

BIBLE COURSE:

OUTLINE AND NOTES.

III. NEW TESTAMENT.

Entered according to Act of Congress, in the year 1896, by

F. H. GAINES,

In the Office of the Librarian of Congress at Washington.

PREFACE.

This volume, like the one which has preceded it, was prepared primarily for my classes in the Agnes Scott Institute. The book is only what its title indicates, Outline and Notes—not a full discussion. The author felt embarrassed by the fact that so much ground had to be covered in a limited time. It will be noticed, however, that a fuller treatment is given to the Life of our Lord than to the remainder of the New Testament. The reason for this is obvious. It is not claimed for this volume that it is a critical or exhaustive study of the New Testament. The design of the author is twofold: (1) To give to the student of the English Bible a plan for the study of the New Testament. (2) To give a clear, intelligible outline of New Testament history. The harmony followed is that of Dr. John A. Broadus, to whom the author acknowledges special indebtedness. The aid received from other authors has been acknowledged in the body of the book.

This volume is printed and sent forth with the hope and prayer that it may be useful in Bible study.

F. H. GAINES.

Decatur, Ga., August 24, 1896.

AUTHORS QUOTED.*

- Wm. G. Blaikie, D.D., Manual of Bible History.
J. G. Butler, D.D., Butler's Bible Work, New Testament,
The Gospels.
Geo. D. Armstrong, D.D., The Sacraments of the New
Testament.
Thos. Scott, Scott's Bible, vol. III.
John A. Broadus, D.D., Commentary on Matthew.
Thos. Dehany Bernard, M.A., Progress of Doctrine in the
New Testament.
E. P. Barrows, D.D., Companion to the Bible.
Philip Schaff, D.D., Companion to the Greek Testament
and English Version.
Charles Hodge, D.D., Systematic Theology.
F. W. Farrar, D.D., F.R.S., The Messages of the Books.
Dr. Wm. Smith, Dictionary of the Bible.
Sam'l J. Andrews, The Life of Our Lord.
Revere Franklin Weidner, Studies in the Book.
Jas. Stalker, D.D., The Life of Jesus Christ.
J. L. Hurlbut, D.D., Manual of Biblical Geography.
J. C. Ryle, B.A., Expository Thoughts on the Gospels.
Alfred Edersheim, D.D., The Life and Times of Jesus the
Messiah.
David Brown, D.D., Brown on the Gospels.
Wm. Jay, Female Scripture Characters.
M. Henry, Henry's Exposition.
R. L. Dabney, D.D., Dabney's Theology.
A. B. Bruce, D.D., The Training of the Twelve.
Richard Chenevix Trench, Notes on the Miracles.
Richard Chenevix Trench, Notes on the Parables.
Schaff-Herzog Encyclopedia, art. Miracles.
Joseph Addison Alexander, Alexander on Mark.
Jas. Stalker, D.D., The Trial and Death of Jesus Christ.

*The name of the author follows every quotation. The number of the page in every case refers to the work given in this list.

BIBLE COURSE: OUTLINE AND NOTES.

III. THE NEW TESTAMENT.

INTRODUCTION.

SECTION 1. THE INTERVAL BETWEEN THE OLD TESTAMENT AND THE NEW TESTAMENT.

MANUAL OF BIBLE HISTORY, CHAP. XIV. (BLAIKIE).

SECTION 2. NEW TESTAMENT PALES- TINE.

HURLBUT'S BIB. GEOG., ETC., PP. 101, 102.

SECTION 3. THE NEW TESTAMENT : GENERAL FEATURES.

OUTLINE.

- I. The Name, New Testament.
- II. The Literature of the New Testament.
- III. The Language of the New Testament.
- IV. Divisions of the New Testament.
- V. Distinguishing Marks of the New Testament Dispensation.
- VI. The Interpretation of the New Testament.

NOTES.

I. The Name, New Testament.

1. *The Origin of the Name.* "The term *New Testament* unquestionably proceeds from the insti-

- tution of the Lord's Supper."—*Butler*, p. 7. See Matt. 26:28; see also Mark 14:24; Luke 22:20; 1 Cor. 11:25.
2. *The Significance of the Name.* The term Testament is a translation of the Greek word *diatheca*. The word, however, is more often translated covenant. In the Revised Version it is uniformly so translated except in Heb. 9:16, 17. The word covenant "is always used when the word designates the Covenants made with the Patriarchs, or the Covenant entered into by Israel at Sinai; and as Fairbairn remarks, 'it had been better, in the words connected with the Lord's Supper, to have retained the common rendering, and read—This is the New Covenant in my blood;—since all should then have readily perceived that the Lord pointed to the Divine Covenant, in its new and better form, as contradistinguished from that which had been brought in by Moses, and which had now reached the end of its appointment.'"—*Armstrong*, pp. 27-28.
3. It expresses the relation between the Old Testament and New Testament. "It is called 'The New Testament,' in contradistinction to the 'Old Testament': not as if the one contained only the covenant of works, and the other the new covenant of grace, but because the New Testament gives an account of the abrogation of the old dispensation, and of the introduction of a new and better dispensation."—*Scott*, p. 3.

II. The Literature of the New Testament.

1. *The Books Comprising the New Testament.* (Name in order.)

2. *The Classification of these Books :*

- (1) "The Five Historical Books; namely, the Four Gospels and the Acts of the Apostles.
- (2) The Fourteen Epistles of Paul; namely, Ten addressed to eight churches, and Four to three individuals—Philemon, Timothy, and Titus.
- (3) The Seven General Epistles; the Second and Third of John, though addressed to individuals, being placed as appendices to the First.
- (4) The Revelation of John, though in the form of an Epistle to the Seven Churches of Asia, is rightly placed in a class by itself, as the one great prophetic work of the New Testament."—*Butler*, p. 7. While this is the only prophetic book, strictly speaking, yet we find prophecies interspersed through the other books of the New Testament.

3. *The Order of the Several Parts of the New Testament.*

This order is progressive and logical.

- (1) The Gospels. "A Person is manifested and facts are set forth, in the simplest external aspect, under the clearest light, and with the concurrence of a fourfold witness. This witness also is progressive, and in the last Gospel the glory of the Person has grown more bright and the meaning of the facts more clear."
- (2) The Acts. In this book "Christ is preached as perfected and as the refuge and life of the world. The results of his appearing are summed up and settled; and men are called to believe and to be saved. Those who do

so find themselves in new relations to each other; they become one body and grow into the form and life of a Catholic Church."

(3) The Epistles. "The state which has thus been entered needs to be expounded and the life which has been begun needs to be educated. The apostolic letters perform this work. The questions which universally follow the first submission of the mind receive their answers, and so the faith which was general grows definite. The rising exigencies of the new life are met, both for the man and for the church; and we learn what is the happy consciousness and what the holy conversation which belong to those who are *in Christ Jesus*."

(4) "Lastly, as members of the body of Christ, we find ourselves partakers in a corporate life and history larger than our own. We feel that we are taken up into a scheme of things which is in conflict with the present, and which cannot realize itself here. Therefore our final teaching is by prophecy, which shows us not how we are personally saved and victorious, but how the battle goes upon the whole; and which issues in the appearance of a holy city, in which redemption reaches its end, and the Redeemer finds his joy; in which human tendencies are realized, and divine promises fulfilled; in which the ideal has become the actual, and the man is perfected in the presence and glory of God."
—*Bernard*, 224–226.

III. The Language of the New Testament.

1. *The Prevalence of the Greek Language in the Time*

of *Christ and the Apostles*. "There is a remarkable providence in the general spread of this rich and noble tongue throughout the civilized world before the advent of our Savior; first by the conquests of Alexander, the greatest of the Greeks, and afterwards by Julius Cæsar, the greatest of the Romans—both of them unconscious forerunners of Christ. The Greek was spoken in Greece, in the islands of the Ægean Sea, in Asia Minor, in Egypt, Syria, Sicily, and Southern Italy. It was at the same time the medium of international intercourse in the whole Roman Empire, which stretched from the Libyan Desert to the banks of the Rhine, and from the Euphrates to the Straits of Gibraltar, and embraced the civilized world, with a population of about one hundred and twenty millions of souls. It was the language of government, law, diplomacy, literature, and trade. It occupied the position and exerted the influence of the Latin in the Middle Ages, of the French in the eighteenth century, and of the English in the nineteenth."—*Schaff*, p. 6.

2. *The Adaptation of the Greek Language to be the Language of the New Testament*. Apart from its wide prevalence this language was remarkably adapted by its structure to become the language of the New Testament. "Elaborate in its inflections and syntax, delicate and subtle in its distinction, rich in its vocabulary, highly cultivated in every department of writing, and flexible in an eminent degree; being thus equally adapted to every variety of style—plain, unadorned narrative, impassioned oratory, poetry of every form, philosophical discussion,

and even logical reasoning; in a word, a language every way fitted to the wants of the gospel, which is given not for the infancy of the world, but for its mature age, and which deals not so much with the details of particulars as with great principles, which require for their full comprehension the capacity of abstraction and generalization.”—*Barrows*, p. 366.

IV. Divisions of the New Testament.

The New Testament falls naturally into three great divisions, viz.:

First—Gospel History.

Second—Apostolic History.

Third—Prophecy.

V. Distinguishing Marks of the New Testament Dispensation.

These are admirably summed up by Dr. Chas. Hodge as follows: “It is distinguished from the old economy—

1. In being catholic, confined to no one people, but designed and adapted to all nations, and to all classes of men.
2. It is more spiritual, not only in that the types and ceremonies of the Old Testament are done away, but also in that the revelation itself is more inward and spiritual. What was then made known objectively, is now, to a greater extent, written on the heart (Heb. 8:8-11). It is incomparably more clear and explicit in its teachings.
3. It is more purely evangelical. Even the New Testament, as we have seen, contains a legal element, it reveals the law still as a covenant of works binding on those who reject the gospel; but in the New Testament the gospel greatly

predominates over the law. Whereas, under the Old Testament the law predominates over the gospel.

4. The Christian economy is specially the dispensation of the Spirit. The great blessing promised of old, as consequent on the coming of Christ was the effusion of the Spirit on all flesh—*i. e.*, on all nations and on all classes of men. This was so distinguishing a characteristic of the Messianic period that the evangelist says: The Holy Ghost was not yet given, because that Jesus was not yet glorified. John 7:39.
5. The old dispensation was temporary and preparatory; the new is permanent and final. In sending forth his disciples to preach the gospel, and in promising them the gift of the Spirit, he assured them that he would be with them in that work unto the end of the world. This dispensation is, therefore, the last before the restoration of all things; that is, designed for the conversion of men and the ingathering of the elect. Afterward comes the end; the resurrection and the final judgment. In the Old Testament there are frequent intimations of another and a better economy, to which the Mosaic institutions were merely preparatory. But we have no intimation in Scripture that the dispensation of the Spirit is to give way for a new and better dispensation for the conversion of the nations. When the gospel is fully preached, then comes the end.”—Vol. II., p. 376.

VI. The Interpretation of the New Testament.

The following are some of the more important rules of interpretation:

1. Study the words. Inspiration is verbal (1 Cor.

- 2:13), hence the words selected to express a special meaning. Some words call for the most careful study—*i. e.*, justify, sanctify, eternal life, etc.
2. Study the words in their connection—*i. e.*, study the context. "The word *context* signifies literally a *weaving together*; and is appropriately used, therefore, to denote the web of a writer's discourse. The scope is the *end* which a writer proposes to accomplish; the context gives the *form and manner of its accomplishment*. With reference to a given passage, the context has been loosely defined to be that which immediately precedes and follows. More accurately, it is the series of statements, arguments, and illustrations connected with the passage whose meaning is sought, including all the various connections of thought. The sober interpreter, then, must have constant reference to the context, as well for the signification of particular terms as for the general sense of the passage under consideration. To interpret without regard to the context is to interpret at random; to interpret contrary to the context is to teach falsehood for truth."—*Barrows*, p. 531.
 3. Study the scope or design of the book. "The scope is the soul or spirit of a book; and that being ascertained, every argument and every word appears in its right place, and is perfectly intelligible; but if the scope be not duly considered, everything becomes obscure, however clear and obvious its meaning."—*Horne*, as quoted by *Barrows*, p. 528.
 4. Interpret Scripture *historically*. Let every book and every passage be placed in its historical setting. This rule is specially important in the

interpretation of the prophetic books of the Old Testament and the epistles of the New Testament. These books were written to meet the condition and needs of the church at the time when written. Hence, to interpret them correctly, it is necessary to inquire by whom, and to whom written; circumstances under which written, when, and for what purpose written.

5. In the interpretation of Scripture the kind of writing must be considered, whether it be history or prophecy, prose or poetry, plain statement of facts, precept, or figures of speech.
6. The Scriptures should always be interpreted according to the *analogy of faith*. "We may define this to be that general rule of doctrine which is deduced, not from two or three parallel passages, but from the harmony of all parts of Scripture in the fundamental points of faith and practice. It is based on two fundamental principles; first, that 'all Scripture is given by inspiration of God,' and therefore constitutes a self-consistent whole, no part of which may be interpreted in contradiction with the rest; secondly, that the truths to which God's word gives the greatest prominence, and which it inculcates in the greatest variety of forms, must be those of primary importance. Thus understood, the analogy of faith is a sure guide to the meaning of the inspired volume. He who follows it will diligently and prayerfully study *the whole word of God*, not certain select parts of it; since it is from the whole Bible that we gather the system of divine revelation in its fullness and just proportions."—*Barrows*, p. 576.

BIBLE COURSE: OUTLINE AND NOTES.

III. THE NEW TESTAMENT.

FIRST. GOSPEL HISTORY.

INTRODUCTION.

OUTLINE.

- I. The Word Gospel.
- II. The Four Gospels.
- III. The Fourfold Gospel.
- IV. The Harmony of the Gospels.
- V. Periods in the Life of Our Lord.

NOTES.

I. The Word Gospel.

1. *The Primary Meaning of the Word.* "The word gospel is the Saxon translation of the Greek word *euangelion*. In early Greek the word meant the reward given to one who brought good tidings. In Attic Greek it meant (in the plural) a sacrifice for good tidings. Hence the word became even among Romans a kind of exclamation like our 'Good news'! In later Greek it meant the good news actually delivered. Among all Greek-speaking Christians—and at the beginning of the Christian era, Greek was universally spoken throughout the civilized world—the word was adopted

to describe the best and gladdest tidings ever delivered to the human race—the good news of the kingdom of God.”—*Farrar*, p. 5.

2. In the New Testament it always means *the good message itself*—the good message of salvation from and by Jesus Christ. Just what this message is has been compressed into a single, striking sentence by Bernard, “Jesus Christ created the Gospel by his work; he preaches the Gospel by his words; but he *is* the Gospel in himself.”—p. 61.
3. Naturally a word which meant “good news,” and in the New Testament *the good news* of Jesus Christ came to be applied to the written histories of the Savior’s life as being the embodiment of this message. Hence the name *Gospel* is given to the record of Christ’s life and teachings as given by the four inspired evangelists.

II. The Four Gospels.

There are four separate and independent histories of our Lord’s life and teaching. Each of these has its own individuality and distinguishing marks.

1. *Matthew*.

- (1) The author of the first gospel was the Apostle Matthew, also called Levi.
- (2) Its general character. “It is the gospel for the Jews; it is the gospel of the past; it is the gospel of Jesus as the Messiah. . . . That it is the gospel for the Jews appears in the very first words, ‘The book of the generation of Jesus Christ, the son of David, the son of Abraham’; the son of David

and therefore the heir to the Jewish kingdom; the son of Abraham, and therefore the heir of the Jewish promise. That it is the gospel of the past appears in the constant formula—the refrain, as it were—‘that it might be fulfilled,’ which recurs on nearly every page of the book. This gospel contains no less than sixty-five quotations from the Old Testament; nearly three times more than those in any other gospel. . . . Another point is that this gospel is mainly didactic, being marked by five great continuous discourses—the Sermon on the Mount; the Address to the Apostles; the Parables on the ‘Kingdom of the Heavens,’ a Jewish phrase peculiar to St. Matthew; the Discourse on the Church; the Discourse on Judgment—these discourses all bearing on the work of the Messiah as Law-giver, as Judge, and as King. The gospel of St. Matthew was then as it were ‘the ultimatum of Jehovah to his ancient people: recognize Jesus as your Messiah, or accept Him as your Judge’”—*Farrar*, pp. 15, 16.

2. *Mark*.

- (1) Author. Ascribed in New Testament to Mark, “John whose surname was Mark.” Acts 12:12, 25; 15:37. While this is the ancient tradition, yet, “Mark was probably not personally cognizant of the facts of the gospel, save perhaps the later ones. Peter, the man of deeds rather than words, was therefore appointed to supply in his preaching, out of his vivid memory, and after his striking manner, the materials for the gos-

pel, while Mark was appointed, under the influence of the Holy Spirit, and in accordance with his character and training to give it final shaping."—*Butler*, p. 11.

- (2) General character. "It is the gospel of the present; the gospel for the practical Roman world; the gospel of Jesus as Lord of human society. . . . It is a book of apostolic memoirs and is marked by the graphic vividness which reflects the memory of an eye-witness. It is the gospel which apart from any special references to theology or to prophecy, simply describes in brief and startling succession our Lord's deeds as he lived and moved among men."—*Farrar*, p. 16.

3. *Luke*.

- (1) Author. "The unanimous voice of antiquity ascribes the third gospel with the Acts of the Apostles to Luke. He first appears as the travelling companion of Paul when he leaves Troas for Macedonia. (Acts 16:10). . . . There is good reason to believe that he is identical with Luke, the beloved physician, who was with Paul when a prisoner at Rome. Col. 4:14, etc. . . . He does not profess to have been himself an eye-witness, but he draws his information from those who from the beginning were eye-witnesses and ministers of the word. . . . From the long and intimate connection of Luke with Paul, it is reasonable to suppose that the latter must have exerted an influence on the composition of this gospel."—*Barrows*, pp. 431-2.

- 2) General character. "Luke's gospel distinctly presents Christ as the Son of Man, partaker of a common humanity and therefore the kinsman Redeemer of the whole human family. Every stage in the development of Christ's veritable humanity is recorded, the conception, the birth, the babe, the child, the youth, and the man. So the human dependence of Christ on God is expressed in prayers and supplications, and the human sympathies and affections of Christ, manifested toward individuals and multitudes, are particularly recorded."—*Butler*, p. 12.
- "It is a gospel, not national, but universal, not regal, but human. . . . It is the gospel for sinners, for Samaritans, for Gentiles. It is the revelation of divine mercy; it is the manifestation of divine philanthropy. It is Christianity for man."—*Farrar*, p. 17.

4. *John*.

- (1) Author. "Though the writer of the fourth gospel everywhere refrains from mentioning his own name, he clearly indicates himself as the 'bosom disciple.' When he speaks of two disciples that followed Jesus, afterwards adding that one of the two 'was Andrew, Simon Peter's brother' (1:37, 40); of 'one of his disciples whom Jesus loved' (13:23; 21:7, 20); and of another disciple in company with Simon Peter (18:15, 20:2-8), the only natural explanation of these circumlocutions is that he refers to himself. Even if we suppose, with some, that the two closing verses of chapter 21 (the former

of which ascribes this gospel directly to John) are a subscription 'by another hand, their authenticity is unquestionable, sustained as it is by the uniform testimony of antiquity, and by the internal character of the gospel."—*Barrows*, p. 436.

- (2) General character. "St. John drops the great keystone into the soaring arch of Christian revelation, when he represents Christ, neither as Messiah only, nor King only, nor even as Savior only, but as the Incarnate Word: as Christ, the Life and Light of men, the pre-existent and eternal Son of Man; not as the Son of Man who ascended into heaven, but as the Son of God, who descended from heaven to sanctify the world. The whole circle of Gospel Revelation is as it were rounded into a flawless symbol of eternity, when St. John was inspired to write that 'In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.'"—*Farrar*, p. 18.

III. The Fourfold Gospel.

1. *The Relation of the Four Gospels to Each Other.*
 "There is an element of fact and truth peculiar to each of the evangelists. It was by means of this, as has been seen, that the essential and fundamental Gospel truth was brought by Matthew, Mark, Luke, and John favorably before the minds of the Jew, Roman,

Greek, and Christian, and Jesus of Nazareth commended to them all as the Savior of the world. It is this fourfold difference that completes the rounded, perfect fitness of the four gospels to constitute the perpetual evangel for the world of the ages subsequent to the apostolic."—*Butler*, p. 15. "‘Matthew,’ says Godet, ‘groups together doctrinal teachings in the form of great discourses; he is the preacher. Mark narrates events as they occur to his mind; he is a chronicler. Luke reproduces the external and internal development of events; he is the historian, properly so-called.’ St. John, we may add, gives the inmost spirit and meaning of the facts which he narrates; he is the philosopher and the divine."—*Farrar*, p. 19.

2. *The Unity of the Four Gospels.* We speak of the four Gospels, and yet strictly speaking there is but one Gospel—one Gospel according to four different inspired writers. "There is a central mass of fact and truth around which Matthew, Mark, Luke, and John alike group their other material. These chief facts and truths may be summed up in four particulars. The *first* is found in the incarnation of the Son of God. The *second* is found in the life of the Son of God on earth in human form and subject to human conditions and laws. This makes up the central portion of each of the Gospels. The *third* is found in the death upon the cross. As this is the all-essential fact, all the Gospels devote large space to it, delineating also the events centering in it. The *fourth* is found in the rising of Jesus from

the dead, in his giving the apostles their great commission to preach the Gospel to all the world, and in his ascension to heaven, at once establishing his claim to be the Savior of mankind and organizing and beginning his saving work."—*Butler*, p. 15. While the essential facts and truths of the four Gospels are the same, it is also evident that the same spirit and purpose pervade them all. The story of the four Gospels is one, the spirit is one, and the purpose is one.

3. *The Value of the Fourfold Gospel.*

- (1) A fourfold witness to the truth of the Gospel history.
- (2) Supplement each other.
- (3) Mutually interpret and explain each other.
- (4) Serve to commend the Gospel to all classes.

IV. The Harmony of the Gospels.

1. The four Gospels have one common theme, viz. : The life and teachings of Jesus Christ. In presenting this theme each evangelist has more or less material peculiar to himself, while all have more or less in common.
2. "The first three Gospels are commonly called *synoptical* because they each give to some extent a synopsis of Christ's life."—*Weidner*, p. 25.
3. While the Gospel of John has something in common with the other three, it presents for the most part an independent view of the life of our Lord ; hence this Gospel is sometimes called supplementary.
4. In order to obtain the most complete and satisfactory view of our Lord's life it is necessary to compare all four Gospels, endeavoring to

place the events of His life in chronological order, placing side by side all parallel passages and placing in proper order the passages peculiar to each Gospel, thus constructing a harmony of the four Gospels. While there are many difficulties in doing this, yet it offers obvious advantages in studying the life of Christ. The following advantages are mentioned by Weidner :

- (1) "It enables us to study the life of Christ in chronological order."
- (2) "It enables us to compare the parallel accounts."
- (3) "It gives vividness to the earthly life and teachings of Christ, enabling us to follow Christ from place to place."—p. 25.

It is therefore deemed best to study the life of our Lord as presented in a Harmony of the Four Gospels.*

V. The Periods in the Life of Christ.

1. *The Period of Preparation.* From His birth to His entrance upon His public ministry.
2. *The Period of Manifestation.* From the beginning of His public ministry to His settlement at Capernaum.
3. *The Period of Popularity.* From His settlement at Capernaum to the Discourse on the Bread of Life.
4. *The Period of Opposition.* From the Discourse on the Bread of Life to His Crucifixion.
5. *The Period of Resurrection.* From His Resurrection to His Ascension.

These periods we will study as presented in the Harmony of the Four Gospels.

*The harmony we shall follow is that of John A. Broadus, D.D., entitled "A Harmony of the Gospels."

FIRST. GOSPEL HISTORY.

THE LIFE OF OUR LORD.

FIRST PERIOD. PREPARATION.

FROM HIS BIRTH TO THE BEGINNING OF HIS PUBLIC
MINISTRY.

SECTION 1. INTRODUCTORY PORTIONS OF THE DIFFERENT GOSPELS.

OUTLINE.

- I. Dedication.
- II. The Word.
- III. Genealogies.

NOTES.

I. Dedication. Luke 1:1-4. (1*)

1. *What He Proposes to Do.* "To set forth in order a declaration of those things which are most surely believed among us."
2. *The Sources of His Gospel.* Derived from those who "from the beginning were eye-witnesses and ministers of the Word."
3. *His Own Qualification for His Task.* "Having had perfect understanding of all things from the very first."

* Refers to the section in the Harmony.

4. *His Design in Writing.* "That thou mightest know the certainty of those things wherein thou hast been instructed."

II. The Word. John 1:1-18. (1)

"The preface of this gospel is one of the most striking peculiarities about the whole work. . . . It forms the quintessence of the whole book, and is composed of simple, short, condensed propositions. . . . The first verse, in particular, has always been allowed to be one of the sublimest verses in the Bible."—*Ryle.*

1. *The Name here Given to Jesus Christ*—"The Word"—*i. e.*, the Revealer.
2. *The Word Described.* He was in the beginning; was existing in the beginning of creation; he was with God, and was God.
3. *His Works.* "All things were made by him." Also the source of life and light.
4. *His Forerunner.* John Baptist, sent from God to bear witness of the Light.
5. *His Incarnation.* v. 14. This verse teaches that the Eternal, Divine Word became a man with a true body and a reasonable soul in order to save sinners, "full of truth and *grace.*"
6. *His Rejection by the Jewish Nation,* but his saving power manifested to those who received him. vs. 11-13.
7. *John's Testimony to Christ.* vs. 15-18.

III. Genealogies. (1)

Matt. 1:1-17; Luke 3:23-38.

The fact that there should be two genealogies of Jesus given, and that too with such variations, is perplexing. The following is the conclusion of An-

draws concerning them : “ We conclude that the two tables given by Matthew and Luke are to be regarded as those of Joseph and Mary, and are in beautiful harmony with the scope of their respective Gospels. Through that of Matthew Jesus is shown to be the heir of David or the legal son of Joseph ; through that of Luke to be of David’s seed according to the flesh by his birth of Mary. The former, beginning with Abraham, the father of the chosen people, descended through David the King, to Christ the royal heir, in whom all the national covenants should be fulfilled ; the latter beginning with the second Adam, the eternally begotten son of God, ascends to the first Adam, the son of God by creation. Each evangelist gives his genealogy in that aspect which best suits his special purpose ; to the one he is the Messiah of the Jews, to the other the Savior of the world.”
—p. 65.

SECTION 2. ANNUNCIATIONS.

OUTLINE.

- I. Annunciation of the Birth of John the Baptist.**
- II. Annunciation of the Birth of Jesus.**

NOTES.

- I. Annunciation of the Birth of John the Baptist.**
 - (2) **Luke 1:5-25.**
 - 1. *Zacharias and Elisabeth.* Who they were. v. 5.
Their characters. v. 6.
 - 2. *The Annunciation.* Where, when, and by whom

made? vs. 8-11. The announcement itself.
vs. 13-17. Analyze.

3. The unbelief of Zacharias and its punishment.
19-22.
4. The announcement fulfilled. vs. 24-25.

II. Annunciation of the Birth of Jesus. (3) Luke 1:26-38.

1. *To Whom this Announcement was Made.* "To a virgin betrothed to a man whose name was Joseph of the house of David; and the virgin's name was Mary."
2. *By Whom Made.* "The angel Gabriel sent from God."
3. *The Great Fact Announced to Mary by Gabriel* that she should become the mother of the Messiah.
4. *The Description Given by Gabriel of Jesus.*
 - (1) He was to be the son of Mary—hence human.
 - (2) "He shall be called the son of the Most High," "shall be called holy, the Son of God"—hence Divine.
 - (3) "He shall be great."
 - (4) "The Lord God shall give unto him the throne of his father David."
 - (5) "And he shall reign over the house of Jacob forever."
 - (6) "And of his kingdom there shall be no end."
5. Mary's reply. v. 38.

SECTION 3. VISIT OF MARY TO ELISABETH. (4)

LUKE 1:39-56.

The most noteworthy thing connected with this visit was the song of Mary, called the "Magnificat" from the word "magnify" in the beginning of it. It is evidently modeled after the song of Hannah. 1 Sam. 2:1-10.

1. What does this song reveal concerning the intellectual gifts of Mary?
 2. What concerning her acquaintance with Scripture?
 3. What concerning her piety?
-

SECTION 4. BIRTH AND EARLY LIFE OF JOHN THE BAPTIST.

OUTLINE.

- I. Birth of John.
- II. The Song of Zacharias.
- III. John's Early History.

NOTES.

I. Birth of John. (5) Luke 1:57-66.

The history reveals four things connected with the birth of John.

1. *His Circumcision on the Eighth Day.* v. 50.
"No domestic solemnity so important or so joyous as that in which by circumcision the

child had, as it were, laid upon it the yoke of the Lord, with all of duty and privilege which this implied. . . . To Zacharias and Elisabeth the rite would have even more than this significance, as administered to the child of their old age, so miraculously given, and who was connected with such a future.”—*Eldersheim*, p. 157. Circumcision a sacrament. Significance?

2. *The Naming of the Child.*

The name suggested by some, v. 59.

The name given him by his parents, v. 60.

Cf. Luke 1:13. All these circumstances would seem to justify the following suggestions of Andrews: “The name John, given the Baptist by the angel, is of importance, as showing the purpose of God in his ministry. It means ‘the grace of Jehovah,’ or ‘one whom Jehovah bestows,’ and indicated that God was about to begin an economy of grace, in distinction from the economy of the law. His ministry, like that of Jesus, was for mercy, not for judgment.”—p. 71.

3. *The Restoration of Speech and Hearing to Zacharias.* vs. 64-65.

4. “*The Hand of the Lord was upon Him.*”

QUESTION: What do all the circumstances connected with the birth of John the Baptist indicate as to the importance of his mission? For these circumstances see Luke 1:5-25 and 57-80.

II. The Song of Zacharias. (5) Luke 1:67-79.

It is a song of praise and falls into two parts:

1. He praises God for the prospective fulfillment of his promises to his people *as to temporal blessings.* vs. 68-75.
2. He praises God for the prospective coming of the Messiah who would bestow upon them *rich spiritual blessings.* vs. 76-79.

III. The Early Life of John. v. 80. (5)

“This single verse contains all that we know of John’s history for a space of thirty years—the whole period which elapsed between his birth and the commencement of his public ministry. . . . John, it will be remembered, was ordained to be a Nazarite (see Num. 6:1-21) from his birth, for the words of the angel were: ‘He shall drink neither wine nor strong drink.’ (Luke 1:15.) What we are to understand by this brief announcement is probably this: The chosen forerunner of the Messiah and herald of his kingdom was required to forego the ordinary pleasures and indulgences of the world, and live a life of the strictest self-denial in retirement and solitude. It was thus that the holy Nazarite, dwelling by himself in the wild and thinly peopled region westward of the Dead Sea, called Desert in the text, prepared himself by self-discipline and by constant communion with God, for the wonderful office to which he had been divinely called. Here, year after year of his stern probation passed by, till at length the time for the fulfillment of his mission arrived.”—*Bible Dictionary.*

SECTION 5. ANNUNCIATION TO JOSEPH. (6)

MATT. 1:18-25.

This passage of Scripture teaches several important truths :

1. *It vindicates the character of both Joseph and Mary.* 18-19.
2. *It reveals the extraordinary origin of the human nature of our Lord.* v. 20. It has been truly said, "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by *ordinary generation*, sinned in him and fell with him in his first transgression."—*Westminster Shorter Catechism.*

The question then arises: How did Jesus, being born of woman, escape the taint of original sin? The answer is, that he did not descend from Adam by *ordinary generation*, but by most extraordinary. v. 20.

3. *The names here applied to our Lord are deeply significant.* Jesus, v.21; Immanuel, vs. 23-24.

The way has now been fully prepared for the most important event in the history of the world, the birth of the Christ.

SECTION 6. FROM THE BIRTH OF JESUS
TO THE BEGINNING OF THE MIN-
ISTRY OF JOHN THE BAPTIST.

OUTLINE.

- I. The Birth of Jesus.
- II. The Angels and the Shepherds.
- III. Circumcision and Presentation in the Temple.
- IV. The Visit of the Magi.
- V. Flight into Egypt and Slaughter of the Innocents.
- VI. Return to Nazareth.
- VII. Jesus at the Age of Twelve Attends the Passover.

NOTES.

I. The Birth of Jesus. (7) Luke 2:1-7.

1. *When Jesus was Born.* The question one of great difficulty. According to the received chronology, the year 1 of the Christian era corresponds to the year 754 of Rome (A. U. C.). But biblical scholars well-nigh universally consider this erroneous. As to the exact date of our Lord's birth, however, there is difference of opinion. The following is the conclusion of Andrews, one of the best authorities on this subject: "We find it most probable that the Lord was born near the end of the year 749 (A. U. C.). At this period all the chronological statements of the evangelists seem most readily to center and harmonize. In favor of December, the last month of the year, as much

may be said as in favor of any other, and this, aside from the testimony of tradition. As to the day little that is definite can be said. The 25th of this month lies open to the suspicion of being selected on other than historic ground, yet this is not inconsistent with any data we have, and has the voice of tradition in its favor. Still in regard to all these conclusions it must be remembered that many elements of uncertainty enter into the computations, and that any positive statements are impossible."—p. 20.

2. *Where Our Lord was Born.* "The village of Bethlehem, 'house of bread,' lies about five miles south of Jerusalem on the way to Hebron. . . . The place now shown as the Lord's birthplace is a cave southeast from the town, and covered by the Latin convent. . . . So far as tradition can authenticate a place, this seems well authenticated. Edersheim says, 'the best authenticated of all local traditions.' The church that now stands on the cave of the nativity was built by the Emperor Justinian upon the site of that built by the Empress Helena, A. D. 330 The cave of the nativity is thirty-eight feet long by eleven feet wide, and a silver star in a marble slab at the eastern end marks the precise spot where the Lord was born. Here is the inscription: *Hic de virgine Maria Jesus Christus natus est.*" (Here of the Virgin Mary Jesus Christ was born.) "Silver lamps are always burning around, and an altar stands near, which is used in turn by the monks of the convents. The manger in which the Lord was laid was taken to Rome by Pope Sixtus V. and placed

in the church of St. Maria Maggiore, but its place is supplied by a marble one. A few feet opposite, an altar marks the spot where the manger stood. The walls are covered with silken hangings."—*Andrews*, pp. 82–86.

