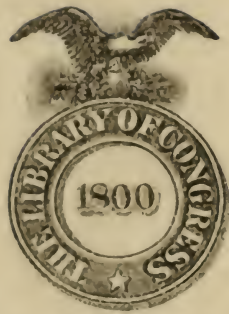


LIFE OF
THE CHRIST



Class BT 302

Book .W18

Copyright N^o _____

COPYRIGHT DEPOSIT

LIFE OF THE CHRIST

Written by

A Lawyer for His Children.

Walker, Allen W.



Franklin Hudson Publishing Co.

Kansas City, Mo.

1920

BT 302
W18

Copyrighted, 1920, by Allen W. Walker.

THE author wishes to acknowledge his indebtedness to the Perry Picture Company for the use of the head of the youthful Christ on the cover, which is a reproduction of one of their copyrighted pictures.

MAY 20 1920

©Cl. A570068

AMW 26Ja 34

DEDICATION.

For several years I have searched book shelves seeking to find a full and connected story of the Life and Sayings of The Christ written in the simple language of the Bible. I have found many charming volumes, but their depth of learning and wealth of language are beyond the ken of youthful minds.

So I have gleaned from the Scripture and many other sources and tried to set that story forth in this little volume in its order of time and as far as can well be done in short and simple words. The desire that my own children shall begin early to solve the problem of life for themselves has led me to do this work and to them I affectionately dedicate this little volume.

ALLEN W. WALKER.

Fayette, Mo., 1919.

INDEX.

	PAGE
Adulteress.....	69
Andrew.....	26
Anna, the prophetess.....	11
Annas, the former high priest.....	112
Anointment by Mary.....	91
Appearances.....	127, 132
Apostles.....	37
Archelaus.....	16
Ascension.....	132
Baptism.....	24
Bartholomew.....	37
Bartimæus.....	89
Bar-Abbas.....	118
Bethany.....	82
Bethabara.....	24
Bethesda.....	35
Bethsaida.....	56, 61
Betrayal.....	105, 111
Birth.....	5, 9
Boyhood.....	17, 20
Burial.....	124
Cæsarea Philippi.....	61
Caiaphas, the high priest.....	87, 113
Calvary.....	122
Capernaum.....	31
Children.....	64, 83
Childhood of Christ.....	17
Circumcision.....	10
Cleansing the Temple.....	94
Cleopas.....	127
Commandments.....	99
Council of the Jews.....	87, 113
Crucifixion.....	122
Decapolis.....	60
Dedication, feast of.....	73, 80
Disciples.....	26, 37, 54
Discourses: The Woes.....	100
Marriage and Divorce.....	83, 98
The Great Commandment.....	99
Tribute Money.....	98
Doctors in the Temple.....	20
Elisabeth, mother of John the Baptist.....	6
Ephraim.....	88
Feasts.....	18
Fig tree.....	94
Flight into Egypt.....	14
Gadarenes.....	52

	PAGE
Garden of Gethsemane.....	111
Gennesaret, Land of.....	57
Golgotha.....	122
Herod Antipas.....	46, 55, 76, 117
Herod the Great.....	12
Herodias, wife of Herod.....	55
Isaiah.....	5
Jacob's Well.....	29
James, the Apostle.....	26, 88
James the Just.....	17, 131
James the Less.....	37, 124
Jericho.....	89
John, the Apostle.....	26, 88
John the Baptist.....	8, 24, 46, 55
John Mark, a disciple.....	106, 112
Joseph, husband of Mary.....	17
Joseph of Arimathea.....	124
Judas Iscariot.....	105, 115
Jude.....	17
Laborers in the vineyard.....	84
Lake of Gennesaret.....	31
Last Supper.....	106
Lazarus.....	68, 82, 85
Lord's Prayer.....	74
Luke, a disciple.....	127
Machaerus fortress.....	55
Martha, sister of Lazarus.....	68, 81
Marriage at Cana of Galilee.....	27
Marriage, discourse on.....	83, 98
Mary Magdalene.....	47
Mary, mother of Jesus.....	7
Mary, mother of James and Joseph.....	123, 125
Mary, sister of Lazarus.....	68, 81, 91
Mary, the Virgin.....	7
Matthew, the Apostle.....	34
Miracles: Bartimæus healed.....	89
Blind men healed.....	54
Blind man of Bethsaida healed.....	61
Blind from birth healed.....	60
Blind and dumb healed.....	48
Centurion's servant healed.....	45
Daughter of Gentile woman healed.....	59
Deaf and dumb cured.....	60, 75
Demoniacs cured.....	52, 63
Draught of fishes.....	130
Feeding of five thousand.....	56
Fig tree blasted.....	94

INDEX—Continued.

vi

	PAGE
Miracles:	
Impotent man at Bethesda healed.....	35
Jairus' daughter healed.....	53
Lazarus raised from dead.....	85
Lepers healed.....	33, 74
Lunatic child healed.....	63
Malchus' ear healed.....	112
Man with dropsy healed.....	77
Man with palsy healed.....	33
Man with withered hand healed.....	36
Money in fish's mouth.....	64
Nobleman's son healed.....	30
Peter's wife's mother healed.....	32
Storm stilled.....	51
Unclean spirit healed.....	32
Walking on the sea.....	57
Water made wine.....	27
Widow's son at Nain raised.....	45
Woman with issue of blood healed.....	53
Woman with infirmity healed.....	76
Mount of Olives.....	68, 81 100, 104
Nathaniel, the Apostle.....	26
Nazareth.....	16
Nicodemus.....	28, 68, 124
Palestine.....	6
Parables:	
Drawn net.....	50
Good Samaritan.....	80
Good shepherd.....	71
Goodly pearl.....	50
Great supper.....	77
Hidden treasure.....	50
House built on a rock, etc.....	44
Laborers in the vineyard.....	84
Leaven.....	50
Lighted candle.....	51
Lost sheep.....	78
Marriage of the king's son.....	96
Mustard seed.....	50
Pharisee and Publican.....	82
Prodigal son.....	78
Rich fool.....	75
Rich young man.....	83
Sheep and goats.....	103
Sower.....	49
Talents.....	102
Tares.....	49
Ten virgins.....	101
Two debtors.....	47

	PAGE
Parables: Unmerciful servant.....	65
Unprofitable servant.....	102
Vine and branches.....	104
Wedding feast.....	96
Wicked husbandmen.....	95
Passover.....	20, 27
Peter, the Apostle.....	26, 108
Philip, the Apostle.....	26, 56, 108
Pilate, the Roman governor.....	115, 125
Resurrection.....	126
Sabbath.....	36, 77
Sadducees.....	98
Salome.....	88, 123
Samaritan woman.....	29
Sanhedrin.....	87, 113
Sea of Galilee.....	31
Sermon on the Mount.....	38
Sermon from a boat.....	49
Seventy, the.....	73
Shepherds.....	9
Sidon.....	59
Simeon.....	11
Simon of Cyrene.....	121
Simon, the Canaanite.....	37
Simon, the Pharisee.....	47
Star of Bethlehem.....	13
Supper, the last.....	106
Temple.....	20
Temptation.....	25
Thaddæus.....	37
Thomas.....	37
Tiberias, town of.....	46
Transfiguration.....	62
Trial before Caiaphas.....	113
Trial before Pilate.....	116
Tribute money.....	65, 98
Twelve, the.....	26, 37, 54
Triumphal entry.....	92
Tyre.....	57
Walk to Emmaus.....	128
Wedding feast.....	96
Widow's mite.....	99
Wise men.....	12
Woes, the.....	100
Youth of The Christ.....	22
Zacharias, the priest.....	6
Zaccheus, the publican.....	89
Zebedee.....	26

LIFE OF THE CHRIST.

CHAPTER I.

BIRTH FORETOLD—JOHN THE BAPTIST.

God made our earth over six thousand years ago. He saw that all things were good. Then He gave man rule over the things of earth and free will to choose between good and evil. But men chose evil rather than good. Over three thousand years passed by and the world grew very wicked. Then there arose a great prophet whose name was Isaiah. He dwelt in Judah, a province of Palestine at the east end of the Mediterranean or Great Sea. He lived seven hundred and forty years before Christ and came to be a great preacher and prophet in his old age. He preached to the people boldly and foretold future events for them. He scolded them for their lust and greed and plead with them to turn from evil ways. The people went to hear him, but they doubted what he told them and asked him for a sign. He said, "God will give you a sign:

"Behold, a virgin shall bear a Son and shall call his name Immanuel. He shall eat butter and honey that he may know how to refuse the evil and do the good.

"For unto us a child is to be born, unto us a son is to be given, and the rule of the nation shall be upon his shoulders, and his name shall be called The Prince of Peace.

"He shall come forth from the line of Jesse, the father of David. Behold, he is given for a witness and a leader to the people.

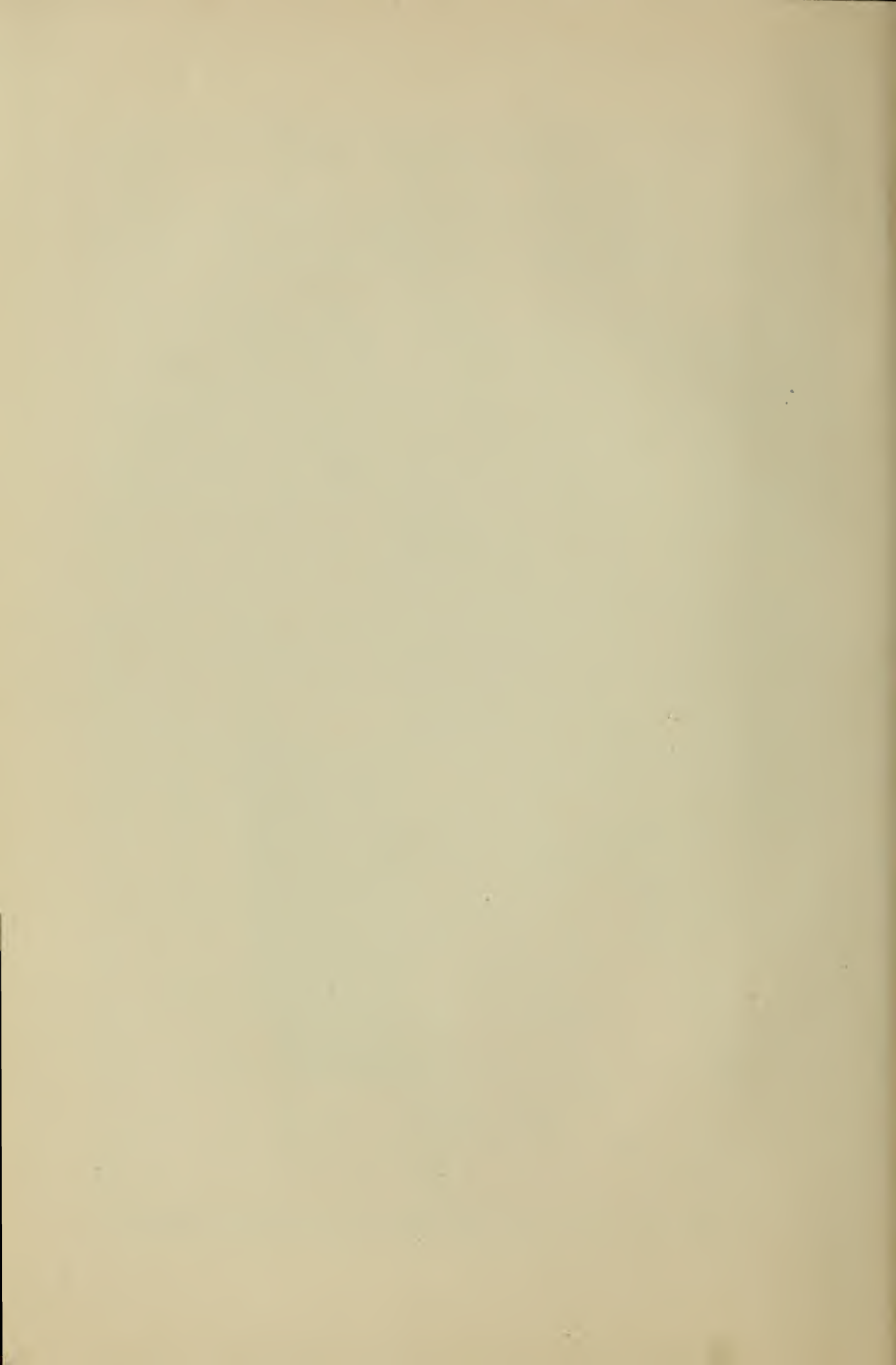
"Then the eyes of the blind shall see and the ears of the deaf shall hear. Then shall the lame leap as a deer and the tongue of the dumb shall sing."

In the course of time the old prophet passed away, but his words kept ringing in the ears of the people. Many came to believe those words and began to look for the Coming of the Christ.

Seven hundred and fifty years passed by. Palestine, the land of the Hebrews with its province of Judah, fell into the hands of the Romans. Judah came to be called Judea and was made a part of the great Roman Empire. Augustus Caesar was Emperor of Rome at the time and Herod, who was called The Great, was made King of Judea. During all of these years the stirring words of the old prophet had passed from lip to lip and been handed down from father to son.

In the days of Herod, called The Great, there was a certain priest named Zacharias who lived at Hebron, about fifteen miles southwest of Jerusalem. His wife was named Elisabeth. Both were righteous and walked blameless before God. They were both very old and had no children. About a year before the birth of Christ the time came for Zacharias to burn incense in the great temple at Jerusalem. While he was doing this service many people were in the court without, praying, and an angel of the Lord came and stood on the right side of the altar and Zacharias was afraid. But the angel said to him, "Fear not, for your prayer has been heard and your wife, Elisabeth, shall bear you a son, and you shall call his name John, and you and many shall rejoice at his birth. He shall be great in the sight of the Lord and shall drink neither wine nor strong drink, and he shall be filled with the Holy Spirit from his birth. And he shall go before with the spirit and power of Elijah, the prophet, and shall turn the hearts of the fathers to the children and the wicked to wisdom and the children of Israel to the Lord." And the old priest said, "How shall I know this? I am an old man and my wife is well stricken in years." Then the angel said, "I am Gabriel,





sent to show you these glad tidings, and because you do not believe my words, behold, you shall be dumb until these things have come to pass."

The people without waited for Zacharias and began to wonder why he stayed so long in the temple. When he came out he was dumb and could not speak, but he told the people by signs that he had seen a vision in the temple. He stayed speechless and as soon as the season for his service in the temple came to an end he went away to his own home at Hebron.

At this same time there lived in the city of Nazareth, in the province of Galilee, a virgin named Mary. She was under promise of marriage to a man named Joseph, who was of the line of descent from King David. One day the angel named Gabriel came to Mary and said, "Hail, Mary, blessed are you among women! You have found favor with God. Behold, you shall bring forth a Son and shall call his name Jesus. He shall be great and shall be called the Son of God; and God shall give him the throne of his father David, and of his kingdom there shall be no end. And behold, Elisabeth, your cousin, shall bear a son in her old age." When Mary came to know the meaning of what the angel told her, she said, "Behold the handmaid of the Lord! Let it be unto me as thou hast said." And the angel left her. And Mary arose and went to the city of Hebron and to the house of Zacharias to salute her cousin, Elisabeth. When Elisabeth heard the message of the angel to Mary she felt her babe leap for joy and she said, "Whence is this honor to me, that the mother of the Lord should come to me?"

Then Mary said,

"My soul doth praise the Lord
And my spirit doth rejoice in my Savior,
For he doth regard the low estate of his
handmaid.

Henceforth all people shall call me blessed."

And it came to pass ere long that Elisabeth's full time came and she brought forth a son. When her friends and kindred heard that a child had been born to Elisabeth in her old age they came to rejoice with her. And when the child was eight days old they circumcised him and wanted to choose a name for him. Some said, "Name him Zacharias after the name of his father." But his mother said, "Not so, but he shall be called John," But they said, "None of your kindred are called by that name," and they asked Zacharias by signs what he wanted the child called. And the old priest took a writing tablet and wrote upon it, "His name is John;" and they were filled with wonder. Then straightway Zacharias' tongue was loosed and he gave glory to God and said,

 "He shall be called the prophet of the
 Highest,
For he shall go before the face of the
 Lord
To make ready his way;
To give light to them that sit in darkness,
And to guide our feet in the ways of peace."

CHAPTER II.

BIRTH—VISIT OF SHEPHERDS—HAILED AS THE CHRIST.

In a few months it came to pass that Augustus Caesar sent out a decree that all people of the Roman Empire should be taxed. Every man had to go to the city of his fathers for that purpose. So Joseph took Mary who had become his wife, and went from Nazareth down to Bethlehem, the city of David, because he was of the house of David. It was more than seventy-five miles from Nazareth to Bethlehem. Very many people had to gather at the city of David. And when Joseph and Mary reached there great throngs had come ahead of them and there was no room to be had at the inn. And while they were there the time came that Mary should give birth to her child. There being no room at the inn, they found a place to lodge in a stable which was a cave hewn in the limestone rock in the side of a hill. In this stable Mary brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger.

There were in that country shepherds abiding in the fields keeping watch over their flocks by night and the angel of the Lord came to them and the glory of the Lord shone around about them and they were sore afraid. But the angel said to them, "Fear not, for I bring you good tidings of great joy which shall be to all people. Unto you is born this day in the city of David a Savior which is Christ the Lord. This shall be a sign to you: you shall find the babe wrapped in swaddling clothes lying in a manger." Then suddenly there was with the angel a great host from heaven praising God and saying, "Glory to God in the highest, peace on earth and good will to men."

Then the shepherds said to each other, "Let us go to Bethlehem quickly and see what it is that has come to pass." And they made haste and went to the city and found Mary and Joseph and the babe lying in a manger. And when the shepherds found that the things which had been told about the child were true, they made the sayings known abroad. And the people who heard them were filled with wonder, but Mary, mindful of the promise which the angel had given her, kept all those sayings in her heart. And the shepherds went back to their flocks giving glory to God for all they had seen and heard.

The Hebrews lived under the law of Moses. Hundreds of years before God had made a promise to Abraham that The Christ should descend from his people. He made circumcision a token of that promise. And under the law of Moses every male child on pain of death had to be circumcised when eight days old. So when the child was eight days old Joseph and Mary kept that token and named the child Jesus as the angel had told Mary.

And under the law of Moses every mother when her child was forty days old had to appear in the temple at Jerusalem and present him to the Lord. Jerusalem was about six miles north of Bethlehem. So when the time came Joseph and Mary took the child, Jesus, and went up to Jerusalem to present him in the great temple. The law also said that parents who were able should offer in the temple a yearling lamb and a young pigeon or turtle dove; but that those who were not able to obtain a lamb might offer two pigeons or two turtle doves. So Joseph and Mary brought a pair of young pigeons or turtle doves and did offer them to the priest for the service of the temple.

And Jesus, being a first born son, was bound to perform the service of the temple or secure a release from it from the priest. The home of Joseph and Mary at Nazareth was far from Jerusalem, so they paid the priest five shekels,

which amounts to between three and four dollars, to get release from the service of the temple.

At this time there was living in Jerusalem an old man whose name was Simeon. He was a just and devout man and the holy spirit was upon him. Some say he was an old high priest. The holy spirit had given him a promise that he should not die until he had seen The Christ. And old Simeon led by the spirit came into the temple just when Joseph and Mary were bringing the child, Jesus, in to present him to the Lord. When Simeon saw the child he rose and took him up in his arms and blessed God and said,

“Now, Lord, let thy servant depart,
As thy word has said, in peace;
For my eyes have seen thy salvation
Made ready before the face of all people;
A light to lighten the Gentiles
And the glory of thy people, Israel.”

Joseph and Mary were filled with wonder at the words spoken by Simeon. And Simeon blessed them and said to Mary: “Behold this child is set for the fall and rising again of many in Israel and for a sign which shall be spoken against that the thoughts of many hearts may be opened; and sorrow shall pierce your soul also.”

At the same time one Anna, a prophetess, came into the temple. She was of the tribe of Aser and a widow and very old. She seldom left the temple and served God with fasting and prayer night and day. When she saw the child, Jesus, she also gave thanks unto the Lord and hailed him as the one sent to redeem Israel. Then Joseph and Mary did present the child to the Lord and finish their service in the temple. And bearing the words of Simeon and of Anna in their hearts, they took the child and went back down to Bethlehem.

CHAPTER III.

WISE MEN FROM EAST—FLIGHT FROM HEROD.

A short time after Joseph and Mary had taken the young child back to Bethlehem certain wise men came from the East to Jerusalem, saying, "Where is he that is born King of the Jews? We have seen the rising of his star and have come to do him homage." These men were called Magi. They were astrologers, that is, men learned in the science of the stars as it was in that day. Some say there were three wise men and others that there were twelve. They came from Persia or some other Eastern Country. These Magi had a belief that the coming of great events and the birth of noted persons could be foretold by some star or comet or other sign among the bodies of the heavens. And they had been led by a great new star from their own country on a journey of some months to Jerusalem. It is likely also that they had heard of the words of the old prophet Isaiah, saying that one should be born King of the Jews. In that day there were Hebrews living in every country about Palestine, and the people of other nations had learned from them to look for the coming of The Christ.

At this time Herod was King of Judea, and lived in great splendor in his new palace on the hill of Zion in the city of Jerusalem. He was an old man and had grown more cruel as the years passed by. During his latter years he caused the murder of Mariamne, one of his wives, and of three of his sons as well as many of the best people of Judea. A short time before this many Jews had refused to take an oath to obey the laws of the Roman Empire, claiming that God had decreed that Herod should soon be driven from the throne to make way for a new King of the Jews. So when



THE PERRY PICTURES. 1067. C.
BOSTON EDITION.

FROM PAINTING BY BODENHAUSEN.
COPYRIGHT, 1908, BY EUGENE A. PERRY.

MOTHER AND CHILD.

DETAIL.

