What occurred at Troas on this journey?
 What special teaching did Paul give the Ephesian elders?
 What did Paul do to remove prejudice against him at Jerusalem?
 What made them so bitter at his address?
 Tell what Paul called the high priest.
 Who were Festus, Felix, and Agrippa?
 Why was Paul sent to Rome for trial?
 Do we hear any more of the Jerusalem church after Paul was sent away from the coast of Palestine?
 Describe the storm and shipwreck.
 What happened at Malta?
 What books did Paul write during the first imprisonment?
 What books were written during the release?
 Name the letter that was written just before his death.

REVIEW.

I. Paul's First Journey.

1. The Divine Call. 2. The Conversion of the Roman Deputy.
3. Unfaithfulness of John Mark. 4. Two Sabbaths at Antioch.
5. Healing the Impotent Man. 6. The Stoning of Paul. 7. The Return to Antioch.

II. The Apostolic Council.

1. Controversy at Antioch. 2. Proceedings at the Council. 3. The Decision and Letter.. 4. Effect on Antioch Church.

III. Paul's Second Journey.

1. Separation of Paul and Barnabas. 2. The Call of Timothy. 3. The Founding of the Galatian Churches. 4. The Macedonian Call. 5. The First Converts in Europe. 6. Imprisonment of Paul and Silas. 7. The Miraculous Deliverance. 8. Persecution at Thessalonica. 9. Berean Bible Students. 10. Discourse on Mars' Hill. 11. Founding the Corinthian Church. 12. The Return Journey.

IV. Paul's Third Journey.

1. Founding the Ephesian Church. (1) Labors of Apollos at Ephesus. (2) Paul in the School of Tyrannus. (3) Suppression of Witchcraft. (4) Riot of the Silversmiths. 2. Second Visit to Corinth. 3. Plot of the Jews. 4. Church Services at Troas. 5. Farewell Address to the Ephesians. 6. Warning of his Friends.

V. The Jews' Rejection of Paul.

1. Arrest at Jerusalem. 2. His Defense Before the Jews. 3. Paul Before the Sanhedrim. 4. Defense Before Felix. 5. Defense Before Festus. 6. Defense Before Festus and Agrippa.