3. *The Circumstances of our Lord's Birth.*

- (1) What were the circumstances connected with his birth? He was born of a virgin; of the house of David; in the town of Bethlehem; in poverty and obscurity.
- (2) These circumstances all in fulfillment of prophecy: his birth of a virgin, Isa. 7:14; his descent from David, Jer. 23:5–6; in Bethlehem, Mic. 5:2; in poverty, Isa. 53:2.

4. *The Incarnation.* When Jesus was born "God was manifest in the flesh." John 1:14. By the incarnation the Son of God took into personal union with himself human nature, a true body and a reasonable soul. In doing this, however, he did not, nor could he, cease to be very God. So that while there was one person and that person divine, there were two natures, a human nature and a divine nature, so united as to form one person. Yet in this union of the two natures there was no confusion of the one with the other, but such a personal union as that whatever can be predicated of either nature can be predicated of the person. "The incarnation, as to its nature, is, of necessity, unfathomably mysterious, but as a fact it is unspeakably glorious, and with the atonement and intercession, it furnishes a divinely simple and beautiful solution of the otherwise insoluble problem of human salvation."—*Broadus*, *Commentary, in loco.*

II. The Angels and the Shepherds. (8) Luke 2:8-20.

1. *The Angels.* What are we to understand by "angels"? This passage evidently teaches that there are such beings as angels—that they are intelligent, moral agents—that they knew who Jesus was and of his mission, and that they were deeply interested in human redemption.
2. *The Shepherds.* v. 8. Who? Why was the announcement of the Savior's birth *first* made to them?
3. *The Message of the Angel.* 10-12.
 - (1) What this message is called—"good tidings of great joy."
 - (2) To whom the message shall be good tidings—"to all the people"—*i. e.*, to Israel and afterwards to the world.
 - (3) The message itself. "For there is born to you this day in the city of David, a Savior which is Christ the Lord." The Messiah (Christ) is born. "The Word made flesh." (Isa. 9:6 and John 1:14.) "When? 'This day.' Where? 'In the city of David,' in the right *line*, and at the right *spot*; where prophecy bade us look for him and faith accordingly expected him. How dear to us should be these *historic moorings* of our faith. A SAVIOR—not one who *shall be* a Savior, 'but *born a Savior.*' CHRIST the Lord—magnificent appellation. This is the only place where these words come together, and I see no way of understanding this 'Lord' but as corresponding to the Hebrew JEHOVAH."—(Alf.) Brown, *Commentary, in loco.*

- (4) The Sign. v. 12. "The sign was to consist, it seems, solely in the overpowering *contrast* between the things just said of him and the lowly condition in which they would find him. 'Him whose goings forth have been from of old, from everlasting,' 'ye shall find a Babe'; whom the heaven of heavens cannot contain, 'wrapt in swaddling bands'; the Savior, Christ the Lord 'lying in a manger.'"—*Brown, Commentary, in loco.*
4. *The Hymn of "the Heavenly Host."* 13-14.
- (1) The introduction to the hymn, v. 13. This verse tells us by whom this hymn was sung, "the heavenly host." "An *army* celebrating *peace!*—(*Beng.*), 'transferring the occupation of their exalted station to this poor earth which so seldom resounds with the pure praise of God'—(*Olsh.*); to let it be known how this event is regarded in *heaven*, and how it should be regarded on *earth.*"—(*Brown, Commentary, in loco.*) This verse also tells us when this hymn was sung; immediately after the angel had delivered his message he was "suddenly" joined by the heavenly host, as if they had been in waiting till their fellow had done.
- (2) The hymn. "Brief but transporting hymn, not only in articulate speech, for our behoof, but in tunable measure, in the form of a Hebrew parallelism of two complete clauses and a third one only amplifying the second. The '*glory to God*' which the new-born 'Savior' was to bring, is the first note of this sublime hymn; to this answers, in the second clause, the '*peace on earth,*' of which he was

to be the Prince (Isa. 9:6)—probably sung responsively by the celestial choir; while quickly follows the glad echo of this note, probably by a third detachment of the angelic choristers—‘*Good will to men.*’ ‘Peace’ with God is the grand necessity of a fallen world. To bring in this and all other peace in its train was the prime errand of the Savior to this earth, and along with it, heaven’s whole ‘good will to men.’”—*Brown, Commentary, in loco.*

5. *The Shepherds’ Visit to the Babe.* 15–20.
“The hymn had ceased, the light faded out of the sky, and the shepherds were alone. But the angelic message remained with them, and the sign, which was to guide them to the Infant Christ, lighted their way up the terraced height to where, at the entering of Bethlehem, the lamp swinging over the hostelry directed them to the strangers of the house of David, who had come from Nazareth. . . . The holy group only consisted of the humble, virgin-mother, the lowly carpenter of Nazareth and the babe, laid in the manger. What further passed we know not, save that, having seen it for themselves, the shepherds told what had been spoken to them about this child, to all around, in the ‘stable,’ in the fields, probably also in the temple, to which they would bring their flocks, thereby preparing the minds of a Simeon, of an Anna, and of all of them that looked for salvation in Israel.”—*Edersheim, vol. I., p. 189.*

III. Circumcision and Presentation in the Temple.

(9) Luke 2:21-38.

1. *The Circumcision.*

(1) The rite of circumcision. This the initiatory rite of the visible church, and the seal of the Abrahamic covenant. Gen. 17:9-14. In general it signified the necessity of regeneration. That it did not signify this to Christ is obvious. What then did it signify in his case? "It was a proof that he was of the promised seed, the seed of Abraham. It was a mark of his regular initiation into the Jewish church. Without this, Jesus would have been driven from the thresholds of their temple, their synagogues, and their dwellings as unclean and profane."—*Butler*, p. 38. Of this also it may be said as of his baptism, "thus it became him to fulfill all righteousness." Matt. 8:15.

(2) The name given to Him, *Jesus*. The significance of this name. Matt. 1:21.

2. *The Presentation in the Temple.* This rite was required by the Old Testament ceremonial law, and embraced two things:

(1) The presentation, Ex. 12:2; Num. 18:15-16. This an acknowledgment of God's right to the child, as well as an act of obedience.

(2) A sacrifice, Lev. 12:2-8.

3. *Simeon and Anna.* 25-38.

(1) Simeon. Note, (a) The character of Simeon
(b) What is here said of the Holy Spirit.
(c) The song of Simeon. "Taking the child in his arms, he proclaims him, for the first time, as the *Christ of God*, and declared that

his eyes had seen the Salvation of God, the Light of the Gentiles, and the Glory of Israel. Thus does his sacred song embody the full doctrine of the personal glory of Christ, the spiritual purpose of his mission, and its universal extent; truths which, when fully learned, prepare the Christian to repeat, from the heart, his '*Nunc Dimittis*.'—*Butler*, p. 39. (d) His prophecy spoken to Mary, vs. 34-35. Note the four clauses of this prophecy. How fulfilled?

- (2) Anna. 36-38. Her history? 36-37. Her character? Four things mentioned of her. (a) "She departed not from the temple"—loved God's house. (b) "Served God with fastings," self-denial. (c) "Prayers." (d) A prophetess—*i. e.*, God spake through her to men. Miriam, Deborah, and Huldah had previously been similarly honored. And Joel had foretold that a time was coming when others would be called to be prophetesses.—Joel 2:28-29. "Some may be ready to ask, if women were allowed to prophesy, why are they not permitted also to preach? To which we answer, *because*, we are not to argue from a miraculous age to an ordinary one; because our Lord has given us no example of this in the choice of his apostles, nor in the mission of the seventy; and because inspiration has interposed its authority and said, 'I suffer not a woman to teach' in the Church."—*Jay*, p. 107; 1 Tim. 2:12-14.

IV. The Visit of the Magi. (10) Matt. 2:1-12.

1. *Who were the Magi?* "Wise men from the

East." "Originally the priestly tribe or caste among the Medes, and afterwards the Medo-Persians, being the recognized teachers of religion and of science. In the great Persian Empire they wielded the highest influence and power. As to science, they cultivated astronomy, especially in the form of astrology, with medicine, and every form of divination and incantation. Their name gradually came to be applied to persons of similar positions and pursuits in other nations, especially to divines and enchanters. . . . It is, however, probable that these Magi from the East were not mere ordinary astronomers or divines, but belonged to the old Persian class, many members of which still maintained a high position and an elevated character. So it is likely, but of course not certain, that they came from Persia or Babylon."—*Broadus, Commentary.*

2. *The Star.* vs. 2, 7, 9, 10. Some have endeavored to explain this star as a natural phenomenon. But "taking Matthew's language, according to its obvious import, we have to set aside the non-supernatural explanations and regard the appearance as miraculous; conjecture as to its nature will then be to no profit."—*Broadus, Commentary, in loco.*
3. *The Incident on their Journey.* Coming to Jerusalem, the capital of the country, they sought information. The importance of the testimony to the Messiahship of Jesus, given by "the chief priests and scribes." 3-6. Herod. vs. 7-8.

4. *The Wise Men and the Child.* 10–12. Their worship? Their offering? Their return?
5. *The Significance of the Visit of the Magi.* Isa. 60:3. Also emphasized the prophecy alluded to in v. 6. "What a vast horizon opens with the beginning of the Gospels. The genealogies point back to Abraham and to Adam, and John's preface back to eternity. The census by order of Cæsar Augustus reminds us of imperial Rome and all her history. The Magi, of Aryan descent and full of the oldest Chaldean learning, remind us of the hoary East. All the previous history of Western Asia and of Southern Europe stand in relation to this babe in Bethlehem. Moreover, the 'City of David' and 'Messiah the Lord' recall the long-cherished Messianic hope. And the angelic song treats this lowly birth as an occasion of praise in heaven and peace on earth."—*Broadus, Commentary*, p. 22.

V. The Flight into Egypt and Slaughter of the Innocents. (11) Matt. 2:13–18.

1. *The Flight into Egypt.* 13–15.
 - (1) What led Joseph to take this step? v. 13. How early the persecution of Jesus began! But His Protector greater than all His enemies.
 - (2) The fulfillment of prophecy, 14–15. See Hos. 11:1. "Hosea clearly refers to the calling of Israel out of Egypt, the nation being elsewhere spoken of as 'God's Son.' (Ex. 4:22; Jer. 31:9.) But there is an evident typical relation between Israel and Messiah."—*Broadus, Commentary*, p. 23.

2. *Slaughter of the Innocents.* 16-18.

(1) Herod's cruel act.

(2) Fulfilled the prophecy of Jer. 13:15.

VI. Return to Nazareth. (12) Matt. 2:19-23; Luke 2:39.1. *The Message of the Angel.* Matt. 2:19-20.

The death of Herod was the signal for the angel's visit. He instructs Joseph to return into the land of Israel.

2. *The Settlement in Nazareth.* What led him to go to Nazareth? (For a description of Nazareth see Bible Dictionary.)3. *Fulfillment of Prophecy.* v. 23. A Nazarene—*i. e.*, contemptible. This is better understood as embodying the spirit of the prophetic utterances concerning the Messiah, and not the very words of any prophet.**VII. Jesus at the Age of Twelve Attends the Passover. (13) Luke 2:40-52.**1. *The Record of his Life from the Settlement at Nazareth to the Age of Twelve.* v. 40.2. *His Attendance on the Passover.* "His presence at the Passover at the age of twelve was in accordance with Jewish custom. At that age the Jewish boys began to be instructed in the law, to be subject to the fasts, and to attend regularly the feasts, and were called the sons of the Law."—*Andrews*, p. 108.3. *The Incident with the "Doctors."* 43-51. This is the first *evidence* we have of the consciousness of Jesus of his mission. Edersheim calls it the "awakening of the Christ-consciousness." But who can say when the conscious-

ness of who he was and of his mission first dawned upon him?

4. *The Silent Years at Nazareth.* 51-52. These verses are all the sacred writers tell us of our Lord from the age of twelve to thirty. It is this interval which the Apocryphal Gospels attempt to fill up with stories of his youth and early manhood. "Though many of these are sanctioned by the Romish church, they are often absurd, and sometimes blasphemous. . . . The external conditions under which Jesus grew up are known to us from general sources of information. His development must have been influenced by such outward circumstances as the following: (1) Home. (2) Nature. His deep love of nature appears repeatedly in his public ministry. (3) The Scriptures. (4) Labor. (5) The Synagogue. . . . It is not improbable that after Joseph's death the growing youth's labor aided in the support of that loved mother, for whom he took pains to provide when he was about to die. John 19:26, 27. That he spent much time in reflection, and in prayerful communion with his Father, is naturally inferred from his course at a later period."—*Broadus, Commentary*, p. 30.

SECTION 7. FROM THE BEGINNING OF
THE MINISTRY OF JOHN THE BAP-
TIST TO THE BEGINNING
OF THE MINISTRY OF
OUR LORD.

OUTLINE.

- I. The Ministry of John the Baptist.
- II. The Baptism of Jesus.
- III. The Temptation of Jesus.

NOTES.

I. The Ministry of John the Baptist. (14) Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18.

1. *The Times when he Began his Ministry.* Luke 3:1-2. The sacred writer here tells us "the names of some who were rulers and governors in the earth when the ministry of John the Baptist began. It is a melancholy list and full of instruction. There is hardly a name in it which is not infamous for wickedness. Tiberius and Pontius Pilate, and Herod and his brother, and Annas and Caiaphas, were men of whom we know little or nothing but evil. The earth seemed given into the hands of the wicked. (Job 9:24.) When such were the rulers, what must the people have been?"—*Ryle, Expos. Thoughts on Luke.* Concerning the Jewish nation, Stalker says it was "a nation enslaved; the upper classes devoting themselves to selfishness, courtiership and scepticism; the teachers and chief professors of

religion lost in mere shows of ceremonialism, and boasting themselves the favorites of God, while their souls were honeycombed with self-deception and vice; the body of the people misled by false ideals; and, seething at the bottom of society, a neglected mass of unblushing and unrestrained sin.”—p. 33.

2. *John the Baptist.* The early history of John we have already studied. Now he comes forth suddenly to act an important and conspicuous part in the history. In personal appearance singular and striking, with his long hair, coarse attire, and firm tread; in character humble, honest, faithful, fearless, consecrated; in manner rude, earnest, plain-spoken, impressive. “The news went through all the country that in the desert of Judea a preacher had appeared, not like the mumblers of dead men’s ideas, who spoke in the synagogues, or the courtier-like, smooth-tongued teachers of Jerusalem, but a rude, strong man, speaking from the heart to the heart, with the authority of one who was sure of his inspiration. He had been a Nazarite from the womb; he had lived for years in the desert, wandering, in communion with his own heart, beside the lonely shores of the Dead Sea; he was clad in the hairy cloak and leathern girdle of the old prophets; and his ascetic vigor sought no finer fare than locust and wild honey, which he found in the wilderness. Yet he knew life well; he was acquainted with all the evils of the time, the hypocrisy of the religious parties, and the corruption of the masses; he had a wonderful power of searching the heart and

shaking the conscience, and without fear laid bare the darling sins of every class."—*Stalker*, p. 39.

3. *His Mission.* This wonderful man, whose birth and career were foretold by the angel Gabriel, and who, after thirty years of seclusion in the wilderness, appears so suddenly upon the scene, was called of God to a great mission. That mission had been declared by the angel (Luke 1:17, and is here repeated by Matthew, Mark, and Luke. (Matt. 3:3; Mark 1:2, 3; Luke 3:4–6.) He was to be the forerunner of the Messiah—to prepare the way before him.
4. *His Preaching.* John's mission determined the character of his preaching. Hence two leading features of his preaching :
 - (1) Repentance. (Matt. 3:2; Mark 1:4; Luke 3: 8.) As we have seen, the condition of the nation was exceedingly sinful. The great need of the nation, therefore, to prepare them for the advent of the Messiah, was repentance. Hence, John lays bare their sins and calls for true repentance.
 - (2) The immediate advent of the Messiah. "The kingdom of heaven is at hand!" "There cometh after me he that is mightier than I." The kingdom was the Messianic kingdom, and the one coming after him was the Messiah, the King. This announcement "good tidings." (Luke 3:18.) "Concerning this 'Kingdom of Heaven,' which was the great message of John, and the great work of Christ himself, we may here say, that it is the whole Old Testament *sublimated*, and

the whole New Testament realized.—*Ederheim*, vol. I., p. 265.

5. *His Baptism.* This rite is closely connected with his mission and his preaching. These must then determine the nature of his baptism. Hence John's baptism may be described as "a public seal: (1) of their *felt need of redemption as sinners*; (2) *expectation of the promised deliverer*; (3) *readiness to embrace him when he appeared.*"—*Brown*. (Mt.) This rite then was designed to set forth symbolically the great mission of John—*Preparation for the Messiah*. Such is the view suggested by *Edersheim*: "May it not rather have been that as, when the first covenant was made, Moses was directed to prepare Israel by symbolic baptism of their persons and their garments, so the initiation of the New Covenant, by which the people were to enter into the Kingdom of God, was preceded by another general symbolic baptism of those who would be the true Israel, and receive or take on themselves the law of God? In that case the rite would have acquired not only a new significance, but become deeply and truly the answer to John's call. In such case, also, no special explanation would have been needed on the part of the Baptist, nor yet such spiritual insight on that of the people as we can scarcely suppose them to have possessed at that stage. Lastly, in that case nothing could have been more suitable, nor more solemn, than Israel in waiting for the Messiah and the rule of God, preparing as their fathers had done at the foot of Mount Sinai."—Vol. I., p. 274.

6. *His Ministry after the Baptism of Jesus.*

- (1) His testimony to Jesus. John 1:19; John 3:26-36. The following are the principal points in John's testimony. (a) The superiority of Jesus to himself. John 1:26. (b) That Jesus is the Lamb of God. 1:29. (c) That he is the Son of God. 1:34. (d) That he is the Bridegroom. 3:29. (e) That he hath the Spirit without measure. 3:34. (f) That the Father heareth him and hath given all things into his hands. (g) That faith on him determines eternal destiny. 3:36.
- (2) Continues to baptize (John 3:22-23) and to exercise his ministry. Luke 3:19.

John's public ministry was brought to a close by his imprisonment by Herod. Luke 3:19-20. Afterward he was beheaded by this same ruler. Mark 6:21-29. Very significant is the testimony of our Lord to John. Matt. 11:7-15. (Analyze.)

II. The Baptism of Jesus. (15) **Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22.**

1. *The Recognition of Jesus as the Messiah.* This "to be explained, not by the fact of prior acquaintance, for such acquaintance is by no means certain, but by the immediate revelation of God and through an appointed sign. . . We may well believe that when Jesus came to be baptized, his whole appearance, his demeanor and language, so manifested his exalted character to the discerning eye of the Baptist illumined by the Spirit, that he had an immediate presentiment who he was, and could say

to him: 'I have need to be baptized of Thee.'" *Andrews*, pp. 152 and 153.

2. *The Significance of Christ's Baptism.* As to this expositors are not agreed. That it could not be to him the baptism of repentance, or for the remission of sins, is clear. Moreover, John's mission was to prepare the people, by bringing them to repentance, for the coming of the Messiah. Obviously it could not apply to him in this last sense. "There seems then, to be no explanation, except that Christ's baptism was his priestly inauguration. John, himself an Aaronic priest, might naturally administer it. His age confirms it; compare Luke 3:23 with Num. 4:3. A purification by water was a part of the original consecration of the Aaronic family. See Lev. 8:6; or better, Ex. 30:17-21, etc. The unction Christ received immediately after, by the descent of the Holy Ghost. And last, John's language confirms it, together with the immediate opening of Christ's official work."—*Dabney*, p. 764.
3. *The Manifestation Immediately Following Christ's Baptism.* The Holy Ghost descended upon Him in the form of a dove, and the voice out of heaven declared: "This is my beloved Son in whom I am well pleased." Note here, we have clearly distinguished the three Persons of the Trinity.

III. The Temptation. (16) **Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13.**

He had just been inaugurated into his priestly office, and ere he begins his public ministry one thing

more must take place,—his temptation. We may study it under the following heads :

1. *The One Tempted.* He was man; a true, but perfect and sinless man. He was also God. God and man so united as to form one Person. This God-man was the Messiah—the Second Adam, and hence the second head of the race. Rom. 5:12–19; 1 Cor. 15:22.
2. *The Tempter—the Devil.* “The term ‘devil’ in the New Testament is strictly a proper name, as much so as Satan; his subordinates should be called demons, as in the Greek. To the real existence and personality of the devil the Scriptures are fully committed. He is represented as the chief of the fallen angels (25:41; Comp. 9:34), and through these he is able, though not omnipresent, to be carrying on the temptation of many persons at the same time. He is, of course, limited in knowledge, though immeasurably superior to man.”—*Broadus, Com.*, p. 61. He is spoken of in the Scriptures as “the God of this world.” 2 Cor. 4:4. As “the Prince of this world.” John 12:31. As “the Prince of the power of the air.” Eph. 2:2. It is evident then, that the devil is regarded as the head and representative of the powers of evil; while Christ is in a higher sense the head and representative of his people.
3. *The Place and Circumstances*—“*In the Wilderness, Alone and Hungered.*” Contrast with the place and circumstances of the temptation of the first Adam.
4. *The Temptation Itself.* The “three temptations all issued and centered in this one: *To be the*

Messiah without suffering and death; such a Messiah as carnal Judaism then longed for.—Butler, p. 68. The threefold temptation was a temptation to unbelief—to depart from the plan of God in redemption, and to yield to the popular Jewish idea of the Messiah, and his work. Mark the severity and plausibility of the temptations.

5. *How these Temptations Were Met by Christ.* See Matt. 4: 4, 7, 10.
6. *The Victory.* Matt. 4:11. His victory not only complete, but decisive. Although Satan departed from him only for a season, yet “he was thoroughly beaten back and his power broken at its heart. Milton has indicated this by finishing his *Paradise Regained* at this point.”—*Stalker*, p. 44. But not only was this victory complete and decisive, it was of the greatest importance. “When Jesus conquered it was not only as the Unfallen and Perfect Man, but as the Messiah. His temptation and victory have therefore a twofold aspect: the general human and the Messianic, and these two are closely connected. Hence, we draw also this happy inference: in whatever Jesus overcame we can overcome.”—*Edersheim*, vol. I., p. 294. He is both our Exemplar and our victorious Representative.

SECOND PERIOD.

THE PERIOD OF MANIFESTATION.

FROM THE BEGINNING OF HIS PUBLIC MINISTRY TO HIS
SETTLEMENT AT CAPERNAUM.

SECTION 1. THE FIRST FIVE DISCIPLES.

(18) JOHN 1:35-51.

1. *Who Were They, their Names and Character?*
As to their character, little is said, "but there is enough to show that they were all pious men. . . . They evidently belonged to the select band who waited for the consolation of Israel, and anxiously looked for him who should fulfill God's promises, and realize the hopes of all devout souls."—*Bruce*, p. 5.
2. *What Led Them to Become Disciples of Jesus?*
John and Andrew, vs. 35-39; Peter, vs. 40-42; Philip, 43; Nathaniel, 44-51?
3. *The Nature of their Faith.* "The faith of these brethren was, therefore, just such as we should expect in beginners. In substance it amounted to this, that they recognized in Jesus the Divine Prophet, King, Son of Old Testament prophecy; and its value lay not in its maturity or accuracy, but in this, that however imperfect, it brought them into contact and close fellowship with Him in whose company they

were to see greater things than when they first believed, one truth after another assuming its place in the firmament of their minds like stars appearing in the evening sky as daylight fades away."—*Bruce*, p. 10.

4. *The Revelation here Given of Jesus.* The names applied to Him? What these men confessed Him to be? What He says of Himself?

SECTION 2. THE FIRST MIRACLE OF JESUS.

OUTLINE.

- I. General View of the Miracles of Our Lord.
- II. The Miracle at Cana.

NOTES.

I. General View of the Miracles of Our Lord.

Miracles one of the great features of our Lord's ministry. We do not know definitely the number. About thirty-seven separate miracles recorded as wrought by him during his ministry. But at least five times many miracles are spoken of collectively in a single sentence. Matt. 4:23, 24; 14:14; 15:29-31; 19:1, 2.

1. *Definition of Miracle.* "An event in the external world, brought about by the immediate efficiency, or simple volition of God." *Hodge*, vol. I., p. 618.
2. *The Names Given to Miracles in the Gospels.* The miracles of our Lord are called in Scripture by different names, and each name is instructive.

As they were manifestations of power, they are called *mighty works*; as adapted to prove the truth of his mission and to strengthen the faith of his disciples they are called *signs*; as creating surprise they are called *wonders*; while in John they are called by a title of yet greater significance, simply *his works*; the appropriate and natural *acts* of one who is himself the mighty God, and a wonder to the people." "The healing of the paralytic was a *wonder*, for they who beheld it were all *amazed*; it was a *power*, for the man, at Christ's word, arose, took up his bed and went out before them all; it was a *sign*, for it gave a token that one greater than men deemed was among them; it stood in connection with a higher fact, of which it was the sign and seal, being wrought that they might 'know that the Son of man hath power on earth to forgive sins.'"—Butler, p. 615.

3. *The Significance of Our Lord's Miracles.*

- (1) They are his credentials. John 5:36.
- (2) They signified the moral work he came to do. "As his teaching was a miracle in words, so his miracles were a teaching in acts. By this means he revealed himself as One who had the power of curing the spiritually blind and mute, the spiritual leper and palsy stricken; as one who had the power of delivering souls from Satan, and freeing them from the eternal death which threatened them."—Godet in Schaff-Herzog *Encyclopedia*.
- (3) "Each group of his miracles illustrate a special side of that work of spiritual deliverance which he had come to accomplish"; (a) miracles bearing upon the moral manifestation

of sin—*e. g.*, healing the demoniacs; (*b*) miracles bearing upon the physical manifestation of sin—*e. g.*, healing the sick; (*c*) miracles bearing upon the rebellion of nature against man, as stilling the tempest; (*d*) miracles bearing upon the restoration of primeval plenty, as the miracles of loaves.—*See Godet in Schaff-Herzog Encyclopedia.*

- (4) Miracles also first-fruits of redemption. Hence prophecies and pledges of a complete and full redemption.

II. The Miracle at Cana. (19) John 2:1-11.

1. The place and circumstances under which this miracle was wrought.
2. The miracle, what? The proof that it was a miracle?
3. The significance of this miracle. "He consecrates marriage and the sympathies which lead to marriage. He stamps his image on human joys, human connections, human relationships." — *Butler*, p. 79.
4. Results. "Manifested forth his glory; and his disciples believed on him."

SECTION 3. THE EARLY JUDEAN MINISTRY.

OUTLINE.

- I. General Features.
- II. Cleanses the Temple.
- III. His Miracles at the Passover.
- IV. Discourse with Nicodemus.
- V. Jesus Baptizes.

NOTES.

I. General Features.

1. *The Opening of the Judean Ministry.* John 2:13. This the first passover of our Lord's ministry. Why selected as the time for the opening of his ministry in Judea?
2. *The Design of the Judean Ministry?* To reveal himself to the nation as the Messiah. "The whole Judean ministry was an appeal to the people, and principally to the rulers, to receive him as the Messiah."—*Andrews*, p. 169.
3. *The Plan of the Judean Ministry.* It was his purpose to secure the recognition of his Messiahship by the nation. "That the rulers had the right, and, indeed, were in duty bound to demand proof of his Messianic claims, the Lord himself declared (John 5:33)."—*Andrews*, p. 168. This then gives us the key to the plan of his ministry at this time—to do what was needful to secure his recognition by the nation.

II. Cleanses the Temple. (21) John 2:14-22.

1. *The Temple.* History? Proper use? Sanctity? Jesus here calls the temple his Father's house—*i. e.*, "the seat of his Father's most august worship, and so the symbol of all that is dear to him on earth."—*Brown, Com., in loco.*
2. *What He Found in the Temple.* v. 14. "The presence of oxen, sheep, doves, and money-changers within the temple courts is easily accounted for. The animals were intended to supply the wants of Jews who came to the passover and other feasts, from distant places,

and required sacrifices. . . . The changers of money came naturally enough where buying and selling went on, to meet the convenience of Jews who had nothing but foreign money, which they wished to exchange for the current coin of Jerusalem. The tendency of the whole custom was evidently most profane."—*Ryle, in loco.*

3. *What He Did.* vs. 15-16. "The whole transaction is a remarkable one, as exhibiting our Lord using more physical exertion and energetic bodily action than we see him using at any other period of his ministry. A word, a touch, or the reaching forth of a hand are the ordinary limits of his actions. Here we see him doing no less than four things: (1) Making the scourge; (2) Driving out the animals; (3) Pouring out on the ground the changers' money; (4) Overthrowing the tables. On no occasion do we find him showing such strong outward marks of indignation as at the sight of the profanation of the temple."—*Ryle, in loco.*
4. *The Effect upon the "Jews"* (rulers of the people). "His presence awed them, his words awakened even their consciences. They knew, only too well, how true his denunciations were. And behind him was gathered the wondering multitude, that could not but sympathize with such bold, right royal, and Messianic vindication of temple sanctity from the nefarious traffic of a hated, corrupt, and avaricious priesthood. And when the temple officials did gather courage to come forward they ventured not to lay hands on Him. . . . Still more strangely, they did not

even reprove him for what he had done, as if it had been wrong or improper. With infinite cunning, or appealing to the multitude they only asked for a 'sign' which would warrant such assumption of authority. But this question of challenge marked two things: the essential opposition between the Jewish authorities and Jesus, and the manner in which they would carry out the contest which was henceforth to be waged between him and the rulers of the people."—*Edersheim*, vol. 1, p. 374.

5. *The "Sign" He Gave Them.* vs. 19–22. "As for the 'sign,' then and ever again sought by an evil and adulterous generation. . . . He had then, as afterwards, only one 'sign' to give: 'Destroy this temple, and in three days I will raise it up.' Thus he met their challenge for a sign by the challenge of a sign; crucify him and he would rise again; let them suppress the Christ, He would triumph. A sign this which they understood not, but misunderstood, and by making it the ground of their false charge in his final trial themselves unwittingly fulfilled."—*Edersheim*, vol. I., p. 375. When fulfilled it was remembered by His apostles and confirmed their faith. v. 22.
6. *The Significance of this Event.* "As now performed it was a plain and open avowal of his divine authority and a public reproof of the wickedness of the priests and rulers who permitted his Father's house to be made a house of merchandise. Nothing could have brought him more publicly before the ecclesiastical authorities and the multitude who thronged

the feast than this act, nor have shown more distinctly the nature and extent of his claim.'"
—*Andrews*, p. 170.

III. His Miracles during the Passover. (21) 23-25.

1. *Character? Number?*
2. *Their Effect.* v. 23.
3. *Yet Jesus not Deceived by this Apparent Popularity.* Why not? v. 25.

IV. The Discourse with Nicodemus. (21) John 3:1-21.

The subject of the discourse—Salvation.

1. *The Nature of Salvation.* It is a *regeneration* (v. 3); it is *justification* (17-18); it is *deliverance* from the penalty of sin—"might not perish" (vs. 15, 16); it is "*eternal life*" (15-16).
2. *The Agent by Whom Salvation is Applied,* the Holy Spirit. v. 5.
3. *The Mediator through Whom the Spirit Acts,* the Lord Jesus. He here reveals himself as "the Son of Man," who "came down from heaven," and yet is "in heaven"; as "the only begotten Son of God"; and as being "lifted up" for the salvation of man.
4. *The Means through Which Man Secures this Salvation,* faith—"that whosoever believeth in him." vs. 15-16.
5. *The Primal Source of Salvation.* The Love of God the Father. (v. 16.) "Thus the Three Persons of the Trinity are all revealed in their working for man's redemption; the Father loving the world so as to give his Son to die

for man ; the Son coming down from heaven to be lifted upon the cross and ascending to heaven again ; and the Spirit renewing the hearts of those who should enter the kingdom of heaven.”—*Butler*, p. 90.

6. *Those Who Reject Christ.* Why they reject him, 19–21. The consequences of rejecting him—“condemned already.” v. 18.

V. Jesus Baptizes. (22) John 3:22.

“As none of the rulers or leaders acknowledge him, or perhaps seek him out, except the doubting Nicodemus, he leaves the city and begins somewhere in the province the work of baptizing. This work is performed by the hands of his disciples.”—*Andrews*, p. 169, concerning this note.

1. *When Did it Begin?* “After these things.” “The impression made by the evangelist’s statement is that the Lord remained at Jerusalem, or in its neighborhood for a time, longer or shorter, after the Passover, and then going to some place he had selected in the land of Judea, began there to baptize.”—*Andrews*, p. 171.
2. *How Long Did He Baptize?* Probably several months. (See *Andrews*.)
3. *The Significance of this Baptism.* John had been sent to prepare the way for the Messiah by bringing the nation to repentance. But it was now evident the nation was not prepared to receive him. Hence John continued his baptism. Hence also for the same purpose Jesus baptizes. “It was this baptism that gave to his Judean ministry its distinctive character. It was an attempt to bring the nation, as

headed up in its ecclesiastical rulers, to repentance. Had these come to him or to John confessing their sins, his way would have been prepared and he could have proceeded to teach them the true nature of the Messianic kingdom, and prepare them for the baptizing of the Holy Ghost."—*Andrews*, p. 177.

SECTION 4. FROM HIS DEPARTURE FROM JUDEA TO HIS SETTLE- MENT AT CAPERNAUM.

OUTLINE.

- I. Reasons for Leaving Judea.
- II. The Conversation with the Woman of Samaria.
- III. Arrival in Galilee.
- IV. Heals the Nobleman's Son.
- V. Rejected at Nazareth.
- VI. Settlement at Capernaum.