Herod heard that wise men had come from the East, seeking one to be born King of the Jews, he was greatly troubled and all Jerusalem with him. And he sent and had all the chief priests and scribes brought before him and asked them where The Christ should be born. And they said, in Bethlehem of Judea, for it was so written by our prophet, Micah, seven hundred years ago. Then Herod sent in secret and called the wise men and asked them the exact time when they had first seen the star. They told him and then he said to them, "Go to Bethlehem and search closely for the young child, and when you have found him bring me word, that I may go and worship him also." When the wise men had heard the king they left, and lo, the star which they saw at its rise went before them.

Some say that the star was a special star or comet set in the heavens to attract the Magi from the East and guide them on their long journey in search for the one born King of the Jews. Others say that the wondrous star was the near-junction of the large planets Jupiter and Saturn and the smaller planet Mars, at a time when Jupiter and Saturn are closest to our earth and brightest; that there was a near-junction of these three planets about this time was first found out by Johann Kepler, a noted German astronomer, in 1603. He found that this near-junction takes place only once in eight hundred years and that it did so about the time of the birth of Christ. It is said that the three planets in passing along their courses reached this near-junction during the months of May, October and December, making a wondrous array of starlight splendor. Some also say that with this near-junction of these three planets a brilliant new, fleeting star of strange colors came into view. And so, many believe that God used this gorgeous array of starlight splendor to rouse the sleeping shepherds from their watching and call them to witness the babe in the manger, and to attract the wise men from the East and guide them

on their long journey to Jerusalem and to Bethlehem to witness the coming of The Christ.

When the wise men left King Herod and saw the star again they were filled with great joy and the star went before them until it came and stood over where the young child was. And when they were come into the house they saw the young child with Mary, his mother, and they fell down and did worship him, and they took treasures which they had brought from their own country and made him rich gifts of gold and frankincense and myrrh.

After this God warned the wise men that they should not return to Herod as they had been told to do; so they left and went back to their own country by another way. And when the wise men had gone an angel of the Lord came and warned Joseph, saying, "Arise and take the young child and his mother and flee into Egypt and stay there until I bring you word, for Herod is seeking the young child to destroy him." So Joseph took the child and its mother at night and set out upon a secret journey and went into Egypt and abode there.

When Herod found that he had been mocked by the wise men he became very angry and made a decree that all male children under two years of age in and about Bethlehem should be slain. And he sent his soldiers forth and they put to death all male children of that age which they could find. Herod did this so as to be sure to destroy the young child who was to become King of the Jews, for he feared that his own throne might be taken from him by the new king which was to come.

In a short time Herod died. During his last sickness he had his oldest son slain because he was the heir to the throne and had all the leaders of the Jews called and put in prison. Then he gave his sister, Salome, a secret order that the leaders of the Jews should be killed at the moment of his death. He knew that no one would shed tears for him and

it is said he wanted to make his death a time of great mourning. Herod died in a torment of disease. When he died Salome did not obey his order, but instead had the leaders of the Jews set free and the day of Herod's death was more a day of joy than of sorrow.

CHAPTER IV.

RETURN TO NAZARETH—CHILDHOOD—JEWISH FEASTS—
VISIT TO JERUSALEM.

After Herod's death the angel of the Lord again came to Joseph, who was then in Egypt, and said, "Arise and take the young child and his mother and go into the land of Israel, for Herod is now dead." And Joseph arose and took the young child and his mother and went into the land of Israel. But on the way he learned that Archelaus, the son of Herod, was upon the throne in the place of his father. Archelaus was known to be cruel like his father and Joseph was afraid to go again into Judea and he turned aside and went around Judea and on into Galilee and took up his abode in the city of Nazareth. Galilee was not under the rule of Archelaus, the king of Judea.

Nazareth was the former home of Joseph and Mary. It lies in a round valley among the limestone hills of Galilee. In a direct line it is about sixty-five miles north of Jerusalem but much farther by road. It was then a town of some size. Today it is a city of about ten thousand people. In the spring gardens and groves of olive, fig, orange and other trees and many flowers of many kinds make the place one of much beauty. The main entrance to the town is through a rocky cleft in the hills leading up from the fertile plains to the south. The people till these plains and live largely upon the crops grown upon them. To the north lies a high hill five hundred feet above the valley. From it one gets a grand view of mountains and plains which might well inspire thoughts for things beyond. On the side of one hill is a living spring known to this day as the Fountain of the Virgin.

We know little of the early childhood of The Christ. The gospels are almost silent on the subject. There are later writings which pretend to tell of his early childhood. They relate stories of many wondrous things done by him. One tells how he molded birds of clay and made them fly by clapping his hands; one, how by pulling a board, he made it long enough to span a branch; one, how he carried in his robe water that had been spilled; one, how he turned his playmates into kids; one, how he brought a curse upon boys who ran against him; and others tell even more absurd things. These stories are aimless and useless and scholars tell us that these later writings are not worthy of belief.

But there are some things we do know about his childhood. His father, Joseph, was a carpenter. He had four brothers, whose names were James and Joses and Simon and Jude, and at least two sisters, whose names are said to have been Esther and Thamar. Some say that these were full brothers and sisters and that Jesus was, therefore, the oldest child. Others say that they were half brothers and sisters or first cousins who lived in the same household. James was the author of the book of James and became known as James the Just. Jude was the author of the book of Jude of the New Testament.

Jesus began to learn from the Jewish home in Nazareth, then from the affairs of the town and then from nature around about. He learned early how a hen gathers her chickens under her wing. He saw the sower sow good seed in the field. He saw men trim the branches of vines and collect the tares from out the wheat at harvest time. In the fields he saw the shepherds guarding their flocks and he beheld the lilies of the field in their calm beauty. The study of nature took strong hold upon him. He used to follow the birds of the air and watch them hunt their food and build their nests in the safe places of the trees. He would trail the sly foxes and find their homes in holes under the limestone rock in the sides of the hills.

Long before he could go to school he learned to observe home worship and the sabbath and feast days.

About our month of March came the feast of Purim, which lasted two days. It was in honor of Esther, the Jewish maid, who, on account of her rare beauty, became Queen of Persia and saved her people there from being slain under a decree of the king and caused Haman, the author of the decree, to be hanged on a high gallows. During the feast the people read the story of Esther and made merry.

About our month of April came the feast of the Passover, which lasted seven days. It was held in the great temple at Jerusalem in memory of the time when the Hebrews were bondsmen in the land of Egypt and the plague passed over and slew the first born, both man and beast, of every house, except where blood had been sprinkled on the door posts as God had told Moses. During the feast all care was laid aside and the feast was one of good cheer, after the law of Moses.

About our month of June came the feast of Weeks or Wheat Harvest. It began seven weeks after the Passover and lasted for only one day. The people brought loaves of bread and lambs to offer in the temple and made gifts for the priests and the orphans and the poor.

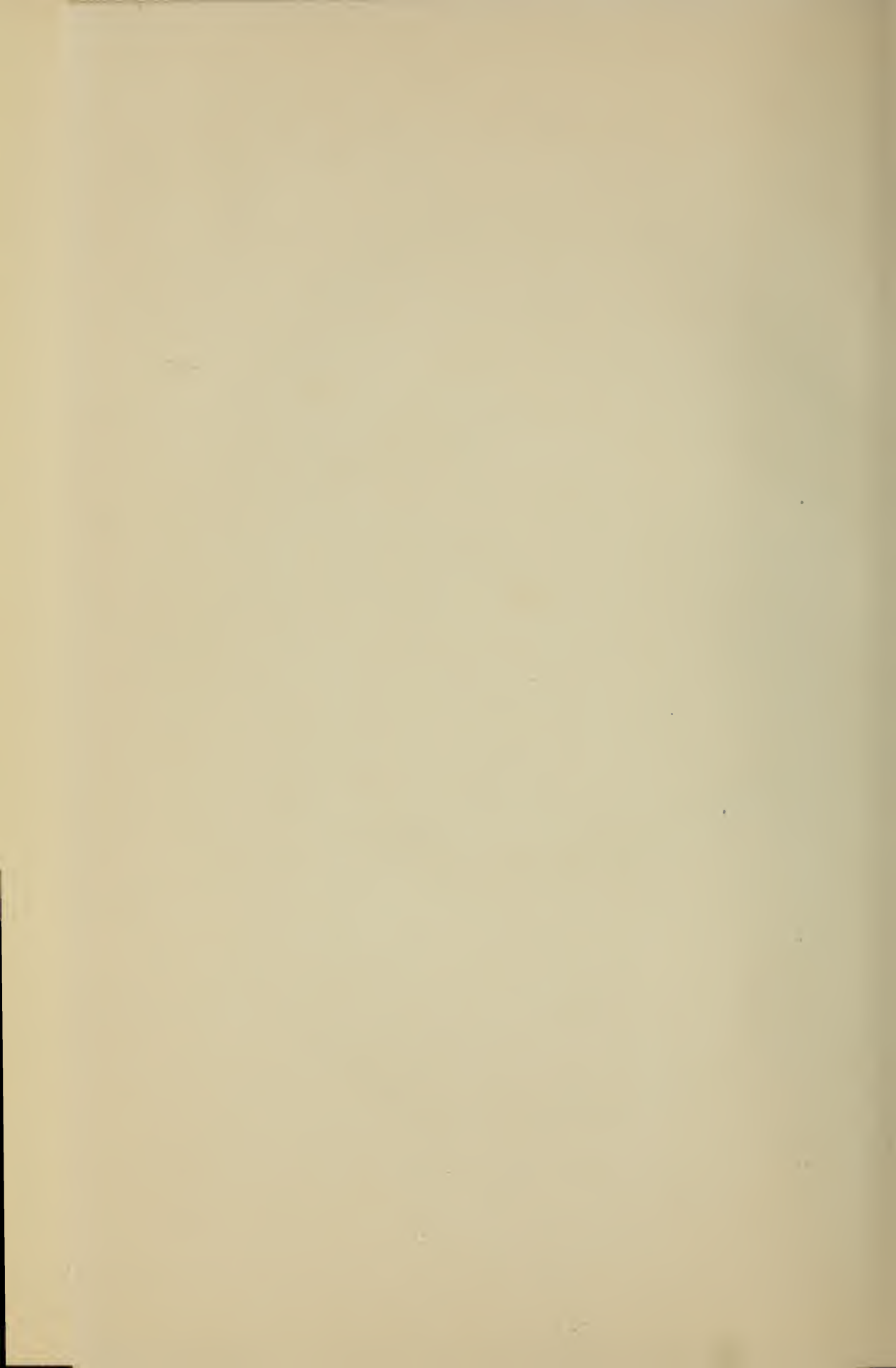
About our month of October came the feast of Tabernacles, which lasted seven days. It was held in memory of the time when the ancient Jews roamed forty years in the wilderness after their escape from bondage in Egypt. Each pilgrim to the feast took with him boughs of olive or palm or willow or some green tree, and during the feast the people dwelt in booths made of leafy boughs and gave thanks for the bounties of the harvest. Great lights were placed in one of the courts of the temple. And men, women and children dressed in gay attire and met in the lighted court of the temple and made merry music and did rejoice with each other. This was the most joyous feast of all.



THE PERRY PICTURES. 1069.
BOSTON EDITION.

FROM PAINTING BY WINTERSTEIN.

THE CHRIST-CHILD.



In the middle of the winter came the feast of Dedication, which lasted eight days. It was held in honor of the purging of the temple when the Syrians were driven out of Jerusalem one hundred and sixty-seven years before Christ. The law did not require the people to go to Jerusalem to observe this feast, but they could do so at their homes. It was often called the feast of Lights. Every home was lighted with candles. One candle was lighted the first night, two the second and so on to eight the eighth night.

And there were many other feasts, some of joy and some of sorrow, all of which made a lasting impress upon the mind of the boy Jesus.

The Jewish boy began lessons when he was five or six years old. The old scripture, the Laws of Moses and the rites of the temple and the feasts were among the things taught him. The Jews had a rule that people should not make copies of any part of the Bible, lest errors should arise in doing it. But teachers were given special leave to copy certain psalms and other portions to teach the children. Jewish children had to learn many portions of scripture. Some were like this:

“O, sing unto the Lord a new song;
Sing unto the Lord all the earth.
Declare his glory among the heathen,
His wonders among all people;
For the Lord is great and greatly to be praised;
He is to be feared above all gods.

“Let the heavens rejoice and the earth be glad;
Let the sea roar and the fullness thereof;
Let the field be joyful and all that is therein;
Then shall all the trees of the wood rejoice be-
fore the Lord,

For he cometh, for he cometh to judge the earth.
He shall judge the world with rule of right,
And the people with his truth."

Thus Jesus spent his young childhood. And Luke says that he grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon him.

The Jewish boy became of age at thirteen years. Before that the law did not require him to attend the feasts or strictly observe other rites. At this age he had to study the law and obey it, and he became known as a son of the law. As long as he was under thirteen his parents had the right to sell him as a slave, but they could not do so after he became a son of the law. At thirteen he had to begin to learn some trade.

Every spring Joseph and Mary went up to the feast of the Passover at Jerusalem, along with many other Nazarenes. They went in small bands. And when Jesus became twelve years of age they took him with them and went up to Jerusalem to the feast in the great temple.

The temple was large and splendid. It had many showy rooms, courts, porches and altars, and massive walls and columns. Both Jerusalem and the temple were wondrous sights for the boy from the country town or village. In the temple were many priests who took turns holding the service of the altar. There were also doctors of the law who would lecture and teach those seeking knowledge. When Joseph and Mary had done their temple service at Jerusalem they started with their pilgrim friends back toward Nazareth. But the boy, Jesus, tarried behind in Jerusalem and Joseph and Mary knew not of it. And they went a day's journey without him. When they missed him and could not find him among their kindred and friends they turned back to Jerusalem seeking him. After three days' search they found him in the temple sitting in the midst of the doctors,



THE PERRY PICTURES. 800.
BOSTON EDITION.

CHRIST AND THE DOCTORS.

FROM PAINTING BY HOFMANN. 1824-
COPYRIGHT, 1908, BY EUGENE A. PERRY.

hearing them and asking them questions. And all that heard him did wonder at his knowledge and answers. And when Joseph and Mary saw him they were filled with surprise, but Mary said to him, "Son, why have you dealt thus with us? Your father and I have sought you with sorrow." And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's affairs?" They did not know what he meant, but he went down with them to Nazareth and was subject to them. And Mary kept all these sayings in her heart.

CHAPTER V.

YOUTH AND YOUNG MANHOOD.

The gospels tell us little about the youth and young manhood of The Christ. But we know many things about that part of his life. When Jesus became a son of the law at thirteen he had both to learn the law and obey it. It was the duty of his father to teach him at that age. From the esteem in which Joseph was held we can assume that this duty was well done. There was a proverb of that time which said, "Unite the study of the law with a trade and it will keep you out of sin, but study alone will bring danger and want of content." So when Jesus began the study of the law he also began to learn the trade of a carpenter. Trades in that day were held in honor as they should be. He learned the trade from his father, Joseph, who was a carpenter before him. One writer says that Joseph died when Jesus was nineteen years old. It is likely then that he became the main support of his mother and the children. The carpenter of that day had planes, chisels, axes and many of the simple tools used by our carpenters of today. Most of the houses then were built of stone or blocks of sand or clay. Some were caverns made in the limestone in the sides of the hills. The roofs were nearly always flat, and those on the humbler houses were made of mud and straw. So, for the most part, the carpenter made doors, lattice and the finish work of houses and carts, yokes and plows and many tools used in tilling the land. Thus Jesus toiled during the years of his young manhood, shaping rough timbers from the hills into things of use and beauty and earning support for his mother, Mary.

In youth he went to the schools of Nazareth. Many races of people lived there and many languages were spoken. His native tongue was the Aramaic. It was kin to the Hebrew and the one in common use. He also learned Hebrew, the first language in which the old scripture was written. Then he learned Greek, which could express the thoughts of men better than any other. Some say he also learned Latin, which was the language of the Romans, who then held sway over Palestine and many other countries. He learned the law first from his father, and then from the Rabbis, who were the teachers of that time. Nazareth had only one Jewish church. It was called the synagogue. The school and the church of that day were one in fact. The old Bible was the main text book in the school. Much time was given to reading from the law of Moses and from the prophets. Children, as well as grown people, learned large parts of it by heart. There were many services in the temple, and they were long and tiresome. The laws of Moses were old even in that day, and did not fully cover all of the acts and the habits of the people. Hence many customs had come down from the fathers and many rules had been made by the Rabbis for the people to live by. None of these were in writing. So they had to be taught by word of mouth. Thus the Hebrew youths of Nazareth, while subjects of Caesar and living under the standards of Rome, spent their years learning the ancient customs of their fathers and the set rules of life laid down by the Rabbis. Among these young Hebrews who were seeking after the letter of the law with little regard for the spirit of it, Jesus spent his youth and young manhood. And he grew in wisdom and stature and in favor with God and man.

CHAPTER VI.

BAPTISM—TEMPTATION—DISCIPLES CHOSEN—FIRST MIRACLE.

Luke tells us that John, the son of Zacharias and Elisabeth, grew and waxed strong in spirit. We know little of his youth. He was six months older than Jesus. They were cousins, yet it seems they knew little of each other in their early years. John was reared at Hebron, in Judea, which is nearly one hundred miles from Nazareth. This long distance and the poor means of travel in that day may account for the fact that they knew little of each other. The home of John was in a wild, thinly peopled country, west of the Dead Sea. In this desert life he spent his young manhood.

When he was about thirty years old he went up into the country around Bethabara in the valley of the Jordan river preaching. Bethabara was about sixty miles northeast of Jerusalem. He wore the dress of the old prophets, a garment woven of camel's hair, held with a leather girdle about the loins. He lived on locusts and wild honey, which was the food of his native wilds. And many people from Jerusalem and Judea and all the region round about Jordan came to see John and to hear him preach.

And the leaders of the Jews at Jerusalem sent certain priests to see John and to find out who he was, and they came and said, "Are you The Christ?" John said, "I am not." Then they said, "Are you Elijah?" And John said, "No; I am the voice of him crying in the wilderness:

Repent ye, the kingdom of Heaven is at hand;
 Prepare ye the way of the Lord,
 Make his paths straight.
 Every valley shall be filled,
 And every hill shall be brought low.

The crooked shall be made straight,
And the rough ways shall be made smooth."

And many people did confess their sins, and for a sign did receive baptism of John. And the people began to wonder whether John were The Christ that should come. But John said, "I baptize you with water; in your midst stands one more mighty than I, whom you know not, who comes after me; the latchet of his shoes I am not worthy to unloose; he shall baptize you with the Holy Spirit." And John became known as John the Baptist.

And in those same days while John did baptize the people, Jesus came from Galilee to receive the baptism of John. Jesus was now about thirty years old and only about six months younger than John. And John said, "Why do you come to me? I have need to receive baptism of you." Jesus said, "Suffer me now, for it becomes us to fulfill all righteous things." Then John, in order to witness the divine in Jesus, did baptize him in the Jordan in the presence of many people. Then Jesus prayed and the heavens did open and the Holy Spirit came down upon him like a dove and a voice came out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

Thus John the Baptist was the herald of Jesus, The Christ.

Then Jesus, filled with the Holy Spirit, went away from the valley of the Jordan and was led by the Spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights, he became hungry. Then the tempter came and said, "If you are the Son of God, command that this stone be made bread." But Jesus said, "It is written, Man shall not live by bread alone, but by every word that comes from the mouth of God."

Then the tempter took him up into a very high mountain and showed him all the kingdoms of the world in a moment of time, and said to him, "All the power and glory of these

things I will give you, if you will only fall down and worship me." But Jesus said, "Get behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the tempter placed him on the wing of the temple in Jerusalem and said to him, "If you are the Son of God, cast yourself down from here; for it is written, He shall give his angels charge over you, to keep you, and they shall bear you up in their hands, lest you dash your foot against a stone." But Jesus said, "It is also written, Thou shalt not try the Lord thy God."

Then the tempter, having ceased tempting him, left him and went away, and angels came and cared for him.

Then Jesus came back to the valley of the Jordan where John was. When John saw him coming he said, "Behold the Lamb of God, which taketh away the sin of the world!" And some of John's disciples heard him say this. Among them were Andrew and John, the author of the fourth gospel, who was a son of Zebedee. In some way they were drawn toward Jesus and they said to him, "Where do you dwell?" He said, "Come and see." And they went and abode with him that day.

And one day after that Jesus was walking by the Sea of Galilee and saw Andrew and his brother, Simon, who is called Peter, casting their net into the sea, for they were fishers; and he said to them, "Follow me and I will make you fishers of men;" and straightway they left their nets and did follow him. Then a little later he saw James and John, the sons of Zebedee, mending their nets, and he called to them and said, "Follow me;" and they left their boat and their father and did follow Jesus. Then Jesus went forth into Galilee and found Philip of Bethsaida and said to him, "Follow me." And Philip did follow him also. Then Philip went and found Nathaniel and said, "We have found Jesus of Nazareth, who is The Christ." Nathaniel said, "Can any

good thing come out of Nazareth?" Philip said, "Come and see." And when Jesus saw Nathaniel coming, he said, "Behold a Jew in whom there is no guile." Then Nathaniel said, "How did you know me?" Jesus said, "I saw you under the fig tree before Philip called you." And Nathaniel said, "Rabbi, thou art the Son of God."

In a short time after Jesus had called these disciples there was a marriage in Cana of Galilee. Jesus and his disciples were bidden to the marriage. In those times a marriage feast lasted for at least one or two days. Jesus and his disciples went to the wedding, and Mary, the mother of Jesus, was there. During the feast the wine gave out and Mary said to Jesus, "They have no more wine." Jesus said to her, "O woman, what is that to you and me? My time has not yet come." But his mother said to the servants, "Do what he bids you." And Jesus said, "Set forth six stone water jars." And they did so. Then Jesus said, "Now fill the jars [with water." And they filled them to the brim. Then he said, "Draw out now and bear to the ruler of the feast." And they did so, and the water became wine. When the ruler of the feast tasted the water that had been made wine and knew not whence it was, he called the bridegroom and said, "Every man sets forth good wine first, but you have kept the good wine until last."