VI. Paul's Journey to Rome.

1. Warning to the Sailors. 2. The Storm and Shipwreck. 3. The Winter at Malta. 4. His Arrival at Rome.

VII. Paul's Last Years.

1. First Roman Imprisonment. 2. His Release. 3. Final Imprisonment.

VIII. Close of New Testament History.

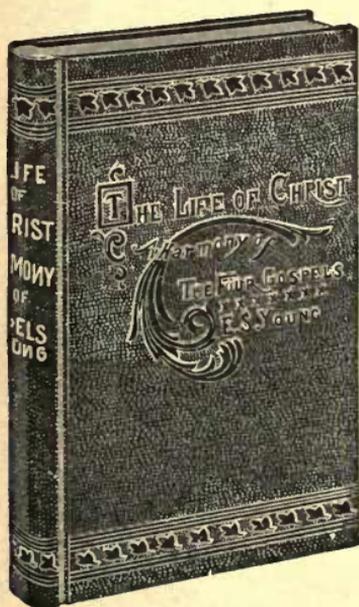
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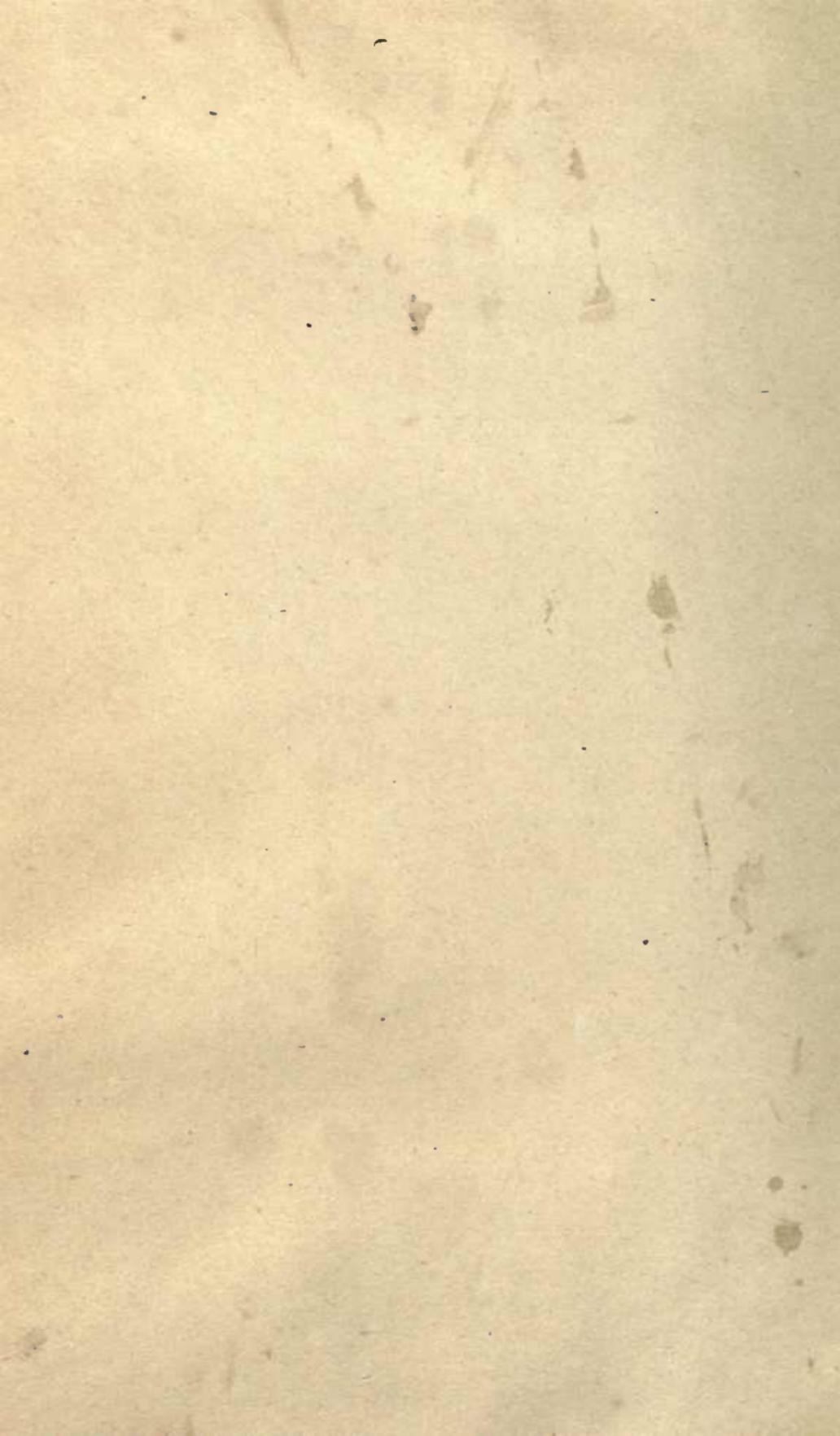
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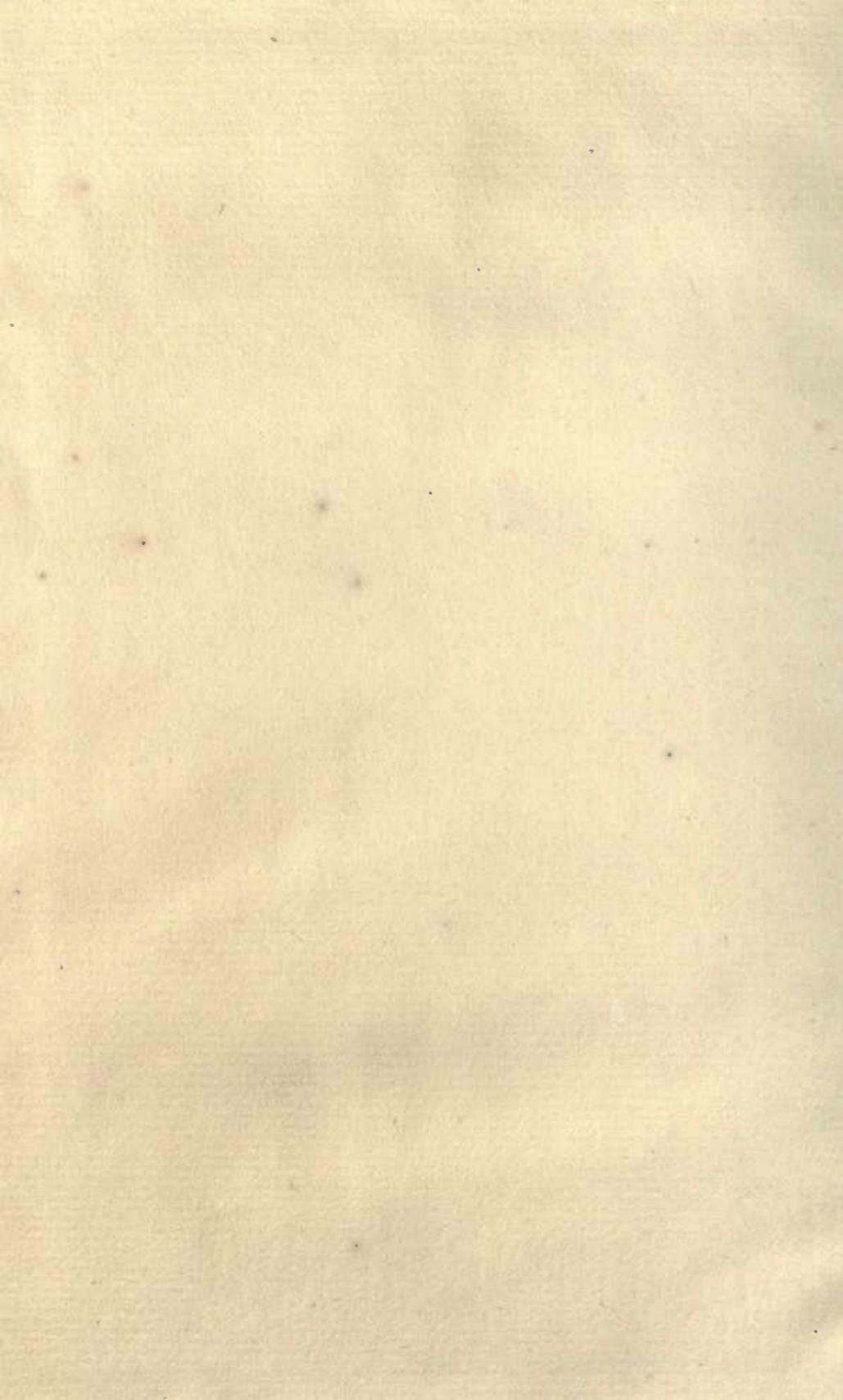
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