NOTES.

I. Reasons for Leaving Judea.

1. *"To Avoid Any Hindrance which His Own Baptistal Work Might Put in John's Way Through the Misrepresentation of the Pharisees (John 3:25.)"*—*Andrews*, p. 181.
2. *Failure to Accomplish the Great Purpose of the Judean Ministry which was to Bring the Nation in its Chief Representatives to the Recognition of His Messiahship.*

3. *The Imprisonment of John Baptist.* Matt. 4:12.
The following is the order of events as given by Andrews: "Soon after the Passover—time undefined—Jesus and John begin to baptize in Judea. Jesus ceases to baptize in the late autumn and goes to Galilee, John probably still continuing his work. Jesus remains in retirement three or four months, then goes up to the unnamed feast; and about this time John was imprisoned. After this feast Jesus goes to Galilee and begins his ministry there."—p. 182.

II. The Conversation with the Woman of Samaria. (23) John 4:5-42.

Sychar, probably the Shechem of the Old Testament, about thirty-four miles from Jerusalem on the direct route from Jerusalem to Nazareth.

1. *The Woman.* A woman of Samaria; ignorant; a notorious sinner.
2. *Jesus.* vs. 6-8. "This perhaps the most *human* of all the scenes of our Lord's earthly history. . . . But with all that is *human*, how much also of the *divine* have we here, both blended in one glorious manifestation of the majesty, grace, pity, patience, with which the Lord imparts light and life to this unlikeliest of strangers, standing midway between Jews and heathens."—*Brown, in loco.*
3. *The Meeting—Place, Time, Circumstances?* Was it accidental? Importance to the woman; to us?
4. *The Revelations He Makes to this Woman.*
 - (1) He reveals her to herself as a guilty sinner in need of salvation. vs. 15-19.

- (2) Reveals the nature of salvation, "living water." 10-14. This expression, "living water," like "the gift of God," is variously explained. The most satisfactory explanation probably is "to regard the expression as a general figurative description of every thing which it is Christ's office to bestow on the soul of man—*i. e.*, spiritual life.—*Ryle*. (See also *Edersheim*.)
- (3) His own willingness and power to save. v. 10-14.
- (4) The nature of true worship. 19-24. "Our Lord here declares who alone would be considered true worshippers in the coming dispensation of the Gospel. They would not be merely those who worshipped in this place or in that place. They would not be exclusively Jews, or exclusively Gentiles, or exclusively Samaritans. The external part of the worship would be of no value compared to the internal state of the worshippers who worshipped in spirit and in truth."—*Ryle, Com. on John*. The nature of true worship determined by the nature of God. v. 24.
- 5) His Messiahship. v. 26. "These words are the fullest declaration which our Lord ever made of his own Messiahship, which the gospel writers have recorded. That such a full declaration should be made to such a person as the Samaritan woman is one of the most wonderful instances of our Lord's grace and condescension related in the New Testament."—*Ryle, Com. on John*.

5. *Return of the Disciples.* Marveled, yet silent.
27. *His meat.* v. 24. *The harvest.* 35-38.
6. *The Salvation of Many Samaritans.* 39-42.

III. Arrival in Galilee. (23) John 4:43-45.

1. *Galilee.* (See Hurlbut, or Bible Dic.)
2. *His Reception.* v. 45.

IV. Healing of the Nobleman's Son. (25) John 4:46-54.

1. *The Story of the Healing.* 46, 49, 51, 52.
2. *The Miracle.* v. 50.
3. *Results.* v. 53.

V. Rejected at Nazareth. (26) Luke 4:16-31.

1. *The Story of Rejection.*
2. *Why Rejected?* Two reasons probably :
 - (1) His claim to be the Messiah, 17-21.
 - (2) The historical facts quoted from the Old Testament with evident application to them, 24-27. By these instances he reminds them of the sovereignty of God, and of his favor to the Gentiles.
3. *His Escape from Them.* In their wrath they tried to murder him, 28-29. His miraculous escape, v. 30. (See Ryle.) "From this incident it is plain that they were fierce and cruel and ready from mere envy to imbrue their hands in the blood of one who had lived among them, a neighbor and a friend all His life."—*Andrews.*

VI. His Settlement at Capernaum. (26) Matt. 4:13-16.

1. *Capernaum.* This city "was our Lord's home,

the center of his labors and journeys, for probably nearly two years. On the western shore of the Lake of Galilee there extends for some three miles an exceedingly fertile plain, called the 'Plain of Gennesaret.' In this plain, or a little north of it, Capernaum was situated; but the once highly exalted city has been cast down into such destruction, that we cannot certainly determine its site."—*Broadus, Com.*, p. 73.

2. *Why Selected as His Home and the Center of His Labors?* "We know not whether private or personal reasons had any influence in the selection of this city as the central point of his labors in Galilee. . . . More probably in the selection of Capernaum he was determined chiefly by local position and relations. Lying upon the Sea of Galilee and the great roads from Egypt to Syria running through it, and in the direct line from Jerusalem to Damascus, it gave him such facilities of intercourse with men as he could not have had in more secluded Nazareth."—*Andrews*, p. 239.
3. *His Settlement in Capernaum Fulfillment of Prophecy.* 14 16.

THIRD PERIOD.

THE PERIOD OF POPULARITY.

FROM HIS SETTLEMENT AT CAPERNAUM TO THE DISCOURSE
ON THE BREAD OF LIFE.

Introduction.

General Features of the Early Galilean Ministry.

1. *The Period of Popularity.* "In a few weeks the whole province was ringing with his name. He was the subject of conversation in every boat on the lake and every house in the whole region. Men's minds were stirred with the profoundest excitement and every one desired to see him: Crowds began to gather about him. They grew larger and larger, They multiplied to thousands and tens of thousands. They followed him wherever he went. The news spread far and wide beyond Galilee, and brought hosts from Jerusalem. Judea, and Peræa, and even from Idumea, in the far south, and Tyre and Sidon, in the far north."—*Stalker*, p. 59.
2. *How Distinguished from the Judean Ministry.* "The Judean ministry had reference to the Jewish people in their corporate capacity, a nation in covenant with God. He addressed himself to the nation as represented in its ecclesiastical rulers, and aimed to produce in them

that sense of sin and that true repentance which were indispensable to his reception. The Galilean ministry was based upon the fact that the ecclesiastical rulers of the Jews did not receive him, and had sought to kill him; and that therefore, if they persisted in their wickedness, God was about to cast them out of their peculiar relations to him and establish a church, of which the elect of all nations should be members. (Matt. 8:11, 12.) Going into Galilee, the Lord will gather there a body of disciples who shall bear witness to him before the nation; but who, if this testimony is unavailing, will serve as the foundations of the new institutions resting upon the New Covenant." -- *Andrews*, pp. 210, 211.

3. *The Plan of His Ministry in Galilee.* "In Galilee the Lord began immediately to visit the people in all their cities and villages, making Capernaum the central point of his labors, and this he did in a systematic way."—*Andrews*, p. 240. Thus accompanied by his apostles he made circuit after circuit in Galilee healing and teaching, returning after each circuit to Capernaum for a longer or shorter sojourn. We may therefore study the Galilean ministry as a series of journeys or circuits through Galilee and sojourns at Capernaum.*

*See *Life of our Lord*, p. 243.

SECTION 1. THE FIRST SOJOURN IN CAPERNAUM.

OUTLINE.

- I. Calling of Four Disciples.
- II. Healing of Demoniac in the Synagogue.
- III. Heals Peter's Wife's Mother, and Many Others.

NOTES.

I. Calls Four Disciples. (27) Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11.

The following is the order of events, combining all three of the Evangelists (*Andrews*):

1. Jesus preaching to great multitudes by the lake of Gennesaret. (Luke.)
2. While thus pressed by the multitude and passing along and teaching (Matt. and Mark), he saw the four disciples mending their nets after a night's fruitless toil.
3. As the people press upon him he enters a boat and requests Simon to put out a little from the land, that he may teach the people. (Luke.)
4. After the discourse the miraculous draught of fishes. (Luke.)
5. The call of the four disciples. Names? This is the second call of all but James, who is here mentioned for the first time.

II. Healing a Demoniac in Synagogue. (28) Mark 1:21-28; Luke 4:31-37.

1. *The Story of the Healing.* Mark 1:21-28; Luke 4:31-37.

2. *The Miracle.* Mark vs. 25, 26. Cf. Luke. Meaning of, "a man possessed or possessed with an unclean spirit"? How set free? To what class of miracles does this belong?
3. *Results.* Mark 1:27-28. Cf. Luke.

III. Heals Peter's Wife's Mother, and Many Others. (29) Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41.

1. *The Story of the Healing of Peter's Wife's Mother.*
2. *The Story of the Other Miracles.* This is an instance in which a large number of miracles are described collectively. "It was evening. The sun was setting, and the Sabbath past. All that day it had been told from home to home what had been done in the synagogue; it had been whispered what had taken place in the house of their neighbor Simon." . . . So from all parts they bring them: mothers, widows, wives, fathers, children, husbands—their loved ones, the treasures they had almost lost; and the whole city throngs—a hushed, solemnized, overawed multitude—expectant, waiting at the door of Simon's dwelling."—*Edersheim*, vol. I., p. 486. The record of the healing. Matt. 8:16, 17. Cf. Mark and Luke.
3. *The Fulfillment of Prophecy.* Matt. 8:17. "He must be blind indeed who sees not in this Physician the Divine Healer; in this Christ the Light of the World; the Restorer of what sin had blighted; the Joy in our world's deep sorrow. Never was prophecy more truly fulfilled than on that evening, this of Isaiah: 'Himself took our infirmities and bear our sicknesses.'"—*Edersheim*, p. 487.

SECTION 2. THE FIRST CIRCUIT.

OUTLINE.

- I. A General Description of His Work.
- II. Healing of a Leper.

NOTES.

- I. A General Description of His Work. (30)
Matt. 4:23-25; Mark 1:35-39; Luke 4:42-44.
 1. *Preaching the Gospel of the Kingdom of God.* Cf. the Synoptical Gospels.
 2. *Healing.* (See Matthew and Mark.) These "were the two great departments of his public work—to make known truth, and miraculously to relieve man's distress."—*Broadus, Com. on Matt.*, p. 80.
- II. Healing of a Leper. (31) **Matt. 8:2-4; Mark, 1:40-45; Luke 5:12-16.**
 1. *The Story of the Healing.*
 2. *The Miracle.* Mark 1:41-42. Cf. Matthew and Luke. "This was a mighty miracle. Of all ills which can afflict the body of man, leprosy appears to be the most severe. It affects every part of the constitution at once. It brings sores and decay upon the skin, corruption into the blood, and rottenness into the bones. It is a living death which no medicine can check or stay; yet have we read of a leper being made well in a moment. It is but one touch from the hand of the Son of God, and the

cure is effected.”—*Ryle, Luke*, vol. I., p. 136.
Significance of this Miracle.

3. *His Directions to the Healed Man.*

(1) As to the Mosaic law. Lev. 14. This would be a testimony unto them that the leper was thoroughly healed and thus that the miracle was real; perhaps also a testimony that Jesus observed the law of Moses, which they were already beginning to accuse him of disregarding.”—*Broadus, Com. on Matt.*, p. 176.

(2) As to silence concerning the miracle. Luke 5:14. Cf. Matthew and Mark. “The most probable *reason* is that the public proclamation of this miracle gave the people such conceptions of his mighty power to heal, that all thronged to him to be healed, and thus his teaching, the moral side of his work, were thrust into the shade.”—*Andrews*, p. 257.

4. *Results of the Miracles.* Mark 1:45. Cf. Luke.

SECTION 3. THE SECOND SOJOURN IN CAPERNAUM.

OUTLINE.

- I. Heals a Paralytic.
- II. The Call of Matthew.
- III. Discourse on Fasting.
- IV. Raises the Daughter of Jairus.
- V. Heals the Woman with an Issue of Blood.
- VI. Heals Two Blind Men and a Dumb Demonic.

NOTES.

I. Heals a Paralytic. (32) Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26.

1. *The Afflicted Man before Jesus. His Affliction? How Brought on?* Mark 2:1-4. Cf. Matthew and Luke.
2. *Our Lord's First Words to the Paralytic.* Matt. 9:2. Cf. Mark and Luke. "Forgiveness was the direct act of God; no human lips dared pronounce it. It was a special prerogative of the Almighty."—*Butler*, p. 124. Hence this was a virtual claim of his divine authority. So the scribes understood it.
3. *The Miracle of Healing. Connection with His Act of Forgiveness.* Mark 2:8-10. The miracle, how wrought? 11-12. "What a moment of suspense for all the beholders; some hoping, others fearing, that the man would indeed show himself to be healed. What a thrill must have passed through the crowd as he arose and went off. How the scribes must have been abashed and confounded."—*Broadus, Com. on Matt.*, p. 197.
4. *The Effect.* Luke 5:26. Cf. Matthew and Mark.

II. The Call of Matthew. (33) Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32.

1. *The Man Called.* His name in the different Gospels? His occupation? "The call of Matthew signally illustrates a very prominent feature in the public action of Jesus, viz.: His utter disregard of the maxims of worldly wisdom. A publican disciple, much more a publican apostle, could not fail to be a stumbling-block to Jewish prejudice, and therefore

to be, for the time at least, a source of weakness rather than of strength."—*Bruce*, p. 19.

Why then did he call Matthew?

2. *The Call.* Matt. 9:9. Cf. Mark and Luke. This a call to discipleship. The call to the apostolate came later.
3. *The Call Effectual.* Matthew's obedience immediate, unquestioning. But no doubt he knew of Jesus before.
4. *The Feast of Matthew.* His great decision, according to the account of all the evangelists, was followed shortly after by a feast in his own house given in honor of Jesus (Luke). The significance of this feast according to Bruce was threefold so far as Matthew was concerned. (1) A jubilee feast commemorative of his conversion. (2) An act of honor to Jesus. (3) The means of introducing his friends and neighbors to Jesus, hoping they might take the same step he had taken.—pp. 24–25.
5. *The Criticism of the Pharisees and the Answer of Jesus.* Matt. 9:12. Cf. Mark and Luke.

III. Discourse on Fasting. (34) Matt. 9:14–17; Mark 2:18–22; Luke 5:33–39.

1. *The Inquiry about Fasting.* Mark 2:18. Cf. Matthew and Luke.
2. *The Reply of Jesus.* Made in four illustrations. (1) Matt. 9:15. "Fasting is naturally and properly an expression of grief, and therefore unnatural and unsuitable at a time of great joy. Such a time was this when the disciples were delighting in their teacher's presence. But there was coming a time

when it would be natural for them to grieve, and therefore appropriate to fast. . . . By this illustration our Lord teaches that fasting is not to be regarded or observed as an arbitrary 'positive' institution, but as a thing having natural grounds, and to be practiced or not, according to the dictates of natural feelings as growing out of the circumstances in which we find ourselves."—*Broadus, Com. on Matt.*, p. 202.

- (2) Matt. 9:16-17. We may consider these two illustrations together. "The design of these parables is much the same as that of the first part of his reply, viz. : to enforce the *law* of *congruity* in relation to fasting and similar matters ; that is, to show that in all *voluntary* religious service, when we are free to regulate our own conduct, the outward act should be made to correspond with the inward, and that no attempt should be made to force particular acts or habits on men without that correspondence."—*Bruce*, p. 75.
- (3) Luke 5:39. This seems to be an apology for the disciples of John in the position they had taken. The old wine represents the spirit of Judaism, the new wine the spirit of the gospel. Man could not be expected at once to give up the first for the second. But after a while the change will come naturally.—*Butler*, p. 225.

IV. Raises the Daughter of Jairus. (35) Matt. 9:18, 19, and 23-26; Mark 5:22-24, and 35-42; Luke 8:41-42 and 49-56.

1. *The Story of the Miracle.* Mark 5:22-24 and 35-43. Cf. Matthew and Luke.

2. *The Miracle Itself.* 41-42. Note its greatness, the ease with which it was wrought, its significance.

3. *Its Result.* Matt. 9:29. Cf. Mark and Luke.

V. Heals the Woman with an Issue of Blood.
(35) **Matt. 8:20-22; Mark 5:25-34; Luke 8:43-48.**

1. *The Circumstances of this Healing.* When? How? The Means? The Virtue? Mark 5:25-30. Cf. Matthew and Luke.

2. *The Savior's Words to the Multitude, to the Woman.* 30-34.

VI. Heals Two Blind Men and a Dumb Demoniac.
(36) **Matt. 9:27-34.**

1. *The Story of The Healing of the two Blind Men.* Results? vs. 27-31.

2. *The Story of the Healing of the Dumb Demoniac.* Results? vs. 32-34.

**SECTION 4. THE UNNAMED FEAST,
(PROBABLY THE PASSOVER).**

OUTLINE.

- I. The Miracle of Jesus at the Pool of Bethesda.**
II. The Discourse before the Sanhedrin.

NOTES.

Introduction.

As to what feast is referred to in John 5:1 there is a difference of opinion. The chief interest which attaches to the question is the bearing upon the duration of our Lord's ministry. If this feast was a passover our

Lord's ministry lasted something over three years; if not a passover his ministry lasted a little over two years.

I. The Miracle of Jesus at the Pool of Bethesda. (37) John 5:2-9.

1. *The Scene at the Pool.* Why this multitude there?
2. *The Impotent Man.*
3. *The Story of the Miracle.*

II. The Discourse before the Sanhedrin. (37) John 5:10-47.

INTRODUCTION.

The controversy which led to the discourse, vs. 10-18. It appears from these verses that the persecution began because he had healed the impotent man on the Sabbath. But their indignation was raised to the highest pitch by his answer to them, vs. 17-18. After this he was probably brought before the Sanhedrin. (See Andrews, p. 102.) This adds significance and interest to his words.

1. *His Relation to His Father, 19-23.* "Such language, however deep and high, appears to mean that in operation and knowledge and heart and will the Father and the Son are One, two persons, but one God."—Ryle (John), vol. I., p. 278.
2. *His Messianic Works, vs. 24-29.* Gives life, raises the dead, judges the world.
3. *Proofs of His Messiahship.* These fourfold. (1) John Baptist, 33-35. (2) His own works, v. 36. (3) His Father, vs. 37-38. (4) The Scriptures, 39. "Nowhere else in the Gospels do we find our Lord making such a formal,

systematic, orderly, regular statement of his own unity with the Father, his divine commission and authority and the proof of his Messiahship as we find in this discourse."—*Ryle (John)*, vol. I., p. 283.

4. *The Conclusion*, vs. 45–47. "And now he concludes by a most heart-piercing appeal to the consciences of his enemies, in which he expresses the true state of their hearts, and the real reasons why they did not believe in him."—*Ryle (John)*, vol. I., p. 317.

SECTION 5. THE EVENTS ON HIS RETURN JOURNEY TO CAPERNAUM.

OUTLINE.

- I. The Disciples Pluck Ears of Corn on the Sabbath.**
- II. Healing of the Withered Hand.**

NOTES.

- I. The Disciples Pluck Ears of Corn (Wheat or Barley) on the Sabbath. (38) Matt. 12:1–8; Mark 2:23–28; Luke 6:1–5.**
1. *The Act of the Disciples*, Matt. 12:1. In general the law permitted this. Dent. 23:25.
 2. *The Charge of the Pharisees*, v. 2. It is not lawful on the Sabbath day.
 3. *Our Lord's Defense of His Disciples*. He vindicates the act of his apostles by the following arguments (see Broadus and Edersheim):
(1) From history, Matt. 12:3–4.

- (2) From the law, v. 5. "Here, as in 5:17, Jesus shows that he is not abrogating or violating the law, for he justifies his course out of the law."—*Broadus, Com. on Matt.*, p. 259.
- (3) From one of the prophets, v. 7. Cf. Hos. 6:6. "The idea here may be expressed thus: 'If you knew that God desires kindness and good-will to men, rather than sacrifice you would not have condemned the guiltless.'"—*Broadus, Com. on Matt.*, p. 259.
- (4) From the fact that the Sabbath was made for man, Mark 2:27., *i. e.* for the welfare of mankind.
- (5) From the fact that he is himself the Lord of the Sabbath. Hence, his supreme authority to regulate its proper observance.

II. Healing of the Withered Hand. (39) **Matt. 12:9-14; Mark 3:1-6; Jude 6:6-11.**

1. *The Story of the Healing*, Matt. 12:9-14. Cf. Mark and Luke.
2. *Bearing upon the Sabbath Controversy*, vs. 11-12.
3. *The Effect upon the Pharisees*, Cf. the different gospels.

Obs.:—The design of our Lord in the teachings just referred to on the subject of the Sabbath was not to impair the sanctity of the Sabbath, much less to abrogate the fourth commandment, which is of perpetual obligation; but to free the Sabbath from the glosses and false interpretation of the Pharisees, and to show that works of necessity and mercy are in harmony with the law and true spirit of the Sabbath.

SECTION 6. THE THIRD SOJOURN IN CAPERNAUM.

OUTLINE.

- I. Great Multitudes Follow Him by the Seaside.
- II. Chooses the Twelve Apostles.
- III. The Sermon on the Mount.
- IV. Heals the Centurion's Servant.

NOTES.

- I. **Great Multitudes Follow Him by the Seaside.**
(40) **Matt. 12:15-21; Mark 3:7-12.**
 - 1. *The Reason for His Withdrawal*, Mark 3:6.
 - 2. *The Multitudes—Whence?*
 - 3. *His Miracles*, Mark 3:10-11; Matt. 12:16.
 - 4. *Fulfillment of Prophecy.*
- II. **Chooses the Twelve Apostles. (41) Mark 3:13-19; Luke 6:12-16.**
 - 1. *Preceded by a Whole Night Spent in Prayer.*
Luke 6:12. *Significance?*
 - 2. *The Three Stages in the Fellowship of the Apostles with Christ:*
 - (1) As simple believers in Him as the Christ.
 - (2) The abandonment of secular occupations and a constant attendance on his person.
 - (3) When called especially to be Apostles.—
Bruce, p. 11.
 - 3. *The Number of Apostles.* "The number twelve was recommended by obvious symbolic reasons. It happily expressed in figures what Jesus claimed to be, and what He came to do. . . . It significantly hinted that Jesus was the Divine Messianic King of Israel."—*Bruce*, p. 32.

4. *The Names of the Twelve.* To help remember the names some one has suggested this device: 52 Mab St. It is explained thus: Five names begin with J, two begin with P, one with M, one with A, one with B, one with S, and one with T. There are four lists of the Apostles given in the New Testament. Each of these lists contain three groups of four each. It is observed that the same names are found in each group, though the order varies, except that the same name heads each group. "The first group includes those best known, the second the next best, and the third those least known of all, or, in the case of the traitor, known only too well."—*Bruce*, p. 36.
5. *The Kind of Men He Selected.* "It is surprising to see what sort of persons He selected for so grand a destiny. They did not belong to the influential and learned classes. . . . Ever wont to work with the elements of character that are not bound to any station of life or grade of culture, He did not scruple to commit His cause to twelve simple men, destitute of learning, and belonging to the common people. . . . They turned out to be instruments thoroughly fitted for the great design; two at least, John and Peter, were men of supreme gifts, and though one turned out a traitor, and the choice of him will probably, after all explanations, ever remain a very partially explained mystery, yet the selection of agents who were at first so unlikely, but in the end proved so successful, will always be one of the chief monuments of the incomparable originality of Jesus."—*Stalker*, p. 77.

6. *The Importance of the Apostolate.* "Perhaps the formation of the Apostolate ought to be placed side by side with miracles and preaching as a third means by which He did His work."—*Stalker*, p. 76.

III. The Sermon on the Mount (42) Matt., chaps. 5-7; Luke 6:17-49.

INTRODUCTION.

Design of the Discourse. "The connected system of truths unfolded in the discourse was intended to exhibit to the people the Kingdom of God as the aim of the old dispensation; as the consummation for which that dispensation prepared the way. The Sermon on the Mount, therefore, forms the point of transition from the law to the gospel; Christianity is exhibited in it as Judaism spiritualized and transfigured. The idea of the Kingdom of God is the prominent one."—*Butler*, p. 145.

ANALYSIS.

The analysis given below is by Dr. Broadus. He prefaces it with this remark: "The following analysis may be useful, though we must not draw too broadly the lines of divisions between the different sections."

1. *Characteristics and Privileges of the Messianic Reign*, 5:3-12.
2. *Their Influence and Responsibility*, 5:13-16.
3. *Relation of Christ's Mission to the Moral Law*, 5:17-48.
 - (1) This relation stated in general, 17-19.
 - (2) Superiority of the morality he enjoined to that taught and practiced by the scribes and Pharisees, 20-48. Illustrated by reference to murder, etc. (21-26), adultery and

- divorce (27-32), oaths (33-37), requital of injuries (38-42), love of enemies (43-48).
4. *Good Works to be Performed out of Regard to God's Approval Rather than Man's*, 6:1-18, e.g., *Alms-giving* (2-4), *Prayer* (5-15), *Fasting* (16-18).
 5. *Single-hearted Devotion to God as Opposed to Worldly Aims and Anxieties*, 6:19-34.
 6. *Censoriousness must be Avoided*, 7:1-6.
 7. *Encouragement to Pray to God for Strength to Fulfill this, and all the Preceding Requirements*, 7:7-11.
 8. *General Principle or Rule which Sums up all the (moral) Teachings of the Discourse and of the Old Testament*, 7:12.
 9. *Concluding Exhortations to Practice as well as Hear and Profess*, 7:13-27. Com. on Matt., pp. 85-6. "The unrivalled beauties of our Lord's thought and style, the lofty simplicity, the charming freshness and perfect naturalness, the familiar and vivid illustration, the pointed and sometimes paradoxical and startling statement, which, even when imperfectly understood, could never be forgotten, the sublime elevation of sentiment, and the inimitable *tone* which marks all his teachings, shine conspicuously in this address, which is sweet to the heart of a child, and before which the noblest intellects in every age have bowed in devout admiration. Well might Daniel Webster say, in the inscription he left for his tomb, 'My heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production.'"—*Broadus, Com. on Matt.*, p. 85.

IV. Heals, the Centurion's Servant. (43) Matt. 8:1, 5-13; Luke 7:1-10.

1. *The Centurion.* Who? His works? Luke 7:5. His intercession in behalf of his servant—first through friends, then in person? His faith and humility?
2. *The Miracle,* Matt. 8:13. "A greater miracle of healing than this is nowhere recorded in the Gospels. Without even seeing the sufferer, without touch of hand or look of eye, our Lord restores health to the dying man by a single word."—*Ryle* (Luke), vol. I., p. 200.
3. *The Wonder and Comment of Jesus,* Matt. 8:10-12.

SECTION 7. THE SECOND CIRCUIT
THROUGH GALILEE.

OUTLINE.

- I. Raises a Widow's Son at Nain.
- II. Discourses on Receiving a Message from John.
- III. The Anointing in the House of Simon.
- IV. Continued Labors in Galilee.
 - V. The Blasphemous Accusation of the Scribes and Pharisees.
- VI. The Scribes and Pharisees Seek a Sign.
- VII. His Mother and Brethren.
- VIII. The First Great Group of Parables.
 - IX. Stilling the Tempest.
 - X. Heals the Two Gadarene Demoniacs.

NOTES.

I. Raises a Widow's Son at Nain. (44) Luke 7:11-17.

1. *The Story of the Miracle.*
2. *Significance?* Bearing upon his divinity; his mission; the resurrection.
3. *Effect which it Produced,* 16-17.

II. Discourses on Receiving a Message from John. (45) Matt. 11:2-30; Luke 7:18-35.

1. *The Message from John,* Matt. 11:2-3. Cf. Luke.
2. *Our Lord's Answer,* Matt. 11:4-6. Cf. Luke. The appeal to his works as a testimony unto his Messiahship is often made. See John 5:36; 10:38; 14:11; 15:24. "These miracles and good tidings for the lowly, showing that Jesus of Nazareth was the predicted Messiah, still stand as an evidence of Christianity."—*Broadus, Com. on Matt.,* p. 238.
3. *The Testimony of our Lord to John,* Matt. 11:7-15. John's greatness as a prophet, Matt. 11:11 and Luke 7:28. But the least in the kingdom of heaven greater. "No person had occupied a position of higher privilege than John the Baptist, involving clearer views of truth, a greater honor in the sight of God." . . . Still "we must understand that the lowest subject of the Messianic reign is in a position of greater privilege and dignity (comp. Zech. 12:8) than the great forerunner; or else, perhaps (Calvin), that the lowest of all the *teachers* instructed by the Messiah himself was superior as a teacher to the forerunner."—*Broadus, Com. on Matt.,* p. 240.

4. *The Folly of this Generation in Rejecting both the Forerunner and the Messiah*, Matt. 11:16–19. Cf. Luke. “He says that the children at play were not more wayward, perverse, and hard to please, than the Jews of his day. Nothing would satisfy them. They were always finding fault. Whatever ministry God employed among them, they took exception to it.”—*Ryle*, Luke, vol. I., p. 228.
5. *Upbraids the Impenitent Cities*, vs. 20–24. “Such words uttered now over Galilee, as afterwards over Judea and Jerusalem, show the wounded sympathies of the human friend, as well as the just indignation of the divine Judge.”—*Butler*, p. 178.
6. *The Great Invitation*, Matt. 11:25–30.
 - (1) The sovereignty of God in redemption.
 - (2) His own mediatorial authority and power.
 - (3) The invitation. “He stands as the Great Teacher, who alone can give true, saving knowledge of God (v. 27), whose teachings, while hid from the wise and intelligent, are revealed to babes (vs. 25). Though rejected by many (vs. 20–24), and even slandered and reviled (v. 16–19), still he stands, in the fulness of his wisdom and the gentleness of his love, and invites all the toiling and burdened to come to him, to wear the easy yoke of his instruction and they shall find rest for their souls. Notice how the invitation follows immediately upon the statement that no one knows the Father but the Son and he to whomsoever the Son chooses to reveal him. To his mind there was no contradiction between sovereign, electing grace and the

free invitations of the Gospel.”—*Broadus, Com. on Matt.*, p. 253.

III. The Anointing in the House of Simon. (46) Luke 7:36-50.

1. *Invited to a Meal at the Pharisee's House*, v. 36. “It is quite clear that the hospitality was meant to be qualified and condescending. All the ordinary attentions which would have been paid to an honored guest were coldly omitted.”—*Butler*, p. 182.
2. *While Reclining at Table is Anointed by a Sinful Woman*, vs. 37-38. “The faith and hope to which she has been begotten intensify her penitence, and that penitence intensifies her love, so that we look upon her, first standing silently weeping, then bending down and bathing those feet with her tears, then clasping and kissing them and pouring the rich ointment over them, she presents herself to our eye as the most striking picture of a loving, humble penitent at the feet of Jesus which the Gospels present.”—*Butler*, p. 183.
3. *The Inward Questioning of the Pharisee*, v. 39.
4. *The Answer of Jesus*, vs. 40-47. “Like Matthew and David our Lord conceals his home-thrust under the veil of a parable, and makes his host himself pronounce upon the case. The two debtors are the woman and Simon; the criminality of the one was ten times that of the other (in the proportion of ‘500’ to ‘50’); both being equally insolvent, both are with equal frankness forgiven; and Simon is made to own that the greatest debtor to forgiving mercy will cling to her Divine Bene-

factor with the deepest gratitude."—*Brown, in loco.* Yet our Lord does not in all this imply that Simon was forgiven, vs. 45-46.

5. *Our Lord to the Woman*, 48-50. "This wonderful scene teaches two very weighty truths: (1) "Though there be degrees of guilt, insolvency, or inability to wipe out the dishonor done to God, is common to all sinners. (2) As Christ is the Great Creditor to whom all debt, whether great or small, contracted by sinners, is owing, so to Him belongs the prerogative of forgiving it."—*Brown, in loco.*

IV. Continued Labors in Galilee. (47) Luke 8:1-3.

1. *His Labors*, v. 1.
2. *His Followers*, vs. 2-3. "Mary Magdalene seems to have been a woman of high station and opulent fortune, being mentioned here even before Joanna, the wife of so great a man as Herod's steward. And the evangelists, when they speak of our Lord's female friends, commonly assign the first place to Mary Magdalene. She was called the *Magdalene*, from *Magdala*, the place of her nativity, a town situated beside the lake on the southern border of the plain of Gennesaret."—*Butler*, p. 185.

V. The Blasphemous Accusation of the Scribes and Pharisees. (48) Matt. 12:22-37; Mark 3:19-30.

1. *The Occasion of this Accusation.* The two things which led to this accusation were: (1) The miracle of healing, v. 22. (2) The effect which this miracle produced upon the multitude, v. 23.

2. *The Accusation*, v. 24. Cf. Mark, v. 22. "This ascription of His miracle to Satanic agency marks a decided progress in Pharisaic hostility. Heretofore they had said of Him that He was a Sabbath-breaker and a blasphemer; now they say that He is in league with evil spirits. And this charge reached much further than to this particular miracle. It was virtually ascribing all that He said and did to a diabolical origin, and made the spirit of God that rested upon Him to be the spirit of Beelzebub. . . . To understand this charge of the Pharisees we must remember the common belief of the day, that miracles could be wrought by the help of evil spirits, and that therefore the possession of miraculous power did not prove that a man was sent from God. It was necessary for the Lord's enemies to explain His many mighty works; for if He did them by the help of God there was no alternative but to receive Him and His teachings. The only way of escape was to ascribe His miracles to the prince of darkness."—*Andrews*, p. 289.
3. *The Lord's Answer*, 25–37. His reply unanswerable and crushing. It contains five points:
- (1) The impossibility of Satan casting out Satan, v. 25.
 - (2) The charge against Him would apply to their own sons (followers). Hence, "*they* shall be your judges," *i. e.*, "shall convict you either of being yourselves in league with Beelzebub, or of unreasonable and wicked conduct in accusing another of league with

him for doing what they claim to do."—
Broadus, Com. on Matt., p. 269.