This was the first miracle done by Jesus. And his disciples began to believe on him.

Then Jesus and his mother and brothers and his disciples went down to Capernaum. This was the home of Andrew and Peter. It was a thriving city on the west shore of the Sea of Galilee. They stayed there only a few days. It was now spring time and the feast of the Passover was near at hand, and Jesus and his disciples went with the concourse of people up to Jerusalem to attend the feast. While he was in Jerusalem he did other miracles and many who saw them did believe on him. But Jesus did not trust himself to them,

for he knew what was in man and did not need that they should bear witness.

Then there came to him by night a man named Nicodemus, who was a ruler of the Jews, and said, "Rabbi, we know that you are a teacher come from God, for no man could do these wonders unless God be with him." Then Jesus said to him, "Verily, I say unto you, except one be born anew, he cannot see the kingdom of God." Nicodemus said, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto you, 'You must be born anew.'"

CHAPTER VII.

TEACHING AND HEALING—MATTHEW CALLED.

After these things Jesus and his disciples went away from Jerusalem into the country of Judea and he stayed there preaching for a long time, and his disciples did baptize those that came unto him. John was preaching and baptizing at Aenon in Samaria, but Jesus and his disciples were baptizing more than John.

When the Pharisees heard that Jesus was baptizing so many people and began to talk about it Jesus and his disciples left Judea and started back to Galilee. They had to go through Samaria, and on the way they came to a city of Samaria which is called Sychar. Near the city was a well dug deep in a solid rock. It was made by Jacob near land which he gave to his son, Joseph. The well was deep and had a stone curb over it. Jesus, being weary with travel, sat down on the curb of the well about noon. His disciples went away into the city to buy food. Then a woman of Samaria came to the well to draw water. Jesus said to her, "Give me to drink." She said, "How is it that you, being a Jew, ask a drink of me, a woman of Samaria? The Jews have no dealings with the Samaritans." Jesus said to her, "If you knew the gift of God and who it is that says to you, 'Give me to drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with and the well is deep. Whence have you the living water? Are you greater than our father Jacob, who gave us the well?" Jesus said, "He who drinks of the water of this well shall thirst again, but he who drinks of the water that I shall give him shall never thirst. The water that I shall give him shall be in him a well of wa-

ter springing up into everlasting life." The woman said, "Sir, give me this water so that I will never thirst and not have to come here and draw." Jesus said, "Go call your husband and come hither." The woman said, "I have no husband." Jesus said to her, "You have said truly, for you have had five husbands and he whom you now have is not your husband." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers did worship in this mountain but you Jews say men ought to worship in Jerusalem." Jesus said, "Woman, the time will come when you shall worship neither in this mountain nor in Jerusalem. God is a spirit and they that worship him must worship him in spirit and truth." The woman said, "We know that The Christ will come and when he is come he will tell us all things." Jesus said to her, "I, that speak to you, am he." Then the woman left her water pot and ran into the city and said to the men, "Come and see a man who told me all things that I ever did. Is he not The Christ?" And many Samaritans came out of the city to where Jesus was and they besought him to tarry with them awhile and he abode there two days and the people of the city heard him teach and many did believe on him.

Then after two days Jesus left Sychar and went into Galilee and came again to Cana where he had made the water wine. At this time there lived at Capernaum a certain ruler whose son was sick and at the point of death. When the ruler heard that Jesus had come again to Cana in Galilee he went and besought him to come down and heal his son, for he was at the point of death. Jesus said to him, "Unless you see signs and wonders you will not believe." Then the ruler said, "Sir, come before my child dies." Jesus said to him, "Go your way; your son lives." And the ruler did believe and started back to Capernaum. And as he went his servants met him saying, "Your son lives!" Then the ruler asked what hour the child began

to mend and they told him at the seventh hour on the day before. Then the ruler knew that it was the same hour when Jesus said, "Thy son lives." And the ruler and all his house did believe and gave glory to God.

The fame of what Jesus had done spread through all the region round about. And he went from place to place teaching in the synagogues and all gave glory to his name. One day he came to Nazareth where he had been brought up and as his custom was he went to the synagogue on the Sabbath day and began to teach. And when those in the synagogue heard his teaching they were filled with surprise and said, "Whence has this man these things? Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon, and are not his sisters here among us?" And because of their unbelief he did no mighty work there except to lay his hands on a few that were sick and heal them. He did marvel at their unbelief and said, "A prophet is not without honor save in his own country and among his own kindred and in his own house." And they were filled with wrath toward him and rose up and thrust him out of the city, and led him to the brow of the hill whereon the city stood to cast him down, but he passed through the midst of them and went his way. And from that day Nazareth was never his home again.

And so Jesus left Nazareth and went down to Capernaum, the home of Andrew and Peter, and dwelt there. Capernaum became his abode from which he did his work for a long time. It was a city of some size and stood on the west shore of the Sea of Galilee or Lake of Gennesaret, as it was often called. The region about the sea was a rich, thickly settled plain. Nine important cities stood on the shores of this sea. The people were busy fishing and raising fruits. The climate was mild and balmy in spring but very hot in summer. This strange sea is about seven hun-

dred feet below the level of the ocean. The Jordan river runs into it at the north end and passes out of it at the south end.

On the first Sabbath day after Jesus reached Capernaum he went into the synagogue and taught and the people did wonder at his doctrine. For his word was with power. And there was a man there who had an unclean spirit which cried out and said: "Let us alone! What have we to do with you? Are you come to destroy us? We know who you are, the holy one of God." And Jesus did rebuke the unclean spirit and said, "Come out of him." And when the unclean spirit had thrown the man down it came out of him and did him no hurt. And all that saw this did wonder, saying, "What a word is this? With power he commands unclean spirits and they come out." And at once his fame spread through all the regions about Galilee.

When Jesus and his disciples left the synagogue they went into the house of Peter and Andrew. James and John were there. The mother of Peter's wife lay sick of a fever and they besought him to heal her. And he went and took her by the hand and lifted her up and at once the fever left her and she did serve for them. Then all those that had any sick brought them to him at the door and he laid hands upon the sick and healed them.

Very early the next morning Jesus arose and went into a desert place. A great throng of people who had seen or heard of his wondrous works came and asked him not to depart from them. He taught them but said, "I must preach the kingdom of God to other cities also, for that I came forth." And he made a tour teaching in the synagogues throughout all Galilee.

At another time a little later he stood by the Sea of Galilee and the people pressed upon him to hear the word of God. There were two boats standing upon the edge of the sea and the men were out washing their nets. One boat

was Peter's. Jesus went into it and asked Peter to thrust out a little from the land and Peter did so. Then Jesus sat down and taught the people out of the boat. And when he was done speaking he said to Peter, "Launch out into the deep and let down your net for a draught." But Peter said, "Master, we have toiled all the night and have caught nothing, but at thy word I will let down the net." And when they did so they caught a great number of fishes so that their net was about to break and they waved to James and John, their partners, in the other boat, to come and help them. James and John came and helped them, and both boats were filled until they were about to sink. All who were with them did wonder at the great draught of fishes and Peter fell down at Jesus' feet and said, "O Lord, depart from me, for I am a sinful man." Jesus said to him, "Fear not, henceforth you shall catch men." And when they had brought their boats to the land they forsook all and did follow Jesus.

Jesus and his disciples then went away to another city whose name has not been given us. While they were there a certain leper came and fell down before Jesus and said, "If thou wilt, thou canst make me clean." And Jesus put forth his hand and touched him and said, "I will; be clean." And at once the leper was cleansed. And Jesus charged him to tell no man, but to show himself to the priest and offer the things which Moses did command, but the man went away and began to publish it so much that great numbers came to hear Jesus and to be healed.

After some days Jesus came back to Capernaum. When it became known that he was in a certain house there, a great throng began to gather round so that there was no room to receive them, not even about the door. Among them were Pharisees and doctors of the law who had come from every town of Galilee and Judea. And Jesus began to preach the word to them within the house. And there

came four men bearing a man sick with the palsy on a bed and as they could not bring the man in because of the throng, they went upon the top of the house and let him down in his bed through the tiling of the roof into the midst before Jesus. And when Jesus saw their faith he said, "Man, your sins are forgiven." Then some of the Pharisees and doctors of the law began to say, "Who is this who blasphemeth? Who can forgive sins but God alone?" But Jesus did perceive their thoughts and said, "Which is the easier to say, 'Your sins are forgiven,' or to say, 'Rise up and walk?' That you may know that the Son of man has power on earth to forgive sins, I say, 'Arise, take up your bed and go to your own house.'" And the sick man rose up before them and took up his bed and went to his own house giving glory to God. And all who saw it were filled with fear and wonder and said, "We have seen strange things today."

Then Jesus went forth again from Capernaum to the seaside and as he passed along he saw a man named Matthew sitting near the gate of the city. He was a Publican who sat at the place of custom to collect taxes for the Roman Empire from the people who came to the city. Jesus looked upon Matthew and then said to him, "Follow me," and Matthew rose up and left all and went after Jesus. Soon after this Matthew made a great feast at his house and many Publicans who were with Jesus sat down with him and his disciples to eat. When the Scribes and Pharisees saw it they said to his disciples, "Why does your master eat and drink with Publicans and sinners?" But Jesus said, "They that are well do not need a physician, but they that are sick. I am not come to call the righteous, but sinners to repent."

CHAPTER VIII.

BETHESDA—THE SABBATH—APOSTLES CHOSEN.

It was now early spring. The feast of the Passover was again drawing near and Jesus and his disciples went up to Jerusalem to attend the feast. Jesus was now a little past thirty-one years old. While they were at the feast Jesus taught many people and did many wondrous works in Jerusalem.

One day they went to a place called Bethesda which was near the sheep market in Jerusalem. There were two pools there, side by side. They were closed in by a circle of five porches with many columns built out of tile or blocks about the pools. Bethesda means (House of Mercy. It is said that the waters of one pool would bubble at times like some of the mineral springs of our day and that they had great healing powers. The people thought that the one who first went into the pool when the waters were troubled would receive healing from them. And a great many people, sick, blind, halt and withered, lay in the porches waiting for the moving of the waters. Among them was a certain man lying on his bed who had been stricken with disease for thirty-eight years. When Jesus saw the man he knew that he had been stricken for a long time and said to him, "Would you be made whole?" The sick man said, "Sir, I have no one to put me into the pool when the waters become troubled, and while I am getting down some one else steps in before me." Then Jesus said to him, "Arise, take up your bed and walk." And straightway the man was healed and took up his bed and walked. It was the Sabbath day and some of the Jews said, "It is not lawful for you to carry your bed on the Sabbath day." The man said, "He

who healed me said for me to take up my bed and walk." They said, "Who is he?" But the man did not know Jesus' name. After that Jesus saw the man in the temple and said to him, "Behold, you are healed. Go and sin no more lest a worse thing befall you." Then the healed man learned who Jesus was and went away and told the Jews that it was Jesus who had healed him. And the Jews began to persecute Jesus because he healed on the Sabbath day.

As they were going home after the Passover, Jesus and his disciples were passing through fields of wheat in Galilee on the Sabbath day. His disciples were hungry and began to pluck heads of wheat and to rub the grain out in their hands and eat it. Some Pharisees who were with them saw it and said to him, "Behold, your disciples do that which it is not lawful to do on the Sabbath day." Jesus said, "Have you not read how David and those with him when they became hungry ate the showbread from the house of God, which it was not lawful to eat save for the priest alone? And have you not read how the priests in the temple profane the Sabbath and yet are blameless? I say to you, the Sabbath is made for man and not man for the Sabbath. The Son of man is Lord, even, of the Sabbath."

On one Sabbath after that Jesus went into a certain synagogue at Capernaum and began to teach. There was a man there who had a withered hand. The Scribes and Pharisees watched Jesus to see if he would heal the man on the Sabbath day, that they might accuse him. But he knew their thoughts and said to the man, "Stand forth." The man did so and then Jesus said to them, "Is it lawful to do good on the Sabbath day or to do evil; to save life or to destroy it?" But they could not answer him. Then he said to the man, "Stretch forth your hand." And the man did so and it became whole like the other. Then those who wanted to accuse Jesus were filled with madness and took

counsel what they might do to him. But he withdrew from that place and great crowds did follow him.

One day soon after this he went into a mountain above the plains of Galilee to pray. After he had prayed to God for a long time he called his disciples to him and of them he chose twelve, whom he named Apostles. They were Simon, who is called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew, also called Nathaniel; Thomas, Matthew and James the Less, son of Alphaeus; Thaddaeus and Simon the Canaanite, and Judas Iscariot.

And he gave them power over unclean spirits and to heal all manner of sickness and disease.

CHAPTER IX.

SERMON ON THE MOUNT.

Again great crowds of people had come to him from Galilee and from Decapolis and from Jerusalem and Judea, and the coasts of Tyre and Sidon, bringing many sick with them. He healed the sick and seeing the great throngs he sat down on the side of the mountain. When his disciples and the people had come close about him he spoke to them that famous discourse which has become known as The Sermon on the Mount:

“Blessed are the pure in spirit, for theirs is the kingdom of heaven.

“Blessed are the meek, for they shall inherit the earth.

“Blessed are they that mourn, for they shall be comforted.

“Blessed are they that hunger and thirst after righteous things, for they shall be filled.

“Blessed are they that show mercy, for they shall obtain mercy.

“Blessed are the pure in heart, for they shall see God.

“Blessed are the peace-makers, for they shall be called the sons of God.

“Blessed are they who have been persecuted for the sake of right, for theirs is the kingdom of heaven.

“Blessed are you when men shall reproach you and say all manner of evil against you falsely for my sake.

“Rejoice and be very glad, for great is your reward in heaven; for they did so persecute the prophets before you.

“You are the salt of the earth; but if the salt has lost its savor wherewith shall it be salted? It is then good for

nothing but to be cast out and trodden under the foot of men.

“You are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under a bushel, but on the stand, and it shines unto all who are in the house. Even so, let your light shine before men; that they may see your good works and give glory to your Father, who is in heaven.

“Think not that I came to destroy the law and prophets. I came not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall not pass away from the law till all things are done.

“Whoever shall break one of the least commandments and shall teach men so, shall be called least in the kingdom of heaven. But whoever shall obey and teach them shall be called great in the kingdom of heaven.

“And I say unto you, unless your righteous acts exceed those of the Scribes and Pharisees, you shall never enter the kingdom of heaven.

“You have heard that it was said to people of olden times, Thou shalt not kill. And whoever does kill shall be in danger of the judgment, but I say unto you, that every one who is angry with his brother without cause shall be in danger of the judgment; and whoever shall treat his brother with contempt shall be in danger of the council; and whoever shall falsely call his brother a rebel against God shall be in danger of the hell of fire. If you go to offer your gift on the altar and there recall that your brother has anything against you, leave your gift before the altar and go first and make friends with your brother, and then go and offer your gift. Agree with your rival quickly, while you are on the way to the judge, lest the judge give you over to the officer and you be cast into prison, for you shall not get out from there until you have paid the last penny.

“You have heard that it was said, ‘Thou shalt not commit adultery,’ but I say, that any one who looks upon a woman to lust after her commits adultery with her in his heart.

“If your right eye causes you to stumble, pluck it out and cast it from you. If your right hand causes you to stumble, cut it off and cast it from you; for it is better that one eye or one hand should perish than that the whole body should be cast into hell.

“It was also said, ‘Whoever shall put away his wife let him give her a bill of divorce,’ but I say unto you that every one who puts away his wife except for fornication makes her an adulteress, and whoever marries her after she is put away commits adultery also.

“Again you have heard that it was said to them of olden times, ‘Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;’ but I say unto you, Swear not at all; not by heaven, for it is God’s throne; not by the earth, because it is his footstool; not by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, for you cannot make one hair white or black; but let your speech be, yea, yea, and nay, nay, and any more than these is evil.

“You have heard that it was said, ‘An eye for eye and a tooth for a tooth,’ but I say, Do not resist an evil man, but if one smite you on the right cheek, turn to him the other also. If any man go to law with you and take your coat, let him have your cloak also. And if any man compel you to go with him one mile, go with him two. Give to him who asks and turn not away from him who wishes to borrow.

“You have heard that it was said, ‘Thou shalt love thy neighbor and hate thine enemy,’ but I say unto you, Love your enemies and pray for those who abuse you, that you may be the sons of your Father who is in heaven. For



THE PERRY PICTURES. 797. I.
BOSTON EDITION.

FROM PAINTING BY HOFMANN. 1824 -
COPYRIGHT, 1909, BY EUGENE A. PERRY.

SERMON ON THE MOUNT.



he makes the sun rise on the evil and on the good and sends rain on the just and unjust. If you love them that love you, what reward have you? Do not even the Publicans do the same? And if you salute your brother only, what do you do more than others? Do not even the Gentiles do the same? You, therefore, shall be perfect as your Father in heaven is perfect.

“Take heed not to do your righteous acts before men, to be seen of them, or you will have no reward from your Father who is in heaven. When you do your alms do not sound a trumpet as the hypocrites do in the streets and synagogues to have the glory of men. They have their reward. But when you do alms let not your left hand know what your right hand does. Let your alms be in secret and your Father who sees in secret shall reward you.

“And when you pray, do not like the hypocrites who stand in the synagogue and the corners of the streets that they may be seen of men. They indeed have their reward. But when you pray go into your inner chamber and shut your door and pray to your Father who is in secret, and your Father who sees in secret shall reward you. And in praying do not repeat the same words like the Gentiles do. They vainly think they shall be heard for their much speaking. Your Father knows the things you have need of before you ask him.

“And when you fast be not of sad face like the hypocrites. They make their faces sad that they may appear to men to fast. They have their reward. But when you fast, anoint your head and wash your face that you may not appear to men to fast, but to your Father who sees in secret, and your Father shall reward you.

“Lay not up for yourselves treasures upon earth, where moth and rust doth consume and thieves break through and steal, but lay up for yourselves treasures in heaven,

where neither moth nor rust consume and where thieves do not break through nor steal, for where your treasure is, there will your heart be also. The lamp of the body is the eye. If your eye be single your whole body will be full of light, but if your eye be evil your whole body will be full of darkness.

“No man can serve two masters, for he will either hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon. Therefore, I say, be not anxious for your life, what you shall eat or what you shall drink; nor for your body, what you shall put on. Is not life more than food and the body more than raiment? Behold the birds of the air! They sow not, neither do they reap, nor gather into barns, but your Father in heaven feeds them. Are you not of much more value than they? And which of you by being anxious can add one cubit to the measure of his life? And why are you anxious about raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, will he not much more clothe you, O ye of little faith? Be not anxious saying, ‘What shall we eat or what shall we drink, or what shall we put on?’ After these things the Gentiles seek. Your Father in heaven knows that you have need of all these things. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Be not anxious for the morrow, for the morrow will be anxious for itself. Sufficient for each day is the evil thereof.

“Judge not, for with the judgment you may judge, you shall also be judged. Why behold the mote that is in your brother’s eye and consider not the beam that is in your own eye? How can you say to your brother, ‘Let

me cast the mote out of your eye,' when a beam is in your own eye? You hypocrite, first cast the beam out of your own eye and then you can see clearly to cast the mote out of your brother's eye.

"Give not that which is holy to the dogs nor cast your pearls before swine, lest they trample them under their feet and turn and rend you.

"Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you. Every one that asks shall receive; he that seeks shall find, and to him that knocks it shall be made open. Who of you, if your son were to ask for a loaf, would give him a stone; or if he were to ask for a fish, would you give him a serpent? If you, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him? Therefore, what you would that men should do for you, do you also for them, for this is the law and the prophets.

"Enter in by the narrow gate, for wide is the gate and broad is the way that leads to ruin and many are they who go in thereat. But narrow is the gate and strait is the way that leads unto life and few are they who find it.

"Beware of false prophets who come to you in sheep's clothing, but within are greedy wolves. By their fruits you shall know them. Do men gather grapes of thorns or figs of thistles? Every good tree brings forth good fruit, but every corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit and a corrupt tree cannot bring forth good fruit. Every tree which does not bring forth good fruit is cut down and cast into the fire. Not every one who says 'Lord, Lord,' shall enter into the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me in that day, 'Lord, did we not prophesy in your name and by your name cast out demons and do many mighty works?'

Then I will profess to them, I never knew you. Depart from me, you that do evil.

“Every one who hears these words of mine and obeys them shall be like unto a wise man who built his house upon the rock, and the rain fell and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon the rock. And every one who hears my words and obeys them not shall be like a foolish man who built his house upon the sand, and the rain fell and the floods came and the winds blew and beat upon that house and it fell and great was the fall of it.”

The people were charmed with these sayings, but they were filled with surprise because he taught them as one having authority and not as the Scribes taught.

CHAPTER X.

FURTHER HEALING AND TEACHING.
JOHN THE BAPTIST AND HEROD ANTIPAS.

And when he had ended speaking to the people he went down again to Capernaum. A certain centurion who was an officer of the Roman army had his station there. He had a servant who was dear to him lying sick of the palsy and about to die. When the centurion heard of Jesus he sent elders of the Jews to ask him to come and heal his servant. The elders came to Jesus and told him that the centurion had built a synagogue for the Jews and was very worthy and loved the Jewish nation. Then they asked Jesus to come and heal the sick servant. And Jesus went with them, but when he was near the house friends from the centurion came bearing a message, saying, "Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof, nor that I should come to thee; but say the word and my servant shall live. I am a man of authority, having soldiers under me. I say to one, Go, and he goes and to another, Come, and he comes, and to my servant, Do this, and he does it."

When Jesus heard these things he did marvel greatly and said to the people, "I have not found such great faith, not even in Israel."

And those who brought the message went back to the house and found the servant healed.