- (3) But if His miracles are of God, then the kingdom of God has come upon you.
- (4) In charging Him with casting out demons by the help of Beelzebub they were guilty of blasphemy against the Holy Ghost, and so past forgiveness, Matt. 12:31-32. (*Broadus.*) "Their guilt lay in treating that as Satanic agency which was of the Holy Ghost."—*Edersheim*, vol. I., p. 575.
- (5) This charge had its root and source in their corrupt natures, Matt. 12:33-37. "This unpardonable blasphemy was just what might be expected from its authors. They were bad men and they would say bad things."—*Broadus, Com. on Matt.*, p. 273. Cf. Matt. 7:16-20.

VI. The Scribes and Pharisees Seek a Sign. (49) Matt. 12:38-45.

1. *The Request*, v. 38.
2. *Our Lord's Answer*, 39-42.
 - (1) Only one sign shall be given them—that of Jonah, vs. 39-40. "Our Lord treats the history of Jonah as a true history, to be understood in its plain sense, and expounds the meaning of it hitherto unrevealed, viz., that it was not only a history, but also a prophecy, a typical representation of Himself, of His own wonderful death, burial, and resurrection."—*Butler*, p. 190.
 - (2) The sinfulness of this generation declared and illustrated, 39-45.

VII. His Mother and Brethren. (50) Matt. 12: 46-50; Mark 3:31-35; Luke, 8:19-21.

1. *Why They so Anxiously Sought Him.* See Mark 3:19-21. "In his zeal and ardour He seemed indifferent to both food and repose."—*Brown.* Hence their anxiety.
2. *His Reply to the Message,* Matt. 12:48-50. "There stand here the members of a family transcending and surviving this of earth; filial subjection to the will of My Father in heaven is the indissoluble bond of union between Me and all its members; and whosoever enters this hallowed circle becomes to Me 'brother and sister and mother.'"—*Brown, in loco.*

VIII. The First Great Group of Parables. (51) Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18.

INTRODUCTION.

The Parables of our Lord. The parable was the most characteristic form of his speech. "About one-third of his sayings which have been preserved to us consists of parables. This shows how they stuck in the memory. . . . What passages in the greatest masters of expression—in Homer, in Virgil, in Dante, in Shakespeare—have secured for themselves so universal a hold on man or been felt to be so fadelessly fresh and true?"—*Stalker*, p. 66.

1. *Definition.* It is difficult to define a parable—so difficult, that a brief definition can scarcely be given which would prove acceptable to all. Perhaps one of the best descriptions of the parables of the gospels is that given by Dr. Broadus: "Commonly then in Matthew, Mark, and

Luke (John does not employ it), the word we borrow as parable denotes an illustration, most frequently in the form of a narrative, and usually, in accordance with the origin of the term, involving a comparison, though sometimes, as in the parable of the Rich Fool, it is only an example of the matter in hand, a case in point."—*Com. on Matt.*, p. 283. To this it may be added that one of the distinguishing marks of the parable is that it is designed to set forth *spiritual truth*.

2. *The Number of Parables in the Gospels.* This "of course will depend on the range given to the application of the name. Thus Mr. Greswell reckons twenty-seven; Dean Trench, thirty. By others the number has been extended to fifty."—*Smith's Dic. of the Bible*, (foot-note.)
3. *The Groups of our Lord's Parables.* Besides the sporadic parables there are three leading groups. Of these two are given in fuller detail by Matthew: "(1) The Messianic reign, its beginning and growth, chap. 13; given about the middle of our Lord's ministry. (2) The Messianic reign, its progress and consummation; given just at the close of the ministry. (3) Between these two groups, in order of time, we find a third group, given by Luke, chaps. 13-19, some of which relate to the Messianic reign, but most of them to individual experiences."—*Broadus, Com. on Matt.*, p. 285. For another description of these groups see *Smith's Dictionary of the Bible*, article Parables.
4. *The Interpretation of Parables.* "There are four things to be done. (1) We must make sure

of understanding the language of the parable itself, and its various allusions to physical phenomena or social usages. . . . (2) We must ascertain what subject our Lord here designed to illustrate. . . . (3) We must consider in what light the parable presents this subject. Here it is important to regard the parable as a whole, just as we do any other illustration, and not begin by attempting to assign the meaning of particular items without having considered the general drift. . . . (4) Then it remains to determine how far the details may be understood as separately significant. In this we can have no general rule to guide us, but must study the guidance our Lord has given in his interpretations, exercise sound judgment, and endeavor to avoid both extremes.—*Broadus, Com. on Matt.*, p. 284. (See also Trench, and Barrow's Companion of the Bible.)

We now return to the subject of this section, the First Great Group of Parables.

1. *The Parable of the Sower.*

- (1) The story, Matt. 13:3-9. Cf. Mark and Luke.
- (2) The interpretation, vs. 18-23.

2. *Parable of the Seed Growing Secretly*, Mark 4:26-29.

- (1) The parable?
- (2) Design? "This beautiful parable, peculiar to Mark, is designed to teach *the imperceptible growth* of the word sown in the heart, from its earliest stage of development to the ripest fruits of practical righteousness."—*Brown, in loco.*

3. *Parable of the Tares*, Matt. 13:24-30.

(1) The subject illustrated, v. 24.

(2) The illustration (Parable).

(3) The interpretation, vs. 36-43. "We behold Satan here, not as he works beyond the limits of the church, deceiving the world, but in far deeper malignity, as he at once mimics and counterworks the work of Christ; in the words of Chrysostom, 'After the prophets, the false prophets; after the apostles, the false apostles; after Christ, Antichrist.' Most worthy of notice is the plainness with which the doctrine concerning Satan and his agency, his active hostility to the blessedness of man, of which there is so little in the Old Testament, comes out in the New; as in the parable of the sower, and again in this."—*Trench*, p. 92. Still further observe the mixed condition of the church in this world, and its final purification at the judgment.4. *Parables of the Mustard Seed and Leaven*.
Matthew and Mark.

(1) The subject illustrated.

(2) What these parables have in common. "Both describe the small and slight beginnings, the gradual progress, and the final marvellous increase of the church."—*Trench*, p. 106.(3) Wherein they differ. The parable of the leaven declares the *intensive*, of the mustard seed the *extensive*, development of the Gospel. The latter sets forth the power and action of the truth on the world brought in contact with it; the former, the power of the

truth to develop itself from within.—
Trench, p. 106.

5. *Parables of the Hidden Treasure and the Pearl of Great Price.* Matthew.

(1) The design of these parables. It is to set forth the great importance of a *personal appropriation* of the benefits of the "Kingdom of Heaven."

(2) The relation of the parables to each other. "The second parable repeats what the first has said, but repeats it with a difference; they are each the complement of the other; so that under one or other, as finder either of the pearl or of the hid treasure, may be ranged all who become partakers of the blessings of the Gospel of Christ."—*Trench*, p. 122. "The one parable represents the kingdom *found without seeking*; the other the kingdom *sought and found*."—*Brown*, *in loco*.

(3) The truths taught in these parables.

(a) "The blessings of Christ's kingdom are of incomparable value.

(b) They only deem them so who are prepared to part with all for them.

(c) Some find Christ without seeking him; others, as the result of long and anxious search.

(d) Those who find Christ without seeking him have usually the liveliest joy; while those who find him after long anxious search have usually the deepest apprehension of his value."—*Brown*, *in loco*.

6. *The Parable of the Draw-net*, Matt. 13:47-50.

(1) Similarity to the parable of tares.

- (2) Difference in the two parables. "There is this fundamental difference between them, that the central truth of the parable of the tares is the *present* intermixture, of this, the *future* separation of the good and bad; of that men are not to effect the separation; of this, that the separation will one day by God be effected."—*Trench*, p. 136.

IX. Stilling the Tempest. (52) Matt. 8:18, 23-27; Mark 4:35-41; Luk^e 8:22-25.

1. *The Story of the Miracle?*
2. *Teaching.* "True Humanity of the Savior by the side of His Divine Power; the sleeping Jesus and the Almighty Word of rebuke and command to the elements, which lay them down obedient at His feet; this sharp edged contrast resolved into a higher unity—how true is it to the fundamental thought of the Gospel-History! Then this other contrast of the failure of faith, and then the excitement of the disciples, and of the calm of the sleeping and then the Majesty of the waking Christ. And, lastly, yet this third contrast of the helplessness and despondency of the disciples and the Divine certitude of conscious omnipotence."—*Edersheim*, vol. I., p. 604.

X. Heals the Two Gadarene Demoniacs. (53) Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.

1. *The Connection with the Miracle of Stilling the Tempest.* "The connection is very striking in which this miracle stands with that other which went immediately before. Our Lord has just shown himself as the pacifier of the tumults and the discords in the outward world; he has

spoken peace to the winds and to the waves, and hushed the war of elements with a word. But there is something wilder and more fearful than the winds and the waves in their fiercest moods—even the spirit of man, when it has broken loose from all restraints, and yielded itself to be his organ, who brings confusion and anarchy wherever his dominion reaches. And Christ will accomplish here a yet mightier work than that which he accomplished there. He will prove himself here also the Prince of Peace, the restorer of the lost harmonies; he will speak, and at his potent word this madder strife, this blinder rage which is in the heart of man, will allay itself, and here also there shall be a great calm.”—*Trench, Notes on Miracles*, p. 175.

2. *The Story of the Miracle—Combine the three Accounts.* Concerning the apparent difficulty that Matthew mentions two demoniacs while Mark and Luke mention only one, Andrews says: “The common and most probable explanation is, that there were indeed two, but that one was much more prominent than the other, either as the fiercer of the two, or as of a higher rank and better known, and therefore, alone mentioned by Mark and Luke.”—p. 301. Concerning the scene here presented, Ederheim strikingly says: “The description of demonised, coming out of the tombs to meet Jesus as he touched the shore at Gerasa, is vivid in the extreme. His violence, the impossibility of control by others, the absence of self-control, his homicidal and almost suicidal frenzy, are all depicted. Evidently it was the

object to set forth the extreme degree of the demonised state."—Vol. 1, p. 609. Notice also in the story the conduct of the demoniac in the presence of Christ, and how at the word of Christ the demons come out of the man and enter the herd of swine.

3. *Teaching.*

- (1) Concerning the reality and awfulness of demoniacal possession.
- (2) Concerning Jesus.

4. *Results of the Miracle.*

- (1) Destruction of the herd of swine.
- (2) The request of the people of the country.
- (3) The man healed, Mark 5:18-20.

SECTION 8. THE THIRD CIRCUIT.

According to the Harmony of Dr. Broadus, which we are following, the Lord returned to Capernaum from the Second Circuit, but only passed through; nothing is recorded of his stay there except that a great multitude was gathered unto him. So we proceed to follow him in his Third Circuit.

OUTLINE.

- I. **The Second Rejection at Nazareth.**
- II. **Continued Journeys through Galilee.**
- III. **The Mission of the Twelve.**

NOTES.

- I. **The Second Rejection at Nazareth. (54)**
Matt. 9:1; 13:54-58; Mark 5:21; 6:1-6; Luke 8:40.
 1. *The Circumstances.* "The circumstances under which he now returns to his early home are

very unlike those of that former visit. Then he had but newly begun his public labors, and was comparatively little known; and great surprise was felt that one, who only a few months before had been an undistinguished resident among them, should make so high pretensions. How could he, whom they had known from childhood up, be a prophet and possess such powers? Now, his fame was spread throughout the whole land, and his character as a prophet was established. Crowds followed him from all parts of the land. His miracles were familiar to all."—*Andrews*, p. 308.

2. *He Teaches in the Synagogue*, Mark 6:2. Cf. Matthew.
3. *Effect upon His Hearers*, Mark 6:2-3.
4. *The Results*.
 - (1) Their conduct called forth from Jesus the saying of Mark 6:4.
 - (2) Prevented him from doing many mighty works there, vs. 5-6.

II. Continued Journeys through Galilee. (55) **Matt. 9:35-38; Mark 6:6.**

1. *The Two Great Branches of His Work*, Matt. 9:35.
2. *His Compassion*, v. 36.
3. *The Harvest and Laborers*, vs. 37-38.

III. The Mission of the Twelve. (55) **Matt. 10:1-42; Mark 6:7-13; Luke 9:1-6.**

The connection between Matt. 9:35-38 and the sending out of the Twelve is obvious. See especially v. 36 concerning this mission. Observe,

1. *The Sphere Assigned to the Apostles*, Matt. 10:5-6.
2. *Their Commission*, vs. 7-8.
3. *The Instructions Given Them*. "The instructions given by Jesus to the twelve in sending them forth on their first mission are obviously divisible into two parts. The first, shorter part, common to the narratives of all the three first evangelists, relates to the present; the second, and much the longer part, peculiar to Matthew's narrative, relates mainly to the distant future. In the former Christ tells His disciples what to do now in their apprentice apostleship; in the latter what they must do and endure when they have become apostles on the great scale, preaching the gospel, not to Jews only, but to all nations."—*Bruce*, p. 109.
 - (1) The instructions as to the present, Matt. 10:9-15. Cf. Mark and Luke. These instructions inculcated the duty "of entering on their mission without carefulness, relying on Providence for the necessaries of life." "What Jesus meant to say, in whatever form of language he expressed himself, was this: 'Go at once, and go as you are, and trouble not yourself about food or raiment or any bodily want; trust in God for these.'"—*Bruce*, pp. 111 and 112.
 - (2) The instructions relating mainly to the distant future, Matt. 10:16-42. "It was natural that Jesus should signalize the first missionary enterprise of the twelve chosen men by some such discourse as Matthew records, setting forth the duties, perils, encouragements, and rewards of the apostolic

vocation. It was his way, on solemn occasions, to speak as a prophet who in the present saw the future, and from small beginnings looked forward to great ultimate results. And this Galilean mission, though humble and limited compared with the great undertaking of after years, was really a solemn event. It was the beginning of that vast work for which the twelve had been chosen, which embraced the world in its scope, and aimed at setting up on earth the kingdom of God. . . . The burden of the instruction here given is this: 'Fear not.' This exhortation, like the refrain of a song, is repeated again and again in the course of the address. . . . These two words, Care not, Fear not, are the soul and marrow of all that was said by way of prelude to the first missionary enterprise, and we may add, to all which might follow." —*Bruce*, pp. 110, 115, 111.

4. *The Work of Jesus and the Apostles Immediately Following His Sending Forth of the Twelve*, Matt. 11:1. Cf. Mark and Luke.

SECTION 9. THE FOURTH SOJOURN IN CAPERNAUM.

OUTLINE.

I. The Death of John the Baptist.

II. Return of the Twelve.

NOTES.

I. The Death of John the Baptist, (56), Matt. 14:1-12; Mark 6:14-29; Luke 9:7-9.

1. *The Story of His Imprisonment and Death*, Matt. 14:3-12. Cf. Mark and Luke.
2. *The Way in which Herod and Others Accounted for the Works of Jesus*, Luke 9:7-9. Cf. Matthew and Mark.

What led Herod to think of John the Baptist in this connection?

II. The Return of the Twelve, (57), Mark 6:30-32; Luke 9:10; John 6:1.

1. *Their Report unto the Lord*, Mark 6:30. What did their report embrace?
2. *Retirement for Rest*, v. 31.

SECTION 10. THE FOURTH CIRCUIT.

OUTLINE.

- I. Followed to the Place of His Retirement by the Multitudes.
- II. The Feeding of Five Thousand.
- III. Jesus Walks upon the Sea.
- IV. Heals Many at Gennesaret.

NOTES.

I. Followed to the Place of His Retirement by the Multitudes. (57) Matt. 14:13-14; Mark 6:33; Luke 9:11; John 6:2.

1. *The Place of their Retirement*, Luke 9:10. Cf. Matthew and Mark.

2. *The Multitudes*. Whence they came? How they came? Why they came? Matt. 14:13. Cf. Mark, Luke, and John.
3. *Our Lord's Reception of them*. Had "compassion on them." "Welcomed them." "Spoke to them of the Kingdom of God," "and healed their sick." (See Matthew, Mark, and Luke.)

II. The Feeding of Five Thousand. (57), Matt. 14:15-21; Mark 6:35-44; Luke 9:12-17; John 4:14.

1. *The Story of the Miracle*, John 6:1-14. Cf. other Gospels.
2. *The Miracle*. The feeding of five thousand men, besides women and children, with five barley loaves and two small fishes. "All the evangelists relate the miracle with much minuteness, with little even apparent discrepancy, and with such graphic detail as none but eye-witnesses could have supplied."—*Bruce*, p. 122.
3. *The Design of the Miracle*. Was it to meet the necessity of the multitude? (See Mark 6:35-36.) Was it compassion? "But we believe that something else higher was aimed at in this miracle than to satisfy physical appetite. It was a symbolic, didactic, critical miracle. It was meant to teach, and also to test, to supply a text for the subsequent sermon, and a touchstone to try the character of those who had followed Jesus with such enthusiasm. . . . The miracle in the desert was in this view not merely an act of mercy, but an act of judgment. Jesus mercifully fed the hungry multitude in order that He might sift it, and

separate the true from the spurious disciples.”—*Bruce*, p. 124.

4. *The Results of the Miracle*, John 6:14-15.
“What a melancholy result of a hopeful movement have we here! The kingdom has been proclaimed, and the good news has been extensively welcomed. Jesus, the Messianic King, is become the object of most ardent devotion to an enthusiastic population. But, alas! Their ideas of the kingdom are radically mistaken. Acted out they would mean rebellion and ultimate ruin.”—*Bruce*, p. 127.

III. Jesus Walks on the Sea. (58) Matt. 14:22-36; Mark 6:45-56; John 6:15-21.

1. *The Story of the Miracle.*
2. *The Incident of Peter's Attempt to Walk on the Sea*, Matt. 14:27-31.
3. *Significance of the Miracle*,
 - (1) As to Jesus. “What Job celebrates as the distinguishing prerogative of God, ‘who alone spreadeth out the heavens and treadeth upon the waves of the sea.’—what Agur challenges as God’s unapproachable prerogative, to ‘gather the winds in his fists, and bind the waters in a garment’—this is here done in the *flesh* by the Son of man.”—*Butler*, p. 246.
 - (2) For the Apostles, Matt. 14:33; Mark 6:51-52.

IV. Heals Many at Gennesaret. (57).

1. *The Scene on the Plain*, Mark 6:53-55.
2. *The Miracles*, Mark 6:56. Cf. Matthew.

FOURTH PERIOD.

OPPOSITION.

FROM THE DISCOURSE ON THE BREAD OF LIFE TO THE
CRUCIFIXION.

Introduction.

One year of our Lord's ministry in Galilee had now ended. His fame had steadily grown until His popularity had reached its climax when He miraculously fed the five thousand. "All the accounts of this period," says Andrews, "indicate that he had now come to the culminating point of His labors. Never was His popularity so great and never His mighty power so marvelously displayed. He could go nowhere, into country, or village, or city, that they did not bring the sick into the streets, that they might at least touch the hem of His garment; 'and as many as touched were made perfectly whole,'"—p. 329. (Matt. 14:35-36.) But now a great change takes place. His popularity begins to wane, and the opposition to Him by the ruling classes, which had long existed, now becomes open and pronounced and only ceases with his death and burial. "The change was sudden and complete and at once altered all the features of the life of Jesus. He lingered in Galilee for six months longer; but these months were very unlike the first twelve. The voices that rose around Him were no longer the ringing shouts of gratitude and applause, but voices of opposition, bitter and blasphemous. He was no longer to be seen moving from one populous place to another in

the heart of the country, welcomed everywhere by those who waited to experience or to see His miracles, and followed by thousands eager not to lose a word of His discourses. He was a fugitive, seeking the most distant and outlandish places, and accompanied only by a handful of followers."—*Stalker* pp. 87, 88. After His final departure from Galilee He continued His ministry six months longer in Judea and Perea, when the opposition and persecution of the ecclesiastical authorities culminated in His crucifixion. We are now to study the history of this period as found in the Gospels. It will be our plan to follow the course of His life in his circuits through Galilee and sojourns in Capernaum until he leaves Galilee; then to follow Him into the different parts of the country and in Jerusalem until the end.

SECTION 1. THE FIFTH SOJOURN IN CAPERNAUM.

OUTLINE.

- I. The Discourse on the Bread of Life.
- II. Address of Our Lord to the Scribes and Pharisees.

NOTES.

- I. The Discourse on the Bread of Life. (59)
John 6:22-71.

Introduction.

“The theme of this memorable address was very naturally introduced by the preceding conversation between Jesus and the people who came from the other side of

the lake, hoping to find him at Capernaum, His usual place of abode. To their evasive inquiries as to how He came thither, He replied by a chilling observation concerning the true motive of their zeal, and an exhortation to set their hearts on a higher food than that which perisheth. Understanding the exhortation as a counsel to cultivate piety, the persons to whom it was addressed inquired what they should do that they might work the works of God—*i. e.*, please God. Jesus replied by declaring that the great testing work of the hour was to receive Himself as one whom God had sent. This led to a demand on their part for evidence in support of this high claim to be the divinely-missioned Messiah. The miracle just wrought on the other side of the lake was great, but not great enough, they thought, to justify such lofty pretensions. In ancient times a whole nation had been fed for many years by bread brought down from heaven by Moses. What was the recent miracle to that? He must show a sign on a far grander scale, if He wished them to believe that a greater than Moses was here. Jesus took up the challenge, and boldly declared that the manna, wonderful as it was, was not the true heavenly bread. There was another bread of which the manna was but the type; like it, coming down from heaven; but unlike it, giving life not to a nation, but to a world, and not life merely for a few short years but life for eternity. This announcement, like the similar one concerning the wonderful water of life made to the woman of Samaria, provoked desire in the hearts of the hearers, and they exclaimed, ‘Lord, evermore give us this bread.’”—*Bruce*, pp. 136, 137. Now follows the discourse on the Bread of Life, which we may study under the following heads:

1. *What the True Bread Is.* He declares Himself to be the bread of life, v. 35. Concerning Himself He teaches, that He came down from heaven (v. 38) and became man; that the bread He would give was His flesh, referring doubtless to His sacrifice; that afterwards He should ascend to where He was before (v. 64.) "This, then, is the heavenly bread: even the God-man, incarnate, crucified, and glorified."—*Bruce*, p. 140.
2. *The Virtue of this Heavenly Bread.* It is the bread of life—gives life, eternal life; sustains, nourishes, and satisfies life. (See vs. 54–59.)
3. *How this Bread is to be Appropriated.* "Bread, of course, is eaten; but what does eating in this case mean? It means in one word, *faith*."—*Bruce*, p. 142. vs. 35, 47, 48.
4. *Relation to the Sacrament of the Lord's Supper.* The opinion held by a majority of the ablest interpreters has been expressed by Ryle as follows: "I believe that our Lord, both in this text (v. 53), and all through this chapter, did not, either directly or indirectly, refer to the Lord's Supper,—that by His flesh and blood He did not mean the bread and wine,—that by eating and drinking He did not mean any bodily act. I believe that by 'flesh and blood' He meant the sacrifice of His own body for us when He offered it up as our substitute on Calvary. I believe that by 'eating and drinking' He meant that communion and participation of the benefits of His sacrifice which faith, and faith only, conveys to the soul. I believe His meaning to be, 'Except ye believe on me as the one sacrifice for sin, and by faith receive into your

hearts the redemption purchased by my blood, ye have no spiritual life, and will not be saved.' The atonement of Christ, His vicarious death and sacrifice, and faith in it—these things are the key to the whole passage."—*John*, vol. I., p. 399.

5. *Results of the Sermon*, 66–71.

- (1) As to the multitude, v. 66.
- (2) As to the twelve, 67–71. It was this discourse which marked the crisis of His ministry in Galilee, alienating His false followers and confirming His true disciples. "This discourse was like a stream of cold water directed upon the fiery enthusiasm of the crowd. From that hour His cause in Galilee was doomed; 'many of his disciples went back, and walked no more with Him.' It was what He intended. It was Himself who struck the fatal blow at His popularity. He resolved to devote Himself thenceforward to the few who really understood Him, and were capable of being the adherents of a spiritual enterprise."—*Stalker*, p. 98.

II. Address of our Lord to the Scribes and Pharisees. (60) Matt. 15:1–20; Mark 7:1–23; John 7:1.

1. *What Led Him to Deliver this Address?* Mark 7:1–5.
2. *The Address.* Matt. 15:7–11. Cf. Mark. "The words of the Lord in reply to the Pharisees are full of severity, and show that he knew that they were, and would continue to be, His enemies. Now for the first time He addresses them openly as hypocrites and reproaches them

that they set aside by their tradition the commandments of God. He proceeds to address the people upon the distinction between internal and external defilement."—*Andrews*, p. 333.

3. *The Pharisees Offended, and our Lord's Description of Them.* Matt. 15:12-14.
4. *Explains to His Disciples the Meaning of His Address.* Mark 7:18-23.

SECTION 2. THE FIFTH CIRCUIT.

OUTLINE.

- I. Retires to Tyre and Sidon.
- II. The Syrophœnician Woman.
- III. The Miracles in Decapolis.
- IV. The Leaven of the Pharisees and Sadducees.
- V. Heals a Blind Man.
- VI. Peter's Confession.
- VII. Foretells His Death and Resurrection.
- VIII. The Transfiguration.
- IX. Healing of Dæmoniæ Boy.
- X. Again Foretells His Death and Resurrection.

NOTES.

- I. Retires to Tyre and Sidon. (61) Matt. 15:21-28; Mark 7:24-30.
 1. *The Region of His Retirement.* "The two cities together denote the country of Phœnicia. He was probably at first in the southern part be-

longing to Tyre, and afterwards went northward through the Sidon district." (Mark 7:31.)—*Broadus, Commentary*, p. 340.

2. *Motive in this Retirement.* "His motive in this journey obviously was to find the seclusion and rest which he had sought, but in vain, to find on the east side of the lake, and could not find in Capernaum. He hoped on the remote frontier of Galilee to escape for a time popular attention, and to be hid from the crowds that followed Him. It was for the twelve that He sought a temporary retirement, and to them did He address His teachings."—*Andrews*, p. 334.

II. The Syrophenician Woman. (61)

1. *The Story of this Woman's Interview with Jesus.* Matt. 15:22-28. Cf. Mark.
2. *Significance.* (1) From the human side. (2) From the divine side.

III. The Miracles in Decapolis. (62) Matt. 15:29-38; Mark 7:31 to 8:9.

1. *The Healing of the Deaf and Dumb Man and many others.* Mark alone describes the healing of the deaf and dumb man, while Matthew relates the fact that he performed many miracles of healing.
2. *The Feeding of the Four Thousand.* "Three days this great concourse of people to the number of four thousand continued with the Lord, beholding his works, and listening to His words, and at their close He fed them with the seven loaves and a few fishes. . . . While there are several points of resemblance between this miracle and that of the feeding

of the five thousand, there are many of difference: as to the number of persons fed, the quantity of food, the quantity of fragments gathered up, the time the multitude had been with Jesus, and the events both preceding and following the miracle."—*Andrews*, pp. 336, 337.

IV. The Leaven of the Pharisees and Sadducees. (63) Matt. 15:39 to 16:12; Mark 8:10-21.

1. *The Request for a Sign*, Matt. 15:1.
2. *His Reply*, vs. 2-4. Cf. Mark.
3. *Warns His Disciples against the Leaven of the Pharisees and Sadducees*, Matt. 16:5-12. Cf. Mark.

V. Heals a Blind Man. (63) Mark 8:22-26.

This miracle related by Mark only.

1. *Describe the Miracle*, Mark 8:22-25. "This the only recorded example of a *progressive* cure."—*Brown*, *in loco*.
2. *Purpose of this Method of Working the Miracle*. "So far as we can judge, the object was, by a gradual process of healing, to disabuse the man of any idea of magical cure, while at the same time the process of healing again markedly centered in the person of Jesus."—*Ederheim*, vol. 2, p. 48.

VI. Peter's Confession. (64) Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21.

1. *Where this Confession Was Made*. We do not know precisely, but in the region of Cæsarea Philippi.
2. *Circumstances*, Luke 9:18.
3. *The Lord's First Question to His Disciples*, Matt. 16:13. Cf. Mark and Luke.

4. *Their Reply*, Matt. 16:14. "It is to be noted that no important part of the people seem to have regarded Jesus as the Christ, or else it would have been mentioned by the apostles. It is apparent that he was regarded rather as a forerunner of the Messiah than as the Messiah himself, though public sentiment may have changed from time to time in regard to his Messianic claims. . . . Weiss thinks that the answer shows only that the people no longer considered him as the Messiah, not that many had not formerly done so."—*Andrews*, pp. 352-353.
5. *The Lord's Second Question to His Apostles*, Matt. 16:15. Our Lord evidently was not satisfied with the opinion of the multitude concerning himself, high as that opinion was, hence this second question.
6. *Peter's Answer and Confession*, Matt. 16:16. Cf. Mark and Luke. Peter evidently spoke for the twelve. "Simon's confession, fairly interpreted, seems to contain these two propositions—that Jesus was the *Messiah*, and that he was *divine*. . . . That the famous confession, uttered in the neighborhood of Cæsarea Philippi, really contains *in germ* the doctrine of Christ's divinity, might be inferred from the simple fact that Jesus was satisfied with it ; for he certainly claimed to be Son of God in a sense predicable of no mere man, even according to synoptical accounts of his teaching. But when we consider the peculiar terms in which he expressed himself respecting Peter's faith we are still further confirmed in this conclusion. v. 17. . . . All this agrees

well with the supposition that the confession contains not merely an acknowledgment of the Messiahship of Jesus in the ordinary sense, but a proclamation of the true doctrine concerning Messiah's person, viz.: that he was a divine being manifest in the flesh."—*Bruce*, pp. 167–168. "This confession of Peter, which was that of all the apostles, was therefore a great turning point in their history. To others he was only the Baptist, or Elias, or one of the prophets; to them 'he was the Christ, the Son of the living God.'"—*Andrews*, p. 353.

7. *The Remaining Portion of our Lord's Address to Simon*, Matt. 16:18–19. These verses show that our Lord "assigned to the doctrine confessed by that disciple the place of fundamental importance in the Christian faith. The object of these remarkable statements is not to assert the supremacy of Peter, as Romanists contend, but to declare the supremely important nature of the truth he has confessed. . . . Who or what the 'rock' is we deem doubtful; it may be Peter, or it may be his confession; it is a point on which scholars equally sound in the faith and equally innocent of all sympathy with Popish dogmas are divided in opinion, and on which it would ill become us to dogmatize. Of this only are we sure, that not Peter's person, but Peter's faith, is the fundamental matter in Christ's mind. . . . But we confess our preference for the old Protestant interpretation, according to which our Lord's words to his disciples should be thus paraphrased: 'Thou, Simon Barjonas, art Petros,

a man of rock, worthy of thy name Peter, because thou hast made that bold and good confession, and on the truth thou hast now confessed, as on a rock, will I build my church; and so long as it abides on that foundation it will stand firm and unassailable against all the powers of hell.' So rendering we make Jesus say not only what he really thought, but what was most worthy to be said. For divine truth is the sure foundation. Believers, even Peters, may fail and prove anything but stable; but truth is eternal and faileth never."—*Bruce*, pp. 168–170.

VII. Foretells His Death and Resurrection. (65)
Matt. 16:21–28; Mark 8:31–38; 9:1; Luke 9:22–27.

1. *The Time when this Prediction was Made.* It was just after Peter's confession. Now he saw the apostles had clear views of his person as being God-Man. "Before the disciples were established in the doctrine of Christ's person, the doctrine of the cross might have scared them away."—*Bruce*, p. 174.
2. *The Prediction*, Matt. 16:21. Study by clauses: (1) "That he must go up to Jerusalem," (2) "and suffer many things," (3) "of the elders and chief priests and scribes," (4) "and be killed," (5) "and the third day be raised up." (See *Bruce's Training of the Twelve*, p. 175.)
3. *How they Received this Prediction*, Matt. 16:22. Cf. Mark. Doubtless Peter spoke for the twelve.
4. *The Lord's Rebuke*, Matt. 16:23. Cf. Mark. Meaning? Compare Luke 4:8.

5. *His Address to his Disciples and the Multitude*,
Matt. 16:24-26; Mark 8:34-37; Luke 9:23-25.

“The connection with what goes before is that although the disciples were surprised to hear that he must suffer, they must now prepare to suffer too, the members with the head.”—*Alexander*, p. 226. In this address three leading thoughts: (1) What all who would follow him must suffer. (2) The compensations. (3) The speedy coming of his kingdom. There are different views as to the meaning of the last announcement. “The most reasonable explanation, especially when we compare ch. 24, is to understand a reference to the destruction of Jerusalem forty years afterward. This providentially lifted the Messianic reign to a new stage. It put an end to the sacrifices and the whole temple ritual, and thus taught the Jewish Christians that these need be no longer observed. . . . In general the destruction of Jerusalem made Christianity stand out as no longer in appearance a mere phase or mode of Judaism, but an independent and universal religion.”—*Broadus, Commentary*, p. 368.

**VIII. The Transfiguration. (66) Matt. 17:1-13;
Mark 9:2-13; Luke 9:28-36.**

1. *The Place of the Transfiguration.* Tradition identifies it with Mt. Tabor. But “the mountain is not named or otherwise described, and is therefore now unknown.”—*Alexander*, p. 232.
2. *The Time.* “The difference in the computation of Matthew and Mark on one side, who say, ‘After six days he taketh Peter,’ etc., and Luke, who says, ‘About eight days after these sayings he

- took,' etc., is easily reconciled if we suppose that the latter included, while the former excluded, both the day on which the words were spoken and the day of the Transfiguration."—*Andrews*, p. 358. See also Alexander on Mark.
3. *The Apostles who Witnessed the Transfiguration*, Matt. 17:1. "They belonged to the first group of four among the twelve, and were evidently received to a peculiar intimacy"—*Broadus, Commentary*, p. 370. Cf. Mark 5:37; Matt. 26:37.
 4. *The Transfiguration Described*. Combining the accounts of the three evangelists, the following is a brief outline: (1) "As he was praying," (2) "His face did shine as the sun," (3) "And his garments became white as the light," "glistening, exceeding white," "white and dazzling," (4) "And behold there appeared unto him Moses and Elijah, who appeared in glory," (5) "And spake of his decease which he was to accomplish at Jerusalem," (6) "Behold a bright cloud overshadowed them," (7) "And behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him."
 5. *His Charge to the Apostles*, Matt. 17:9. Why?
 6. *The Significance of the Transfiguration*. (1) As to Jesus. (2) For the apostles. (3) For us.
 7. *The Discourse with the Disciples Concerning the Coming of Elijah*, Matt. 17:10-13. Cf. Mark. This conversation probably occurred during the descent from the mountain and with the three apostles. "The thought of Elijah had been suggested by his appearance on the Mount."—*Broadus, Commentary*, p. 373.