The next day Jesus and his disciples went to a city called Nain, which means The Fair. It stood on the slope of little Mount Hermon in lower Galilee. Many people went there with them. When they came near to the west gate of the city they saw many people coming out. Some

were bearing the body of a young man for burial. He was the only son of his mother, who was a widow. When Jesus saw her he had pity on her and said to her, "Weep not," then he went and touched the coffin and they that bore it stood still. Then Jesus said, "Young man, arise." And the young man sat up and began to speak and Jesus gave him over to his mother.

And a great fear came on all present and they praised God saying, "A great prophet has risen among us. God does visit his people." And the rumor of this went out through all Judea and the region round about.

After John the Baptist quit preaching and baptizing at Aenon in Samaria, he went about the Jordan valley preaching both in Galilee and in Peraea, a province lying east of the Jordan and Dead Sea. Herod Antipas was ruler over both of these provinces. The Romans called him Tetrarch, which meant ruler of a fourth part. But he was often spoken of as king. He was a son of the former Herod who was called The Great. He lived most of the time at Tiberias, a city he had built on the west shore of the Sea of Galilee, about ten miles south of Capernaum. He made it the capital of Galilee and named it after Tiberius Caesar, the emperor of Rome. John had spoken boldly against sin of every kind. Antipas had wrongly taken away the wife of his half brother, Philip, who lived at Rome, and made her his own wife. Her name was Herodias. Antipas' lawful wife was a daughter of Aretas, a prince of Arabia. She fled for her life. John did boldly reprove Antipas for this offense, saying, "It is not lawful for you to have your brother's wife." Antipas became very angry at John and caused him to be cast into a mountain dungeon at Machaerus, a city of Peraea near the east coast of the Dead Sea. Herod, called The Great, had built there a fine castle and a fortress called the Black Fortress.

While John was in prison his disciples came and told

him of the things they had heard about Jesus. And John sent two of them to ask Jesus if he were indeed The Christ. The two disciples came to Jesus at a time when he was healing many. They said to him, "John has sent us to ask if you are The Christ, or shall we look for another?" Jesus said, "Go your way and tell John what you have seen and heard: the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up and the poor have good tidings preached to them. And blessed is he who shall find no cause for stumbling in me."

At one place a Pharisee named Simon asked Jesus to dine with him. And Jesus went into the Pharisee's house and sat down to eat. And there lived in that place a woman named Magdalene, who was a great sinner. When she heard that Jesus was sitting at meat in the Pharisee's house she brought a flask of ointment and stood behind Jesus at his feet and wept and wet his feet with her tears and wiped them with the hair of her head and kissed his feet and poured the ointment upon them.

When the Pharisee saw what was done he said to himself, "If this man Jesus were a prophet he would know that this woman is a sinner." Jesus knowing the Pharisee's thought, said, "Simon, I have something to tell you." Simon said, "Teacher, say on." Then Jesus said, "A certain lender had two debtors. One owed him five hundred shillings and the other fifty. When they had nothing to pay with he forgave them both. Which of them will love him most?" Simon said, "I suppose he to whom he forgave the most." Jesus said, "You have judged rightly. You see this woman. I came into your house and you gave me no water for my feet, but she has wetted my feet with her tears and wiped them with her hair. You gave me no kiss, but she has not ceased to kiss my feet since I came in. You did not anoint my head with oil, but she

has poured ointment even on my feet. Wherefore, I say, her sins, which are many, are forgiven, for she has loved much. But little shall be given to him who loves little." Then those who sat at the table with them began to say among themselves, "Who is this that even forgives sin?" But Jesus said to the woman, "Your faith has saved you. Go in peace."

And after these things Jesus again went about through every city and village, preaching and teaching and showing the glad tidings of the kingdom of God, and all the twelve were with him.

In a short time he went back to Capernaum. After he reached there some people brought to him a certain man having a demon, blind and dumb, and Jesus healed the man so that he both spoke and saw. And the people were filled with wonder and said, "Is not this the Son of David?" But when the Pharisees heard it they said to the people, "He does not cast out demons except by Beelzebul, the prince of demons." But Jesus knowing their thoughts said, "Every kingdom divided against itself shall fall. And if Satan cast out Satan, how then shall this kingdom stand? But if I cast out demons by the spirit of God, then the kingdom of God is come to you."

CHAPTER XI.

SERMON IN PARABLES—STILLING THE STORM.

Then Jesus left the house in Capernaum and went down along the west coast of the sea and stopped on the shore. And a great throng from the region round about went after him. So many pressed about him that he went into a boat at the edge of the sea and sat down and the people stood on the shore and he taught them by many parables, saying:

“Behold a sower went forth to sow; and as he sowed some seed fell by the wayside and the fowls of the air came and ate them up.

“And some fell upon stony places where there was not much earth and forthwith it sprang up because there was not much depth of earth; and when the sun was up it was scorched and did wither away because it lacked moisture. And some fell among thorns and the thorns sprang up and choked it.

“But others fell into good ground and brought forth fruit a hundred fold. He that hath ears to hear let him hear.

“Again, the kingdom of heaven is like unto a man who sowed good seed in his field, but while people slept his enemy came and sowed tares among the wheat and went away. When the blades sprang up and brought forth grain then the tares came up also. And the servants of the man came and said, ‘Sir, did you not sow good seed in your field? Then, whence came these tares?’ The man said, ‘An enemy has done this.’ Then the servant said, ‘Shall we go and gather them up?’ He said, ‘No, lest while you

gather up the tares you root up the wheat also. Let both wheat and tares grow together until the harvest. At the harvest I will tell the reapers to gather first the tares and bind them in bundles and burn them, but to gather the wheat into my barn.' ”

And when his disciples asked him to explain the parable of the tares of the field, he said, “He that sows the good seed is the Son of man and the field is a world; the sons of the kingdom are the good seed and the tares are the sons of the evil one and the enemy that sowed them is the devil and the harvest is the end of the world and the reapers are the angels. As the tares are plucked up and burned, so shall it be at the end of the world. The Son of man shall send forth his angels and gather out of his kingdom all that cause stumbling and that do evil and cast them into the fire. There shall be weeping and gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that hath ears let him hear.

“Again, the kingdom of heaven is like unto a grain of mustard seed which is very small when it is sown in the earth, but after it is sown it grows up and becomes greater than all other herbs and shoots out great branches so that the birds of the air come and lodge in it.

“Again, the kingdom of heaven is like unto leaven which a woman hid in three measures of meal till the whole became leavened.

“Again, the kingdom of heaven is like unto treasure hid in a field. When a man found it he hid it and for joy went and sold all that he had and bought that field.

“Again, the kingdom of heaven is like unto a merchant seeking goodly pearls. When he found one pearl of great value he went and sold all that he had and bought it.

“Again, the kingdom of heaven is like unto a net which was cast into the sea and did gather of every kind and when it was full they drew it to the shore and sat down



THE PERRY PICTURES. 804.
BOSTON EDITION.

CHRIST TEACHING FROM A BOAT.

FROM PAINTING BY HOFMANN. 1824-

and did gather the good into vessels, but the bad they cast away.

“No man, when he lights a candle, puts it under a bushel, but he sets it on a stand that those who enter the house may see the light, for there is nothing hid which shall not become known. Take heed how you hear, for unto him who has shall be given, but from him who has not shall be taken away even that which he seems to have.” And many other parables spake he unto them.

And when Jesus had ended teaching by parables from the boat the people still thronged about him. And a certain Scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of man has not where to lay his head.” Then another said, “Master, I will follow you also, but let me first go and bury my father.” Jesus said to him, “Leave the dead to bury their own dead.” And still another said, “Master, I will follow you, but let me first bid farewell to them at my house.” Jesus said to him, “No man who puts his hand to the plow and looks back is fit for the kingdom of God.”

And the same day when even was come he said to his disciples, “Let us cross over to the other side.” And they sent the people away and took him in the boat which he was in and set out with other boats for the other side of the sea. While they were on the way a great storm of wind arose and the waves beat high into the boat and they were in danger. Jesus was in the hinder part of the boat asleep on a pillow. And they came and awoke him and said, “Master, save us or we perish.” Then he arose and did rebuke the winds and said to the sea, “Peace, be still;” and the wind ceased and there was a great calm. Then he said unto them, “Where is your faith?” And they were filled with fear and wonder and said, “What manner of man is this, that even the winds and the sea obey him?”

CHAPTER XII.

VISIT TO THE GADARENES—THE TWELVE SENT FORTH.

They reached the other side of the sea safely and landed at the country of the Gadarenes across the sea from Galilee. Then Jesus started to a certain city of that country and as he went a man with an unclean spirit who had his dwelling among the tombs came out to meet him, and no one could tame the man or even bind him with chains, because he would break the chains in pieces. And day and night he was always in the mountains or in the tombs crying and cutting himself with stones. But when he saw Jesus afar off he ran and fell down before him and Jesus did command the unclean spirit to come out of him. But the unclean spirit cried with a loud voice, "What have I to do with thee, Jesus, thou Son of the most high God? I beseech thee, torment me not!" Then Jesus said, "What is your name?" He said, "My name is Legion, for we are many." And the unclean spirits besought him that he would not send them out of the country, but would allow them to enter a herd of swine—about two thousand—which were feeding on the mountain. And Jesus gave them leave and the unclean spirits went out of the man and went into the swine and the whole herd ran wildly down a steep place into the sea and were drowned.

And the men who fed the swine fled and told what was done both in city and country. Then the people came out and saw Jesus and the man clothed in his right mind. When they found that what had been told them was true, they were afraid. Then they began to beg Jesus to depart from their country and Jesus started back.

When he came to the boat to return from that country

the man who had been healed came and asked to go with him, but Jesus would not let him and said, "Go home to your friends and tell them what great things have been done for you." And the man went away and began to publish in Decapolis what great things Jesus had done for him and all men did marvel.

Then Jesus and his disciples crossed back over the sea and came to his own city, Capernaum, and many people were waiting for him and did receive him gladly.

One day while Jesus was teaching the people by parables a ruler of the synagogue by the name of Jairus came and fell down at his feet and said, "Come to my house and heal my only daughter, about twelve years old, who is about to die." Jesus started on the way, but as he went the people thronged him and a woman who had an issue of blood for twelve years heard of him and began to follow after him. The woman had spent all she had upon doctors, but none could heal her. She came up in the throng behind Jesus and touched the border of his garment and at once her issue of blood was healed. Then Jesus turned about and said, "Who touched me?" And the woman came trembling and fell down at his feet and told him before all the people why she had touched him and that she was healed. Then Jesus said to her, "Daughter, be of good cheer; your faith has made you whole. Go in peace."

And while he was still speaking one came from the house of Jairus and said to him, "Your daughter is dead. Trouble not the master." When Jesus heard it he said, "Fear not, only believe." And when he came into the house he did not let any enter except Peter and James and John and the father and mother of the maiden. He put out all who wailed and wept. Then he took the maid by the hand and said, "Maid, arise." And her spirit came again and at once she arose and walked. And Jesus said, "Give her something to eat."

All those present were filled with wonder. Then Jesus charged that they tell no man what was done, but the fame of it went abroad through all that land.

Then Jesus left that place and started with his disciples to another part of Capernaum. On the way two blind men began to follow him crying, "Thou Son of David, have mercy on us." When he had gone into a house the blind men came to him and Jesus said to them, "Do you believe that I can do what you ask?" They said, "Yes, Lord." Then he touched their eyes saying, "As you have faith, so be it unto you." And their eyes were healed and Jesus charged them, saying, "Let no man know it." But when they had gone away they spread abroad his fame in all that country.

Then Jesus called his twelve disciples to him and again gave them power to heal the sick and cast out unclean spirits. And he sent them out two by two to preach the kingdom of God and to heal the sick. And he said unto them, "Take nothing for your journey, neither staves nor scrip, nor bread, nor money; neither have two coats apiece. And when you enter a house in any city abide there and depart from there. And if they will not receive you when you go out of that city shake the very dust off your feet for witness against them."

And the twelve did depart and went through all the towns preaching the gospel and healing the sick.

CHAPTER XIII.

HEROD BEHEADS JOHN THE BAPTIST—FIVE THOUSAND FED.

It was now spring time again. John the Baptist was still held in prison at Machaerus. Herodias had great wrath against John and had often sought to have him killed. When Herod Antipas' birthday came he gave a great feast in the castle at Machaerus to his lords and tribunes of the army and the chief men of Galilee. At the end of the feast the king and his guests were filled with wine and the young daughter of Herodias came in and danced before them. This so pleased the king that he made promise with an oath that he would give the damsel anything she would ask, even to the half of his kingdom. Then the damsel went to her mother and said, "What shall I ask?" And Herodias said, "Ask for the head of John the Baptizer in a charger." And the damsel went straightway to the king and said, "Give me the head of John the Baptist in a charger." Then the king was very sorry of his promise, but for the sake of his oath and his guests he would not refuse her. And forthwith he sent guards to behead John in prison and had his head brought in a charger and given to the damsel and the damsel gave it to her mother.

When John's disciples heard of it the next day they came and begged the headless body of John and took it away and buried it. And then they went and told Jesus.

After the death of John the Baptist rumors of the wonders done by Jesus began to reach the ears of Antipas and those about him. Some said, "Elijah has come again." Others said, "It is a prophet." But Antipas was filled with fear and said, "John the Baptist I did behead. But who is

this of whom I hear such things?" And he was anxious to see Jesus.

At this time Jesus was near Capernaum. When John's disciples came bringing the news of the death of John the Baptist at the hands of Herod Antipas, Jesus sent and had his own disciples called back from the tours on which he had sent them and they all came to where he was. They were all filled with sorrow at the news of John's death and wanted to rest, but there were so many coming and going at that place that they did not have time even to eat. So Jesus and his disciples, to avoid the crowds, got into boats and started northward on the Sea of Galilee. And John's disciples also went with them. They started to a desert place near the city of Bethsaida where they could rest. Bethsaida was a fishing town north of the Sea of Galilee. But many people saw Jesus and his disciples depart, and they ran afoot along the shore and outran the boats, and when Jesus came out of the boat in the desert place many people were already there. When Jesus saw them he was moved with pity for them, for they were as sheep without a shepherd. But he went to them and healed their sick and spoke to them of the kingdom of God.

When evening was come the disciples came to Jesus and said, "This is a desert place and it is late. Send the people away that they may go into the towns and country round about and buy bread and lodge." But Jesus said, "They need not depart. You give them to eat." And he looked over the great throng and said to Philip, "Whence are we to buy bread that these may eat?" He said this to test Philip. Then Philip said, "Two hundred pennyworth of bread would not be enough for each one to have a little." For there were about five thousand men besides some women and children. Then Andrew said, "There is a lad here who has five barley loaves and two small fishes; but what are they among so many?" Then Jesus said, "Make them

sit down, fifty in a place." And they did so, and they all sat down on the green grass. Then Jesus took the five loaves and two fishes and looking up to heaven blessed and broke them, and gave to the disciples to set before the people. And they all ate and were filled. Then Jesus said to his disciples, "Now gather up the fragments that nothing may be wasted," and they took up twelve baskets full.

And the people who saw these things said, "Indeed, this is a prophet that is come into the world."

The day was now far spent and Jesus told his disciples to get into a boat and go on before him to the other side while he sent the people away. When his disciples had gone and he had sent the people away he went up into the mountain to pray for a season. And when even was come the disciples were in the midst of the sea and Jesus was walking alone along the shore. He saw them toiling at the oars, for the wind was against them. The wind blew strong during the night and about the fourth watch—three o'clock in the morning—Jesus came to them walking on the water. When they saw him they thought it was a spirit and cried out in terror, but he said to them, "It is I; be not afraid." And Peter said, "Lord, if it be thou, bid me come to thee on the water." And Jesus said, "Come." And when Peter was come down out of the boat he walked on the water toward Jesus, but when he saw the wind strong he was afraid and began to sink and cried out, "Lord, save me!" And Jesus stretched forth his hand and caught him and said, "O you of little faith! Why did you doubt?" Then the disciples gladly took Jesus into the boat and the wind ceased. And the disciples said, "Truly, thou art the Son of God."

And they passed over the sea and the next morning they reached the land of Gennesaret near Capernaum and drew to the shore. When they came out of the boat many people knew Jesus, and they ran through the region round about and began to bring those that were sick.

That day many people from the city of Tiberias and other places went back to the desert place where the five thousand had been fed, but when they found that Jesus and his disciples were no longer there many of them also went to the region of Capernaum seeking him. When they found him on the other side of the sea they said to him, "Rabbi, how did you come here?" He said unto them, "You seek me not because you saw the miracles, but because you ate of the loaves and fishes and were filled. Labor not for the meat which perishes, but for that which endures unto everlasting life which the Son of man shall give. I am the bread of life; he that comes to me shall never hunger, and he that believes shall never thirst. I come down from heaven, not to do my own will, but the will of him that sent me. And it is the will of him that every one who believes shall have everlasting life, and I will raise him up at the last day."

And then Jesus again made a tour about the cities and towns of the country, preaching and teaching. At every place they laid the sick in the streets and asked him to let them touch the hem of his garment that they might be healed and he healed them.

When he reached Capernaum again, certain Scribes and Pharisees came to him from Jerusalem to see and question him. And when they saw some of the disciples eat bread without washing their hands, they found fault. But Jesus called the people and said, "That which goes into the mouth does not defile a man, but that which comes out of the mouth defiles a man." Then some of the disciples told him that this saying did offend the Pharisees; but he said, "Every plant which my Father has not planted shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

CHAPTER XIV.

JOURNEYS TO TYRE AND SIDON, DECAPOLIS, AND CAESAREA
PHILIPPI.

Jesus had just begun his third year teaching and healing. After a short stay in Capernaum, he and his disciples took up a journey into the regions of Tyre and Sidon for the purpose of teaching and healing. These were cities of some size on the east coast of the Great Sea. In a direct line Tyre was about forty miles northwest of Capernaum. It stood on a rocky point at the edge of the sea and had a good harbor. Many races of people lived there. Tyre was noted for its trade in Tyrian purple and other dyes. From a large sea trade it had become wealthy.

Sidon was also on the coast of the Great Sea and about twenty-five miles northeast of Tyre. It was a famous seaport and is said to have been nearly a thousand years old at the time. A little over three hundred years before, it had been taken by Alexander the Great after a long and bloody siege.

Very little is known to us about the events of this journey. When Jesus reached Tyre he was weary from travel and sought a quiet place to rest. But he could not hide himself. For a certain woman, whose young daughter had an unclean spirit, heard of him and came and fell down at his feet and said, "Have mercy on me, O Lord. My daughter is sorely vexed with a demon." But he said not a word. Then his disciples came up and said, "Send her away, for she cries after us." Then Jesus said to the woman, "I am sent only to the lost sheep of the house of Israel." But the woman besought him again, saying, "O, help me!" Then Jesus said, "But it is not meet to take

the children's bread and cast it to the dogs." But the woman said to him, "Yes, Lord, but the dogs eat the children's crumbs which fall from their master's table." Then Jesus said to her, "Woman, great is your faith. The unclean spirit is gone out of your daughter." And when the woman came to her own house she found her daughter healed and lying upon her bed.

After a time spent in teaching and healing, first in the region of Tyre, and then of Sidon, Jesus and his disciples made the journey back to the Sea of Galilee. Then they soon went on across the sea and along the coast of Decapolis, a country touching that sea and lying westward from Galilee and Judea.

When he had reached Decapolis the people of that country brought to him a man who was deaf and had a stoppage in his speech and besought Jesus to lay his hands upon the man. Jesus took the man aside from the people and put his fingers into his ears and spat and touched his tongue. Then, looking up to heaven, he sighed and said, "Be open," and straightway the man's ears became open and his tongue became loose and he spoke plainly and could hear. Then Jesus charged them that they should tell no man, but they told it so much the more, for the people were filled with surprise beyond measure, and said, "He does all things well. He makes even the deaf to hear and the dumb to speak."

Then great throngs, who had heard of Jesus, came out, bringing people that were lame, blind, dumb, maimed and many others and set them down at Jesus' feet and he healed them.

And the people who saw what was done were filled with wonder and gave glory to the God of Israel.

After spending some days in Decapolis Jesus went back to Galilee and great crowds of people there again began to follow him about from place to place and he taught them and healed their sick.

Then, shortly, he took another journey from Galilee and went far northward. He went first up to the city of Bethsaida, a fishing town, and taught the people there for a time. While he was in that city some brought a blind man and asked Jesus to touch him. Jesus took the blind man by the hand and led him out of the town and when he had put spittle upon the man's eyes he said, "Do you see anything?" The man looked up and said, "I see men. They appear as trees walking." Then Jesus again laid his hands upon the man's eyes, and the man looked again, and was cured, and he said, "I see all things clearly." Then Jesus said to the man, "Go away to your own house and do not even enter the town."

From Bethsaida Jesus went on north, preaching and teaching on the way. He went as far as Caesarea Philippi, a very noted city of that day. Some say it was on the most beautiful spot in Palestine. It stood upon a limestone terrace in a valley at the base of great Mount Hermon. This mountain had greater grandeur than any other in Palestine. In the city springs rise which form the chief source of the Jordan river. In ancient times the temple of the Greek god Pan stood on this spot.

Jesus and his disciples went also into the other towns of that country. One day while they were alone on this journey, he said to them, "Whom do men say that I am?" They said, "Some say John the Baptist, some Elijah, and some Jeremiah, or one of the old prophets that has risen again." Then he said to them, "Whom do you say that I am?" Peter said, "The Christ." Jesus said, "Blessed are you, son of Jonah, for flesh and blood did not reveal this to you, but my Father, who is in heaven. You are Peter, which means rock. Upon this rock I will build my church, and the gates of hades shall not prevail against it. I will give you the keys of the kingdom of heaven. What you shall bind on earth shall be bound in heaven, and what you shall

loose on earth shall be loosed in heaven." And he straitly charged them, saying, "Tell no man that I am The Christ, for the Son of man shall suffer many things from the elders and chief priests and Scribes, and be killed, and the third day raised up again."