IX. Healing of the Dæmoniac Boy. (67) Matt. 17:14-20; Mark 9:14-29; Luke 9:37-43.

1. *The Scene which Greeted our Lord on Coming Down from the Mountain*, Mark 9:14-15; Luke 9:37.
2. *A Father's Appeal in Behalf of an only Child*, Mark 9:17-18; Luke 9:38-40.
3. *The Answer of Jesus*, Mark 9:19.
4. *The Scene when the Child is Brought into his Presence*, Mark 9:20.
5. *The Conversation between Jesus and the Father of the Child*, Mark 9:21-24.
6. *The Miraculous Cure*, vs. 25-27.
7. *Why the Disciples Would not Cast out the Demon*, Matt. 17:19, 20.

X. Again Foretells His Death. (68) Matt. 17:22, 23; Mark 9:30-32; Luke 9:43-45.

1. *When Made*. Probably very soon after the last miracle (Luke 9:43) and during the return journey through Galilee to Capernaum, Mark 9:30.
2. *To Whom Made*, Mark 9:30-31. Why to them only?
3. *The Prediction*, Mark 9:31. Cf. Matthew and Luke. Compare with the first prediction. Matt. 16:21.
4. *Effect upon the Apostles*, Matt. 17:23; Mark 9:32; Luke 9:45.

SECTION 3. THE SIXTH SOJOURN IN CAPERNAUM.

OUTLINE.

- I. Jesus Pays the Half-shekel.
- II. Discourses to the Twelve.
- III. Incidents Illustrative of Discipleship.
- IV. His Brethren.

NOTES.

I. Jesus Pays the Half-shekel. (69) Matt. 17: 24-27.

1. *The Question of the Tax-gatherer*, v. 24. The Greek word here translated half-shekel signifies "a silver coin equal to two Attic drachms, and in the times of the New Testament and Josephus was nearly equal to a half-shekel or something over thirty cents."—*Broadus, Commentary*, p. 378. It was "payable toward the maintenance of the temple and its services, by every male Jew of twenty years old and upward—a sacred tax." (See Ex. 30:13; 2 Chron. 24:6-9.) It seems implied that the payment of this tax was *voluntary*, though expected.—*Brown, in loco*.
2. *Peter's Answer*, v. 25.
3. *The Ground upon which Jesus agrees to Pay It*, vs. 25-27. His meaning? "This tax is for the upholding of my Father's House: *As His Son* the tax is not due by Me; *I am Free*. Yet let us pay it, 'lest we should offend (be a stumbling block to) them,' who know not my rela-

tion to the Lord of the temple."—*Brown, in loco.*

4. *The Miracle*, v. 27. The wonders of this miracle are: (1) "That the exact sum required should be found in a fish's mouth. (2) That Jesus should know it. (3) That this very fish should come to the spot where Peter's hook was to be cast, and be caught by it, retaining and yielding the coin required."—*Brown, in loco.*

II. Discourses to the Twelve. (70-71) Matt. 18: 1-35; Mark 9:33-50; Luke 9:46-50.

The occasion which led to these discourses is somewhat differently related by the three evangelists, Matt. 18:1; Mark 9:33-34; Luke 9:46. "Not knowing all the circumstances we need not be nervously anxious to harmonize all these accounts; but it is not difficult to suppose that they came intending to ask him the question, but hesitated; that perceiving their thought (Luke), he inquired, and they were at first silent (Mark), but at length spoke (Matt)." *Broadus, Commentary*, p. 381.

ANALYSIS OF THE DISCOURSE.

1. *The Greatest in the Messianic Kingdom*, Matt. 18:2-4; Mark 9:35.
2. *The Reception of Christ's little Ones*, Matt. 18:5; Mark 9:37; Luke 9:47, 48. "The transition of thought from *being* like a child to *receiving* all that of which childhood in its weakness is the emblem, was perfectly natural; for there is a close connection between the selfish struggle to be great and an offensive mode of acting toward the little. Harsh-

- ness and contemptuousness are vices inseparable from an ambitious spirit."—*Bruce*, p. 204.
3. *Warning against putting Stumbling Blocks in the Way of these little Ones*, Matt. 18:6, 7; Mark 9:42.
 4. *Warning against all Occasion of Stumbling to Themselves*. Matt. 18:8, 9; Mark 9:43-50. "The 'offence,' or occasion of stumbling immediately in view here was the dispute among the apostles, which, arising out of their carnal ambition, was aggravated, doubtless, as the dispute went on by a number of little things."—*Brown*, *in loco*.
 5. *How these little Ones are Regarded in Heaven*, Matt. 18:10-14.
 6. *Exclusiveness Rebuked*, Mark 9:38-41; Luke 9:49, 50

III. Incidents Illustrative of Discipleship. (72) Mark 8:19-22; Luke 9:57-62.

1. *The Precipitate Disciple*, Matt. 8:19, 20; Luke 9:57, 58.
2. *The Procrastinating Disciple*, Matt. 18:21-22; Luke 9:59-60.
3. *The Irresolute Disciple*, Luke 9:61-62.—*Brown*, *in loco*.

IV. His Brethren. (73) John 7:2-9.

1. *What his Brethren desired Him to do*, vs. 2-5. Their motive.
2. *The Reply of Jesus*, 6-9.

SECTION 4. ATTENDS THE FEAST OF TABERNACLES.

(This section brings before us a question of great difficulty in the harmony. See Broadus, *Harmony*, p. 249.)

OUTLINE.

- I. Goes up to Jerusalem.
- II. Discourses with the Jews.
- III. The Story of the Adulteress.
- IV. Discourses with the Jews Continued.
- V. Heals a Man Born Blind.
- VI. The Good Shepherd.

NOTES.

The matter in this section, except the passage from Luke at the beginning of it, is found only in John. With the exception of the incidents of the journey (I.) all the events here recorded occurred in Jerusalem.

I. Goes up to Jerusalem. (74) Luke 9:51-56; John 7:10.

1. *His Final Departure from Galilee*, Luke 9:51; John 7:10. (Explain.)
2. *The Incident on the Journey*, Luke 9:52-56.

II. Discourse with the Jews. (75) John 7:11-52.

We probably have preserved to us here a very small part of all that Jesus taught during the feast. Let it be remembered also that these fragments are from discourses delivered on different days.

Analysis of His Teaching, vs. 11-52.

INTRODUCTION. vs. 11-14.

1. *His Commission*, 15-18. In answer to the question of the Jews (v. 15) he declares that his teaching is from God and that God hath sent him. How the truth of this declaration may be verified, vs. 17-18.
2. *Why They could not Understand His Teaching*, vs. 19-20—*i. e.*, in going about to kill me you are violating the law of Moses (the will of God), and so cannot apply to my teaching the only true test, v. 17. Effect upon the multitude, v. 20.
3. *Vindicates from the Law His Miracle of Healing on the Sabbath* (see chap. 5:5-9), vs. 21-24. This again shows their spirit toward the law—and toward him.
4. *In Answer to their Questioning Reaffirms His Commission to be from God. The Attitude of the Multitude Toward Him*, 30-31.
5. *Foretells His Ascension to the Father*, 33-34. The occasion which called this forth, v. 32. Effect of this saying, 35-36.
6. *His Proclamation on the Last Great Day of the Feast*, vs. 37-39. Effect, 40-44.

At the close of His teaching the officers return and report to the Council, 45-52.

III. The Story of the Adulteress. (76) John 7:53 to 8:11.

Concerning this paragraph Dr. Broadus says: "This paragraph can no longer be considered a part of the gospel of John, but it is in all probability a true story of Jesus, very likely drawn by early students from the

collection of papers published about A.D. 146."—*Harmony*, p. 105. Cf. Edersheim, vol. II., p. 163; Andrews, p. 346.

IV. Discourses with the Jews Continued. (77) John 8:12-59.

ANALYSIS—(Henry).

1. *Concerning His Being the Light of the World*, 12-30.
2. *Concerning the Ruin of the Unbelieving Jews*, 21-30.
3. *Concerning Liberty and Bondage*, 31-37.
4. *Concerning His Father and their Father*, 38-47.
5. *His Answer to their Blasphemous Accusation*, 48-50.
6. *Concerning the Immortality of Believers*, 51-55.
7. *His Own Eternity*, 56-59.

Obs. In the above discourses (II. and IV.) notice two things :

- (1) The progress of the self-revelation of Jesus.
- (2) The growth of the opposition of the Jews.

V. Heals a Man Born Blind. (78) John 9:1-41.

1. *The Account of the Miracle*, vs. 1-12.
2. *The Healed Man and the Pharisees*, 13-34.
3. *Jesus and the Healed Man*, 35-41.

VI. The Good Shepherd. (79) John 10:1-21.

1. *The "Parable" of the Shepherd and his Sheep*, 1-6.
2. *The Parable Explained*, 7-18.
3. *The Division among the Jews*, 19-21.

SECTION 5. THE LORD'S LATER MINISTRY IN JUDEA.

OUTLINE.

- I. The Seventy.
- II. The Parable of the Good Samaritan.
- III. Jesus at Bethany.
- IV. Our Lord's Teaching on Prayer.
- V. The Accusation of Being in League with Beelzebub.
- VI. Denunciation of the Pharisees and Lawyers.
- VII. Discourses.
- VIII. Repentance.
- IX. The Sabbath.
- X. Discourse at the Feast of Dedication.

NOTES.

Concerning the order and locality of the events recorded in this section there is much difference of opinion. Dr. Broadus, whose harmony we are following, locates these events "probably in Judea." Hence we call this section the later Judean ministry—using the word later because there had been an earlier Judean ministry. Nearly all this section peculiar to Luke. (See Harmony, p. 110.)

I. The Seventy. (80), Luke 10:1-24.

1. *The Number*, Cf. Ex. 24:1, 9; Num. 11:24, 25.
2. *Whither sent*, v. 1.
3. *Their Commission*, v. 9.
4. *The Instructions He gave them*, vs. 2-16.
5. *Their Return and Report*, v. 17.
6. *The Lord's Answer*, vs. 18-20.
7. *His Joy and Thanksgiving*, vs. 21-24.

II. The Parable of the Good Samaritan. (81) Luke 10:25-37.

1. *The Introduction to the Parable*, vs. 25-29.
2. *The Parable*, vs. 30-37. "O exquisite, matchless teaching! What fountains of charity has not this opened up in the human spirit—rivers in the wilderness, streams in the desert! What noble Christian institutions have not such words founded, all undreamed of till that wondrous One came to bless this heartless world of ours with his incomparable love."—*Brown, in loco.*

III. Jesus at Bethany. (82) Luke 10:38-42.

1. *Bethany, a Village near Jerusalem.* Cf. John 11: 1, 18.
2. *The House in which He was a Guest*, vs. 38-39.
3. *Martha and Mary*, vs. 39-40.
4. *Our Lord's Answer to Martha*, vs. 41-42.

IV. Teaching of Jesus on Prayer. (83) Luke 11: 1-13.

1. *The Circumstance which led Him to give this Instruction*, v. 1.
2. *The Model Prayer*, vs. 2-4. "As the ten commandments are a sum of all duty or what is to be done, so this prayer is a sum of all things to be desired. As the ten commandments contain our duty toward God and toward our neighbor, so in this prayer are petitions for God's honor, for ourselves, and for others. He gave both the commandments and the prayer that we might see our duty and pray for ability to perform it. The ten commandments were twice rehearsed, and so this prayer was twice delivered; first in the sermon on the mount, and afterwards in this text, about a year later."—*Butler, p. 326.*
3. *Encouragement to Pray*, vs. 5-13.

V. The Accusation of Being in League with Beelzebub. (84) Luke 11:14-36.

1. *The Similarity of this Passage to Matthew, 12:21-44. Cf. Matthew 9:34.* This raises a difficult question in the harmony. Is this the same as the case related in Matthew? After giving the arrangement of leading harmonists as to number of healings and times of occurrence, Andrews says: "It is very difficult to choose among these several arrangements. It is remarked by Greswell that cases of dis-possession were among the earliest and commonest of the Savior's miracles; it is not, therefore, to be thought strange that his replies should be substantially the same. And we are also to remember that the Evangelist having once given His reply, would not repeat it unless some new elements were woven into it. It is not then at all improbable that Matthew, who simply mentions the charge in 9:34, should in 12:25, have brought together after his manner, the substance of all the Lord had said in His replies. The same may be true of the report in Luke. In both, the demand of His enemies for a sign is mentioned in immediate connection with their charge of demoniac help, and this points strongly to their identity. But while there is much to be said in favor of this, yet the probability is that Matthew and Luke refer to different cases of healing and give different discourses, that in Luke being during the last journey to Jerusalem."—p. 288.

(For exposition, see above, Period of Popularity, Section 7, V., Notes.)

2. *The Incident in the Lord's Discourse, vs. 27-28.*

3. *The Conclusion of the Discourse*, vs. 33-36. Cf. Matt. 5:15; 6:22-23. (See Edersheim, vol. II., p. 202.)

VI. Denunciation of the Pharisees and Lawyers. (85) Luke 11:37-54.

1. *The Circumstance which Called Forth the Denunciation of the Pharisees*, vs. 37-38.
2. *The Denunciation*, vs. 39-44.
3. *The Complaint of the Lawyer*, v. 45.
4. *The Denunciation of the Lawyers*, vs. 46-52.
5. *The Growth of Opposition to Him*, vs. 53-54.

VII. Discourses. (86) Luke 12.

In considering these discourses we again meet the question of harmony. On this question Andrews says: "In regard to the discourses found in this chapter (Luke 12), it is impossible to say whether they have their right place here or in Matthew, or whether the Lord may not have repeated them. A considerable part is found in the sermon on the mount, as given by Matthew (6:25 ff.); and another part in the last discourse on the Mount of Olives (24:42 ff.); and still another in the commission given to the Twelve (10:34 ff.); and smaller portions elsewhere. As Matthew brings together in his report of the discourse much that was beyond doubt spoken at other times, we are inclined to believe that Luke here in the main follows the order of events."—p. 392.

First Discourse, vs. 1-12. Addressed to his disciples. Subject, Hypocrisy (analyze).

Second Discourse, vs. 13-34. The occasion of this discourse, v. 13. Subject, Covetousness. The discourse falls into two parts; the first part

is addressed to the multitude, vs. 15-21 (analyze); the second part is addressed to his disciples, vs. 22-34. Cf. Matt. 6:21-33 (analyze).

Third Discourse, vs. 35-53. To his disciples. Subject, Watchfulness (analyze). The last paragraph (vs. 49-53) expresses the importance of watchfulness.

Fourth Discourse, vs. 54-59. To the multitude. Subject, Discerning the Signs of the Times (analyze).

VIII. Repentance. (87) Luke 13:1-9.

1. *How the Subject was Introduced*, v. 1.
2. *The Necessity of Repentance*, vs. 2-5.
3. *The Need and Urgency of National Repentance*, vs. 6-9. (See Edersheim.)

IX. The Sabbath. (88) Luke 13:10-21.

1. *His Surroundings*, v. 10.
2. *A Miracle of Healing*, vs. 11-13.
3. *The Indignation of the Ruler of the Synagogue*, v. 14.
4. *The Lord's Answer*, vs. 15-16. One design no doubt of the miracle was to illustrate and enforce the true view of the Sabbath.
5. *The Effect*, v. 17.
6. *The Parable of the Mustard Seed and the Leaven*, vs. 18-21. "The one exhibits the *extensiveness*, the other the *intensiveness* of the power of the kingdom of God."—(*Edersheim*, p. 592, vol. I.

X. Discourse at the Feast of Dedication. (89) John 10:22-42.

1. *The Feast of Dedication*. "Celebrated rather more than *two months* after the Feast of Taber-

nacles, during which intermediate period our Lord seems to have remained in the neighborhood of Jerusalem. It was instituted by Judas Maccabeus to commemorate the purification of the temple from the profanations to which it had been subjected by Antiochus Epiphanes (B. C. 165), and kept for eight days from the 25 Chisleu (December), the day on which Judas began the first joyous celebration of it.—*Brown in loco.*

2. *The Circumstances under which the Discourse was Delivered*, vs. 22–24. “From the whole circumstances we cannot doubt that the question which they put: ‘How long holdest Thou us in suspense?’ had not in it an element of truthfulness or genuine inquiry. Their desire, that he should tell them ‘plainly’ if he were the Christ had no other motive than that of grounding on it an accusation. The more clearly we perceive this, the more wonderful appears the forbearance of Christ and the wisdom of his answer.”—*Eldersheim*, vol. II., p. 229.
3. *The Discourse*, 25–39. “Briefly he puts aside their hypocrisy. What need is there of fresh speech? He told them before, and they ‘believe’ not. From words he appeals to the mute, but indisputable witness of deeds: the works which he wrought in His Father’s Name. Their non-belief in presence of these facts was due to their not being of His sheep. As He had said unto them before it was characteristic of His sheep (as generally of every flock in regard to its own shepherd) to hear—recognize, listen to—His voice and follow

Him. We mark in the words of Christ a triplet of double parallelism concerning the sheep and the shepherd, in ascending climax, as follows :

My sheep hear My voice . . . And I know them.
And they follow Me And I give them life-
eternal.

And they shall never perish . And no one shall snatch
them out of My hand.

* * * * *

But one logical sequence is unavoidable. . . If the Work of Christ is really that of the Father, and His Working also that of the Father, then it follows that He and the Father are One, (one is in the neuter). This identity of work (and purpose) implies the identity of nature (essence); that of working, the identity of power. And so, evidently, the Jews understood it, when they again took up stones with the intention of stoning Him—no doubt, because He expressed in yet more plain terms, what they regarded as His blasphemy. Once more the Lord appealed from His words which were doubted, to His works which were indisputable.”—*Edersheim*, vol. II., pp. 229, 230.

SECTION 6.* FROM THE FEAST OF DEDICATION TO PASSION WEEK.

OUTLINE.

- I. In Perea.
- II. In Bethany.
- III. In Samaria or Galilee.
- IV. In Perea Again.
- V. In Jericho.

* For different views as to the harmony of this period of our Lord's ministry, see Andrews.

NOTES.

I. In Perea. (90, 91, 92, 93.)

1. *On a Journey toward Jerusalem*, (90), Luke 13:22-35.
 - (1) Teaching on the importance of "striving to enter in by the narrow way," vs. 22-30.
 - (2) A warning from some one as to his danger from Herod, and his reply, vs. 31-35.
2. *Jesus at the House of one of the Rulers of the Pharisees*, (91), Luke 14:1-24.
 - (1) The Sabbath question and a miracle of healing, 1-6.
 - (2) A lesson for those who are invited to a feast, and its application, 7-11.
 - (3) A lesson for one who makes a feast, and its application, 12-14.
 - (4) The parable of the Great Supper, 15-24.
3. *Counting the Cost of Discipleship*, (94), Luke 14:25-35.
4. *A Group of Five Parables*, (93), Luke, chaps. 15 and 16.

INTRODUCTION. vs. 1-2.

- (1) Parable of the Lost Sheep, 3-7. (Exp.)
 - (2) Parable of the Lost Coin, 8-10. (Exp.)
 - (3) Parable of the Lost Son, 11-32. (Exp.)
 - (4) Parable of the Unjust Steward, 16; 1-13.
The scoff of the Pharisees and his reply, 14-18.
 - (5) The parable of the rich man and Lazarus, 19-31.
5. *Lessons to His Disciples*. (93) Luke 17:1-10.
 - (1) Occasions of stumbling, 1-2.
 - (2) Forgiving an erring brother, 3-4.
 - (3) Faith, 5-6.
 - (4) The servant and his master, 7-10.

II. In Bethany—(near Jerusalem), (94), John 11:1-46.

THE RAISING OF LAZARUS.

1. *Lazarus*, 1-2.
2. *The Message to Jesus*, v. 3.
3. *His Delay in Responding to the Message and the Reason*, 4-6.
4. *On the Way to Bethany tells His Disciples of the Death of Lazarus*, 7-16.
5. *Arrival at Bethany and the Meeting with the Sisters*, 17-34.
6. *At the Tomb*, 35-41.
7. *The Miracle*, 41-44.
8. *Effects*. (1) Many believed, 45. (2) Some went away and told the Pharisees, v. 46. Hence the meeting of the Sanhedrin, (95), 47-54.

III. In Samaria or Galilee. (96, 97)

1. *The Healing of Ten Lepers*, (96), Luke 17:11-19.
2. *The Messianic Reign*, 20-37.
3. *Two Parables*, (97):
 - (1) Parable of the importunate widow, Luke 18:1-8.
 - (2) The parable of the Pharisee and Publican, vs. 9-14.

IV. In Perea Again. (98-101)

1. *Teaching Concerning Divorce*, (98), Matt. 19: 1-12; Mark 10:1-12. In this passage our Lord proclaims the sanctity of the marriage relation, and forbids divorce save for one cause, that of unchastity. "By making marriage indissoluble he proclaimed the equal rights of woman and man within the limits of the family, and in this gave their charter of nobility to the mothers of

the world. For her nobler position in the Christian era, compared with that granted in antiquity, woman is indebted to Jesus Christ."—*Butler*, 386.

2. *Blesses Little Children*, (99), Matt. 19:13–15; Mark 10:13–16; Luke 18:15–17.
 - (1) These little children were infants, as the Greek word indicates.
 - (2) The significance as to infants of what Christ here said and did, Mark 10:13–14. Cf. Matthew and Luke. Do not the acts and words of Jesus in this passage clearly show that infants are *capable* of receiving his blessing, that it is *his will* to bestow that blessing, that *he is pleased* to have parents bring them unto him, and that they are *subjects* of his kingdom?
 - (3) An illustration of the way of life, Mark 10:15.
3. *The Rich Young Ruler and the Discourse Suggested by the Interview with Him*, (100), Matt. 19:16–30; Mark 10:17–31; Luke 18:18–30.
 - (1) The question of the young ruler, our Lord's answer, and the result, Matt. 19:16–22. Cf. Mark and Luke.
 - (2) The discourse to his disciples, suggested by this incident, Matt. 19:23–30. Cf. Mark and Luke.
4. *The Parable of the Laborers in the Vineyard*, (100), Matt. 20:1–16.
5. *Foretells to the Twelve His Death and Resurrection*, (101), Matt. 20:17–28; Mark 10:32–45; Luke 18:31–34. And yet they understood not, Luke 18:34.

6. *Rebukes James and John*, (101), Matt. 20:20–28 ; Luke 18:35–45.
- (1) The request, Matt. 20:20–21 ; Luke 18:35. “A striking commentary upon Luke’s statement that the disciples understood none of the Lord’s words is found in the request of Salome, that her two sons, James and John, might fill the highest places in His Kingdom.” —*Andrews*, p. 415. Their conception of the Messianic kingdom was still the common Jewish idea of a worldly kingdom.
 - (2) The Lord’s reply, Luke 18:38–45 ; Matt. 20:20–28.

V. In Jericho. (102–103)

1. *Blind Bartemius*, (102), Matt. 20:29–34 ; Mark 10:46–52 ; Luke 18:35–43.
 - (1) The question of harmony. The difficulty in the harmony here is one recognized by all. We cannot say that the apparent discrepancy is irreconcilable, and so involves inaccuracy. For the different solutions offered for reconciling the different statements of the evangelists, see *Andrews*, p. 417. No doubt if all the circumstances were known, the different accounts would be seen to be in perfect harmony.
 - (2) The miracle, Mark 10:46–52. Cf. *Matthew* and *Luke*.
2. *Zacchæus*, (103), Luke 19:1–10. History of his conversion. Luke 19:1–10.
3. *The Parable of the Pounds*, (103), Luke 19:11–28.
 - (1) *Connection with Conversion of Zacchæus*. As an explanation of his saving Zacchæus he had just declared his great mission to the world, v. 10. His hearers were “prob-

ably full of the idea that he was come to restore the kingdom to Israel, and save the Jews from the power of Rome."—*Ryle* (Luke), vol. II., p. 303. To correct this idea he spake this parable.

- (2) Similarity to the parable of the talents in Matt. 25:14–30, but different; hence not the same.
- (3) The parable, vs. 12–27.

SECTION 7. PASSION WEEK.

OUTLINE.

- I. From the Arrival at Bethany to the Beginning of His Controversies with the Jews.**
- II. From the Beginning of His Controversies with the Jews to His Arrest.**
- III. From His Arrest to His Death.**

NOTES.

INTRODUCTION.

The importance of this week in the life and mission of Christ:

1. Indicated by the nature of the events.
2. By the minuteness and fullness of the record.
3. By after history.

- I. From the Arrival at Bethany to the Beginning of His Controversies with the Jews. (104–108)**

1. *The Arrival at Bethany*, (104), John 11:55 to 12:11.

- (1) The state of feeling in reference to Jesus, the multitude, John 11:55-56; the chief priests and Pharisees, vs. 57.
 - (2) The arrival of Jesus, 12:1.
 - (3) The effect which the news of his arrival produces, 12:9-11.
2. *The Triumphal Entry*, (105), Matt. 21:1-11, and 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19.
- (1) The entry described. (Compare and combine all the accounts.)
 - (2) The fulfillment of prophecy, Matt. 21:5; John 12:14-15.
 - (3) The effect upon the different classes—upon “the multitude,” Luke 19:37; John 12:17; upon the Pharisees, Luke 19:39-40; upon the citizens of Jerusalem, Matt. 21:10-11; upon the chief priests and scribes, Matt. 21:15-17.
 - (4) Christ’s lament over Jerusalem, Luke 19:41-44.
 - (5) His miracles, Matt. 21:14.

The *significance* of all this is clearly stated by Andrews: “This entry of Jesus into Jerusalem, the city of the great King, was a formal assertion of his Messianic claims. It was the last appeal to the Jews to discover and recognize his royal character. He came as a King, and permitted his disciples and the multitudes to pay him kingly honors.”—p. 434.

3. *The Cursing of the Fig Tree*, (106), Matt. 21:18, 19; Mark 11:12-14.
4. *The Second Cleansing of the Temple*, (106), Matt. 21:12-13; Mark 11:15-18.

5. *Discourse of Jesus when the Greeks sought Him*, (107), John 12:20-36.
- (1) The Greeks seeking Jesus, vs. 20-22. These Greeks "are generally regarded as proselytes of the gate, who had come to Jerusalem to worship Their coming is a sign that his end is nigh, and that the great work for which he came into the world is about to be fulfilled."—*Andrews*, pp. 443-445.
 - (2) The discourse, 23-36 :
 - (a) His approaching death. This evidently the subject of the discourse, 23-27.
 - (b) The voice, 28-30.
 - (c) The question of the multitude and his reply, 34-36.
6. *The Results of the Lord's Ministry*, (107), John 12:37-43.
7. *The Lord's Testimony to Himself and His Mission*, (107), John 12:44-50. The connection uncertain. It seems more probable that this address was entirely distinct from that delivered when the Greeks sought him. "One thing only is very clear: this was probably one of the last public discourses which our Lord delivered in Jerusalem, and forms a kind of conclusion to his ministry in that city. It is a short but solemn winding up of all his public testimony to the Jews."—*Ryle*. (*John*) vol. II., p. 375. Cf. *Brown on the Gospel*, in loco.
8. *The Fig Tree Withered*, (108), Matt. 21:10-22; Mark 11:19-25; Luke 21:37-38 :
- (1) The miracle, Matt. 21:19-20. Cf. *Mark and Luke*. Peculiarity?

- (2) The lesson from it, Matt. 21:21-22. Cf. Mark and Luke.

II. From the Beginning of His Controversies with the Jews to His Arrest.

1. *His Controversies.* (109-113):

- (1) With the rulers, (109), Matt. 21:23 to 22:14; Mark 11:27 to 12:12; Luke 20:1-19. Their question, Matt. 21:23. Cf. Mark and Luke.

His Answer, Matt. 21:24 to 22:14. Cf. Mark and Luke. Refuses to explain and exposes their wickedness in three parables.

- (2) With the Pharisees and Herodians, (110), Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26.

Their question. Matt. 22:15-17. Cf. Mark and Luke.

His Answer, Matt. 22:18-21. Compare Mark and Luke. Effect, Matt. 22:22. Cf. Mark and Luke.

- (3) With the Sadducees, (111), Matt. 22:23-33; Mark 12:18-27; Luke 20:27-40.

Their question, Matt. 22:23-28. Cf. Mark and Luke.

His Answer, Matt. 22:29-32. Cf. Mark and Luke. Effect, Matt. 22:33. Cf. Mark and Luke.

- (4) With a lawyer, (112) Matt. 22:34-40; Mark 12:28-34.

The lawyer's question, Matt. 22:34-36. Cf. Mark.

The Lord's Answer, Matt. 22:37-40. Cf. Mark. Effect, Mark 12:34.

- (5) The Lord's question to the Pharisees, (112), Matt. 22:41-45. Cf. Mark and Luke. Effect, Matt. 22:46.

- (6) The Lord's denunciation of the Scribes and Pharisees, (113), Matt. 23:1-39; Mark 12:38-40; Luke 20:45-47. This the solemn and awful conclusion of his controversies with the Jews. "But the best clew of all to the spirit of the speaker is the manner in which his discourse ends: 'O Jerusalem, Jerusalem!' Strange ending for one filled with angry passion! O Jesus, Jesus! how thou riseth above the petty thoughts and feelings of ordinary men! Who shall fathom the depths of thy heart? What mighty waves of righteousness, truth, pity, and sorrow roll through thy bosom,"—*Bruce*, p. 331.
2. *The Widow's Two Mites*, (114), Mark 12:41-44; Luke 21:1-4.
3. *Discourse to His Disciples*, (115-116).

INTRODUCTION.

The subjects presented in this discourse are the Destruction of Jerusalem, and the Second Coming of Christ. "This discourse certainly foretells in the outset the destruction of Jerusalem (*e. g.*, vs. 15-21, v. 34); and in the conclusion certainly foretells the final coming of our Lord, with the general judgment of mankind and the resulting permanent state of the good and the bad (25:31-46) in a way substantially equivalent to the predictive descriptions afterwards given by the apostles. To refer that closing passage to the destruction of Jerusalem is absurd and impossible. So then the discourse begins with the destruction of the temple and city and ends with the final coming to judgment; how does it make the transition from the former to the

latter topic? Every attempt to assign a definite point of difference between the two topics has proved a failure. . . . Accordingly we may expect here to see somewhat clearly the fulfilment in the destruction of Jerusalem, but the other and yet future fulfilment must remain still quite obscure and we should be contented (Alex.) with a careful explanation of the terms employed, according to analogy and usage, and a reverential waiting for ulterior disclosures by the light of divine providence shining on the word."—*Broadus, Commentary on Matthew*, pp. 479–480.

- (1) The destruction of Jerusalem, (115), Matt. 24:1–36. Cf. Mark and Luke.
 - (a) The prediction, Matt. 24:1–2. (Mark and Luke.)
 - (b) The question of the apostles, Matt. 24:1–4. Cf. Mark and Luke. "It is not wise to distinguish sharply between the three clauses as if representing three entirely separate points. Evidently the disciples did not separate between his future coming and the end of the present period, nor has the Savior done so in His reply."—*Broadus, Commentary*, p. 482.
 - (c) Misleading signs, Matt. 24:4–14. Cf. Mark and Luke.
 - (d) The sign spoken of by Daniel the prophet, Matt. 24:15–28. Cf. Mark and Luke.
 - (e) Signs in heaven, Matt. 24:29–31. Cf. Mark and Luke. The signs must be considered in some sense to refer to both events—the destruction of Jerusalem and the second coming. (See *Broadus, Com. on Matt.*, p. 491.)

- (f) The import of these signs and the certain fulfillment of the prediction, Matt. 24:32-36. Cf. Mark and Luke.
- (2) The second coming of Christ, (115), Matt. 24:1-51. Cf. Mark and Luke. (See introduction to this discourse.) "From the point (v. 37) we have now reached, the destruction of Jerusalem sinks rapidly out of view. . . . But throughout this section everything naturally suggests that final coming of Christ to judgment, which alone is brought to view in the closing of the great discourse. 25:31-46." — *Broadus, Commentary*, p. 494. In view of this, our Lord urges,
- (a) Watchfulness, Matt. 24:37-51. Cf. Mark and Luke.
- (b) Watchfulness further urged and its importance illustrated by the two parables of the Ten Virgins and the Talents, (116), Matt. 25:1-30.
- (c) The final judgment, Matt. 25:31-46.
4. *Events Pointing to His Approaching Death*, (117), Matt. 26:1-16; Mark 14:1-11; Luke 22:1-6; John 12:2-8.
- (1) His own prediction, Matt. 26:1-2.
- (2) The plotting of the rulers, Matt. 26:3-5. Cf. Mark and Luke.
- (3) The anointing in the house of Simon the leper, Matt. 26:6-13. Cf. Mark and John.
- (4) Judas bargains with the rulers to betray him, Matt. 26:14-16. Cf. Mark and Luke.
5. *The Passover*, (118-120).
- 1) Preparation for the Paschal Meal, (118),

- Mark 14:12-17. Cf. Matt. 26:17-20; Luke 22:7-13.
- (2) Jesus and His apostles at the Paschal Table, Luke 22:14-16.
- (3) Three incidents at the table.
- (a) The contention among the apostles, and the Lord's address to them, Luke 22:24-30.
- (b) Jesus washes the feet of His apostles and explains His act, (119), John 13:1-20.
- (c) His predictions concerning Judas and Peter (120), Matt. 26:21-25 and 33-35; Mark 14:18-21 and 29-31; Luke 22:21-23 and 31-34; John 13:21-30, and 36-38.
- (4) Address to the eleven after the withdrawal of Judas, John 13:31-35; Matt. 26:31-32; Mark 14:27-28; Luke 22:35-38.
6. *The Institution of the Lord's Supper*, (121), Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; 1 Cor. 11:23-26. What is a sacrament? What were the sacraments of the Old Testament? What are the sacraments of the New Testament? What is the Lord's Supper? "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace."—*Shorter Catechism*.
7. *Farewell Discourses to His Apostles*, (122), John, chaps. 14 to 17. "No one will read aright

these sublimest discourses of the Lord who does not read them under the shadow of the cross. . . . He speaks in foresight of the terrible shock which shall break upon those who have been so long companions of his life when they see the hands from which miracles have sprung transfixed by nails, and the head that was lately radiant on the mount scarred with the acanthine crown. He seeks, therefore, to give them all the truth, and more than all, which their insensitive and dim-seeing minds, represented by Thomas, Philip, and Jude, can receive."—*Butler*, p. 479. There are here two discourses and a prayer.