Then he said to them all, "If any man will come after me, let him deny himself and take up his cross daily and follow me. For he who will save his life, shall lose it; but he who will lose his life for my sake, shall save it; for what shall it profit a man if he gain the whole world and forfeit his own life, or what shall a man give in exchange for his life? For he who shall find any cause for shame in me, or my words of him, shall the Son of man have cause for shame, when he comes into the glory of the Father, with the holy angels; but I tell you of a truth, there are some standing here who shall not face death till they have seen the kingdom of God with power."

Then, after six days, Jesus took Peter and James and John, and went up into a high mountain, near Caesarea Philippi, to pray. And as he prayed, he was changed and his face shone as the sun and his garments became white as the light. And Moses and Elijah did appear, talking with him. Then Peter said, "Master, it is good for us to be here. If thou wilt let us make here three tabernacles; one for thee, one for Moses, and one for Elijah." While Peter yet spoke, a bright cloud cast its shadow over them and a voice came out of the cloud, and said, "This is my beloved Son, in whom I am well pleased; hear him." And the three disciples fell on their faces and were sore afraid. But Jesus said, "Arise; be not afraid." And when they looked again they saw no man but Jesus only. And as they came down from the mountain, Jesus said, "Tell the vision to no man until the Son of man is risen from the dead." And they kept that saying, asking each other what rising from the dead might mean.

The next day Jesus and Peter and James and John came down from the mountain, and when they reached the place where the other disciples were, a great throng of people had come around them, and some Scribes were asking them questions. When the people saw Jesus, they ran to him and began to salute him. Then he said to the Scribes, "What were you asking my disciples?" A certain man spoke up and said, "Master, I have brought my son who has a dumb spirit which tears him so that he falls down and foams and gnashes with his teeth and faints away. I asked thy disciples to cast the dumb spirit out, but they could not." Then Jesus said, "O faithless and perverse people! How long shall I be with you, and endure you! Bring your son to me." And they brought the boy and he fell down on the ground in a fit. Jesus said, "How long has he been in this state?" And the father said, "Since he was a child, but if thou canst do anything, have pity on us and help us." Jesus said to him, "If you can believe; all things can come to them that believe." Then the father cried out, "Lord, I believe. Help my want of belief." Then Jesus did rebuke the foul spirit, saying, "You dumb spirit, come out of him," and the unclean spirit came out of the boy and he was as one dead. But Jesus took him by the hand and lifted him up and he was healed, and Jesus then gave him back to his father.

Then the disciples came to Jesus and said, "Why could not we cast the foul spirit out?" Jesus said, "Because of your want of faith."

After the healing of the boy, Jesus and his disciples left that place and went on their journey back into Galilee. When they reached Galilee, Jesus again said to them, "Some will betray the Son of man into the hands of men, and they shall kill him, and the third day he shall be raised up again." They knew not what he meant, but they were afraid to ask and were filled with sorrow.

CHAPTER XV.

TRIBUTE MONEY—TEACHINGS.

And as they came back to Capernaum those who collect tribute money for the temple came to Peter and said, "Does your master pay the half shekel tribute for the temple?" Peter said, "Yes." And when they had come to the house where they were to abide, Jesus spoke first, and said, "From whom do the kings of earth take tribute? From their own sons, or strangers?" Peter said, "From strangers." And Jesus said, "Then, their own sons are free. Yet, lest we offend them, go to the sea and cast your hook and take up a fish and open the mouth of the first that you catch, and you will find a shekel, and take it and give it to them for tribute for you and me." And Peter did so and paid tribute for Jesus and himself.

And while they were still at the house in Capernaum Jesus asked his disciples what they did dispute about on the way. But they held their peace, for they had a dispute among themselves as to who should be greatest in the kingdom of heaven. Jesus knew this and he said to them, "If any man desires to be first, he shall be last and servant of all."

And he took a little child and set him in the midst of them, and said, "He who receives one such child in my name receives me, and he who receives me receives him that sent me. He that is least among you, the same shall be great. Unless you become as a little child, you shall not enter the kingdom of heaven. He who shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoever shall cause one of these little ones, that believe on me, to stumble, it were better for him if a

millstone were hanged about his neck and he were cast into the sea.

“Woe unto the world, for chances for stumbling must needs come, but woe to that man through whom they come. If your foot cause you to stumble, cut it off, for it is better to enter into life halt than having two feet to be cast into hell. And if your eye cause you to stumble, pluck it out, for it is better to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell.

“If your brother in the church sin against you, go and show him his fault, between you and him alone. If he will hear, you have gained your brother. But if he will not hear, then take one or two others with you that in the mouth of two or three witnesses every word may be proven. And if he refuses to hear them, then tell it to the church, and if he refuses to hear the church also, let him be unto you as a heathen and a publican.”

Then Peter said unto him, “Lord, how often shall my brother sin against me and I forgive him? Until seven times?” Jesus said unto him, “I say not unto you, until seven times, but until seventy times seven.”

“The kingdom of heaven is like unto a certain king who took an account of his servants. And when he began to reckon with them, one was brought who owed him ten thousand talents, but could not pay, and the king gave command that the servant and his wife and children, and all that he had, should be sold and payment be made. That servant, therefore, fell down before the king and said, ‘Have patience and I will pay you all.’ Then the king had pity on him and set him free and forgave him his debt.

“But that same servant went out and found one of his fellow servants who owed him a hundred shillings and laid hands on him and took him by the throat and said, ‘Pay me what you owe.’ Then the fellow servant fell down at his feet and besought him, saying, ‘Have patience with me

and I will pay you all.' And he would not, but he had the fellow servant cast into prison till he should pay the debt.

"When the other servants saw what was done, they were very sorry and went and told the king about it. Then the king called the first servant and said unto him, 'You wicked servant! I forgave you all your debt because you did desire it. Should you not also have had mercy on your fellow servant just as I had mercy on you?' And the king was wroth and had the wicked servant put in torment till he should pay all that he owed the king.

"Thus shall my Father in heaven also do unto you, if you, from your hearts, forgive not each one his brother."

CHAPTER XVI.

FEAST OF TABERNACLES—BETHANY—THE GOOD SHEPHERD.

During this stay at Capernaum Jesus took a short rest, making his presence little known. He was now nearly thirty-two years old. It was autumn, and the Jews were getting ready to go up to Jerusalem again to attend the great feast of Tabernacles. The Law of Moses said that every male should attend this feast. It was a joyous event with the Jews. The people went to Jerusalem in large bands. At this time the brothers of Jesus came to him and said, "You ought to leave here and go into Judea that your disciples there also may see the works you do." But Jesus did not journey about in Judea, because the leaders of the Jews there sought to kill him, and he said to his brothers, "My time is not yet come, but your time is always ready. The world does not hate you, but it hates me, because I bear witness that its works are evil. You go on up to the feast. I will not go to the feast yet, for my time has not fully come." Then, after his brothers had gone on to Jerusalem, he also went up to the feast, not openly, but, as it were, in secret.

After the feast began some of the Jews went about the temple, saying, "Where is he?" And the people began to murmur about him. Some said, "He is a good man;" others said, "No; he leads the people astray." But no man spoke openly of him, for fear of the Jews. When the chief priests and rulers of the Jews heard the people murmur, they sent guards to take him. About the middle of the feast, Jesus went into the temple and taught. And many did marvel, saying, "How does this man know letters, having never learned?" Jesus said to them, "My doctrine is not mine,

but his that sent me. Did not Moses give you the law and none of you keep the law? Why do you go about to kill me?" Then they said, "You have a demon; who goes about to kill you?" Jesus said to them, "I have done one work and you all marvel. You circumcise on the Sabbath day, that the law of Moses may not be broken. Are you angry at me because I have healed a man on the Sabbath day? Judge not by the way things appear, but judge righteous judgment." Then some said, "Is this not he whom they seek to kill? He speaks openly and they say nothing to him. Can it be that the rulers indeed know that this is The Christ? Yet we know this man whence he is, but when The Christ comes no one knows whence he is." Then Jesus cried out and said, "You both know me and from whence I am." Then there was a division among the people. Some would have taken him, but no man laid hands on him. Then the guards went back to where the Jewish council had met without Jesus and some of the leaders said to them, "Why have you not brought him?" And the guards said, "Never man spake like this man!" Then the Pharisees said, "Are you also led astray? Do any rulers or Pharisees believe on him? The people know not the law." Then Nicodemus, the man who once came to Jesus by night, being one of the council, said, "Does our law judge any man before it hears him and knows what he does?" Then they said to Nicodemus, "Are you also of Galilee? Search and see, for no prophet ever came out of Galilee." Then every man went away to his own house.

Then Jesus went out from the temple to the Mount of Olives, east of the city. He likely spent the night in Bethany at the home of Lazarus and Mary and Martha. Early the next morning he came again into the temple, and all the people came about him to see and to hear him, and he sat down and taught them.

During the day certain chief priests and Scribes came to

him in one of the courts of the temple, bringing a woman taken in adultery, and they set her down before him and said, "Master, this woman was taken in adultery, in the very act. The law of Moses commands that we stone her; what do you say?" They said this, trying to find cause to accuse him. Jesus stooped down and wrote with his finger on the ground, and said nothing. But they kept on asking him and at last he raised himself up, and said, "Let him that is without sin among you cast the first stone." Then he stooped down again and wrote with his finger on the ground. Then those who had charged the woman with sin, feeling guilty in their own hearts, went away one by one, even to the last. And Jesus and the woman were left alone in the midst of the crowd about the court of the temple. Then Jesus arose and said, "Woman, where are those that accuse you? Does no man condemn you?" And she said, "No man, Lord." Then Jesus said, "Neither do I condemn you; go and sin no more."

One day during the feast, Jesus went into that court of the temple where the treasury was and began to teach the people there that he was the Son of God, saying, "I am the light of the world. He who follows me shall not walk in darkness, but have the light of life. You are from beneath; I am from above. You are of this world; I am not of this world. If you abide in my words, then you are my disciples. And you shall know the truth, and the truth shall make you free." And many did believe, but some took up stones to cast at him, but he hid himself and went through the midst of them and passed out of the temple.

As he went away from the temple he saw a man blind from his birth who sat begging by the way. And his disciples said, "Master, who did sin, this man or his parents, that he was born blind?" Jesus said, "Neither did this man sin nor his parents; but that the works of God should be shown in him. We must do the works of him that sent me

while it is day, for the night comes, when no man can work." Then he spat on the ground and made clay of the spittle, and did anoint the eyes of the blind man with the clay and said unto him, "Go wash in the pool of Siloam." And the man went and washed and came back seeing.

Then those who knew the man before said, "Is this not he that sat and begged?" Some said, "This is he." Others said, "No; but he is like him;" but the man said, "I am he." Then they said to the man, "How did you receive your sight?" He said to them, "A man called Jesus made clay and did anoint my eyes and told me to go and wash in the pool of Siloam, and I went and washed, and came back seeing." Then they said, "Where is he that did this thing?" And the man said, "I know not."

This was on the Sabbath day and some of them took the man to the Pharisees in the synagogue, and began to make charges against Jesus. Then the Pharisees said to the man, "How did you receive your sight?" The man said, "A man named Jesus put clay upon my eyes and I washed and do see. This is all I know." Then some said, "This man Jesus is not of God, because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such things?" And they could not agree. And they said unto the man, "What do you say?" The man said, "He is a prophet." But many would not believe that the man did receive his sight, and they asked his parents. But his parents knew that the Jews had agreed to cast any man who should confess that Jesus was The Christ out of the synagogue, and so they said, "This is our son. He was born blind, but we do not know how he now sees. He is of age, ask him. He can speak for himself." Then they called the man a second time, and said to him, "Give God the praise. We know that this man Jesus is a sinner." Then the man said, "Whether he is a sinner I do not know, but one thing I do know: whereas I was blind, now I see." Then they

began to accuse the man of being Christ's disciple. And they cast him out of the synagogue.

When Jesus heard that they had cast the man out of the synagogue, he found him again and said to him, "Do you believe on the Son of God?" The man said, "Who is he, Lord, that I may believe on him?" And Jesus said, "You have seen. It is he who now talks to you." And the man said, "Lord, I believe," and fell down before him.

Then Jesus left those seeking a charge against him and went his way.

After Jesus had healed and left the blind man, many people sought after him. When a throng had again come about him, he taught them by parables, saying:

"He that enters not by the door into the fold of the sheep, but climbs up some other way, is a thief and a robber. But he that enters in by the door is the shepherd of the sheep. To him the keeper opens the fold and the sheep hear his voice, and he calls his sheep by name and leads them out.

"And when he has called them out, he goes forth before them, and the sheep follow him, for they know his voice. They will not follow a stranger, but they will flee from him, for they know not the voice of strangers."

But the people did not know the meaning of the parable. So Jesus said unto them:

"I am the door of the sheep; all that ever came before me are thieves and robbers, and the sheep did not hear them. I am the door; if any man enter in by me he shall be saved, and shall go in and out and find pasture. The thief comes only to steal and to kill and to destroy. I am come that they may have life and have it more fully.

"I am the good shepherd. The good shepherd gives his life for the sheep. But the hireling who does not own the sheep sees the wolf coming and leaves the sheep, and the wolf catches the sheep and scatters them. The hireling

flees, because he is a hireling and does not care for the sheep. I am the good shepherd and know my sheep and am known of them.

“As the Father knows me, even so I know the Father, and I lay down my life for the sheep. Other sheep I have which are not of this fold. I must bring them and they shall hear my voice and there shall be one fold and one shepherd.

“My Father loves me because I lay down my life that I may take it up again. No man takes it from me, but I lay it down myself. I have power to lay it down and power to take it up again. I have this command from my Father.”

After these sayings the Jews could not agree again. Many said, “He has a demon and is mad.” Others said, “These are not the words of such. Can a demon open the eyes of the blind?” And Jesus again went away from the region about the temple.



THE PERRY PICTURES. 810.
BOSTON EDITION.

FROM PAINTING BY PLOCKHORST. 1825-
COPYRIGHT, 1908, BY EUGENE A. PERRY.

THE GOOD SHEPHERD.

CHAPTER XVII.

SEVENTY SENT FORTH—HEALING AND TEACHING ON WAY TO
FEAST OF DEDICATION.

After the close of the feast of Tabernacles Jesus and his disciples it seems went back to Galilee. They likely went to Capernaum and stayed there for a short time to rest and prepare for the future.

Then Jesus began another tour through Galilee and Judea teaching and healing the sick. Before starting on this journey he chose from his disciples seventy others besides the twelve and sent them forth two and two before his face into every city and place where he himself would go. And he said to them, "The harvest truly is great, but the workers are few. Go you your way. I send you forth as lambs among wolves. Carry neither purse nor scrip nor shoes and salute no man by the way. Into whatever house you enter, first say, 'Peace be unto this house.' And if the son of peace be there your peace shall rest upon it. If not, it shall return to you again. Eat such things as are set before you. Heal the sick and tell them the kingdom of God has come nigh."

At this time the feast of Dedication was not many weeks away. While the law did not require the Jews to go to Jerusalem to observe this feast, Jesus made it a practice to go to all the great feasts. So he planned his journey toward Jerusalem. It was the early part of winter, and as they went they had to seek places for shelter at night. They came near to a certain city of Samaria and Jesus sent some of his disciples ahead to make ready for them. But the Samaritans would not receive him because he was on the way to a Jewish feast and they did not like Jews. When

James and John heard this they said, "Master, shall we bid fire to come down from heaven and consume them as Elijah did?" But Jesus did rebuke them and said, "You know not what manner of spirit you are of. The Son of man is not come to destroy men's lives, but to save them." And then they turned away from this city of Samaria and went along the borders of Samaria and of Galilee southward toward Peraea.

As they were passing along they came near to a certain other village, and ten men who were lepers met them by the way and stood afar off, and the men cried out and said, "Master, have mercy on us." When Jesus saw them, he said, "Go show yourself to the priest," and as they went they were cleansed. And when one of them who was a Samaritan saw that he was healed, he turned back and with a loud voice began to give glory to God and fell down before Jesus and blessed him. Jesus said, "Were there not ten cleansed? Where are the nine? Do none give glory to God but this stranger? Arise and go your way. Your faith has made you whole."

During this journey, one day when Jesus was praying his disciples were nearby, and when he ended his prayer one of them said, "Lord, teach us how to pray as John did his disciples." Jesus said to them, "When you pray, say:

"Our Father, who art in heaven,
Hallowed be thy name.
Thy Kingdom come;
Thy will be done
In earth as it is in heaven:
Give us this day our daily bread.
And forgive us our debts
As we forgive our debtors.
And bring us not into temptation,
But deliver us from evil;

For thine is the kingdom
And the power and glory
Forever. Amen."

"And I say unto you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be made open to you. For every one that asks shall receive, and he that seeks shall find, and to him that knocks it shall be made open. If you, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give the Holy Spirit to them that ask him."

One day Jesus was casting a dumb spirit out of a man. When the man was healed he spoke. Many people were present, and they were filled with wonder. But some said, "By Beelzebul, the prince of demons, he casts out demons." But Jesus knew their thoughts and said, "Every kingdom divided against itself is brought to ruin and a house divided against itself shall fall. And if Satan be divided against himself, how shall his kingdom stand? He that is not with me is against me, and he that does not gather with me scatters abroad."

One day at a certain place, a man came to him and said, "Master, speak to my brother that he divide the estate with me." But Jesus said, "Man, who made me a judge to divide between you? Take heed. Do not covet. A man's life consists not of the amount of things he has." Then he spoke a parable, saying:

"The ground of a certain rich man brought forth in plenty. The man said to himself, 'What shall I do? I have no room to store my grain.' Then he said, 'I will pull down my barns and build greater, and in them I will store all my grains and goods. And I will say to my soul, Soul, you have much goods laid up for many years; take your ease; eat, drink and be merry.' But God said to that man, 'You foolish man! This night they will require your life of you: then whose shall those things be which you have

laid up?' So is he who lays up treasure for himself, and is not rich toward God."

On the Sabbath days Jesus went into the synagogues along the way and taught the people. On one Sabbath, while he was teaching a woman who had a disease for eighteen years came into the synagogue. She was bowed down and could not lift herself up. When Jesus saw her he called her and said, "Woman, you are healed of your disease." And he laid his hands upon her and at once she was made straight and gave glory to God.

And the ruler of the synagogue was angry because Jesus had healed on the Sabbath day, and said to the people, "There are six days in which man ought to work: in them, therefore, come and be healed, and not on the Sabbath day."

Then Jesus said, "You hypocrites, do not each one of you loose your ox from the stall on the Sabbath day and lead him away to water? Ought not this woman, being a Hebrew whom Satan has bound these eighteen years, be loosed from this bond on the Sabbath day?" When he said this, the Pharisees were filled with shame, but the people did rejoice greatly because of the things that were done by him.

The time for the feast of Dedication was now close by and Jesus turned his course toward Jerusalem, teaching and healing as he went through the towns and cities. He was now likely in Judea. One day some of the leaders of the Jews came to him, and said, "You had better get out from here or Herod will kill you." Jesus said to them, "You go and tell that fox that I cast out demons and perform cures today and tomorrow and till the end of my course, and I become perfect. Yet I must go my way today and tomorrow and the next day, for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, which kills the prophets and stones those who are sent to her, how

often have I wished to gather your children together as a hen doth gather her brood but you would not!"

And it came to pass one day that he went into the house of a certain ruler of the Pharisees to dine. And some of the Pharisees were watching him. While he was there a man with the dropsy came before him. Then Jesus said to those present, "Is it lawful to heal on the Sabbath day?" And they held their peace. And he healed the man and told him to go. Then he said to the people, "Who of you shall have an ox fall into a ditch and will not straightway go and pull him out on the Sabbath day?" And they could not answer him and held their peace.

One of those present at the dinner said, "Blessed is the man who shall dine in the kingdom of God." Then Jesus said to them, "A certain man made a great supper and he bade many. And about supper time he sent forth his servant to tell them that were bidden to come, that all things were ready. But they all of one accord began to make excuse. The first said, 'I have bought a field and must go out and see it. I pray you excuse me.' And the second said, 'I have bought five yoke of oxen and must go try them. I pray you excuse me.' And another said, 'I have wedded a wife and cannot come.' Then the servant came back and told his master of these things. Then the man became very angry and said, 'Go out quickly into the streets and lanes of the city and bring in the poor and the maimed, and the blind and lame.' The servant went out and did so. Then he came back and said, 'I have done as you did command and there is still room.' Then the master said, 'Go out into the highways and hedges and constrain those there to come in that the house may be filled. For none of these men who were bidden shall taste of my supper.'"

At this stage of Jesus' journey great crowds began to follow him and he spoke to them often. One day many

publicans and sinners had come to hear him and the Scribes and Pharisees began to murmur, saying, "This man receives sinners and eats with them." Then Jesus spoke a parable unto them, saying, "What man of you, having a hundred sheep and having lost one of them, does not leave the ninety and nine in the fields and seek after the one which is lost until he find it? And when he has found it, he lays it on his shoulder and rejoices. And when he comes home he calls in his friends and neighbors and says, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you there will be more joy in heaven over one sinner who repents, than over ninety and nine righteous persons who need not repent."

And he spoke another parable unto them, saying:

"A certain man had two sons and the younger said to him, 'Father, give me the portion of the estate which falls to me.' And the father gave the son his portion of the estate. And not many days after the younger son took all that had been given him and went on a journey into a far country. And there he wasted his substance in reckless living, and when he had spent all, there arose a great famine in that country, and he began to be in want. And he went and joined himself to a citizen of that country. The man sent him into his fields to feed swine. And he fain would have filled his belly with the husks that the swine did eat and no man gave to him. When the young man came to himself, he said, 'How many hired servants of my father have food enough and to spare, and I perish with hunger. I will rise and go to my father and will say to him, Father, I have sinned against heaven and against you. I am no more worthy to be called your son. Make me as one of your hired servants.' And the young man arose and went to his father. When he was yet a long way off his father saw him coming, and ran and put his arms around him and kissed him. The son said, 'Father, I

have sinned against heaven and against you. I am no more worthy to be called your son. Make me as one of your hired servants.' But the father said to the servants, 'Go bring the best robe and put it on him and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry, for this, my son, was dead and is alive again; he was lost and is found.' And the servants did as they were bidden and all began to make merry.