- (1) The first discourse, John, chap. 14. Spoken while still at the table. "It connects itself closely with that statement which had caused them so much sorrow and perplexity, that whither He was going they could not come, 13:33. If so, the discourse itself may be arranged under these four particulars: *Explanatory* and *corrective*, vs. 1-4; *explanatory* and *teaching*, vs. 5-14; *hortatory* and *promissory*, vs. 15-24; *promissory* and *consolatory*, vs. 24-31. Thus there is constant and connected progress, the two great elements in the discourses being teaching and comfort."—*Edersheim*, vol. II., p. 513.
- (2) The second discourse, chapters 15 and 16. This spoken after he had arisen from the table, 14:31.

Subject of the Discourse—Charge to the apostles:
 "The subject of discourse in these chapters is the future work of the apostles—its nature, honors, hardships, and joys. Much that is said

therein admits of application to Christians in general, but the reference in the first place is undoubtedly to the eleven then present; and only by keeping this in mind can we get a clear idea of the import of the discourse as a whole.”
—*Bruce*, p. 411.

The divisions of the discourse, according to Bruce, are as follows:

- (a) The vine and its branches, 15:1–15.
- (b) Apostolic tribulations and encouragements, John 15:18–27; 16:1–15.
- (c) The little while, and the end of the discourse, John 16:16–33.

“Jesus takes occasion, in closing his discourse, and at the close of his life, solemnly to declare *this* truth: ‘I came forth from the Father, and am come into the world; again I leave the world and go to the Father.’ The first part only of this statement the disciples believed; the second they did not yet understand; but Jesus puts both together, as the two halves of one whole truth, either of which necessarily implies the other. The declaration is a most marvelous one; it sums up the history of Christ; it is the substance of the Christian faith; it asserts doctrines utterly incompatible with a merely human view of Christ’s person, and makes his divinity the fundamental article of the creed.”
—*Bruce*, p. 444.

The Intercessory Prayer, chap. 17. “This intercessory prayer of the Lord carries the mind and the heart of one who reverently ponders it to the ultimate point of spiritual contemplation attainable on earth. It is wholly impossible, inconceivable, even, that it should have

been imagined and cunningly framed by a human author. It implies the perfect mediatorial consciousness of which it is the consistent idiomatic utterance. It manifests, in words lucid as sunbeams, the paternal, prophetic, and kingly spirit of him who is one with his followers on earth, and one equally with the infinite Father, whom he at once addresses and reveals."—*Butler*, p. 505.

"The prayer falls naturally into three divisions, in the first of which Jesus prays for himself, in the second for his disciples, and in the third for the church which was to be brought into existence by their preaching."—*Bruce*, p. 449.

8. *Gethsemane*, (123), Matt. 26:30 and 36-46; Mark 14:26 and 32-42; Luke 22:39-46; John 18:1:

- (1) The garden of Gethsemane, Matt. 26:36.
- (2) The time of night—near midnight.
- (3) Accompanied by all of the eleven to the garden; by Peter, James, and John *into* the garden, Matt. 26:36-37.
- (4) His agony and prayers, Matt. 26:38.
- (5) His victory, Matt. 26:45-46.

We may not pass such a scene as this without inquiring its meaning. Ryle has stated it clearly as follows: "How can we account for the deep agony which our Lord underwent in the garden? What reason can we assign for the intense suffering, both mental and bodily, which he manifestly endured? There is only one satisfactory answer. It was caused by the burden of a world's imputed sin, which then began to press him in a peculiar manner. He had undertaken to be 'sin for us'—to be 'made a curse for us'

(2 Cor. 5:21 ; Gal. 3:13 ; Isaiah 53:6). It was the enormous weight of these iniquities which made him suffer agony. . . . The cause of Christ's agony was man's sin (Heb. 5:7)." *Luke*, vol. II., p. 422.

III. From His Arrest to His Death.

1. *The Arrest*, (124), Matt. 26:47-56 ; Mark 14:43-52 ; Luke 22:47-53 ; John 18:2-12.

- (1) The time of the arrest. "The time spent in the garden was probably more than an hour, so that, if they entered it an hour before midnight, it was about midnight when Judas came."—*Andrews*, p. 503.
- (2) His captors, Matt. 26:47. Cf. Mark, Luke, and John. "The 'great multitude' has to be taken literally, but not in the sense of a disorderly crowd." It was probably composed of "the Levitical police of the temple," "a division of Roman soldiers," "some of the members of the Sanhedrin" and other leading Jews. "Altogether it was a formidable body. They were determined to make assurance doubly sure."—*Stalker, Trial and Death of Jesus Christ*, p. 2. The leader of the "multitude" was Judas.
- (3) Jesus goes forth to meet the "multitude," John 18:4-9. "I cannot doubt that the thing here related was a great miracle. . . . The only reasonable account of the event is that it was a miracle. It was an exercise for the last time of that same divine power with which our Lord calmed the waves, stilled the winds, cast out devils, healed the sick, and raised the dead. And it was a mir-

acle purposely wrought at this juncture, in order to show the disciples and their enemies that our Lord was not taken because he could not help it or crucified because he could not prevent it; but because he was willing to suffer and die for sinners.”—*Ryle*, John, vol. III., p. 218. This event is a striking commentary on John 10:17-18.

- (4) The betrayal of Judas, Matt. 26:48-49. Cf. Mark 14:44-45. “As long as there is true, pure love in the world, this act will be hated and despised by every one who has ever given or received this token of affection. It was a sign against the human heart and all its charities. But none can feel its horror as it must have been felt by Jesus.”—*The Trial and Death of Jesus Christ, Stalker*, p. 4.
- (5) Jesus under arrest, Matt. 26:50. Cf. Mark, Luke, and John. These verses “begin the story of our Lord when he was actually in the hands of his deadly enemies.”—*Ryle*.
- (6) Incidents connected with the arrest.
- (a) Peter’s sword and our Lord’s act and words to Peter, Matt. 26:51-55. Cf. Mark, Luke, and John.
- (b) The Lord’s address to the rulers and officers, Matt. 26:55-56. Cf. Mark and Luke. “‘This is your hour,’ he said, ‘and the power of darkness.’ This midnight hour, because ye are the sons of the night, and the power ye wield against me is the power of darkness. So spoke the Lion of the Tribe of Judah.”—*The Trial and Death of Jesus Christ, Stalker*, p. 8.

(c) The flight of the disciples, Matt. 26:56.
Cf. Mark.

(d) The certain young man who followed,
then fled, Mark 14:51-52.

2. *The Ecclesiastical Trial.* Jesus had to undergo two trials—ecclesiastical and civil. The ecclesiastical or church trial was before the authorities of the Jewish church represented by Caiaphas and the Sanhedrin. But as the Jewish court had no power to inflict capital punishment, every capital offense had to be tried by the Roman authorities in whose hands alone was the power to pronounce the penalty of death. The ecclesiastical trial came first, and was marked by three separate stages or acts:

- (1) Jesus was led before Annas, (125), John 18:12-14, 19-23. Annas, now seventy years old, "was a man of very great consequence, the virtual head of ecclesiastical affairs, though Caiaphas was the nominal head. He had come originally from Alexandria in Egypt on the invitation of Herod the Great. He and his family were an able, ambitious, and arrogant race. . . . They were Sadducees, and were perfect types of that body—cold, haughty, worldly."—*The Trial and Death of Jesus Christ, Stalker*, p. 18. "It was apparently while the dignitaries were gathering at that unseasonable hour that Jesus was first questioned by Annas. John 18:12-14. Annas and Caiaphas were both regarded as high priests (Luke 3:2), the former still in popular estimation holding

the office as long as he lived, while the latter only was recognized by the Romans. So in 1 Kings 4:4, Zadok and Abiathar are mentioned as priests, it having been stated in 2:35 that the king put Zadok in the room of Abiathar. An action would be valid in the eyes of both the people and the Romans if known to have the approval of both Caiaphas and Annas."—*Broadus, Commentary*, p. 544. Cf. Andrews, *The Life of Our Lord*, pp. 505–510.

- (a) The question of the high priest, John 18:19.
 - (b) Our Lord's answer, 20, 21.
 - (c) The officer and Jesus, 22, 23.
- (2) Jesus brought before an informal meeting of the Sanhedrin, (126), Matt. 26:57, 59–68; Mark 14:53, 55–65; Luke 22:54, 63–65; John 18:24. "The Sanhedrin was, in the time of our Lord, the highest court of the Jews. Our knowledge of its constitution and functions is but fragmentary. . . . The Mishna supposes that the Sanhedrin was a survival of the council of seventy formed by Moses (Num. 11:16), and infers that it also must have contained seventy members, or, adding one for Moses, then seventy-one. It is probable this was the number, but we cannot certainly determine."—*Broadus, Commentary*, p. 546. "Caiaphas, as ruling high priest, was president of the Sanhedrin, before which Jesus was tried. A legal meeting of this court could not be held before sunrise, perhaps about 6 o'clock. But there were many of its members already

on the spot, who had been drawn together by their interest in the case. They were eager to get to work, both to gratify their own dislike to Him and to prevent the interference of the populace with their proceedings. Accordingly they resolved to hold an informal meeting at once, at which the accusation, evidence, etc., might be put into shape, so that when the legal hour of opening their doors arrived, there might be nothing to do but repeat the necessary formalities and carry him off to the governor. This was done; and while Jerusalem slept, these eager judges hurried forward their dark designs."—*Life of Jesus Christ, Stalker*, p. 119.

- (a) They seek to convict Him by false witnesses, Mark 14:55-59. Cf. Matthew. This failed, v. 60.
- (b) The question of the high priest, Matt. 26:63. "Finding that the false testimony does not suffice for a conviction, and that the accused will not discuss it, the high priest essays a bold stroke. He demands a categorical answer, upon oath, to the question whether Jesus is the Messiah."—*Broadus, Commentary*, p. 548.
- (c) The Lord's answer, Mark 14:62, 63. Cf. Matthew. "Jesus knew that the question was designed to secure a ground of conviction. But he was no longer silent. Now that the crisis had arrived, that his 'hour' was come, he would not decline to say distinctly, before the highest Jewish tribunal, that he was the Messiah."—*Broadus, Commentary*, p. 549.

- (d) The sentence of the court, Mark 14:63, 64. Cf. Matthew. On the ground of blasphemy they condemned him to death.
- (e) The scene which followed the judgment of the court, Mark 14:65. Cf. Matthew. "The trial was now looked upon as past, the legal proceedings after sunrise being a mere formality, which would be got over in a few minutes. Accordingly Jesus was given up as a condemned man to the cruelty of the jailors and the mob. Then ensued a scene over which one would draw a veil. Then broke forth on him an oriental brutality and abuse which makes the blood run cold."—*Stalker, Life of Jesus Christ*, p. 121.

The Manner of the Trial. This trial would be considered a disgrace in any *civil* court of Christendom. How much more is it a disgrace to a *church court*! No formal charge was preferred. The trial was held at a late hour in the night. "The whole trial had been conducted with precipitancy and total disregard of the formalities proper to a court of law. Everything was dictated by the desire to arrive at guilt, not justice. The same persons were both prosecutors and judges. No witnesses for the defense were thought of. Though the judges were perfectly conscientious in their sentence, it was the decision of minds long ago shut against the truth and possessed with the most bitter and revengeful passions."—*Stalker, Life of Jesus Christ*, p. 120.

- (3) The formal condemnation of Jesus by the Sanhedrin, (128), Matt. 27:12; Mark 15:1; Luke 22:66-23:1; John 18:28.
- (a) The action of the night before ratified, Luke 22:66-71.
- (b) Jesus led bound to Pilate, Matt. 27:2. Cf. Mark, Luke, and John. "It was probably between six and seven in the morning when they conducted Jesus, bound with chains, to the residence of the governor. What a spectacle was that! The priests, teachers, and judges of the Jewish nation leading their Messiah to ask the Gentile to put him to death! It was the hour of the nation's suicide."—*Stalker, Life of Jesus Christ*, p. 121.

3. *Two Incidents Connected with this Trial.*

- (1) The denial by Peter, (127), Matt. 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27. This incident should be regarded as parenthetical—something not connected with the trial of Jesus, but a side-piece (Stalker) to the ecclesiastical trial.
- (a) Peter thrice denies his Lord, John 28:15-18, 25-27. Cf. Matthew, Mark, and Luke.
- (b) The circumstances?
- (c) Peter convicted, Luke 22:60-62. Cf. Matthew and Mark.
- (2) The remorse and suicide of Judas, (129), Matt. 27:3-10; Acts 1:18, 19.
- (a) Judas's remorse, confession, and return of the money, Matt. 27:3-5.

- (b) The chief priests' answer and disposal of the money, vs. 6-8.
 - (c) The fulfillment of prophecy, 8-10.
 - (d) The end of Judas, Acts 1:18, 19.
4. *The Civil Trial.* Three stages :
- (1) Before Pilate the first time, (130), Matt. 27:11-14; Mark 15:2-5; Luke 23:2-5; John 18:28-38.
 - (a) The Jews present Jesus before Pilate as a malefactor, hoping he will accept their verdict and pass sentence without another trial. But he refers the case back to them, John 18:28-32.
 - (b) They then bring the more specific charge of sedition, saying, "he perverteth our nation," "forbidding to give tribute to Cæsar," claims that he "is Christ a king," Luke 23:2.
 - (c) Pilate examines Jesus, John 18:33-38; Matt. 27:11; Mark 15:2; Luke 23:3. "The effect of this conversation upon Pilate was very great. He saw at once that Jesus was no vulgar inciter of sedition, no ambitious demagogue or fanatical zealot, and that the kingdom of which he owned himself to be the King was one of truth and not of force."—*Andrews*, p. 533.
 - (d) The Jews vehemently accuse him of many things and speak of Galilee, Matt. 27:12-14; Mark 15:3-5; Luke 23:5.
 - (2) Before Herod, (131), Luke 23:6-12.
 - (a) Why Pilate sent him to Herod, vs. 6-7.
 - (b) Gladly received and questioned by Herod, vs. 8-9.
 - (c) The Lord's attitude toward Herod, v. 9.

- (d) The Jews, v. 10.
- (e) Herod's treatment of Jesus, vs. 11-12.
- (3) Before Pilate the second time, (132), Matt. 27:15-30 ; Mark 15:6-19 ; Luke 23:13-25 ; John 18:39-19:16.
- (a) Barabbas, Mark 15:6-8 ; Matt. 27:15-16.
- (b) Pilate makes a statement to the rulers and offers to release Jesus, Luke 23:13-16 ; Matt. 27:17-18 ; Mark 15:9. (The message from his wife, Matt. 27:19.)
- (c) The multitude choose Barabbas and cry for the crucifixion of Jesus, Matt. 27:20-21 ; Mark 15:11 ; Luke 23:18, 19 ; John 18:40.
- (d) After the most cruel treatment Pilate presents Jesus unto them, saying, "Behold the man." He evidently hoped this would satisfy them. But when they still cry, "Crucify him," Pilate refuses and bids them crucify him. They persist in their charge, adding, "he made himself the Son of God." Hearing this, Pilate still more alarmed, has another interview with Jesus, after which he seeks again to release him, John 19:1-12. Cf. Matthew, Mark, and Luke.
- (e) The Jews threaten to accuse Pilate to the emperor, John 19:12. "It was this which made him so irresolute. There was nothing a Roman governor dreaded so much as a complaint against him sent by his subjects to the emperor."—*Stalker, Life of Jesus Christ*, p. 129.
- (f) Pilate yields, and passes sentence. The scene, John 19:13-15 ; Matt. 27. Pilate,

his character and conduct? Was this trial fair? 24-25; Luke, 23:23-24.

(g) The release of Barabbas, Matt. 27:26. Cf. Mark and Luke.

(h) Jesus in the hands of the Roman soldiers, Matt. 27:27-30; Mark 15:16-19.

5. *The Crucifixion*, (133) :

(1) On the way to the place of execution, Matt. 27:31; Mark 15:20. "The way along which the Lord passed from the hall of judgment to the place of crucifixion is traditionally known as the Via Dolorosa."—*Andrews*, p. 549. The incidents connected with the Via Dolorosa are the following:

(a) Jesus at first bears his own cross, John 19:17. Estimated weight 150 pounds.

(b) The strength of Jesus failing, they compelled Simon to bear the cross, Matt. 27:32. Cf. Mark and Luke.

(c) The multitude and our Lord's address to the daughters of Jerusalem, Luke 23:27-31. "It is said there is no instance in the gospels of a woman being an enemy of Jesus. No woman deserted or betrayed, persecuted or oppressed him. But women followed him, they ministered to him of their substance, they washed his feet with tears, they anointed his head with spikenard; and now, when their husbands and brothers were hounding him to death, they accompanied him with weeping and wailing to the scene of martyrdom."—*Stalker, The Trial and Death of Jesus Christ*, p. 147.

(2) The place of crucifixion, Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17.

- (3) The time. The apparent discrepancy between John 18:28, 19:14, and Mark 15:25. "We conclude, then, that John may have reckoned the hours from midnight, the sixth hour when Pilate sat down on the judgment seat, extending from 6 to 7 A. M.; subsequent preparations for the crucifixion, and the time occupied in going to the cross, may well have brought the act of nailing to the cross about 9 o'clock as Mark says."—*Andrews*, p. 547.
- (4) Jesus is crucified, Mark 15:25. Cf. Matthew, Luke, and John. "The cross was most probably of the form in which it is usually represented—an upright post crossed by a bar near the top. The physical agony and horror of crucifixion was horrible beyond expression. But the true sufferings of Christ were not physical, but internal. Looking on that face, we see the shadow of a deeper woe than smarting wounds, raging thirst and a racking frame—the woe of slighted love, of a heart longing for fellowship, but overwhelmed with hatred; the woe of insult and wrong, and of unspeakable sorrow for the fate of those who would not be saved. Nor is even this the deepest shadow. There was then in the heart of the Redeemer a woe to which no human words were adequate. He was dying for the sin of the world. He had taken on himself the guilt of mankind, and was now engaged in the final struggle to put it away and annihilate it."—*Stalker, The Trial and Death of Jesus*, pp. 165–166.

- (5) The superscription, Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19-22.
- (6) The groups around the cross:
- (a) The Roman Soldiers, John 19:23-24; Matt. 27:35-36; Mark 15:24; Luke 23:34.
- (b) The members of the Sanhedrin, Matt. 27:39-43; Mark 15:31-32; Luke 23:35.
 "Even after he was lifted up on the tree, they could not keep their tongues off him, or give him the dying man's privilege of peace; but losing all sense of propriety, they made insulting questions and poured on him insulting cries. Naturally the crowd followed their example, till not only the soldiers took it up, but even the thieves who were crucified with him joined in. So that the crowd under his eyes became a sea of scorn, whose angry waves dashed up about his cross."—*Stalker, The Trial and Death of Jesus Christ*, p. 177.
- (c) "His acquaintances and of the women who followed him from Galilee and ministered to him," John 19:25-27.
- "In these three groups, then, we see three predominant states of mind—in the soldiers' apathy, in the Sanhedrin antipathy, in the Galileans' sympathy."—*Stalker, The Trial and Death of Jesus Christ*, pp. 181 and 183.
- (7) The seven sayings from the cross:
- First, Luke 23:34.
- Second, John 19:27.
- Third, Luke 23:43.
- Fourth, Matt. 27:46. (Mark.)

Fifth, John 19:28.

Sixth, John 19:30.

Seventh, Luke 23:46.

These sayings "are seven windows by which we can still look into His very mind and heart and learn the impressions made on Him by what was happening. They show that He retained unimpaired the serenity and majesty which had characterized Him throughout His trial, and exhibited in their fullest exercise all the qualities which had already made his character illustrious. He triumphed over His sufferings not by the cold severity of a Stoic, but by self-forgetting love."—*Stalker, The Life of Jesus Christ*, p. 132.

- (8) The signs attending His death :
- (a) Darkness, Matt. 27:45. Cf. Mark and Luke.
 - (b) The rending of the veil of the temple, Matt. 27:51. Cf. Mark and Luke.
 - (c) The earthquake, Matt. 27:51.
 - (d) "And many of the bodies of the saints who had fallen asleep were raised," Matt. 27:52-53.

Effect upon the centurion, Matt. 27:54. Cf. Mark and Luke.

6. *The Burial* :

- (1) The request of the Jews, and acts of the Roman soldiers, John 19:31-37. The importance of this passage, showing,
 - (a) The reality of the death of Jesus.
 - (b) The remarkable fulfillment of Scripture.
- (2) Joseph of Aramathea, John 19:38. Cf.

- Matthew, Mark, and Luke. Who? His request of Pilate? Takes charge of the body.
- (3) Nicodemus, John 19:39.
 - (4) The preparation for the burial, John 19:39-40. Cf. Matthew, Mark, and Luke.
 - (5) The burial, John 19:41-42. Cf. Matthew, Mark, and Luke.
 - (6) The women who had followed Him from Galilee, Luke 23:55-56. Cf. Matthew and Mark.
 - (7) At the request of the Pharisees a guard is placed at the tomb, Matt. 27:62-66. "Such a death and such a burial—so little understood by man and so important in the sight of God—there never was and never can be again. Who need doubt the love of Christ, when we consider the deep humiliation that Christ went through for our sakes? To tabernacle in our flesh at all, to die after the manner of a man, to allow his body naked on a cross, to suffer it to be lifted, handled, carried like a lump of cold clay, and shut up in a dark, silent, solitary tomb—this was indeed love that passeth knowledge."—*Ryle, John*, vol. III., p. 345.

FIFTH PERIOD.

THE PERIOD OF THE RESURRECTION.

Introduction.

The Different Accounts of this Period. "The five narratives of our Lord's resurrection and appearances differ much as to details, but only in the way common when there are several independent and brief accounts of the same series of events. If the narratives are found to agree substantially, then the differences of detail show them to be independent, and really strengthen their credibility. The details in this case can all be harmonized by reasonable suppositions."—*Broadus, Commentary*, p. 582. It does not fall within our scope to discuss all the questions of criticism and harmony presented by the five narratives. We can only give a summary of the period.

OUTLINE.

- I. The Proofs of His Resurrection.**
- II. The Importance of His Resurrection.**
- III. The Teaching of Jesus during this Period.**
- IV. His Ascension.**

NOTES.

I. The Proofs of His Resurrection.

The testimony to the resurrection of our Lord may be arranged under his different appearances during the period between the time he arose and ascended. As

to the number and order of these appearances harmonists differ. Dr. Broadus reckons ten appearances, and arranges them in the following order (see Commentary, p. 590):

1. To the women, (134), Matt. 28:1-8; Mark 16:1-8; Luke 24:1-8; John 20:1-10.
2. To Mary Magdalene, (135), Mark 16:9; John 20:11-18.
3. To Simon Peter, (137), Luke 24:34; 1 Cor. 15:5.
4. To the two going to Emmaus, (137), Mark 16:12, 13; Luke 24:13-35.
5. To the apostles except Thomas, (138), Mark 16:14; Luke 24:36-43; John 20:19-25.
6. To the apostles including Thomas, a week later, at Jerusalem, (139), John 20:26-31; 1 Cor. 15:5.
7. To seven disciples at the sea of Tiberias, (140), John, chap. 21.
8. To the apostles, and probably at the same time above five hundred brethren, on a mountain in Galilee, (141), Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:6.
9. To James, (142), 1 Cor. 15:7.
10. To the apostles just before the ascension, (142), Luke 24:44-49; Acts 1:3-8.

In order to appreciate the force of this testimony to the resurrection let the following facts be considered in connection with the testimony:

- (1) The resurrection was predicted in the Old Testament and foretold by Christ himself.
- (2) Yet it was not expected by any of his disciples, John 20:9. "Their despair after their Lord's crucifixion gives great weight to the testimony borne by them to the *fact* of

his resurrection. Men in such a mood were not likely to believe in the latter event except because it could not reasonably be disbelieved."—*Bruce*, p. 491.

- (3) The character of the witnesses and the various circumstances connected with the appearances.
- (4) The subsequent conduct of the disciples.
- (5) The resurrection of Christianity. "The alleged resurrection of Christ was accompanied by the indisputable resurrection of Christianity. And how is the latter to be accounted for except by the former?"—*Stalker, Life of Christ*, p. 136.

II. The Importance of His Resurrection.

"The importance of Christ's resurrection arises:

1. From the circumstance that all his claims, and the success of his work, rest on the fact that he rose again from the dead. If he rose, the gospel is true. If he did not rise, it is false. If he rose he is the Son of God, equal with the Father, God manifest in the flesh . . . ; the Messiah predicted by the prophets; the prophet, priest, and king of his people; his sacrifice has been accepted as a satisfaction to divine justice and his blood as a ransom for many.
2. On his resurrection depended the mission of the Spirit, without which Christ's work had been in vain.
3. As Christ died as the head and representative of his people, his resurrection secures and illustrates theirs. As he lives they shall live also. If he remained under the power of death there

is no source of spiritual life to man ; for he is the vine, we are the branches ; if the vine be dead, the branches must be dead also.

4. If Christ did not rise the whole scheme of redemption is a failure, and all the predictions and anticipations of its glorious results for time and eternity, for men and for angels of every rank and order, are proved to be chimeras. 'But now is Christ risen from the dead and become the first fruits of those that slept.' Therefore, the Bible is true from Genesis to Revelation. The kingdom of darkness has been overthrown. Satan has fallen like lightning from heaven, and the triumph of truth over error, of good over evil, of happiness over misery, is forever secured."—*Hodge*, vol. II., p. 627.

III. The Teaching of Jesus during this Period.

1. John 20:17, (135), Three points may be here noted :
- (1) "Touch me not," etc. "Old familiarities must now give place to new and more awful, yet sweeter approaches ; but for these the time has not yet come. This seems the spirit, at least, of these mysterious words, on which much difference of opinion has obtained, and not much that is satisfactory said."—*Brown, in loco.*
 - (2) "But go to my brethren." "That he had still our humanity, and therefore *is not ashamed to call us brethren*, is indeed grandly evidenced by these words. But it is worthy of most reverential notice that *we nowhere read of any one who presumed to call him*

Brother. ‘My brethren!’ Blessed Jesus, who are these? Were they not followers? Yea, thy forsakers? . . . How dost raise these titles with thyself! At first they were thy *servants*; then *disciples*; a little before thy death they were thy *friends*; now after the resurrection they are thy *brethren*.”
—*Brown, in loco.*

- (3) “I ascend unto my Father and your Father,” etc. “Christ desires to proclaim to His brethren that his passion and his rising again have obtained this for us, that *His* Father has also become *our* Father, *His* God also *our* God.”—*Butler, p. 565.*
2. Luke 24:27, (137). “Here our Lord both teaches us the reverence due to Old Testament Scripture and the great burden of it—‘Himself.’”
Brown, in loco.
3. John 20:21–23, (138). The breathing on them was a “symbolical conveyance to them of the Spirit”—“an earnest and first fruits of the more copious Pentecostal effusion.” This evidently the anointing for their great mission. The mission itself is declared in the words immediately following, “whosoever sins ye forgive,” etc. “The power to intrude upon the relation between men and God cannot have been given by Christ to His ministers in any but a *ministerial* or *declarative* sense.”—*Brown, in loco.*
4. John 21:15–23, (140). Is this only the formal restoration of an erring disciple to his position as an apostle? or was it the recall of Peter and through him of all the apostles to a more solemn sense of their high vocation? (Bruce.)

Three things are plainly taught in the passage :

- (1) Christ's relation to His people—Shepherd and sheep.
 - (2) The great qualification of the under-shepherd—love for Christ.
 - (3) The duty of the under-shepherd—"feed my sheep"—"my lambs." "In the Greek two different words are used for the one translated *feed*. Jesus first commits the feeding of the lambs to Peter, then the general guidance or oversight of the whole flock that He had purchased with His blood, and finally returns to the simple idea of feeding as applied to this whole flock."—*Butler*, p. 579.
5. Matt. 28:16-20 ; Mark 16:15-18, (141). This known as the Great Commission.
- (1) The claim of Jesus in giving this commission, Matt. 28:18.
 - (2) Given to the apostles as the representatives of the New Testament church, Matt. 28:16-18 ; 1 Cor. 15:6.
 - (3) The commission itself, Matt. 28:19-20 ; Mark 16:15-18.
 - (4) His promise unto them, Matt. 28:20. "It was in every way a commission worthy of Jesus, as the son of God and Savior of sinners, to give. But what a commission for poor Galilean fishermen to *receive!*"—*Bruce*, p. 536.
6. Luke 24:45-49 ; Acts 1:3-8, (142).
- (1) Gives them a clear understanding of the Scriptures concerning the Christ.
 - (2) Gives them further instruction as to the work.
 - (3) Bids them tarry at Jerusalem until clothed with power from on high.

IV. The Ascension, (143).

1. *His Parting Blessing*, Luke 24:50.
2. *Received up into Heaven and Sat Down at the Right Hand of God*, Mark 16:19. Cf. Luke 24:51; Acts 1:9.
3. *The Message of the Angels*, Acts 1:10-11.

THE NECESSITY OF CHRIST'S ASCENSION :

- “ 1. In the first place He came from heaven. Heaven was his home. It was the appropriate sphere of his existence. His presence makes heaven, and therefore until this earth is purified from all evil, and has undergone its great process of regeneration, so as to become a new heaven and a new earth, this world is not suited for the Redeemer's abode in his state of exaltation.
- “ 2. It was necessary that as our High Priest He should, after offering Himself as a sacrifice, pass through the heavens to appear before God in our behalf. An essential part, and that a permanent one, of his priestly office was to be exercised in heaven. He there makes constant intercession for His people. As He died for our sins, He rose for our justification. All this was typified under the old dispensation.
-
- “ 3. It was expedient, our Lord said, that He should go away, John 16:7. It was necessary that redemption should not only be acquired, but applied. Men if left to themselves would have remained in their sins, and Christ had died in vain. The great blessings which the prophets predicted as characteristic of the Messianic period was the effusion of the Holy Spirit. To

secure that blessing for the church His ascension was necessary. . . .

- “4. Again our Lord told His surviving disciples, I go to prepare a place for you, John 14:2, 3. His ascension, therefore, was necessary for the completion of His work.”—*Hodge*, vol. II., p. 634.

REVIEW CHART OF GOSPEL HISTORY.

THE LIFE OF OUR LORD.

FIRST PERIOD.

PREPARATION.

From His Birth to the Beginning of His Public Ministry.

Section 1. Introductory Portions of the Different Gospels.

p. 21.

Outline.

- I. Dedication.
- II. The Word.
- III. Genealogies.

Section 2. Annunciations. p. 23.

Outline.

- I. Annunciation of the Birth of John the Baptist.
- II. Annunciation of the Birth of Jesus.

Section 3. Visit of Mary to Elizabeth. p. 25.

Section 4. Birth and Early Life of John the Baptist. p. 25.

Outline.

- I. Birth of John.
- II. The Song of Zacharias.
- III. John's Early History.

Section 5. Annunciation to Joseph. p. 28.

Section 6. From the Birth of Jesus to the Beginning of the Ministry of John the Baptist. p. 29.

Outline.

- I. The Birth of Jesus.
- II. The Angels and the Shepherds.
- III. Circumcision and Presentation in the Temple.
- IV. The Visit of the Magi.
- V. Flight into Egypt and Slaughter of the Innocents.
- VI. Return to Nazareth.
- VII. Jesus at the Age of Twelve Attends the Passover.

Section 7. From the Beginning of the Ministry of John the Baptist to the Beginning of the Ministry of our Lord. p. 41.

Outline.

- I. The Ministry of John the Baptist.
- II. The Baptism of Jesus.
- III. The Temptation of Jesus.

SECOND PERIOD.

MANIFESTATION.

From the Beginning of His Public Ministry to His Settlement at Capernaum.

Section 1. The First Five Disciples. p. 49.

Section 2. The First Miracle of Jesus. p. 50.

Outline.

- I. General Views of the Miracles of our Lord.
- II. The Miracle at Cana.

Section 3. The Early Judean Ministry. p. 52.

Outline.

- I. General Features.
- II. Cleanses the Temple.
- III. His Miracles at the Passover.
- IV. Discourse with Nicodemus.
- V. Jesus Baptizes.

Section 4. From His Departure from Judea to His Settlement at Capernaum. p. 58.

Outline.

- I. Reasons for Leaving Judea.
- II. The Conversation with the Woman of Samaria.
- III. The Arrival in Galilee.
- IV. Heals the Nobleman's Son.
- V. Rejected at Nazareth.
- VI. Settlement at Capernaum.

THIRD PERIOD.

THE PERIOD OF POPULARITY.

From His Settlement at Capernaum to the Discourse on the Bread of Life.

Section 1. The First Sojourn in Capernaum. p. 65.

Outline.

- I. Calling of Four Disciples.
- II. Healing of Demoniac in the Synagogue.
- III. Heals Peter's Wife's Mother and Many Others.

Section 2. The First Circuit. p. 67.

Outline.

- I. A General Description of His Work.
- II. Healing a Leper.

Section 3. The Second Sojourn in Capernaum. p. 68.

Outline.