"Now the elder son was away in the fields and as he came near on his way home he heard music and dancing. He called one of the servants and said, 'What does this thing mean?' The servant said to him, 'Your brother has come back. Your father has killed the fatted calf because the young man is safe and sound.' But the elder brother was angry and would not go in. So the father came out and begged him to come in, but he would not and said, 'All these years I have served you and have never broken a command of yours, and yet you have never given me even a kid that I might make merry with my friends, but when this son of yours who has wasted your estate with harlots has come back, you kill the fatted calf for him.' But the father said, 'Son, you are always with me and what is mine is yours. But it is meet to make merry, for your brother was dead and is alive again, and was lost and is found.'"

CHAPTER XVIII.

AT JERUSALEM—VISIT TO PERAEA AND RETURN—LAZARUS.

Jesus reached Jerusalem about the first day of the feast of Dedication. It was about the middle of the winter. Jesus was now nearly thirty-three years old. About the same time the seventy whom he had sent out came to him with joy and said, "Even the demons are subject unto us through thy name." Then Jesus said, "I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you. But rejoice not that spirits are subject to you, but rather because your names are written in heaven."

The leaders of the Jews at Jerusalem were watching for Jesus. And shortly after he came, a certain lawyer stood up to tempt him, and said, "Master, what shall I do to obtain everlasting life?" Jesus said, "What is written in the law? How do you read?" And the lawyer said, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." Jesus said, "You are right. Do this and you shall live." But the man, wishing to appear just, said to Jesus, "And who is my neighbor?" Jesus said to him, "A certain man went down from Jerusalem to Jericho and fell among robbers who stripped him of his raiment and wounded him and went away, leaving him half dead. And by chance a certain priest came down that way, and when he saw the man he passed by on the other side. And likewise a Levite came to the place and looked on the wounded man, and passed by on the other side. But a certain Samaritan who was on a

journey came to where the man was, and when he saw him he had pity on him, and went to him and bound up his wounds and poured in oil and wine and set him on his own beast and brought him to an inn and took care of him. And on the next day, when he left, he took two pence and gave to the keeper of the inn, and said, 'Take care of him, and whatever you spend more, when I come again I will repay you.'

"Now which of these do you think was neighbor to him who fell among robbers?" The lawyer said, "He that showed mercy on him." And Jesus said, "You go and do likewise."

Then Jesus and his disciples went to the village of Bethany, which was a short distance from Jerusalem, at the far end of the Mount of Olives. This was the home of Mary and Martha and Lazarus. And Jesus abode at their house. Martha, having asked Jesus into the house, became busy with much serving. But Mary sat near Jesus' feet to hear his words. Then Martha came to Jesus and said, "Dost thou not care that my sister has left me to serve alone? Bid her help me." Jesus said unto her, "Martha, you are full of care and troubled about many things. One thing is needful. Mary has chosen that good part which shall not be taken from her."

One day, during the feast, Jesus was walking in Solomon's porch in the temple. This porch was built by King Solomon on the east side of the outer court of the temple. It was a large portico of great grandeur and beauty. Certain Jews came around Jesus in the porch, and said, "How long will you cause us to doubt? If you are The Christ, tell us plainly." Jesus said, "I told you and you would not believe. The works that I do in my Father's name bear witness of me. You do not believe because you are not my sheep. My sheep hear my voice and follow me. And I give them everlasting life and they shall never perish, nor

shall any man pluck them out of my hand. My Father, who gave them to me, is greater than all, and no man is able to pluck them out of his hand. I and my Father are one."

Then the Jews again took up stones to stone him, but he made his escape from their hands and went away from the temple.

Then Jesus left Jerusalem and went across the Jordan river into Peraea. Some say the place was Bethabara, which is nearly sixty miles northeast of Jerusalem. Others think that the place was farther south in the same province. Jesus abode there for some time. Many came to him at that place and said, "John did no miracles, but all things that he spoke of you are true," and many did believe on Jesus there.

After Jesus had taught for some time in the valley of the Jordan, a message came to him from Mary and Martha of Bethany, saying, "Lord, our brother, Lazarus, whom thou lovest, is sick." Bethany was only about two miles from Jerusalem. Jesus and his disciples were many miles from there, but they turned their course that way. After two days' journey, Jesus said, "Let us go into Judea again." And they started toward Jerusalem.

At one place on the way, certain strict Jews came to talk with him. They thought because they were trying to follow the letter of the law, that they were righteous and that all others were not righteous, and they began to discuss with him, who was the more righteous. Jesus made answer to them by a parable, saying:

"Two men went up into the temple to pray; one was a Pharisee, and the other a Publican. The Pharisee stood to himself, and prayed thus, 'God, I thank thee that I am not as other men are; swindlers, unjust, lustful, or even as this Publican. I fast twice a week. I give a tenth of all I acquire.'

"But the Publican stood afar off and did not so much



THE PERRY PICTURES. 807.
BOSTON EDITION.

FROM PAINTING BY PLOCKHORST. 1825-
COPYRIGHT, 1908, BY EUGENE A. PERRY.

CHRIST BLESSING LITTLE CHILDREN.

as lift up his eyes to heaven, but smote his breast, saying, 'God have mercy on me, a sinner.'

"I say to you, this man went down to his house made righteous, rather than the other; for everyone that exalts himself shall be made humble, and every one that humbles himself shall be exalted."

After they crossed from Peraea over the Jordan river into the borders of Judea, many people began to follow Jesus. And he healed many. Then certain Pharisees came to him to try him and said, "Is it lawful for a man to put away his wife for any cause?" Jesus said, "Have you not read that from the first God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife, and they two shall become one flesh. What God has joined together, let no man put apart." But they said, "Why, then, did Moses command us to give a bill of divorce?" Jesus said, "Moses, because of the hardness of your hearts, did suffer you to put away your wives. But I say, whoever shall put away his wife except for fornication, and shall marry another, commits adultery, and he who marries her who is put away also commits adultery."

At one place many people brought little children to Jesus that he might lay his hands upon them and his disciples rebuked the people. But Jesus said, "Suffer the little children to come unto me, and forbid them not, for to such belongs the kingdom of heaven. Whoever shall not receive the kingdom as a little child shall in no wise enter therein." And he laid his hands upon the little children and took them up in his arms and blessed them.

Then he went on his journey to another place. As they were going along the way, a rich young man came running to Jesus and said, "Good master, what shall I do that I may have everlasting life?" Jesus said, "Why call me good? There is none good except God. You know the commandments, Do not kill, Do not commit adultery, Do

not steal, Do not bear false witness, Honor your father and mother." And the young man said, "All these have I kept from my youth up. What lack I yet?" Then Jesus said, "If you would be perfect, go sell all that you have and give to the poor, and you shall have treasure in heaven; and come and follow me." But when the young man heard this, he was full of sorrow, for he was very rich.

Then Jesus said to the people who had come about him, "The kingdom of heaven is like unto a man who went out early in the morning to hire men to work in his vineyard. And he agreed with men for a shilling a day and sent them into the vineyard. He went out about the third hour and saw others standing in the street idle and he said to them, 'You go also into my vineyard, and what is right I will pay you.' And they went to work. Again the man went out about the sixth hour and the ninth hour, and did likewise. And about the eleventh hour he went out again and found others standing idle and said to them, 'Why do you stand here idle?' They said, 'Because no man has hired us.' He said, 'You go also into my vineyard and work;' and they did so.

"When even was come, the owner of the vineyard said to his steward, 'Call the men and pay them their wages, from the first to the last.' Those who came about the eleventh hour were paid a shilling, and when those who came first were also paid a shilling, they began to murmur against the owner of the vineyard and said, 'These last have worked only one hour, but you have made them equal to us who have borne the burden in the heat of the day.' But the owner said to them, 'Friends, I do you no wrong. Did you not agree with me for a shilling? Take what is yours and go your way. It is my will to give to the last the same as to you. Is it not lawful for me to do as I wish with my own?'"

Then on the way Jesus said to his disciples, "Our

friend, Lazarus, is now dead, yet let us go to him." And when they reached Bethany, they found that Lazarus had been in the grave four days. Many Jews had come to console Mary and Martha. As soon as Martha heard that Jesus was coming, she ran and met him, and said, "Lord, if thou hadst been here my brother would not have died. But I know that God will give thee whatever thou wilt ask." Jesus said to her, "Thy brother shall rise again." Martha said to him, "I know he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He that believes on me, though he were dead, yet shall live. And whoever doth live and believe in me shall never die. Do you believe this?" She said, "Yes, Lord, I believe that thou art The Christ, who should come into the world." And she went back and called Mary in secret, saying, "The Master is come and calls for you." Mary arose quickly and went to him. When Mary had come where Jesus was, she fell down at his feet and said, "Lord, if thou hadst been here my brother would not have died." When Jesus saw her and the friends with her weeping, he was troubled in spirit and said, "Where have you laid him?" They said, "Lord, come and see." Then Jesus wept.

And some said, "Could not this man, who opens the eyes of the blind, have kept Lazarus from dying?" Then they came to the grave, which was a cave with a stone upon it. Jesus said, "Take away the stone." Martha said, "Lord, he has been dead four days." Jesus said, "Did I not say to you, if you would believe, you should see the glory of God?" Then they took away the stone and Jesus lifted his eyes and said, "Father, I thank thee that thou hast heard me." Then he cried with a loud voice, "Lazarus, come forth." And Lazarus came forth bound hand and foot with grave clothes and his face was bound with a napkin. Then Jesus said, "Loose him and let him

go." And they did so. And many of the Jews who were there came to believe that Jesus was The Christ.

CHAPTER XIX.

AT EPHRAIM—JOURNEY TO THE PASSOVER.

The supreme council of the Jews was called the Sanhedrin. It had seventy members besides its leader. It was first formed by Moses fifteen hundred years before. Its members were chosen from the priests, scribes, lawyers, elders, and chief men of the Jewish church. When the council met its members sat in the form of a half circle. It had power as a council to punish any offense against the rules of the church.

Some of the Jews who had seen Lazarus raised from the dead went to Jerusalem and told the members of the Sanhedrin about it. The members of that council hated Jesus. They had sought to arrest him before. They saw that the people were coming to believe on him, and they were afraid that he would make himself a king and put an end to the Jewish nation or be the cause of the Romans doing so, and that they would all lose places of honor held by them. So they called a meeting to discuss the reports that had come to them about Jesus.

When the council met some said, "What shall we do? This man does many wonders. If we let him alone, all men will believe on him, and the Romans will come and take away both our place and our nation." Joseph Caiaphas, the high priest in that year, was a member of the council. He was of the line of Aaron, the old priest of former times. Many thought that Caiaphas was very wise and could foretell events. Caiaphas arose in the council and said, "You know nothing at all. You ought to know that it is meet for us that one man should die for the people, and that the whole nation should not perish." The

council agreed with what the high priest said and from that day forth they sought a way to put Jesus to death. And they sent forth a command that if any man knew where he was, he should make it known, so that they might take him.

Therefore, for the time being Jesus did not walk openly among the Jews, but went away from the region about Jerusalem to a city called Ephraim, near the wilderness. The city is said to have been in the mountains of Judea, sixteen miles northeast of Jerusalem. For a time, Jesus abode there with his disciples. In this quiet retreat Jesus spent his time teaching his disciples about the things that were to come.

While they were there the feast of the Passover drew near. Jesus and his disciples daily saw bands of pilgrims passing Ephraim going to Jerusalem to prepare themselves for the great feast. When the people began to arrive in Jerusalem and to come into the temple, they began to look for Jesus, saying, "What do you think? Will he not come to the feast?"

As the time for the Passover drew near Jesus and his disciples also took up their journey toward Jerusalem. On the way he took the twelve apart to tell them the things which were to happen and said, "We now go up to Jerusalem, and all things which the prophets have written of the Son of Man shall soon come to pass. The Son of Man shall be given over to the chief priests and Scribes and they shall condemn him to death and turn him over to the Gentiles, and they shall mock him and scourge him, and shall kill him, and after three days he shall rise again." And they were all filled with fear.

On the way James and John and their mother, Salome, came to Jesus and said, "We want you to grant us one request." Jesus said, "What do you wish?" Salome said, "Command that these, my two sons, may sit one on the

right hand and one on the left when in thy kingdom." But Jesus said to James and John, "You know not what you ask. Are you able to drink the cup that I am about to drink?" They said to him, "We are able." Then he said, "My cup, indeed, you shall drink, but to sit on my right and on my left hand is not mine to give, but for my Father. For the Son of Man is come not to receive service, but to serve and to give his life as a ransom for many." The other disciples became very angry toward James and John on account of this request. But Jesus called them all to him, and said, "You know the rulers of the Gentiles lord it over them, but it shall not be so among you; whoever would become great among you, shall be servant and whoever would be first among you, shall be bond servant of all."

On the way toward Jerusalem, they came near to the city of Jericho, and a certain blind man named Bartimaeus sat by the way begging. Hearing the band of pilgrims pass by, he asked what it meant. And the people told him that Jesus of Nazareth was passing by. Then Bartimaeus cried out, and said, "Jesus, Son of David, have mercy on me." And those who went before charged him to hold his peace, but he cried out the more, "Thou Son of David, have mercy on me." And Jesus did command him to be brought and he cast away his garment and drew near and Jesus said, "What do you wish that I should do for you?" And he said, "Lord, that I may receive my sight." And Jesus said, "Receive your sight. Your faith has saved you." And at once he was healed and began to follow Jesus, giving glory to God, and all the people blessed God also.

And then they went on into Jericho. The news of Jesus healing blind Bartimaeus had spread before them. There was a man in the city named Zaccheus. He was rich and a chief man among the Publicans. The Publicans, who were tax collectors for the Romans, were often greedy and ready to de-

fraud. They had to collect taxes from the Jewish people and the Jews hated them. Zaccheus had heard of the wonders done by Jesus and wanted to see him, but could not, for the crowd was great and he was small of stature. So he ran ahead and climbed into a big tree by the way along which Jesus was to pass, in order to see him. When Jesus came to the place, he looked up and said, "Zaccheus, make haste and come down. For today I must abide in your house." And Zaccheus came down in haste and did receive Jesus with joy. But when the Jews saw it they began to murmur, saying, "He has gone to be the guest of a man who is a sinner," but Zaccheus stood forth and said, "Lord, half of my goods I give to the poor, and if I have taken anything from any man wrongly, I restore to him fourfold." Then Jesus said, "This day salvation is come to this house. For the Son of Man is come to seek and to save that which is lost."

CHAPTER XX.

FIRST DAYS OF FEAST—ENTERS JERUSALEM LIKE PROPHET OF OLD—MANY TEACHINGS.

Jesus and his disciples reached Bethany six days before the Passover. Many people built tents at the foot of the Mount of Olives and other places about Jerusalem. It seems that Jesus went first to the home of Mary and Martha and Lazarus, in the village of Bethany. Soon the news spread that he was there again, and many people came, not only to see him, but also to see Lazarus, whom he had raised from the dead. Then the chief priests and Scribes again plotted how they might take Jesus by craft and put him to death. They wanted to put Lazarus to death also, because many had been led to believe on Jesus on account of the raising of Lazarus from the dead. But they were afraid to take Jesus on a feast day lest they might create an uproar among the people.

In the meantime Jesus was with his disciples and friends at Bethany, getting ready to go up to the feast.

The day after Jesus reached Bethany was the Jewish Sabbath. He and his disciples spent the day resting. At the close of the day, Mary and Martha made him a supper at their home. Martha served and Lazarus was one of those who sat at the table with Jesus.

While they sat at the table, Mary came in with a flask of very costly ointment, made from the spikenard plant, which grows high upon the mountains, and poured the ointment upon his head and his feet, and the house was filled with a sweet odor from the ointment. Then Judas Iscariot said, "Why was not this ointment sold for three hundred shillings and the money given to the poor?" Judas said this not that

he cared for the poor, but because he was a thief and had charge of the bag in which Jesus and his disciples kept their money and stole from it.

But Jesus said, "Let her alone. You have the poor with you always. You can do them good when you will, but me, you have not always. She has wrought a good work upon me. She has done this to prepare my body for its burial. Wherever this gospel shall be preached throughout the whole world what this woman has done shall be spoken of for a memorial of her."

The next day was Palm Sunday. In the morning Jesus and his disciples made ready to go up to Jerusalem. The Jewish council had said they would arrest him if he came again. So the news of his approach spread fast among the people who had come to the feast. Some time after the noon hour, Jesus and his disciples, with a band of friends, left Bethany and walked up the main road over the side of the mountain, which led to Jerusalem. Many other friends joined them as they went.

When they came near to the village of Bethphage, which means House of Figs, Jesus wished to ride, and he said to two of his disciples, "Go into the village over there and you will find a colt tied, whereon man never sat. Loose him and bring him to me. And if any man ask why you loose him, tell him, Because the Lord has need of him." And the two went and found near a door where two ways met the colt of an ass, just as Jesus had said. And as they were loosening the colt, the owners came and said, "Why do you loose the colt?" The disciples said, "The Lord has need of him." And the owners let them go. And the disciples brought the colt to Jesus. Then the disciples, having no saddle, placed their garments on the colt's back and set Jesus upon him. In that day prophets and even kings in triumph used to ride upon an ass. Many people kept coming up to where Jesus was until there was a great throng. As the news of Jesus'

coming spread, the crowds grew larger and larger. By the time they came to the descent of the mountain, near Jerusalem, many began to spread their garments in the way and others cut down branches of trees and spread them in the road. And many bore green branches of palm trees, and waved them. And the whole throng began to rejoice and praise God for the mighty works they had seen, saying, "Blessed is the King who comes in the name of the Lord! Hosanna in the highest!" But some Pharisees were there. They said, "Master, rebuke your disciples." He said to them, "If these should hold their peace, the very stones would cry out." And when he came in view of the city, with its massive walls and watch towers, he wept over it, and said, "If thou didst only know the things which make for thy peace. The day shall come when thy foes shall dig a trench about thee and surround thee on every side and lay thee level with the ground, and thy children with thee, and not leave one stone upon another." Fifty years later a Roman general, named Titus, took the city and burned the great temple to the ground.

Then as Jesus came nearer the city a great throng of people also came forth from the city to meet him and they too took up branches of palm trees and waved them and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" Thus Jesus came into Jerusalem. There were perhaps more than a million people there during the feast. And the whole city was moved by the loud acclaim. People from the city ran up, saying, "Who is this?" And the throng made answer, "This is Jesus, the prophet of Nazareth of Galilee." And the Pharisees said among themselves, "Behold, the world is gone after him!"

Then Jesus went into the temple and taught the people there. And when even came, he went back to Bethany with the twelve and lodged there that night. The next morning, as he went again to Jerusalem, he saw a fig tree afar off

with leaves. He was hungry, and so they went up to it to see if they might find anything on it, but they found it had nothing but leaves. And Jesus said to the tree, "Let no fruit grow on thee henceforth." And his disciples heard the saying and did wonder at it.

And they passed on and Jesus went into the temple again. He found changers of money there, and people who sold cattle and sheep and doves for use in the temple service. And Jesus made a scourge of small cords and drove them all out of the temple with the sheep and cattle, and turned over the seats of those who sold doves, and the tables of the money changers and poured out their money. And to them that sold he said, "Take these things hence. Make not my Father's house a place of buying and selling. Is it not written, 'My house shall be called a house of prayer'? but you have made it a den of robbers."

As the day passed, blind and lame persons were brought to Jesus in the temple, and he healed them. This caused the people to rejoice. Young children, who had heard the joyful cries of the throng the day before, ran through the halls and courts of the temple, shouting, "Hosanna to the Son of David!" This made the priests very angry. They scolded the children and said to Jesus, "Do you hear what these say?" And he said, "Yes; have you never read that 'out of the mouth of babes thou dost perfect praise.'?" This made the priests more angry than before. They wanted to destroy Jesus, but could not find a way to do it, for all the people were eager to hear his words.

At the close of the day, Jesus and his disciples again went back to Bethany for the night.

The next day was Tuesday. Early in the morning, as they passed along on the way back to Jerusalem, they saw the fig tree which Jesus cursed the day before, dried up from its roots. Then Peter said, "Master, behold, the fig tree which thou didst curse has dried up." Then Jesus said, "Have faith

in God. Whoever shall say to this mountain, 'Be thou cast into the sea,' and shall believe, and not doubt in his heart, it shall be done. And all things you shall ask in prayer with faith you shall receive."

Then Jesus, with his disciples, passed on and they again went into the temple that he might teach the people. As he was walking through the temple some of the chief priests and scribes and elders, who were angry because he had driven the money changers and traders out, came to him and said, "By what right do you do these things?" Jesus said to them, "Answer me this and then I will tell you: Was the baptism of John from heaven or of men? Tell me." Then they did reason among themselves, and said to each other, "If we say from heaven, he will say, 'Why then did you not believe him?' If we say of men, the people will stone us, for they believe that John was a prophet." So they said to him, "We cannot tell." Then Jesus said to them, "Neither do I tell you by what right I do these things.

"But what think you? A certain man had two sons, and he came to the first and said, 'Son, go to work today in my vineyard,' and he said, 'I will not;,' but later he did repent and went and worked.

"And the father said to the second likewise, and the second son said, 'I will go, sir,' but went not. Which of the two did the will of his father?" They said, "The first?" Jesus said, "Truly, I say to you that Publicans and harlots go into the kingdom of God before you. For John the Baptist came to you in the spirit of right and you would not believe, but the Publicans and harlots did believe. When you had even seen, you would not repent and believe."

Then he spoke to them a parable, saying:

"A certain man planted a vineyard and set a hedge around it, and built a wine press and tower in it, and let it out to tenants, and went into a far country. And when the season for the fruit came, he sent a servant to them to receive some

of the fruit of the vineyard. But they caught the servant and beat him, and sent him away with nothing.

“Then the master of the vineyard sent a second servant, but they stoned him and wounded him on the head, and sent him away with nothing.

“Then the master sent a third servant and they wounded him also and cast him out.

“Then said the master of the vineyard, ‘I will send my only son. It may be they will respect him when they see him.’ But when the tenants saw the son they said among themselves, ‘This is the heir. Come, let us kill him that the vineyard may be ours.’ So they cast the son also out of the vineyard and killed him. What, then, will the master of the vineyard do to them? He will come and destroy those wicked men and let his vineyard to others who will render to him fruit in its season.

“I say unto you, the kingdom of God shall be taken from you and given to those who bring forth the fruits of it.”

When the chief priests and Pharisees heard these sayings, they did perceive that he spoke of them, but they did not lay hands on him for fear of the people.

And Jesus spoke another parable to them, saying:

“The kingdom of heaven is like unto a certain king, who made a wedding feast for his son. And he sent servants forth to invite the guests, but those that were bidden would not come. Then he sent other servants forth, saying, ‘Tell those which are bidden that I have my dinner ready. My oxen and fatlings are killed, and all things are waiting. Come to the wedding feast.’ But they made light of it, and some went their ways; one to his farm, another to his store. And the rest took his servants and treated them with spite and then slew them.

“When the king heard of it, he was filled with wrath, and sent forth his soldiers, and did destroy those wicked men and burn their city. Then the king said to his servants, ‘The

wedding feast is ready, but those bidden are not worthy; go into the highways and as many as you find, bid them to come to the wedding feast.' Then the servants went out into the highways and brought as many as they could find, both good and bad, and the wedding had many guests.

"When the king came to see the guests, he saw among them a man who wore no wedding garment, and he said, 'Friend, how did you come in here without a wedding garment?' And the man was speechless. Then the king said to his servants, 'Bind him hand and foot and cast him into outer darkness. There shall be weeping and gnashing of teeth. For many are called, but few are chosen.'"

CHAPTER XXI.

ATTEMPTS TO ENTRAP HIM—OTHER TEACHINGS—
JUDAS ISCARIOT.

While Jesus was teaching the Pharisees were watching him that they might entrap him in his words. And they sent forth certain spies, who did pretend to be righteous men, to tempt him and try to entrap him in his words, and to take him and turn him over to the ruling power of the governor. These men went to Jesus and said, "Master, we know that you regard not the person of men and teach the way of God truly; tell us, is it lawful for us to give tribute to Caesar or not?" But he saw their cunning, and said, "Why do you tempt me? Show me the tribute money." And they showed him a penny. He looked at it and said, "Whose image is this and whose title written upon it?" They said, "Caesar's." Then he said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." And they did marvel at his answer and held their peace.

Then certain Sadducees, who did not believe in resurrection from the dead at the last day, came to Jesus, and said, "Master, Moses has written, 'If a man's brother die and leave a wife, but no children, that the brother should marry the widow and raise up the children unto his dead brother.' Now, once there were seven brothers. The first took a wife, and died, leaving no children. Then the second took her as his wife, but he died, leaving no children. Then, in like manner, all the others took her as a wife, and died, leaving no children. Last of all the woman died. Now when they shall all rise from the dead, whose wife shall she be?" Then Jesus said to them, "You neither know the Scriptures, nor the power of God. The children of this world marry, but

those who are worthy to attain unto that world and to rise from the dead do not marry, but are as the angels of heaven. Neither can they die any more, for they are the children of God. Have you not read where God said to Moses, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." And when the Pharisees heard these things, they were amazed at his doctrine.

Then one of the Pharisees, who was a lawyer, wishing to tempt him, said, "Master, which is the great commandment in the law?" Jesus said to him, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets."

And after that no man dare ask him any question.

And as Jesus sat near the treasury in one of the courts of the temple, he saw how the people cast money into it. Many rich men cast in much. Then there came a poor widow who cast in two mites, which make a farthing. Jesus called to his disciples and said, "Indeed, this poor widow has cast in more than all the others. They have cast in from their wealth, but she, in her want, has cast in all that she had, even her living."

And again when many chief priests and Scribes and many people were about them, he said to his disciples:

"The Scribes and Pharisees sit in Moses' place. Do what they bid you, but not after their works. For they lay heavy burdens upon men's shoulders, but will not move one finger themselves. They do their works to be seen of men; they enlarge the borders of their garments and seek the chief places at the feast, and in the synagogues, and for men to salute them in the streets and call them Rabbi. You should not be called Rabbi, for you are all brethren, and one is your teacher. Call no man father on earth, for only one is your

Father, he who is in heaven. Be not called masters, for The Christ only is your master.

“But woe unto you Scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men. You enter not in yourselves nor suffer them. You compass sea and land to convert one and then you make him twofold worse than yourselves. Woe to you, blind guides, who say that if one swear by the temple, it amounts to nothing, but if he swear by the gold of the temple, he is bound by his oath. Which is greater, the gold or the temple, which makes the gold sacred? And you say if one swear by the altar, it amounts to nothing, but if he swear by the gift on the altar, he is bound by his oath. Which is the greater, the gift or the altar, which makes the gift sacred?

“Woe unto you, for you tithe mint and anise and cummin, and have left undone the more weighty matters of law, justice, mercy, and faith. You strain out the gnat and swallow the camel. You cleanse the outside of the cup, and of the platter, but within they are full of rapine and excess. You are like whited tombs, which without have much beauty, but within are full of dead men’s bones. You build tombs of the prophets and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets,’ yet you witness that you are the sons of those who slew the prophets. You serpents, how shall you escape the judgment of hell? Behold, I send unto you prophets, and wise men, and Scribes. Some of them you will kill; some of them you will scourge and harass from city to city.”

Then Jesus went out of the temple and some of his disciples began to show him the buildings of the temple and the goodly stones in it. Jesus said, “The days will come when there will not be one stone left upon another.” And then they went out to the Mount of Olives near by, and sat down to rest. Then Peter and James and John and Andrew came

to him and said, "Master, tell us when these things shall be, and what shall be the sign of thy coming?" Jesus said, "Take heed lest any man deceive you. Many shall come in my name, saying, 'I am The Christ,' and shall deceive many. Heaven and earth shall pass away, but my word shall not pass away. But of that day and that hour no man knows, not even the angels in heaven, nor the Son, but the Father only. Take heed, watch and pray, for you know not when the time is. The Son of man is like one taking a far journey, who leaves his house and commands his servants to work and his porter to watch. Watch, therefore, for you know not when the master of the house will return, at even or at midnight, or at the cock crowing in the morning, lest he come quickly and find you sleeping. And what I say to you I say to all, watch."

And he spoke another parable unto them, saying:

"The kingdom of heaven is like unto ten virgins who took their lamps and went forth to meet the bridegroom. Five of them were wise and five foolish. Those that were foolish took their lamps, but took no oil with them. But the wise took oil in vessels, with their lamps. And while the bridegroom did tarry, they all fell asleep. At midnight there was a cry, 'Behold, the bridegroom comes; go out to meet him.' Then all the virgins arose and trimmed their lamps. Then the foolish said to the wise, 'Give us of your oil, for our lamps are gone out.' But the wise said, 'We cannot, lest there be not enough for you and us. Go to them that sell and buy for yourselves.'

"And while the foolish virgins were gone to buy, the bridegroom came, and the wise virgins and all who were ready went in with him to the wedding, and the door was shut. Then, after that, came the foolish virgins, saying, 'Lord, open the door for us.' But the lord of the wedding feast said, 'I know you not.'

"Watch, therefore, for you know not the day, nor the hour, when the Son of man shall come."

And he said, "Again the kingdom of heaven is like unto a man going into a far country, who called his servants and left to them his wealth. To the first he gave five talents, to the second two talents, and to the third one talent; to each as he was able to manage it. Then the man went on his journey. Then the servant who had five talents went and traded with them and made five other talents. Likewise, he that had two talents gained two talents more. But he that had one talent dug in the earth and hid his master's money.

"After a long time, the master of those servants came back to reckon with them. Then he that had five talents came and brought five other talents, and said, 'Master, thou didst give me five talents and I have gained with them five talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will place you over many things. Enter into the joy of your master.' And he that had two talents came also, and said, 'Master, you gave me two talents. I have gained with them two talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will place you over many things. Enter into the joy of your master.' Then he who had the one talent came and said, 'Master, I knew that you are a hard man, reaping where you have not sown, and taking up where you have not strewn, and I was afraid, and went and hid your talent in the ground. Now you have what is yours.' His master said to him, 'You wicked and slothful servant! You knew that I reap where I did not sow, and gather where I have not strewn. Therefore, you ought to have put my money with the bankers, and then at my coming I should have had my own, with the income from it. Take from him the one talent, and give it to him who has the ten talents. For unto every one who has profit shall be given, and he shall have in plenty, but from him that has no profit shall be taken away, even that

which he has. Cast the slothful servant into outer darkness; there shall be weeping and gnashing of teeth.'

"When the Son of man shall come in his glory, and the holy angels with him, he shall sit upon the throne of his glory. And all people shall be brought before him and he shall divide them as a shepherd divides his sheep from his goats. He shall set the sheep on the right hand and the goats on the left.

"Then the Lord shall say to them on the right hand, 'Come, ye blessed of my Father; enter into the kingdom made for you from the founding of the world. For I was hungry and you gave me meat. I was thirsty and you gave me drink. I was a stranger and you took me in. I was naked and you clothed me. I was sick and you did visit me. I was in prison and you came unto me.'

"Then the righteous shall answer, 'When did we see thee hungry and feed thee, or thirsty and give thee drink? When did we see thee a stranger and take thee in, or naked and clothe thee? Or when did we see thee sick or in prison and visit thee?' And the Lord shall say to them, 'As you have done these things unto the least of these, my brethren, you have done them unto me.'

"Then shall he say unto them on the left hand, 'Depart from me, you cursed, into everlasting fire, made for the devil and his angels. For I was hungry, and you gave me no meat. I was thirsty, and you gave me no drink. I was a stranger, and you took me not in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.'

"Then shall they answer, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not give unto thee, or visit thee?' Then he shall say, 'As you did not these things unto one of the least of these, you did them not to me.' And these shall go away into everlasting torment. But the righteous shall enter into everlasting life."

When Jesus had ended these teachings, he said, "You know that after two days comes the day of the feast of the Passover. Then they will betray the Son of man to be killed. Then they went on over the Mount of Olives to the home of Mary and Martha and Lazarus, to rest for the night.

After the priests had failed in their attempts to entrap Jesus in his words and to turn the people against him, they became even more angry than before. That night the council of the Sanhedrin met again in the palace of Caiaphas, the high priest, to lay plans to take Jesus by craft. They were still afraid that if they took him in public, on the feast day, they might cause an uproar among the people.

The next day Jesus spent in quiet on the Mount of Olives. It was time to get ready for the Passover. He wanted to prepare his disciples for the things which were soon to come. At last they seemed to know that he was to be taken away from them, and they were filled with sorrow. So Jesus spent the day resting and teaching them. The Mount of Olives had many vineyards. As they talked of the vines and the keeping of them Jesus spoke to them thus:

"I am the true vine, and my Father is the keeper. Every branch in me that does not bear much fruit he purges it that it may bring forth more fruit. Now the word I have spoken has purged you. As the branch cannot bear fruit except it abide in the vine, so you cannot bear fruit unless you abide in me.

"I am the vine and you are the branches. He who abides in me, and allows my words to abide in him, will bring forth much fruit. Without me, you can do nothing. If men abide not in me, they are cast forth as branches and wither, and men gather them and cast them into the fire and they are burned. If you abide in me, and my words in you, you may ask what you will, and it shall be given you. It will be glory unto my Father if you bear much fruit and thus be my disciples. You have not chosen me, but I have chosen you, that

you may go forth and bring fruit which shall remain. As the Father has loved me, so have I loved you. Abide in my love. These things have I spoken, that my joy may remain in you, and your joy may be full."

But Judas Iscariot, one of the twelve, loved money and had his heart set on an earthly reward. When he made complaint that Mary had poured the costly ointment on Jesus' head two nights before, Jesus gave him a severe rebuke in the presence of all the disciples. The sting of that rebuke stayed with him. And when he learned that Jesus was to be taken away and he was to get no earthly reward, but must suffer rather, he became grieved more than ever, and went away to the chief priests and captains of the temple in Jerusalem and said, "What will you give me if I will betray him to you?" And they were glad of the chance, and agreed to give Judas thirty pieces of silver to betray Jesus to them. And from that time they sought a way to take him in the absence of the people.

CHAPTER XXII.

THE LAST SUPPER.

During the day some of the twelve came to Jesus and said, "Where shall we prepare to eat the feast of the Passover?" And he said to Peter and John, "Go into the city and a man bearing a pitcher of water will meet you. Follow him into the house and say to the good man of the house, 'The master says his time is at hand. Where is the guest chamber where he shall eat the feast of the Passover with his disciples?' And the man will show you a large upper room; there make ready for us." And Peter and John went and found as Jesus had said and made ready for the Passover.

Some say that the good man of the house was Joseph of Arimathaea, and others say that he was John Mark, the author of the second gospel. But the truth is not surely known to us.

And when even was come, Jesus and his disciples went to the upper room, which had been made ready. As the custom was, they left their sandals at the door, and then took their places at the table. This friend of Jesus had made the room neat and clean, but no one had come to wash the feet of the guests as they came in. So Jesus arose from the table and laid aside his outer garment and took a towel and girded himself with it. Then he poured water in a basin and began to wash the disciples' feet, and to wipe them with the towel. As Jesus came near, Peter said to him, "Lord, dost thou wash my feet?" Jesus said, "What I am doing you know not now, but you will know in the future." Then Peter said, "Thou shalt never wash my feet." Then Jesus said to him, "If I wash you not, you will have no part with me." Then Peter said, "Lord, wash not my feet only, but my hands and head



THE PERRY PICTURES. 280.
BOSTON EDITION.

THE LAST SUPPER.

FROM PAINTING BY LEONARDO DA VINCI. 1492-1519.
COPYRIGHT, 1910, BY EUGENE A. PERRY.



also." And after Jesus had washed the feet of all, he sat down again, and said to them, "Do you know what I have done to you? You called me Master and Lord now, and you do well, for such I am. Then, if your Lord and Master doth wash your feet, you also ought to wash each other's feet. The servant is not greater than his lord. Neither is he that is sent greater than he who sent him."

Then, as he sat at the table with them, he said, "I have been anxious to eat this feast of the Passover with you before I suffer. For I will not eat it any more until it be in the kingdom of God." Then he took bread and gave thanks, and broke it, and gave to them, saying, "This is my body, which is given for you. Do this in memory of me." Then he took the cup and gave it to them, saying, "Drink ye all of it. This is my blood of the New Testament, which is shed for many. But I will not drink any more of the fruit of the vine until the kingdom of God shall come."

And while they were eating, Jesus said, "One of you who eats with me will betray me." And they became very sad, and began to say, one by one, "Is it I?" He said, "It is one of you who dips with me in the dish who will betray me. The Son of man will go, as it is written of him, but woe to that man who does betray him. It would have been better for that man if he had never been born." Then, at last, Judas said, "Master, is it I?" Jesus said to him, "You have said. What you intend to do, do quickly." Then, at once, Judas arose and went out, and it was night.

Peter and the others did not know what Judas left for. Had they known, they likely would have laid hands upon him.

As soon as Judas had gone out, Jesus and the others became more cheerful. And he said, "Now the Son of man is filled with glory, and God is in him. Little children, yet a little while I am with you. You shall seek me, but where I go you cannot come. I give you this new commandment, 'Love

one another.' As I have loved you, love ye also each other. By this shall men know that you are my disciples.

"All of you will take offense because of me this night. For it is written, 'I will smite the shepherd and the flock will scatter abroad.' But when I am risen again, I will go before you into Galilee." Then Peter said to him, "Though all men take offense because of thee, I will not." Jesus said to him, "Before the cock crows this night, you will thrice deny that you know me." Then Peter said, "Though I die with thee, I will not deny thee." And the other disciples said the same.

Then Jesus taught them, saying, "Let not your hearts be troubled. You believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And I will come again and receive you unto myself, that where I am you may be also. And where I go you know, and the way you know."

Then Thomas said, "We know not where thou goest. Then, how can we know the way." Jesus said to him, "I am the way, the truth, and the life. No man comes to the Father but by me. If you had known me, you would know my Father also. Henceforth, you have seen and know him."

Then Philip, one of the younger disciples, said, "Lord, show us the Father and that will suffice." Jesus said to him, "Have I been with you so long, Philip, and yet you have not known me? He that has seen me has seen the Father. I am in the Father and the Father in me. The words that I speak to you I speak not of myself, but of the Father that dwells in me. Believe my words, or believe me, for my work's sake. He that believes on me shall do the works that I do, and even greater, because I go to the Father.

"If you love me, keep my commandments, and I will pray the Father, and he will give you a comforter, which is the Spirit of truth, which shall abide with you always. The world

cannot receive him because it does not know him, but you know him, and he shall dwell with you."

Then Thaddeus, who was also called Lebbaeus, said unto him, "Why wilt thou show thyself unto us and not unto the world?" Jesus said, "If a man love me, he will keep my words, and my Father will love him, and we will come and abide with him. If a man love me not, he will not keep my words.

"I have yet many things to say to you, but you cannot bear them now. But when the Spirit of truth is come, he will guide you into all truth. He will bring to mind all that I have said and show you the things to come. My peace I leave with you. Let not your heart be troubled, neither let it be afraid. I go away, but I will come again unto you. You should rejoice because I go to the Father. After this I will not talk much with you, for the prince of this world comes and he has nothing in me."

And when they had sung a hymn, Jesus said, "Arise, let us go hence;" and they went out into the Mount of Olives. There Jesus lifted up his eyes to heaven and said, "Father, the hour is come. Give glory to thy Son that thy Son may give glory to thee. I have done the works which thou gavest me to do. Shed upon me the glory of thine own self which I had with thee before the world was. I have shown thy name to the men which thou gavest me and they have kept thy word. They know that all things done by me are of thee. I pray for them which thou hast given me, for they are mine. And all mine are thine and thine are mine and I have glory in them. And now I am no more in the world, but these are in the world. I come to thee. Holy Father, keep them that they may be one as we are one. I have kept them in thy name, and none is lost except the son of perdition. I speak these things that they may have my joy in themselves. I have given them thy word. The world has hated them because they are not of the world. I pray not that thou

shouldst take them out of the world, but that thou shouldst keep them from evil. Make them holy through thy truth. As thou hast sent me into the world, so I have sent them into the world. I pray not only for these, but also for all who shall believe on me through their word. Father, I will that they be with me where I am that they may see my glory. The world has not known thee, but I have known thee, and these know that thou hast sent me. I have named unto them thy name that thy love may be in them.

CHAPTER XXIII.

GARDEN OF GETHSEMANE—BEFORE ANNAS AND CAIAPHAS—
SENT BEFORE PILATE.

When Jesus had ended this prayer he and his disciples passed over the brook of Kidron into the garden called Gethsemane, which is about half a mile from the city. Jesus had often gone into this garden with his disciples to pray and rest. Then he said to them, "Sit ye here while I go yonder and pray." And he took with him Peter and James and John, and he began to be very sad and heavy. And he said to them, "My soul is full of sorrow, even unto death. Tarry ye here and watch with me." And he went a little farther and fell upon his face and said, "Father, if thou wilt, remove this cup from me; yet not my will, but thine, be done." Then he came to the three disciples and found them sleeping, for they also were heavy with sorrow. And he said to Peter, "Why do you sleep? Could you not watch with me one hour? Watch and pray that you be not tempted. Truly the spirit is willing, but the flesh is weak." Then he went forward a second time and prayed likewise and came back and found the three disciples again sleeping, and he said nothing. Then he went away a third time, and prayed the same prayer. He was in great anguish and sweat as it were great drops of blood, which fell down on the ground. And there came an angel from heaven to comfort him. And strength was given him, and he went back to the three disciples the third time and said, "Sleep on now, and take your rest."

Then, suddenly a flash of torches was seen in the garden. The bearers of the torches were drawing near to where Jesus was. As soon as Jesus saw them, he said, "My time is come. Rise, let us be going. He that betrays me is at hand. And while he was yet speaking, Judas came with a

band of soldiers bearing lanterns and torches and swords and staves. They came from the chief priests and scribes and elders. Judas had told the soldiers that he would kiss Jesus for a sign that they might know him. So Judas came forward and said, "Hail, master," and kissed Jesus. Then Jesus said, "Judas, do you betray the Son of man with a kiss?" Then he said to the band, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus said to them, "I am he." And when the disciples saw what would follow, some of them said, "Master, shall we smite with a sword?" And Peter quickly drew his sword and smote off the ear of Malchus, a servant of the high priest. But Jesus said, "Peter, put up your sword. They that take the sword shall perish with the sword. Could I not pray the father, and he would give me more than twelve legions of angels? Suffer thus far." And he touched Malchus' ear and healed it. Then he said to the band, "Are you come out as against a thief with swords and staves? I was with you daily, teaching in the temple, and you took me not, but this is your hour, and the power of darkness. If you are seeking me, let these men go away." Then his disciples forsook him and fled.

And there was with them a certain young man who is thought to have been John Mark, the author of the second gospel. He wore nothing about his body but a linen cloth used for a sleeping garment. Some of the soldiers tried to seize him, and laid hold of the linen cloth, but he left the cloth and ran away naked. Then they laid hold of Jesus, and bound him and led him away. After the arrest of Jesus, they took him first to the house of Annas, which was on Mount Zion, near the temple. Annas was a great man among the Jews. At one time he had been high priest for seven years. He was the father-in-law of Joseph Caiaphas, the high priest of that time. Annas hated Jesus on account of the things he had spoken against the priests and because he had driven the traders out of the temple.