- I. Heals a Paralytic.
- II. The Call of Matthew.
- III. Discourse on Fasting.
- IV. Raises the Daughter of Jairus.
- V. Heals the Woman with an Issue of Blood.
- VI. Heals Two Blind Men and a Dumb Demoniac.

Section 4. The Unnamed Feast (probably before the Passover). p. 72.

Outline.

- I. The Miracle of Jesus at the Pool of Bethesda.
- II. The Discourse before the Sanhedrin.

Section 5. The Events on His Return Journey to Capernaum. p. 74.

Outline.

- I. The Disciples Pluck Ears of Corn on the Sabbath.
- II. Healing of the Withered Hand.

Section 6. The Third Sojourn in Capernaum. p. 76.

Outline.

- I. Great Multitudes follow Him by the Seaside.
- II. Chooses the Twelve Apostles.
- III. The Sermon on the Mount.
- IV. Heals the Centurion's Servant.

Section 7. The Second Circuit through Galilee. p. 80.

Outline.

- I. Raises a Widow's Son at Nain.
- II. Discourses on Receiving a Message from John.
- III. The Anointing in the House of Simon.
- IV. Continued Labors in Galilee.
- V. The Blasphemous Accusation of the Scribes and Pharisees.
- VI. The Scribes and Pharisees Seek a Sign.
- VII. His Mother and Brethren.
- VIII. The First Great Group of Parables.
- IX. Stilling the Tempest.
- X. Heals the Two Gadarene Demoniacs.

Section 8. The Third Circuit. p. 94.

Outline.

- I. The Second Rejection at Nazareth.
- II. Continued Journeys through Galilee.
- III. The Mission of the Twelve.

Section 9. The Fourth Sojourn in Capernaum. p. 97.

Outline.

- I. The Death of John the Baptist.
- II. Return of the Twelve.

Section 10. The Fourth Circuit. p. 98.

Outline.

- I. Followed to the Place of His Retirement by the Multitudes.
- II. Feeding of Five Thousand.
- III. Jesus Walks on the Sea.
- IV. Heals Many at Gennesaret.

FOURTH PERIOD.

OPPOSITION.

Section 1. The Fifth Sojourn in Capernaum. p. 102.

Outline.

- I. The Discourse on the Bread of Life.
- II. Address of Our Lord to the Scribes and Pharisees.

Section 2. The Fifth Circuit. p. 106.

Outline.

- I. Retires to Tyre and Sidon.
- II. The Syrophœnician Woman.
- III. The Miracles at Decapolis.
- IV. The Leaven of the Pharisees and Sadducees.
- V. Heals a Blind Man.
- VI. Peter's Confession.

- VII. Foretells His Death and Resurrection.
- VIII. The Transfiguration.
- IX. Heals the Demented Boy.
- X. Again Foretells His Death and Resurrection.

Section 3. The Sixth Sojourn in Capernaum. p. 115.

Outline.

- I. Jesus Pays the Half-Shekel.
- II. Discourses to the Twelve.
- III. Incidents Illustrative of Discipleship.
- IV. His Brethren.

Section 4. Attends the Feast of Tabernacles. p. 118.

Outline.

- I. Goes up to Jerusalem.
- II. Discourses with the Jews.
- III. The Story of the Adulteress.
- IV. Discourses with the Jews Continued.
- V. Heals a Man Born Blind.
- VI. The Good Shepherd.

Section 5. The Lord's Later Ministry in Judea. p. 121.

Outline.

- I. The Seventy.
- II. The Parable of the Good Samaritan.
- III. Jesus at Bethany.
- IV. Our Lord's Teaching on Prayer.
- V. The Accusation of being in League with Beelzebub.
- VI. Denunciation of the Pharisees and Lawyers.
- VII. Discourses.
- VIII. Repentance.
- IX. The Sabbath.
- X. Discourse at the Feast of Dedication.

Section 6. From the Feast of Dedication to Passion Week. p. 127.

Outline.

- I. In Perea.
- II. In Bethany.
- III. In Samaria or Galilee.
- IV. In Perea Again.
- V. In Jericho.

Section 7. Passion Week. p. 132.

Outline.

- I. From the Arrival at Bethany to the Beginning of His Controversies with the Jews.
- II. From the Beginning of His Controversies with the Jews to His Arrest.
- III. From his Arrest to His Death.

FIFTH PERIOD.

THE PERIOD OF THE RESURRECTION.

Outline.

- I. The Proof of His Resurrection.
- II. The Importance of His Resurrection.
- III. The Teaching of Jesus during this Period.
- IV. His Ascension.

AUTHORS QUOTED IN APOSTOLIC HISTORY.

- E. P. Barrows, D.D., Companion to the Bible.
J. G. Butler, D.D., Butler's Bible Work, The Acts, Epistles, and Revelation.
F. Farrar, D.D., F.R.S., The Messages of the Books, The Life and Works of St. Paul.
Thos. Scott, Scott's Bible.
M. Henry, Henry's Exposition.
Wm. G. Blaikie, D.D., LL.D., Manual of Bible History.
Dr. Wm. Smith, Dictionary of the Bible.
Jas. Stalker, M.A., D.D., The Life of St. Paul.
A. T. Pierson, D.D., Keys to the Word.
Brooke Foss Westcott, D.D., The Epistles of St. John.
J. L. Hurlbut, D.D., Manual of Biblical Geography.
Revere Franklin Weidner, Studies in the Book.
Thos. Dehany Bernard, M.A., The Progress of Doctrine in the New Testament.

SECOND. APOSTOLIC HISTORY.

INTRODUCTION.

1. *The Relation of Apostolic History to Gospel History.* The Gospels reveal the Messiah, his person, ministry, death, resurrection, and ascension. They also teach that before his ascension Christ gave to his apostles a great commission to inaugurate a new and catholic dispensation. Apostolic History reveals the meaning and efficacy of Christ's mission to the world, the execution of the commission he gave to his apostles, and the fulfilment of his promises as to the advent of the Holy Spirit. It is not merely the sequence of Gospel history, but the *consequence*, the fruitage, the fulfilment, the explanation of Gospel history.
2. *The Books Embraced in Apostolic History.* All the books of New Testament after the Gospel of John, except Revelation. (Name.) Concerning these books it may be said that in *general* the Acts presents the *external* and the Epistles the *internal* aspects of the history.
3. *The Divisions of this History.* The following divisions may be accepted as *in the main* correct—the one not being wholly Jewish, nor the other wholly Gentile:

A. The Jewish Stream.

B. The Gentile Stream. (Blaikie.)



A. The Jewish Stream.

INTRODUCTION.

1. *The Leaders.* Peter is the chief speaker and actor. John is next in prominence. Doubtless associated with them were the others of the twelve.
2. *The Locality of this Part of Apostolic History:* "In Jerusalem and from Jerusalem as a center."—*Barrows*, p. 446.
3. *The Scripture Material*, (1) Acts, chapters 1-12, and (2) the Catholic Epistles.

 SECTION 1. FROM THE ASCENSION TO PENTECOST.

ACTS 1:12-26.

OUTLINE.

- I. The Meeting for Prayer.
- II. The Choice of a Successor to Judas.

NOTES.

I. The Meeting for Prayer. 1:12-14.

1. *Who were Present?*
2. *Where they Met.* "In a large chamber in the upper story of a certain house, probably the room already hallowed by their last intercourse with the Master."—*Butler*, p. 13.
3. *The Meeting Described*, v. 14. "For ten days this first assembly of the Christian Church remained in almost continuous prayer, and in perfect unison of feeling, calmly expecting the fulfilment of the Lord's promises respecting the Holy Ghost."—*Butler*, p. 13.

II. The Choice of a Successor to Judas, 1:15-26.

1. *The Number of the Disciples Composing the Christian Church*, v. 15. "The seventy disciples, probably, were a part of them; but most of the five hundred brethren, who saw Jesus in Galilee before his ascension, had remained there, and doubtless many others believed in him in different parts of the land."—*Scott, in loco.*
2. *The Address of Peter*, 16-22. (v. 19 seems to be a parenthesis.) Notice Peter's leadership.
3. *They Choose Matthias*. Acting upon Peter's suggestion they proceed to fill the vacancy. "The prayer offered on this occasion was wholly unlike what might have been expected from deceivers. It is dictated by a deep sense of the Lord's perfect acquaintance with all hearts, the importance of the cause in which they were engaged, and their incompetency to decide it without divine direction."—*Scott, in loco.*

SECTION 2. PENTECOST.
OUTLINE.

- I. The Day of Pentecost.**
- II. The Advent of the Holy Ghost.**
- III. The Sermon of Peter.**
- IV. The Growth and Spirit of the Early Church.**

NOTES.**I. The Day of Pentecost. 2:1.**

"The word 'Pentecost' implies that this was the fiftieth

day, that is, from the second day of unleavened bread, whence the feast of ingathering of the harvest was completed. The Israelites were commanded to bring a meat-offering of the first-fruits of their corn, at the festival : which was observed, as is generally supposed, in commemoration of the giving of the law from Mount Sinai, fifty days after their departure out of Egypt. At this solemnity the Lord was pleased to pour out his spirit and thus consecrate the first fruits of the Christian church.”—*Scott*.

It is significant that the day of Pentecost upon which the Holy Spirit was poured out occurred on the first day of the week—the Christian Sabbath. “Our Savior Christ, who is Lord of the Sabbath, fulfilling the work of our redemption by his resurrection upon the first day of the week, and by his mission of the Holy Ghost miraculously the first day of the week, and by the secret message of his Spirit to the apostles and the primitive Church, hath translated the observation of the seventh day of the week to the first day of the week, which is our Christian Sabbath ; that as our Christian baptism succeeds the sacrament of circumcision, and as our Christian pascha, in the sacrament of the eucharist, succeeded the Jewish passover, so our Christian Sabbath, the first day of the week, succeeds the Sabbath of the seventh day of the week ; and that morality which was, by Almighty God, under that covenant, confined to the seventh day, is, by the examples of Christ and His Apostles to us Gentiles, transferred to the first day of the week.”—*Butler*, p. 17.

II. The Advent of the Holy Ghost, 2:2-13. •

1. *The Signs Accompanying His Advent*, vs. 2-3.
“Thus these signs, audible and visible, im-

pressively indicated the power and the *mode* of *working* of the Holy Spirit. More than this, they were specific pledges of the conquering might of the Divine Spirit that should attend the preaching of Christ crucified and risen.”—*Butler*, p. 17.

2. *The Advent*, v. 4. “Of this the simple, sublime record is, *they were all filled with the Holy Ghost*. As of old ‘God was not’ in this seeming of the ‘wind and of the fire,’ but entered invisibly and inaudibly into the hearts of the disciples to breathe into them the fulness of spiritual life and light, to speak thereafter to them in the still small voice, and to abide in them and with them forever.”—*Butler*, p. 17.
3. *The Effect of the Advent of the Spirit upon the Disciples*, v. 4. The gift of tongues. A miracle. The opposite of the miracle at Babel.
4. *The Effect upon the Multitude*, vs. 5–13.

III. The Sermon of Peter. 14–40.

ANALYSIS.

1. *Introduction*, v. 14.
2. *The Explanation of the Gift of Tongues*. Not drunkenness, but the pouring out of the Spirit in fulfillment of prophecy, 15–21.
3. *His Great Theme*, Christ, 22–36. Proves that Jesus is the Christ.
4. *Answers the Great Inquiry*, “*What Shall we do?*” 37–40.

IV. The Growth and Spirit of the Early Church. 2:41–47.

1. *The Growth of the Church*, vs. 41, 47. The fruit of the preaching of Christ accompanied by Holy Ghost.

2. *The Spirit of the Early Christians*, vs. 42-47.
The history of the day of Pentecost contained in this chapter calls for special study. It marks a great epoch in the progress of our holy religion. It is the opening of the dispensation of the Spirit, and the first manifestation of the power of the risen Christ.

SECTION 3. EVENTS RELATING TO THE PROGRESS OF THE GOSPEL IN JUDEA AND SAMARIA.

OUTLINE.

- I. **The Healing of the Lame Man at the Gate Beautiful, and Peter's Sermon.**
- II. **The Beginning of Opposition to the Gospel.**
- III. **The Community of Goods.**
- IV. **Growing Opposition.**
- V. **Deacons.**
- VI. **Stephen.**
- VII. **The Revival in Samaria.**
- VIII. **The Ethiopian Treasurer.**

NOTES.

- I. **The Healing of the Lame Man at the Gate Beautiful, and Peter's Sermon. Acts 3:1-26.**
 - 1. *The Miracle*, 3:1-10. This the first miracle performed by the apostles after the ascension. The significance of apostolic miracles at this period in the church's history should be carefully noted :
 - (1) They testified to the power of the ascended Christ.

(2) They testified to the mission and inspiration of the apostles.

2. *Peter's Sermon*, vs. 11–26. The miracle furnished the text from which he preached Christ.

II. The Beginning of Opposition. 4:1–31.

1. *Who the Opponents were*, 4:1.
2. *The Ground of Opposition*, v. 2.
3. *The Arrest and Imprisonment of the Apostles*, v. 3.
4. *Before the Council*, vs. 5–7.
5. *Peter's Answer*, 8–12.
6. *The Deliberation and Conclusion of the Council*, 13–22.
7. *The Return of the Apostles to their own Company, and the Prayer*, 23–31. We have here the first recorded prayer of the Christian church, "a simple scriptural prayer, an appeal based upon what God had revealed of his own power and of his purposed redemption by Christ."—*Butler*, p. 33. The answer, v. 31.

III. The Community of Goods. 4:32; 5:16.

1. *The Beautiful Picture here Drawn of the Spirit and Conduct of the Early Christians toward Each Other*, 4:32–37.
2. *Ananias and Sapphira*, 5:1–11. Their sin, the judgment pronounced upon them, and their doom.
3. *Miracles and Continued Additions to the Church*, 12–16.

IV. Growing Opposition. 5:17–42.

1. *The Indignation of the Rulers*, 5:17.
2. *The Arrest and Imprisonment of the Apostles*, v. 18.
3. *Their Miraculous Release*, vs. 19–20.
4. *Re-arrested and Arraigned before the Council*, 21–28.

5. *Peter's Answer and its Effect*, 29-33.
6. *Under the Advice of Gamaliel the Apostles are Released, after having been Beaten and Charged*, 34-40.
7. *Their Joy and Continued Labors*, 41-42.

V. Deacons. 6:1-7.

1. *The Reason for the Appointment of Deacons*, 6:1.
2. *The Twelve Call the Multitude of the Disciples together to Elect Persons to this Office*, v. 2.
3. *The Office*, vs. 1-3.
4. *The Kind of Men to be Chosen*, v. 3.
5. *The Election*, v. 5.
6. *The Ordination*, v. 6.
7. *The Result*, v. 7.

VI. Stephen. 6:8-8:4.

1. *His Character and Career*, 6:8-10.
2. *His Arrest and Arraignment before the Council*, vs. 11-15.
3. *His Defense*, 7:1-53. Analyze. Effect? v. 54.
4. *His Vision*, 55-56. What he saw?
5. *His Stoning, Last Words and Death*, 57-60. To Stephen "the name 'martyr' is first applied. He, first of the Christian church, bore witness to the truth of his convictions by a violent and dreadful death."—*Smith's Bible Dictionary*.
6. *The Great Persecution Following Stephen's Death*, 8:1-3. "Thoroughly roused by Stephen's defense, and not satisfied with his destruction, the people turned their persecuting rage against the body of believers in Jerusalem. Of this persecution Saul was the leader."—*Butler*, p. 55.
7. *The Dispersion of the Christians and the Results*, v. 4.

overtaken by a chariot and its attendants. In the chariot sits a stranger, a high court officer of the reigning Queen of Ethiopia. He is returning southward from Jerusalem, where as a Gentile proselyte of the Jewish religion he had gone to worship. Now he is reading aloud, as he journeys, from a scroll containing the prophecy of Isaiah. This simple fact, showing his interest in the truth and earnest desire to understand and receive it, is evidence of some special influence of the Holy Spirit in preparing him to accept Philip's teaching. Thus we see the Spirit operating on both sides, sending the teacher, and making ready the heart to be taught and convinced. Nay, more, he leads this interested man's thought to the central theme of the Old Testament gospel. . . . Now by an inward voice the Spirit bids Philip run after and overtake the chariot, which had passed on."—*Butler*, p. 58.

3. *The Interview between Philip and the Ethiopian*, vs. 30–35.
4. *His Baptism*, vs. 36–39. "Philip was next heard of at Azotus or Ashdod, and other of the five cities of the Philistines north of Gaza. From that point he preached in all the cities on or near the coast, including Lydda and Joppa until he reached Cæsarea. In Cæsarea

VII. The Revival in Samaria. 8:5–25.

1. *Under the Ministry of Philip*, 8:5–13.
2. *Under the Ministry of Peter and John*, vs. 14–17.
3. *Simon*, vs. 17–24 (see also above, vs. 9–13).
4. *The Continued Labors of Peter and John*, v. 25.

VIII. The Ethiopian Treasurer. 8:26–40.

1. *The Message to Philip*, v. 26.
2. *The Ethiopian Treasurer*, vs. 27–28. Philip "is

he made his home, and became an evangelist for that region. Here, twenty years afterward, he entertained Paul as his guest."—*Butler*, p. 59.

SECTION 4. FROM THE CONVERSION OF PAUL TO THE DEATH OF HEROD.

OUTLINE.

- I. The Conversion of Paul (Saul).
- II. Peter at Lydda and Joppa.
- III. Cornelius.
- IV. Antioch.
- V. The Persecution by Herod.

NOTES.

I. The Conversion of Paul (Saul). Acts 9:1-9; 22:5-11; 26:12-20.

1. *Saul*:

- (1) The place of his birth—Tarsus in Cilicia, Asia Minor.
- (2) His parents—strict Jews of the tribe of Benjamin, and yet possessed of the rights of Roman citizenship.
- (3) Time of his birth—about the time of the birth of Jesus. (*Stalker*.)
- (4) His education—first at the University of Tarsus (*Stalker*), then at the feet of Gamaliel in Jerusalem.
- (5) His moral and religious condition—a strict Pharisee, a bitter and unrelenting foe of Christianity.

- (6) His ability. "He was naturally of immense mental stature and force. He would have been a remarkable man even if he had never become a Christian. The other apostles would have lived and died in the obscurity of Galilee if they had not been lifted into prominence by the Christian movement; but the name of Saul of Tarsus would have been remembered still in some character or other, even if Christianity had never existed."—*Stalker*, p. 12.
2. *His Mission to Damascus*, 9:1-2.
3. *The Vision*, vs. 3-7. It was near Damascus, and about noon. The light? The voice? Meaning? "About that which he saw and heard he never wavered. It was the secret of his inmost being; it was the most unalterable conviction of his soul; it was the very crisis and most intense moment of his life. Others might hint at explanation or whisper doubt: Saul *knew*. At that instant God had shown him his secret and his covenant. God had found him; had flung him to the ground in the career of victorious outrage, to lead him henceforth in triumph, a willing spectacle to angels and men. God had spoken to him, had struck him into darkness out of the noonday, only that he might kindle a noon in the midnight of his heart. From that moment Saul was converted. A change total, utter, final, had passed over him, had transformed him."—*Farrar, Life and Works of St. Paul*, p. 108. Let it be further noted that this vision was a Theophany in which the risen and glorified Christ, the second person of the Trinity, appeared to Saul. "The conversion of

Paul was the most striking and important individual conversion between Christ's ascension and his return to judge the world. In its results, direct and indirect, it is the largest single fruit that has yet been gathered from the tree of righteousness that the Lord by his death and resurrection planted in the world. No mere man, before or since, has filled so great a space in the scheme of providence, or left his mark so wide and deep upon the world."—*Butler*, p. 61.

4. *Paul in Damascus.* The manner of his entrance, v. 8. His blindness, 9.
5. *Interview with Ananias.*
 - (1) The Lord to Ananias, 10-16.
 - (2) Ananias and Paul, 17-18.
6. *Paul Preaches.* What he preaches, v. 20. Effect, vs. 21-22.
7. *Being Persecuted he Flees to Jerusalem.* The persecution in Damascus, 23-24; his escape, v. 25; his reception in Jerusalem, 26-28; preaches, 29.
8. *In Tarsus,* 30-31.

II. Peter at Lydda and Joppa.

1. *At Lydda,* 9:32. The miracle? 9:33-34. Effect? 35.
2. *At Joppa,* 36-41. Miracle? Effect? 42.

III. Cornelius. Chaps. 10 and 11:1-18.

1. *Who he Was,* 10:1-2.
2. *The Vision Granted to Cornelius,* vs. 3-6.
3. *Sends to Joppa,* vs. 7-8.
4. *The Vision Granted to Peter,* vs. 9-16.
5. *The Arrival of the Messengers, and the Spirit's Command to Peter,* 17-20.

6. *Peter at the House of Cornelius*, 23-43.
7. *Outpouring of the Holy Ghost*, 44-46.
8. *The Baptism of Believers*, 47-48.
9. *Peter Gives a Full Account of the Reception of Cornelius and his Fellow-Believers into the Church*, 11:1-18. This is an event of the greatest significance and importance in the history of the church, the admission of the Gentiles into the church *without the rites of Judaism*. Two things add to the significance of the event: (1) The manner in which it was done, showing clearly that it was of God and that in the Christian church the distinction between Jew and Gentile was no longer in force: (2) The fact that it was done through Peter, the leader of the twelve, and the apostle to the Jews.

IV. Antioch, the Second Capital of Christianity. Acts 11:19-30.

1. *The City of Antioch*. "Antioch was one of the three or four great cities of the civilized world. Lying on the river Orontes, about twenty miles back from the northeastern angle of the Mediterranean Sea, inclosed by the Taurus mountain range on the north, and Lebanon on the east, by its harbor of Seleucia inviting the trade of the great sea, and through the open country beyond Lebanon accessible to the caravans of the East, it had every advantage to attract multitudes of all classes from every portion of the world. It was now the residence of the Roman governors, as it had been the capital of the Syrian kings, from whom it had received grandeur and name. Of great size,

with immense and costly public and private structures, with temples, groves, and gardens, attractive with statues and works of art, almost rivaling Rome in extent and variety of its population, and surpassing it in the luxurious abandonment and worthless character of the people, Antioch was at once the most brilliant and the most debased, the greatest and the worst of the Oriental Greek cities under the wide Roman rule. Many Jews had originally settled there because unmolested in their religion."

—Butler, p. 81.

2. *The Beginning of the Work of Grace in Antioch*, 11:19–21.
3. *The Work under the Ministry of Barnabas*; vs. 22–26. Barnabas was sent to Antioch by the church at Jerusalem. This fact connects the work at Antioch with the Jewish stream of apostolic history. It was the extension of the gospel from Jerusalem to the Gentiles, and as it proved the transfer of the center of Christianity from Jerusalem to Antioch.
4. *The Work under Barnabas and Paul*, vs. 26. It was some time during the year that the disciples were for the first time called Christians. "Before this, they were called by the Jews *Nazarenes*, and *Galileans*; and by each other, *disciples*, *believers*, *brethren*, or *saints*. But they now assumed the name of their great leader." —Butler, p. 83.
5. *The Prophecy of Agabus and the Collection for the Judean Christians*, 11:27–30.

V. The Persecution by Herod Agrippa I. Chap. 12.

"The three striking incidents of this chapter break

for a moment the thread of the history. The connection is restored in the last verse. The killing of James and the taking of Peter occurred in Jerusalem *about the time* of the journey thither of Barnabas and Saul from Antioch."—*Butler*, p. 85.

1. *The Persecutor*. "Herod Agrippa I. (here only referred to) was the son of Aristobulus and Berenice, and grandson of Herod the Great. . . . He was the *only king* after the Great Herod, and the last one that *reigned in Jerusalem*. His son Agrippa received only a limited and qualified sovereignty. In this persecution of the church at Jerusalem, Herod simply sought popularity as a means of power."—*Butler*, p. 85.
2. *The Slaying of James*, v. 1. "James, the older brother of John, and son of Zebedee, was one of the three admitted into the closest intimacy with Christ. Yet concerning him we have scarcely anything distinctive; no record whatever except in connection with his younger brother."—*Butler*, p. 85.
3. *The Imprisonment of Peter*, vs. 3, 4. Concerning this imprisonment note:
 - (1) The prayer of the church for him, v. 5.
 - (2) His miraculous release, 6–19.
4. *The Death of Herod*, 20–23. "The miraculous and judicial character of his death is distinctly affirmed by the sacred historian," v. 23.—*Butler*, p. 87.

SECTION 5. THE CATHOLIC EPISTLES.

“Seven epistles, that of James and the six that follow, are called *Catholic*, that is, *general* or *universal*, as not being directed to any particular church. They were not all, however, addressed originally to believers generally, but some of them to particular classes of believers, or even to individuals, as the introductory words show.”—*Barrows*, p. 487.

OUTLINE.

- I. James.
- II. The Two Epistles of Peter.
- III. The Three Epistles of John.
- IV. Jude.

NOTES.

Introductory.

1. *The Reason for Placing these Epistles under this General Division of Apostolic History:*
 - (1) The Epistle of James is addressed “to the twelve tribes which are scattered abroad.”
 - (2) The authors: Peter was specially the apostle to the circumcision (Gal. 2:7); with him John was very closely associated; Jude seems to assume that his readers were familiar with the Old Testament. He is also supposed to have addressed the same class as Peter addressed in his 2d Epistle. In general it may be said that the labors of these apostles were more especially with the Jews. While for the above reasons these epistles are considered as more properly

belonging to this division of apostolic history, yet this arrangement must not be construed as excluding a general application of these epistles to all Christians.

2. *The General Character of these Epistles.* They are all addressed to Christians. They are specially directed to the internal life of the church, dealing with such subjects as Temptation, Faith, Christian Consistency, Prayer, Growth in Grace, The Relations of Christians to each other in the Church, the Family, etc., Warnings against False Teachers, etc.

I. James.

ANALYSIS.

INTRODUCTION.—(1) Author, probably James, the Lord's brother. (2) Date, generally thought to be very early, about 50 A. D. Some, however, hold to a much later date. (3) To whom addressed, 1:1. (4) "One of the characteristics of the epistle is the extreme abruptness with which the writer plunges into each new subject, following no other order than that suggested by mental association which he has not explained."—*Farrar, Messages of the Books*, p. 406. About the most satisfactory method of analysis, therefore, is by chapters.

CHAPTER 1. Three paragraphs :

1. *Address and Greeting*, v. 1.
2. *Temptation.* Two kinds; one is a *trial* into which one may fall, v. 2; the other arises from within and entices to evil, v. 14. The first is blessed, the latter evil, vs. 2-18.
3. *True Hearing*, vs. 19-27. Preparation? Fruits?

CHAPTER 2. Two paragraphs :

1. *Respect of Persons*, vs. 1-13.
2. *The Nature of Saving Faith*, vs. 14-26. Cf. Rom. 3:28. How reconciled? The two apostles speaking of different things. Paul says a man is justified by faith. But James raises the question : What kind of faith is it that justifies? He answers: A faith which produces works.

CHAPTER 3. Two paragraphs and two leading topics:

1. *The Tongue*, vs. 1-12.
2. *Wisdom*, vs. 13-18. False and true distinguished. This the source and fountain of speech.

CHAPTER 4. Three paragraphs :

1. *Spiritual Warfare*, vs. 1-10.
2. *Censoriousness*, vs. 11-12.
3. *Recognition of God in Life*, vs. 13-17.

CHAPTER 5. Two paragraphs and a number of other exhortations :

1. *Woes on the Rich*, vs. 1-6.
2. *Patience in View of Christ's Second Coming*, vs. 7-11.
3. *Various Exhortations*, vs. 12-20.

II. The Two Epistles of Peter.

The First Epistle. Objects (Smith's Dictionary of the Bible):

1. "To Comfort and Strengthen Christians in a Season of Severe Trial," 1:7-8; 4:2.
2. "To enforce the Practical and Spiritual Duties Involved in their Calling," 1:13; 2:10.
3. "To Warn them against Special Temptations Attached to their Position," 2:11, etc.

4. “*To Remove all Doubt as to the Soundness and Completeness of the Religious System which they had Already Received.* Such an attestation was especially needed by the Hebrew Christians, who were wont to appeal from St. Paul’s authority to that of the older apostles, and above all to that of Peter. The last, which is perhaps the one principal object, is kept in view throughout the Epistle, and is directly stated, chapter 5:12.”

The Second Epistle “was written in expectation of shortly ‘putting off his tabernacle.’ . . . Peter sketches the *iniquity*, as Jude does the *apostasy* of the ‘last days.’ Here the government of God over the world is more prominent than his final *judgment of this world.*”—*Pierson*, p. 137.

III. The Three Epistles of John.

INTRODUCTORY.

- (1) Date. “The Epistles of John were undoubtedly written at Ephesus after the Gospel, which is presumed to be known, and in the advanced years of the apostle, though before the date of the Apocalypse.”—*Butler*, p. 681.
- (2) Relation to the Gospel of John. “The two passages (1 John 5:20; John 17:3) illustrate vividly the relation between the Epistles and the Gospel. Both passages contain the same fundamental ideas: Eternal life is the progressive recognition of God; and the power of this governing knowledge is given in his Son Jesus Christ. But the ideas are presented differently in the two

places. The Gospel gives the historic revelation; the Epistle shows the revelation as it has been apprehended in the life of the Society and of the believer."—*Westcott, Introduc. to First Epistle*, p. XLIII.

The First Epistle.

"KEY-WORD: Fellowship."

"Its tone is *paternal*, both in authority and affection; and *prophetic*, having an air of final decision and declaration. Its thoughts cluster about three grand centers: Light, Love, and Life. Its object is that believers may 'know that they have eternal life, and so that their joy may be full.'"

"DIVISIONS:

- I. 1:1-4. Introductory. The Logos: His eternity and identity with the Father: His revelation in the flesh.
 - II. 1:5—2:11. The Message concerning Light.
 - III. 2:12--5:3. The Message concerning Love.
 - IV. 5:4-21. The Message concerning Life."
- Pierson*, pp. 138-140.

The Second Epistle. "The analysis of the second epistle is very simple. After a kindly greeting (1-3), St. John expresses to 'the elect lady' his joy that some of her children are 'walking in truth,' and then enforces the new and old commandment of Christian love (5, 6), which is all the more necessary because of dangerous antichristian teachers against whom the lady is warned (7-9), and to whose errors she is not to lend the sanction of her hospitality or greeting (10, 11). The epistle ends with the expression of a hope that the apostle may soon

visit her, and with a greeting from the children of her Christian sister (12, 13).”—*Farrar, Messages of the Books*, p. 497.

The Third Epistle. “It is addressed ‘to Gaius the beloved.’ After a greeting and a prayer that he may prosper in all respects, and be in health, the elder commends his sincere faithfulness (2–4), and especially his hospitality (5–8). After a complaint and warning to domineering Diotrophes (9–10), whom Gaius is not to imitate, St. John bears testimony to the worth of Demetrius (12–13), and then ends the letter with a salutation, because he hopes soon to see Gaius and does not wish to write any more” (13–15). —*Farrar, Messages of the Books*, p. 504.

IV. Jude.

“KEY-WORD: Kept.”

“This the last of the Epistles mainly addresses Hebrew converts, and hence assumes the familiarity of the reader with Old Testament history. It is a *warning against* apostasy. . . . The contrast is marked between those who *kept not* their first estate and *are kept* for judgment, and those who *keep themselves* and *are kept* from falling. . . . The author is Jude or Judas. Time, 65–80 A. D.”

“DIVISIONS:

- I. 1, 2. Salutation.
- II. 3. The Exhortation.
- III. 4–16. Warning Examples.
- IV. 17–23. Secrets of Preservation.
- V. 24, 25. Grand Doxology.”

—*Pierson*, p. 143.

B. The Gentile Stream of Apostolic History.

INTRODUCTORY.

- (1) The leader—Paul. Associated with him were Barnabas, Mark, Silas, Timothy, etc.
- (2) The center of their labors—Antioch in Syria, the second capital of Christianity.
- (3) The Scripture material—Acts, chaps. 13–28, and the Epistles of Paul.

 SECTION 1. PAUL'S FIRST MISSIONARY JOURNEY.

ACTS, CHAPS. 13–14.

OUTLINE.

- I. The Route.
- II. The Plan of Work.
- III. The Return to Antioch.

NOTES.

Introduction.

The call, v. 2. The ordination, v. 3.

I. The Route. (See map.)

The countries and cities in which they labored, 13: 4, 5, 6, 13, 14, 51; 14:6.

II. Their Plan of Work.

“They entered a town as quietly and unnoticed as any two strangers who may walk into one of our own towns any morning. Their first care was to get lodging; and then they had to seek for employment, for they worked at their trade wherever they went. Nothing could be more commonplace. Who could dream that this

travel-stained man, going from one tent-maker's door to another seeking for work, was carrying the future of the world beneath his robe! When the Sabbath came round, they would cease from toil, like the other Jews in the place, and repair to the synagogue. They joined in the psalms and prayers with the other worshippers and listened to the reading of the Scriptures. After this the presiding elder might ask if any one present had a word of exhortation to deliver. This was Paul's opportunity. He would rise and, with outstretched hand, begin to speak. At once the audience recognized the accents of the cultivated rabbi, and the strange voice won their attention. Taking up the passages which had been read, he would soon be moving forward on the stream of Jewish history, till he led up to the astounding announcement that the Messiah hoped for by their fathers and promised by their prophets had come; and he had been sent among them as His apostle. Then would follow the story of Jesus. . . . We can easily imagine the sensation produced by such a sermon from such a preacher and the buzz of conversation which would arise among the congregation after the dismissal of the synagogue. During the week it would become the talk of the town. . . . Next Sabbath the synagogue would be crowded, not with Jews only, but Gentiles also, who were curious to see the strangers; and Paul now unfolded the secret that salvation by Jesus Christ was as free to Gentiles as to Jews. This was generally the signal for the Jews to contradict and blaspheme; and, turn-

ing his back on them, Paul addressed himself to the Gentiles. But meantime, the fanaticism of the Jews was roused, and they stirred up the mob and secured the interest of the authorities against the strangers; and in a storm of popular tumult or by the breath of authority the messengers of the gospel were swept out of the town. This was what happened at Antioch in Pisidia, their first halting place in the interior of Asia Minor; and it was repeated in a hundred instances in Paul's subsequent life." —*Stalker*, pp. 68-69.

III. The Return to Antioch.

Their labors, 14:21-26. Report to the church, v. 27.

SECTION 2. THE COUNCIL AT JERUSALEM.

CHAP. 15:1-15.

OUTLINE.

- I. The Council.
- II. The Question before it.
- III. The Decision.

NOTES.

- I. The Council.
 1. *Place of Meeting*, v. 2.
 2. *Who Composed it*, vs. 2, 4.
- II. The Question before it.

The council was called to decide this question: Shall the Gentiles, who desire to join the Christian church, be required to be circumcised?

1. *The Parties to this Controversy.* The Jewish party in the Christian church, and Paul and Barnabas, vs. 1-5.
2. *The Discussion,* vs. 6-21.

III. The Decision. vs. 22-29.

1. *What the Decision was,* vs. 28-29.
2. *The Importance of this Decision to the Progress of Christianity?*
3. *The Decision Announced to the Church at Antioch,* vs. 30-35.

SECTION 3. PAUL'S SECOND MISSIONARY JOURNEY.

OUTLINE.

- I. His Labors in Asia Minor.
- II. In Macedonia.
- III. In Greece.
- IV. Return Journey.

NOTES.

Introductory.

1. *The Separation of Paul and Barnabas.* Cause? 15:36-40.
2. *Paul's Companion* (v. 40), *Route, and Plan,* vs. 40-41.
3. *Importance of this Journey.* "In his first journey Paul may be said to have been only trying his wings; for his course, adventurous though it was, only swept in a limited circle round his native province. In his second journey he performed a far more distant and perilous flight. Indeed this journey was not only the greatest he achieved, but, perhaps, the

most momentous recorded in the annals of the human race. In its issues it far outrivalled the expedition of Alexander the Great, when he carried the arms and civilization of Greece into the heart of Asia, or that of Cæsar, when he landed on the shores of Britain, or even the voyage of Columbus, when he discovered a new world."—*Stalker*, p. 71.

I. In Asia Minor. 16:1-8.

The Districts and Places Visited. (See map.) Timothy, vs. 1-3. Delivers to the churches the decrees, v. 4. Directed by the Spirit they come to Troas. "Thus he had traveled from Antioch in the southeast to Troas in the northwest of Asia Minor, a distance as far as from Land's End to John O'Groat's, evangelizing all the way. It must have taken months, perhaps even years. Yet of this long, laborious period we possess no details whatever except such features of his intercourse with the Galatians as may be gathered from the Epistle to that church. The truth is that, thrilling as are the notices of Paul's career given in the Acts, this record is a very meager and imperfect one, and his life was far fuller of adventure, of labors and sufferings for Christ, than even Luke's narrative would lead us to suppose. . . . There are thus great blanks in the history, which were in reality as full of interest as the portions of his life which are fully described. There is a startling proof of this in an epistle which he wrote within the period covered by the Acts of the Apostles." (2 Cor. 11:23-27.)—*Stalker*, pp. 73-74.

II. In Macedonia. 16:9-17:14.

What led him to enter Macedonia? 16:9-10.

His route? (See map.)

1. *At Philippi.* Labors? Persecutions? Persons and incidents? Results? vs. 11-40.
2. *Thessalonica.* Labors? Persecutions? Results? 17:1-9.
3. *In Berea.* Labors? Persecutions? Results? vs. 10-14.

III. In Greece (Achaia).

1. *Athens.* Labors? Results? vs. 16-34.
2. *Corinth.* Length of stay? Labors? Results? Persecutions? Persons and incidents? 18:1-17. During his stay in Corinth Paul wrote the two Epistles to the Thessalonians.

IV. The Return Journey. 18:18-22.

SECTION 4. PAUL'S THIRD MISSIONARY JOURNEY.

18:23-21:17.

OUTLINE.

- I. Ephesus.
- II. Macedonia.
- III. Greece.
- IV. Return Journey.

NOTES.

Introductory.

“It must have been a thrilling story Paul had to tell at Jerusalem and Antioch when he returned from his second journey; but he had no disposition to rest on his laurels, and it was

not long before he set out on his third journey. It might have been expected that having in his second journey planted the Gospel in Greece, he would in his third journey have made Rome his aim. But, if the map be referred to, it will be observed that, in the midst, between the regions of Asia Minor which he evangelized during his first journey and the provinces of Greece in which he planted churches in his second journey, there was a hiatus—the populous province of Asia, in the west of Asia Minor. It was on this region he descended in his third journey. Staying for no less than three years in Ephesus, its capital, he effectively filled up the gap and connected together the conquests of his former campaigns. This journey included, indeed, at its beginning, a visitation of all the churches formerly founded in Asia Minor, and, at its close, a flying visit to the churches of Greece; but, true to his plan of dwelling only on what was new in each journey, the author of the Acts has supplied us only with the details relating to Ephesus.”—*Stalker*, p. 82.

I. Ephesus.

1. *The City of Ephesus.* “This city was at that time the Liverpool of the Mediterranean. It possessed a splendid harbor, in which was concentrated the traffic of the sea which was then the highway of the nations; and as Liverpool has behind her the great towns of Lancashire, so had Ephesus behind and around her such cities as those mentioned along with her in the Epistles to the churches in the book of Revela-

tion—Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was a city of vast wealth, and it was given over to every kind of pleasure, the fame of its theater and race-course being world-wide. But Ephesus was still more famous as a sacred city. It was a seat of the worship of the goddess Diana, whose temple was one of the most celebrated shrines of the ancient world.”—*Stalker*, p. 82.

2. *The Work at Ephesus*, Acts 19:1–41. Length of stay? Miracles? Labors? Incidents? Persecutions? Results? Near the close of his stay at Ephesus Paul wrote the first Epistle to the Corinthians.

II. In Macedonia. 20:1–2.

Wrote 2 Corinthians—probably while at Philippi.

III. In Greece. 20:2–3. Length of Stay? Labors? Persecutions?

While at Corinth wrote two great Epistles—the one to the Galatians and the other to the Romans.

IV. The Return Journey.

1. *Through Macedonia*, 20:3.
2. *Troas*. His company? Miracles? Incidents? 4:12.
3. *From Troas to Miletus*. At Miletus meets the Ephesian Elders, vs. 17–38.
4. *From Miletus to Jerusalem*. Incidents? 21:1–17.

SECTION 5. PAUL'S IMPRISONMENT AT CÆSAREA.

21:17—26:32.

OUTLINE.

I. Jerusalem.

II. Cæsarea.

NOTES.

I. Jerusalem. 21:17—23:11.

1. *Danger at Jerusalem, and the Precaution against Violence*, 21:17—26.
2. *Assaulted by a Mob and Rescued by Roman Soldiers*, vs. 27—36. A prisoner, vs. 37—39.
3. *His Address to the Mob*, 22:1—21. Effect? vs. 22—23.
4. *The Threatened Scourging Prevented*, vs. 24—29.
5. *His Address before the Sanhedrin*, 22:30—23:6. Effect? vs. 7—11.

II. Cæsarea. 23:12—26:32.

1. *The Removal to Cæsarea*. Cause? vs. 12—22. Manner? 22—24. Letter of Claudius Lysias. vs. 25—30
2. *Paul in Prison at Cæsarea*. Cæsarea? (See Bible Dictionary.) Here held a prisoner for two years. Treatment?
3. *The Trial before Felix*, 24:1—27.
4. *The Trial before Festus*. Appeal to Cæsar, 25:1—12.
5. *Defense before Agrippa*, 25:13—26:1—32.

SECTION 6. PAUL'S IMPRISONMENT AT ROME.

I. From Cæsarea to Rome.

II. The Imprisonment.

III. His Labors.

NOTES.

I. From Cæsarea to Rome.

1. *From Cæsarea to Fair Havens*, 27:1-8.
2. *The Shipwreck*, 27:9-44.
3. *On the Island of Melita*, 28:1-10.
4. *From Melita to Rome*, vs. 11-16.

II. The Imprisonment at Rome.

His Privileges? 28:16, 30. Duration? "The imprisonment, it is true, was of the mildest description. It may have been that the officer who brought him to Rome spoke a good word for the man who had saved his life during the voyage, or the officer to whom he was handed over, and who is known in profane history as a man of justice and humanity, may have inquired into his case and formed a favorable opinion of his character; but at all events Paul was permitted to hire a house of his own and live in it in perfect freedom, with the single exception that a soldier, who was responsible for his person, was his constant attendant."—*Stalker*, p. 129.

III. His Labors. 28:30-31.

"Availing himself of every possibility of the situation, he converted his own room into a center of far-reaching activity and beneficence. On

the few square feet of space allowed him he erected a fulcrum with which he moved the world, and established within the walls of Nero's capital a sovereignty more extensive than his own."—*Stalker*, p. 129.

1. *His Labors with the Soldiers.* The soldier to whom he was chained "was changed every few hours as one soldier relieved another upon guard. In this way there might be six or eight with him every four and twenty hours. They belonged to the imperial guard, the flower of the Roman army. . . . He spoke to these soldiers about their immortal souls and the faith of Christ. . . . He sympathized with them and entered into the spirit of their occupation; indeed he was full of the spirit of the warrior himself. We have an imperishable relic of these visits in an outburst of inspired eloquence which he dictated at this period. Eph. 6:11-17."—*Stalker*, pp. 129-130.
2. *His Labors with his Visitors.* "All who took an interest in Christianity in Rome, both Jews and Gentiles, gathered to him. Perhaps there was not a day of the two years of his imprisonment but he had such visitors. The Roman Christians learned to go to that room as to an oracle or shrine. Many a Christian teacher got his sword sharpened there; and new energy began to diffuse itself through the Christian circles of the city. Many an anxious father brought his son, many a friend his friend, hoping that a word from the apostle's lips might waken the sleeping conscience. Many a wanderer, stumbling in there by chance, came out

a new man. . . . Still more interesting visitors came. . . . Youthful friends, who were scattered over the world in the work of Christ, flocked to him at Rome. Timothy and Luke, Mark and Aristarchus, Tychicus and Epaphras, and many more came, to drink afresh at the well of his ever-springing wisdom and earnestness. And he sent them away again to carry messages to his churches, or bring him news of their condition.”—*Stalker*, pp. 130, 131.

3. *The Epistles of the Captivity.* “The composition of these epistles was by far the most important part of Paul’s varied prison activity; and he crowned this labor with the writing of the Epistle to the Ephesians, which is perhaps the profoundest and sublimest book in the world. The church of Christ has derived many benefits from the imprisonment of the servants of God; the greatest book of uninspired religious genius, the *Pilgrim’s Progress*, was written in jail; but never did there come to the church a greater mercy in the disguise of misfortune than when the arrest of Paul’s bodily activities at Caesarea and Rome supplied him with the leisure needed to reach the depths of truth sounded in the Epistle to the Ephesians.”—*Stalker*, p. 132.

SECTION 7. PAUL'S AFTER-HISTORY.

OUTLINE.

- I. The Interval between his First and Second Imprisonment at Rome.
- II. The Second Imprisonment.
- III. His Martyrdom.

NOTES.

Introductory.

No account of this period of Paul's life is given in the Acts. But that after the two years of imprisonment, spoken of in the Acts, he was released, resumed for a time his active ministry, was imprisoned in Rome a second time, and suffered martyrdom under Nero, some of the highest authorities consider certain. (See Conybeare & Howson, Farrar, Stalker.) For the history of these closing years of the great apostle we are dependent upon two sources—Tradition and the Pastoral Epistles.

I. The Interval between the First and Second Imprisonment at Rome.

“His footsteps cannot indeed be any longer traced with certainty. We find him back at Ephesus and Troas; we find him in Crete, an island at which he touched on his voyage to Rome, and in which he may have become interested; we find him exploring new territory in the northern part of Greece. We see him once more, like the commander of an army who sends his aides-de-camp all over the field of battle, sending one of his young assistants to organize and watch over the churches.”—*Stalker*, p. 133.

II. The Second Imprisonment.

1. *His Arrest.* This occurred probably at Troas. "An event had happened immediately after his release from prison, which could not but influence his fate. This was the burning of Rome—an appalling disaster, the glare of which even at this distance, makes the heart shudder. It was probably a mad freak of the malicious monster who then wore the imperial purple. But Nero saw fit to attribute it to the Christians, and instantly the most atrocious persecution broke out against them. Of course the fame of this soon spread over the Roman world; and it was not likely that the foremost apostle of Christianity could long escape."—*Stalker*, pp. 133–134.
2. *The Nature of the Second Imprisonment.* "It was not long accordingly before Paul was lying once more in prison at Rome; and it was no mild imprisonment this time, but the worst known to the law."—*Stalker*, p. 134. (See 2 Tim.)

III. His Martyrdom.

1. *His Trial before Nero.* "In all history there is not a more startling illustration of the irony of human life than this scene of Paul at the bar of Nero. On the judgment seat, clad in the imperial purple, sat a man who in a bad world had attained the eminence of being the very worst and meanest being in it—a man stained with every crime, the murderer of his own mother, of his wives, and of his best benefactors; a man whose whole being was so steeped in every nameable and unnameable vice that

body and soul of him were, as some one said at the time, nothing but a compound of mud and blood ; and in the prisoner's dock stood the best man the world possessed, his hair whitened with labors for the good of man and the glory of God. Such was the occupant of the seat of justice, and such the man who stood in the place of the criminal."—*Stalker*.

2. *The Martyrdom*. "The trial ended, Paul was condemned and delivered over to the executioner. He was led out of the city with a crowd of the lowest rabble at his heels. The fatal spot was reached ; he knelt beside the block ; the headsmen's axe gleamed in the sun and fell ; and the head of the apostle of the world rolled down in the dust."—*Stalker*, p. 135.

SECTION 8. THE EPISTLES OF PAUL.

OUTLINE.

- I. The Letters of the Second Missionary Journey.
- II. The Letters of the Third Missionary Journey.
- III. The Letters of the First Imprisonment.
- IV. The Letters of his Closing Years.
- V. Analysis of Galatians.

NOTES.

Introductory.

1. *Number*. Fourteen, including the Epistle to the Hebrews. (Name.)
2. *Arrangement*. "As the Epistles of Paul stand in the New Testament they are not arranged

in chronological order. The principle of arrangement seems to have been, first, those to *churches*, then those to *individuals*; the further order being that of *relative size*, with this modification: that two epistles addressed to the same church should stand together, and that the last of them, which is always the shorter, should determine their place in the series."—*Barrows*, p. 449. This arrangement is not considered the best. The only true and rational arrangement is the chronological, whereby each epistle stands in its historical setting.

3. *The Value of Paul's Epistles*. This manifold—*doctrinal, historical, practical, literary*. "Paul was the greatest thinker of his age, if not of any age, and in the midst of his outward labors was producing writings which have ever since been among the mightiest intellectual forces of the world. . . . If his epistles could perish the loss to literature would be the greatest possible, with only one exception, that of the gospels, which record the life, the sayings and the death of our Lord."—*Stalker*, pp. 87–88. Arrangement into groups. (*Farrar, Life and Works*, pp. 588, 590. Also, *Messages of the Books*, pp. 173, 162, 163.)

I. The Letters of the Second Missionary Journey.

First Thessalonians. Late in A. D. 52. Written at Corinth.

Second Thessalonians, A. D. 53.

1. *The Period in Paul's Life in which these Epistles were Written*. "Many years of the apostle's ministry elapsed before he wrote a single line that has come down to us. He was converted

probably about the age of thirty. His first letter (the first to the Thessalonians) was not written until his second missionary journey, when he was forty-six years old."

2. *Order in Apostolic History*, Acts 17:1-9 and 18:9-11.
3. *The Characteristic of this Group of Epistles*. Eschatological—*i. e.*, those which bear on the last things or the second advent. These epistles are the simplest of all in their form and matter.
4. *Characteristics of the Epistles in this Group* (Farrar):
 - (1) First Thessalonians; consolation in view of Christ's second advent.
 - (2) Second Thessalonians; the immediate hindrances to the second advent, and duties with regard to it.

II. The Letters of the Third Missionary Journey.

(Farrar, *Messages of the Books*, pp. 173, 168. *Life and Works*, p. 590):

First Corinthians, A. D. 57 (early). Written at Ephesus.

Second Corinthians, A. D. 58 (early). Written at Philippi (?)

Galatians, A. D. 58. Written at Corinth.

Romans, A. D. 58. Written at Corinth.

1. *Period in Paul's Life in which they were Written*. It was a "period preëminently of storm and stress in the apostle's life, of physical suffering and mental anxiety, which leave deep traces in his style."—*Farrar, Life and Works*, p. 589.
2. *Order in Apostolic History*, Acts, chaps. 19 and 20:1-3.

3. *Characteristic of this Group*—The epistles of the anti-Judaic controversy.
4. *Characteristics of the Epistles of this Group*:
 - (1) First Corinthians: "The solution of practical problems in the light of eternal principles."
 - (2) Second Corinthians: "An impassioned defence of the apostle's impugned authority."
 - (3) Galatians: "Freedom from the bondage of the law."
 - (4) Romans: "Justification by faith."

III. Letters of the First Imprisonment—

(Farrar, *Messages of the Books*, pp. 173, 169, *Life and Works*, pp. 589, 590):

Philippians, about A. D. 62. Written at Rome.

Colossians, about A. D. 63.

Philemon, about A. D. 63.

Ephesians, about A. D. 63.

1. *The Period in the Apostle's Life*. "Paul had gone through much by the time we come to the third group. . . . In personal force he was a shattered man. He was calmer, he was sadder, he was yet wiser; he sat thinking and praying in his lonely prison."
2. *Order in Apostolic History*, Acts 28:16-30.
3. *Characteristic of this Group*: Personal and Christological. Philippians and Philemon may be classed as personal; while Colossians and Ephesians are the Epistles of Christian Dogma, the Epistles of Catholicity."
4. *Characteristics of the Epistles of this Group*.

- (1) Philippians: "Christian gratitude and Christian joy in sorrow."
- (2) Colossians: "Christ the universal Lord."
- (3) Ephesians: "It is the great Epistle to the Church—the Church in Christ. It is the Epistle of Catholicity; the Epistle of the Ascension; the epistle of the heavenlies; the epistle of the mystery and riches of the Gospel. Its key-note is grace."
- (4) Philemon: "The Magna Charta of Emancipation."

IV. The Letters of his Closing Years—

(Farrar, Messages of the Books, p. 173. Life and Works, p. 590):

First Timothy, A. D. 65 or 66. Written in Macedonia (?)

Titus, A. D. 66. Written in Macedonia (?)

Second Timothy, A. D. 67 or 68. Written in Rome.

1. *The Period in the Apostle's Life*—Between the end of his first imprisonment and his martyrdom.
2. *Order in Apostolic History*. No record of this period in the Acts.
3. *Characteristic of this Group*: Pastoral Epistles.
4. *Characteristics of the Epistles of this Group*:
 - (1) First Timothy and Titus: "Manual of the Christian Pastor."
 - (2) Second Timothy: "The Last Message of a Christian ere his Death."

V. Analysis of Galatians.*

(Cf. Farrar, Messages of the Books, p. 267.)

Introduction.

Group to which the Epistle belongs? Date? Galatians? Occasion?

*The limits of this course will not permit an analysis of all the Epistles. The analysis of Galatians is given as an example of analysis of Pauline Epistles.

Main Characteristic of the Epistle: Freedom from the bondage of the law.

FIRST. PERSONAL VINDICATION OF HIS APOSTOLIC AUTHORITY.

CHAPTERS 1 AND 2.

ARGUMENTS.

1. Called of God, vs. 1-2.
 2. His conversion and call by Jesus Christ, vs. 11-17.
 3. His authority independent of the twelve, 1: 18-20.
 4. His authority independent of the churches in Judea, 1:21-24.
 5. His apostleship to the Gentiles recognized at Jerusalem by the apostles, 2:1-10.
 6. His conduct at Antioch where he resisted Peter, the chief of the apostles, to his face, 2:11-21.
-

SECOND. DOCTRINAL. PROPOSITION: THE SINNER IS JUSTIFIED BY FAITH ALONE WITHOUT THE WORKS OF THE LAW.

CHAPTERS 3 AND 4.

ARGUMENTS.

1. From a true interpretation of the promise to Abraham, 3:1-18.
2. From the divine purpose in giving the law, 3: 19-24.
3. From the relation of the law to Christ's mission. Under the law bond-servants, but Christ came to make us sons, 4:1-7.
4. From the superiority of the Christian covenant. 4:8-11. (vs. 12-20, parenthetical, a strong and tender appeal.)
5. The allegory of Sarah and Hagar, 4:21-31.

THIRD. PRACTICAL.

CHAPTERS 5 AND 6.

1. The impossibility of combining the law and the gospel, 5:1-12.
2. The gospel and love, 5:13-15.
3. The flesh and spirit contrary, vs. 17-26.
4. The treatment of an erring brother, 6:1-5.
5. Communication, 6:6-10. See specially, v. 7.
6. Conclusion, recapitulation.
7. Benediction.

REVIEW CHART.

APOSTOLIC HISTORY.

A. THE JEWISH STREAM.

Section 1. From the Ascension to Pentecost. p. 174.

Outline.

- I. The Meeting for Prayer.
- II. The Choice of a Successor to Judas.

Section 2. Pentecost. p. 175.

Outline.

- I. The Day of Pentecost.
- II. The Advent of the Holy Ghost.
- III. The Sermon of Peter.
- IV. The Growth and Spirit of the Early Church.

Section 3. Events Relating to the Progress of the Gospel in Judea and Samaria. p. 178.

Outline.

- I. The Healing of the Lame Man at the Gate Beautiful and Peter's Sermon.
- II. The Beginning of Opposition to the Gospel.
- III. The Community of Goods.
- IV. Growing Opposition.
- V. Deacons.
- VI. Stephen.
- VII. The Revival in Samaria.
- VIII. The Ethiopian Treasurer.

Section 4. From the Conversion of Paul to the Death of Herod. p. 182.

Outline.

- I. The Conversion of Paul (Saul).
- II. Peter at Lydda and Joppa.

III. Cornelius.

IV. Antioch.

V. The Persecution by Herod.

Section 5. The Catholic Epistles. p. 188.

Outline.

I. James.

II. The Two Epistles of Peter.

III. The Three Epistles of John.

IV. Jude.

B. THE GENTILE STREAM OF APOSTOLIC HISTORY.

Section 1. Paul's First Missionary Journey. p. 194.

Outline.

I. The Route.

II. The Plan of Work.

III. The Return to Antioch.

Section 2. The Council at Jerusalem. p. 196.

Outline.

I. The Council.

II. The Question before It.

III. The Decision.

Section 3. Paul's Second Missionary Journey. p. 197.

Outline.

I. His Labors in Asia Minor.

II. In Macedonia.

III. In Greece.

IV. Return Journey.

Section 4. Paul's Third Missionary Journey. p. 199.

Outline.

I. Ephesus.

II. Macedonia.

III. Greece.

IV. Return Journey.

Section 5. Paul's Imprisonment at Cæsarea. p. 202.

Outline.

- I. Jerusalem.
- II. Cæsarea.

Section 6. Paul's Imprisonment at Rome. p. 203.

Outline.

- I. From Cæsarea to Rome.
- II. The Imprisonment.
- III. His Labors.

Section 7. Paul's After History. p. 206.

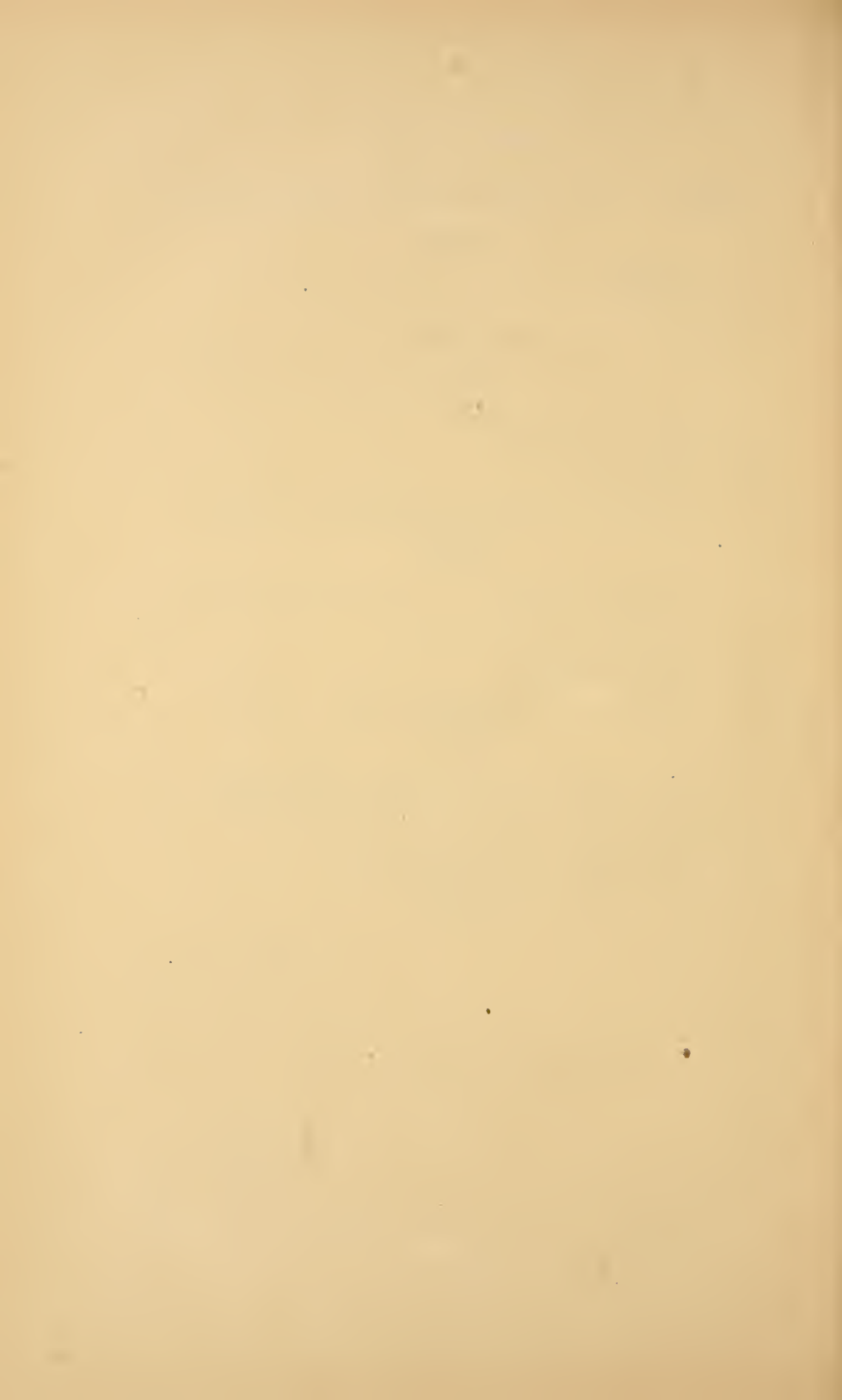
Outline.

- I. The Interval between His First and Second Imprisonment at Rome.
- II. The Second Imprisonment.
- III. His Martyrdom.

Section 8. The Epistles of Paul. p. 208.

Outline.

- I. The Letters of the Second Missionary Journey.
- II. The Letters of the Third Missionary Journey.
- III. The Letters of First Imprisonment.
- IV. The Letters of his Closing Years.
- V. The Analysis of Galatians.



THIRD. PROPHECY.

This the third general division of the New Testament. The term *prophecy* is here used in its more limited sense of prediction. In this sense there is, indeed, much of prophecy in the Gospels and Epistles. But there is only one book in the New Testament which may be classed as prophecy, namely, the Revelation of John, or the Apocalypse.

“The date of the Apocalypse has been a matter of much discussion, the great question being whether it was written before or after the destruction of Jerusalem by the Romans. The external testimony strongly preponderates on the side of a late date; for the great body of this tradition represents the banishment of the apostle to the Isle of Patmos as having taken place under Domitian, who succeeded Titus, and reigned A. D. 81 to 96. . . . The *place* where the revelation was received was the Isle of Patmos, one of the group called Sporades in the Ægean Sea, off the southwestern corner of Asia Minor, where the apostle represents himself to have been for the word of God and for the Testimony of Jesus Christ (chap. 1:9): that is, in accordance with ancient tradition, banished to that isle on account of the Gospel.”—*Barrows*, p. 506.

The great difficulty of Revelation and the limits of this course will prevent anything more than a very general consideration of this book.

OUTLINE.

- I. **The Place which the Book Holds in the New Testament.**
- II. **The Analysis of the Book.**
- III. **The Interpretation of the Book.**
- IV. **The Symbolic Import of the Numbers in Revelation.**
- V. **The Great Doctrine of the Book.**
- VI. **The Value of the Book.**

NOTES.

I. The Place which the Book Holds in the New Testament.

The Gospels record in general the historical manifestation of the Christ, his life, teaching, death, and resurrection.

The book of Acts records the ascension of Jesus, the advent of the Holy Spirit as promised by the Lord, and the organization of the New Testament church.

The epistles give, in general, a history of the inner life and struggles of the church.

The book of Revelation predicts the grand and final consummation of redemption.

II. The Analysis of the Book.

(Farrar, Messages of the Books, p. 519.)

“After the prologue, which occupies the first eight verses, there follow seven sections.

1. The letters to the seven churches of Asia. (1: 9-3:22.)
2. The seven seals. (chaps. 4-8.)
3. The seven trumpets. (chaps. 8-12.)
4. The seven mystic figures: The sun-clothed woman; the red dragon; the man-child; the

wild beast from the sea ; the wild beast from the land ; the Lamb on Mount Zion ; the Son of Man on the cloud. (chaps. 12-15.)

5. The seven vials. (chaps. 15-17.)
6. The doom of the foes of Christ. (chaps. 17-21.)
7. The blessed consummation. (chaps. 21-22:8. The Epilogue. (22:8-21.)

III. The Interpretation of the Book.

“For the interpretation of this book many and very discordant plans have been proposed. Setting aside at the outset all those schemes which do not find in the Apocalypse a view of the conflicts of Christ’s people to the end of time and their final victory over their enemies, there remain two general principles of interpretation. The first may be called the *generic* principle. Those who adopt it inquire only after the general import of the symbols employed, without attempting any particular application of them to the history of the church in connection with that of the world. . . . We come then for the true key to the Apocalypse, to the other principle which may be called the *historic*. This seeks in the history of the church and of the world for the great events foretold in this book. It is no valid objection to this principle, that in the attempt to apply it interpreters find great, and in many cases, insuperable difficulties. The mystery of God is not yet finished. It may be that the mighty events of the future can alone throw a clear light on the entire plan of the book.”—*Barrows*, p. 507.

IV. The Symbolic Import of the Numbers in the Apocalypse.

“*Seven* is the well-known symbol of completeness, and this is the most prominent number in the book. . . . The number *six*, moreover, from its peculiar relation to seven, represents the preparation for the consummation of God’s plans. Hence the sixth seal (6:12–17), the sixth trumpet (9:14–21), and the sixth vial (16:12–16) are each prominent in the series to which they belong. They usher in the awful judgments of heaven which destroy the wicked.

Four is the natural symbol for universality. Thus we have the four living creatures round about the throne (4:6), perhaps as symbols of the agencies by which God administers his universal providential government (6:1, 3, 5, 7; 15:7); the four angels standing on the four corners of the earth and holding the four winds (7:1); and the four angels bound in the river Euphrates (9:14).

Twelve is the well-known signature of God’s people. Compare the twelve tribes of the Old Testament and the twelve apostles of the New; the woman with a crown of twelve stars (12:1, etc.). We have also the same number combined with a thousand, the general symbol for a great number (7:4–8). . . . Ten is possibly only a symbol of diversity, as in the case of the ten horns of the beast (12:3; 13:1; 17:3); though some take a literal view of it.”—*Barrows*, pp. 508–510.

V. The Great Doctrine of the Book.

The Great Doctrine of the Book is a Doctrine of Con-

summation. According to Bernard, the leading characteristics of this doctrine are as follows (see *Progress of Doctrine in New Testament*, p. 210, etc.):

- “1. *A Doctrine of the Cause of the Consummation.*
 The personal salvation of the individual and the general salvation of the church have the same ground, namely, the Atoning Sacrifice—impliedly, ‘the Lamb,’ as the Apocalyptic name of Christ (5:6–10).
2. *A Doctrine of the History of the Consummation*—showing the inner nature of events, by connecting things seen with things not seen; by presenting the earth as the battle-field of spiritual powers.
3. *A Doctrine of the Coming of the Lord*—the announcement of this as the key-note of the book, all else a part of it. In the Epistles the coming is connected chiefly with the personal life—here with the corporate life, as the close of the world’s history.
4. *A Doctrine of Victory.* Completes the teaching of the Epistles on the victory of the Lord and of his people.
5. *A Doctrine of Judgment.* ‘The Prince of this world is judged.’ Judgment of the usurping power—of the world—of nations—of persons.
6. *A Doctrine of Restoration* (21:1–2). ‘In taking these words for my text I place myself at the point where the whole teaching of Scripture culminates. Here, at the last step, we have a definite and satisfactory completion of the former doctrine of the future. There is to be a perfect humanity; not only perfect individuality, but perfect in society. There is to

be a city of God.' 'The Holy City!'—there is the realization of the true tendencies of man. 'New Jerusalem!'—there is the fulfilment of the ancient promises of God."

VI. The Value of the Book.

"Dark as are many parts of the Apocalypse and difficult of interpretation, the book as a whole, is radiant with the promise to God's people of a final and complete victory in their conflict with the kingdom of Satan. Though long delayed, as we mortals reckon time, it shall come at last with a splendor above the brightness of the sun, and the earth be lighted from pole to pole with its glory. 'Amen. Even so, come, Lord Jesus.'"—*Barrows*, p. 510.