It was understood among the members of the Sanhedrin that a meeting was to be called in case they were able to secure Jesus' arrest. And so Annas and the leaders of the Jews sent out word for the members of the Sanhedrin to meet at the palace of Caiaphas, the high priest. This palace was high up among the gardens of Mount Zion. Then the guards took Jesus, bound, to the palace of Caiaphas. Peter and John, who had come into the city, followed afar off and came to the palace also. John was known to the high priest, and went into the hall, but Peter stood without the door. Then John spoke to the damsel who kept the door, and she let him bring Peter in with him. The servants of the high priest had made a fire in the midst of the hall, for it was cold, and they sat warming themselves. And Peter sat down among them.

When the chief priests and scribes and elders had come into the palace, the high priest, Caiaphas, asked Jesus about his disciples and his doctrine. Jesus said, "I have spoken openly to the world. I have always taught in the synagogue and the temple as the Jews do. In secret I have said nothing. Ask them who have heard me. They know what I said." Then one of the guards struck Jesus with his hand, and said, "Do you answer the high priest thus?" Jesus said, "If I have spoken evil, you bear witness of the evil, but if well, why do you strike me?"

And the chief priests and the whole council sought false witness against Jesus, to put him to death. Under the Roman law there had to be at least two witnesses to the same facts to convict any man. Many persons came and bore false witness against him, but no two of them agreed. But at last they found two false witnesses who both said, "We heard him say, 'I am able to destroy the temple of God and to build it again in three days.'" Then the high priest arose and said, "Answer what these witness against

you." But Jesus held his peace. Then the high priest said, "I adjure thee, by the living God, tell us whether you are The Christ?" And Jesus said, "I am; and you shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the high priest rent his clothes, and said, "What need have we of any further witnesses? We have heard him blaspheme with his own mouth. What think you?" They all said, "He deserves death." Then Caiaphas did adjudge Jesus guilty and to be worthy of death. And some mocked him and smote him with the palms of their hands. Others began to cover his face and to strike him, and say, "Tell us, thou Christ, who is it that struck thee?" But Jesus held his peace.

Peter was still sitting among those who were warming themselves in the midst of the hall. Then the damsel who kept the door looked at him closely and went to him and said, "Are you not also one of this man's disciples?" And he said, "I am not." Then Peter went out into the porch, and a certain other maid saw him there, and said to them that stood by, "This is one of them." But Peter said, "I do not know the man." After a little while a kinsman of Malchus, the servant whose ear Peter had cut off, came up to Peter, and said, "Did I not see you in the garden with him? Surely you are one of them, for your speech betrays you." Then Peter began to swear and say, "I know not this man of whom you speak." And at once the cock crew, and Jesus turned and looked upon Peter, and then Peter called to mind that Jesus had said, "Before the cock crows thou shalt deny me thrice." And Peter went out and wept bitterly.

Early the next morning, the chief priests and scribes and elders called a meeting of the Sanhedrin, again to lay plans to have Jesus put to death, in keeping with the judgment of the high priest. They know that they had no right to put to death, but that the Roman government only could impose

a decree of death. So they agreed to take Jesus before Pontius Pilate, the Roman governor of Judea, and they had him bound and led him away to the palace of Pontius Pilate.

After Jesus was taken by the soldiers in the garden, Judas followed them into Jerusalem. He watched about to see what would be done. When he heard that Jesus had been found worthy of death before the high priest and taken before the Roman governor, he was filled with remorse for what he had done. So he took the thirty pieces of silver and went to the temple early in the morning. There he found some of the priests and elders, it may have been, leaving the council of the Jews. He said to them, "I have sinned, in that I did betray innocent blood. I have come to return the thirty pieces of silver." But they said, "What is that to us? You see to that?" Then Judas threw the thirty pieces of silver down on the marble floor of the temple and went out and hanged himself, and he fell headlong and burst open, and his bowels gushed out. The priests took up the thirty pieces of silver, but said, "It is not lawful for us to put them into the treasury, because it is the price of blood." So they took counsel and bought with them the potter's field, to bury strangers in. And that field is called The Field of Blood to this day.

CHAPTER XXIV.

PILATE'S PALACE—HEROD ANTIPAS—THE TRIAL.

The palace of Pontius Pilate was high up on the mountain, and had a fortress for Roman soldiers built with it. When the soldiers brought Jesus to the palace, they took him into the Judgment Hall, where trials were mostly held, but the chief priests and scribes and elders would not go in for fear that they might defile themselves, as it was the day to eat the feast of the Passover. For they had a rule against going into a Gentile house on a feast day. So Pilate went out to them in the court which was called The Pavement, which was about the door of the Judgment Hall, and he said to them, "What charge do you bring against this man?" They said, "If this man were not an evil-doer we would not have given him over to you. He has stirred up our nation and forbade giving tribute to Caesar, and says he is Christ, a king." Then Pilate said, "Take him and judge him by your own law." But they said, "It is not lawful for us to put any man to death." Then Pilate went into the Judgment Hall again, and called Jesus to him, and said, "Are you the king of the Jews?" Then Jesus said, "Do you say this of yourself, or did others tell you this of me?" Then Pilate said with scorn, "Am I a Jew? Your own nation and the chief priests have brought you here to me. What have you done?" Jesus said, "My kingdom is not of this world. If it were, then my servants would fight that I should not be given up to the leaders of the Jews." Pilate therefore said, "Are you a king, then?" Jesus said to him, "You say rightly. I am a king. To this end I was born, and for this cause I came into the world, to bear witness unto the truth. Every one that is of the truth hears my voice." Then

Pilate said to him, "What is truth?" And when he had said this he went out again unto the Jews, and said to them, "I find no crime in this man." But they were the more angry, saying, "He stirs up the people throughout all Jewry, from this place to Galilee." When Pilate heard mention of Galilee, he asked if Jesus was from Galilee. He was anxious to get rid of the trial of a case which had grown out of envy. And when he found that Jesus was from Galilee, he caused him to be taken before Herod Antipas, who was ruler over Galilee. By chance, Antipas was then in Jerusalem. He lived most of the time at Tiberias, the capital of Galilee, but he had come to Jerusalem to please his subjects, who were there to keep the feast of the Passover. When Herod Antipas first saw Jesus he was pleased, for he had heard many things about him and had wanted for a long time to see some miracle done by him. So Herod Antipas asked Jesus many questions, but Jesus made no answer. And the chief priests and scribes, who had come there, also began to accuse Jesus loudly, but he would not answer them. Then Herod Antipas and his men of war who were with him mocked Jesus and put a gorgeous robe upon him. But Antipas also wanted to get rid of passing judgment on Jesus, and so he sent him back to Pilate.

Before this, Herod Antipas and Pontius Pilate had been at enmity, but these charges against Jesus brought them together, and they became friendly again. This is the last we hear of Herod Antipas in sacred writ. But other writers say that in a short time after this, Antipas, at the instance of his wicked wife, Herodias, went to Rome to seek the title of king, but that his purpose failed, and instead, Caesar took his provinces away from him, and sent him in exile to Lyons, in Gaul. The place is still called Lyons, and is on the Rhone river, in Eastern France. The wicked Herodias went with him. She fell on the ice there, and died in misery.

And Herod Antipas died there also, an outcast from his native land.

When the guards brought Jesus back from Herod Antipas, Pilate again called the chief priests and rulers and people to him, and said, "You have brought this man to me as one who stirs up the people. I have tried him before you, and found no crime in him touching the things of which you accuse him. Learning that he was from Galilee, I sent him to Herod Antipas, who happens to be in the city. Herod also has found no crime in him. He has done nothing worthy of death. But you have a custom that I should release unto you one whom you may desire during the Passover. Whom do you wish me to release unto you, Bar-Abbas or him who is called The Christ?" He said this because he knew that the chief priests had made charges against Jesus for envy. But they all cried out, "Not this man, but Bar-Abbas." Bar-Abbas was bound and imprisoned for raising a strife in the city and for murder.

But when Pilate sat down again on the judgment seat, word came to him from his wife, Claudia, saying, "Have nothing to do with that righteous man, for I have this day seen many things in a dream because of him. Then Pilate, wishing to release Jesus, went out to the Jews again, and said, "Which of the two do you want me to release unto you, Jesus or Bar-Abbas?" But the chief priests were moving the people to ask for Bar-Abbas and to destroy Jesus. And so again they cried out, "Bar-Abbas!" Then Pilate said, "What shall I do, then, with Jesus, who is called The Christ?" And they all said, "Crucify him, crucify him!"

Then Pilate said to them the third time, "Why, what evil has this man done? I have found no cause of death in him. Therefore, I will scourge him and let him go." But they cried out the more, saying, "Let him be crucified! Let him be crucified!"

Then Pilate gave Bar-Abbas over to them, and turned

Jesus over to the Roman soldiers to be scourged. And the soldiers led Jesus away to the Common Hall and called the whole band of soldiers there. And they stripped him and put a purple robe on him and platted a crown of thorns and put it upon his head, and they put a reed in his right hand like a sceptre. Then they bowed the knee before him and mocked him, saying, "Hail, King of the Jews!" And they spit upon him and hit him upon the head with reeds.

Then Pilate had Jesus brought back and took him forth again into The Pavement before all the people, wearing the crown of thorns and the purple robe. Then he said to the people, "I bring him forth to you again, that you may know that I find no crime in him. And as they looked upon him with the purple robe and the crown of thorns and bloody stripes, Pilate said to them, "Behold the man!" But the chief priests and rulers cried out again, "Crucify him, crucify him!" Then Pilate said to them, "You take him and crucify him. I find no crime in him." Then the Jews said, "We have a law, and by that law he ought to die, because he made himself the Son of God." When Pilate heard this, he was the more afraid, and he took Jesus back into the Judgment Hall again, and said to him, "Whence art thou?" But Jesus made no answer. Then Pilate, filled with surprise, said, "Do you refuse to answer these things which the chief priests and elders charge against you? And do you not answer me? Don't you know that I have power to crucify or power to release you?" Then Jesus said, "You could have no power against me unless it were given you from above. Therefore, they who turn me over to you have the greater sin." Then again Pilate went out to the people and sought to release Jesus, but the Jews cried out, saying, "If you let this man go you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." When Pilate heard them mention Caesar he took Jesus back and sat down in the judgment seat, which was out in the open court

called The Pavement. It was about the third hour—that is, nine o'clock in the morning. Then Pilate said to them, "Behold your king!" But they cried, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" Then the chief priests said, "We have no king but Caesar." Then Pilate, seeing that he could prevail nothing, but was rather causing a tumult, took water and washed his hands before the people, and said, "I am innocent of the blood of this just person; see you to it." Then the leaders of the Jews said, "Let his blood be upon us and our children."

Then Pilate passed judgment as they wished and turned Jesus over to the soldiers for them to crucify, in keeping with the wishes of the chief priests and the leaders of the Jews. And Pilate gave over two robbers also, to be crucified with him.

CHAPTER XXV.

CALVARY—THE CRUCIFIXION.

Crucifixion was the Roman method used to punish for high crimes. It was the custom that each convict should bear his own cross to the place of execution. So, at the command of a Roman centurion, Jesus, with two robbers, went forth from Pilate's Judgment Hall, toward the gate of the city. Each was under a guard of four soldiers, and each bore his own cross. Many priests and scribes and elders and the Council of the Jews and a great crowd of curious people followed along after them. The hard scourging and anguish of soul had made Jesus weak in body, and by the time they passed out at the gate of the city he had become too weak to bear his cross alone, and the soldiers laid hold upon one Simon of Cyrene, who chanced to be coming from the country into the city, and they laid the cross on him and made him bear it along after Jesus. And many women did follow after Jesus, wailing and weeping for him. But Jesus turned to them and said, "Daughters of Jerusalem, weep not for me, but for yourselves and your children. Behold, the days are coming when they shall say, 'Blessed are the childless;' then they shall begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if they do these things in the green tree, what shall they do in the dry?"

The custom of that time was to write the name of the convict's crime upon a board and have it borne along before the convict on the way to the place of execution, that people might know his offense. And for a title, Pilate had them write upon boards in Hebrew and in Greek and in Latin, "THIS IS THE KING OF THE JEWS." And these were borne along before Jesus on the way.

From the city gate the soldiers, with Jesus and the robbers, followed by the concourse of people, went on to a place which was called Calvary in Latin, and Golgotha in Hebrew. These words mean The Place of a Skull. It is said to have been a knoll shaped like a skull, and it was near the city. They reached the place between nine and ten o'clock in the morning. When they reached there they set three crosses up in the ground. Then they gave Jesus wine to drink, mingled with myrrh, but when he tasted it he would not drink. Then they raised him up and nailed his hands and his feet to the middle cross. In like manner they fixed the two robbers to the other crosses, one on the right and one on the left. And they set up over Jesus' head, in Hebrew and in Greek and in Latin, the title, THIS IS THE KING OF THE JEWS. Then many people sat down to watch him upon the cross.

But the chief priests quickly sent word to Pilate, saying, "Write not, 'This is the King of the Jews,' but that 'He said, I am the King of the Jews.'" But Pilate sent word back, saying, "What I have written I have written."

And the four soldiers who had brought him took his garments and began to divide them into four parts, one for each soldier, but his coat was woven without seam from the top throughout. So they said, "Let us not tear it, but cast lots for it." And they parted his garments among them, and for his vesture cast lots, as the psalmist had said they would do, a thousand years before.

And many of the Jews passed by, railing at him and wagging their heads and saying, "You who can destroy the temple and build it again in three days, save yourself. If you be the Son of God, come down from the cross." And some said, "He saved others, himself he cannot save." But Jesus said, "Father, forgive them, for they know not what they do."

And one of the robbers cried out, "If thou be the Christ, save thyself and us." But the other said, "Do you not fear

God? We receive the reward that is due us for our deeds, but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said to him, "This day you shall be with me in Paradise."

Many women were there, who had come with Jesus from Galilee up to Jerusalem to attend the feast. They stood some distance away, watching all that was done. Among them was Mary, the mother of Jesus, and her sister, Mary, the mother of James the Less and Joses, and Salome, the mother of the two disciples James and John, and Mary Magdalene. And the disciple John was standing with them. When Jesus saw his mother, and John standing by her, he called to his mother and said, "Mother, behold your son;" and to John he said, "John, behold your mother." And from that day John took Mary, the mother of Jesus, to his own home and cared for her.

It was now about the sixth hour, that is noon-day, and the sun became clouded, and there was darkness over the earth until the ninth hour. About the ninth hour, Jesus cried out with a loud voice, and said, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why dost thou forsake me?" Some said, "He calls for Elias." Others said, "Let him alone; let us see if Elias will come to take him down." Then Jesus said, "I thirst." And some one ran and filled a sponge with vinegar and put it on a reed and gave him to drink. Then Jesus cried out again, with a loud voice, and said, "It is done. Father, into thy hands I commend my spirit." Then he bowed his head and gave up his spirit. And the veil of the temple was rent in twain. When the Roman centurion saw these things, he said, "Truly, this man was the Son of God."

CHAPTER XXVI.

BURIAL.

The next day was the Jewish Sabbath, and a high day of the feast. It began at the coming sunset. It was the custom of the Jews to begin to prepare for the Sabbath from the ninth hour, that is, three o'clock, of the previous day. And it was against the law for a body to hang on the cross all night. So the chief priests and rulers of the Jews went to Pilate and asked leave to have the legs of Jesus and the robbers broken and their bodies taken away before the Sabbath. Pilate gave them leave, and the soldiers broke the legs of both the robbers, but when they came to Jesus they saw that he was already dead, and they broke not his legs. But one of the soldiers pierced his side with a spear, and blood and water came from it. John, the disciple, saw these things, and wrote the record of them, which he declares is true.

And when even was come, a rich man of Arimathea, named Joseph, went and begged Pilate to let him take the body of Jesus away and bury it. Joseph was a member of the Council of the Jews, but was a good and just man. In secret he had been a disciple of Jesus, and did not consent to the acts of the Council against him. When Pilate learned from the centurion that Jesus was dead, he gave Joseph leave to take the body away and bury it.

And Nicodemus, the ruler of the Jews who once sought Jesus by night, came with Joseph, and brought a hundred pounds of myrrh and aloes. And they took the body of Jesus down and wrapped it in linen cloths with the ointment of myrrh and aloes, as the custom of the Jews was, and laid it in Joseph's new tomb which he had hewn out in

the rock in his garden near by. Then they rolled a great stone against the door of the tomb and went away. And Mary Magdalene, and Mary the mother of James the Less and Joses, and other women from Galilee were there and saw the tomb and how the body was laid.

Then the chief priests and rulers of the Jews went again to Pilate and said, "Sir, that deceiver, when he was alive, said that he would rise again after three days. Therefore, we beg you to command that the tomb be made secure until after the third day, lest his disciples come by night and steal him away, and then tell the people that he has risen from the dead. So the last error shall be worse than the first." Pilate said to them, "You have a watch. Go and make the tomb as secure as you can." And they went and set a seal upon the stone against the door of the tomb and set a watch to guard it.

This is the last word the gospels give us about Pontius Pilate. Other writers tell us that Pilate made a report of the trial and conviction of Jesus to the Emperor at Rome. And some say that soon after this he had trouble with the Samaritans and was called before Caesar at Rome; that Caesar sent him into exile to a place called Vienna, on the Rhone river, in Gaul, and that he killed himself at that place. It is also said that a stone monument fifty feet high, with square base, has been found there, which is known as the Tomb of Pontius Pilate. The place is not many miles distant from Lyons, where Herod Antipas spent his last days in exile.

CHAPTER XXVII.

RISEN—APPEARS MANY TIMES—ASCENDS.

Now, when the Sabbath was past, Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome, and other women, set out early in the morning, which was the first day of the week, to the tomb, and took with them sweet spices to anoint the body of Jesus. They reached the garden where the tomb was about sunrise, and were asking each other who would roll away the stone from the door of the tomb, for it was very great. But when they came to the tomb and looked they saw that the stone had been rolled away. Then Mary Magdalene stood without, weeping, and as she wept she stooped down and looked into the tomb and saw two angels sitting on the right side clothed in white, one at the head and one at the feet, where the body had lain. Their faces were like lightning and their raiment as white as snow. And the guards who were about the tomb shook with fear, and became as dead men. And the angels said to her, "Woman, why do you weep?" She said to them, "Because they have taken my Lord away, and I know not where they have laid him." And the angels said, "Fear not; we know that you seek Jesus who was crucified. He is not here, for he has risen. Come and see the place where your Lord lay, and then go quickly and tell his disciples that he has risen from the dead. He will go before you into Galilee. There you shall see him." And the women left the tomb, with fear and great joy, and started back to tell the disciples. On the way they met Peter and John coming, and said to them, "They have taken away our Lord out of the tomb." Then Peter and John ran to the tomb. But the women started on to tell the other disciples. And as they

went on through the garden they saw Jesus standing by the way, but they did not know him. Jesus said to them, "All hail!" They stopped in surprise. Then he said to Mary, "Woman, why do you weep? Whom do you seek?" She, thinking it was the keeper of the garden, said to him, "Sir, if you have borne him from the tomb tell us where you have laid him, and we will take him away. Then Jesus said to her, "Mary!" She turned and looked again, and knew him, and said, "Master!" Then they began to hold him by the feet and to worship him, but Jesus said, "Touch me not, for I am not yet risen to my Father, but go to my brethren and tell them to go into Galilee, and there they shall see me."

When Peter and John ran to the tomb, John reached the place first and stooped down and looked in and saw the linen cloths lying about, but did not go in. But when Peter came he went at once into the tomb. He also saw the linen cloths lying about and the napkin wrapped in a place by itself. Then John went into the tomb also, and saw the same things, and began to believe. Then Peter and John went back to their place of abode in Jerusalem.

As the women went on to the city to tell the disciples there, some of the guards who had been placed to watch the tomb went into the city also, and told the chief priests all things that were done. And the chief priests and elders met at once and took counsel and gave large sums of money to the soldiers, and told them to say that Jesus' disciples came by night and stole him away while they slept. And if this thing should come to Pilate's ears they would persuade Pilate and secure the soldiers from danger. So the soldiers took the money and went away and did as they were told.

In a very short time Jesus did appear to Peter as he had to Mary Magdalene and the other women. The writings of both Luke and Paul tell us of this, but they give no details.

On the same day, Cleopas and St. Luke, who were disciples of Jesus, but not among the twelve, went on a journey

to a village called Emmaus, about seven miles from Jerusalem. As they went they talked of all these things which had come to pass. While they were talking on the way, Jesus himself came near and walked along with them. But their eyes were holden and they did not know him. Jesus said to them, "What are you talking about as you walk and are sad." Then Cleopas said, "Are you a stranger in Jerusalem that you know not the things which have come to pass there in these days?" Jesus said to them, "What things?" They said, "About Jesus of Nazareth, who was a mighty prophet, and how the chief priests and our rulers caused him to be found guilty and put to death. We had faith that he was the one who should redeem Israel. Today is the third day since he was put to death. And early this morning Mary Magdalene and other women of our band went to the tomb, and his body was gone, and they came back, saying they had seen angels which told them that he was risen from the dead. And Peter and John also went to the tomb and found it as the women had said, and his body was not there." Then Jesus said to them, "O foolish and slow of heart to believe what the prophets have written. Ought not the Christ suffer these things and enter into his glory?" Then he began with Moses and the prophets, and did explain to them all the things in the scripture about himself. As they drew near to Emmaus, he acted as though he were going on. But they said to him, "Abide with us, for the day is far spent." And he went into a certain place to tarry with them. And it came to pass, as he sat at meat with them, that he took bread and blessed it, and broke and gave to them. Then they knew him, and he did vanish from their sight. Then Cleopas and Luke said, "Did not our hearts burn within us while he did explain the scriptures along the way!" Then they got ready and went back to Jerusalem and found the disciples and other friends of Jesus meeting in a large upper room, for they were afraid of the chief priests and the rulers of the

Jews. It was likely the same room where Jesus had taken the Last Supper with his disciples. Some of them were saying, "The Lord has risen indeed, and has been seen by Peter." Then Cleopas and Luke told their wondrous story of how Jesus had taught them along the way to Emmaus and how they knew him when he broke bread for them.

And while they were all talking, Jesus himself came suddenly into the midst of them, and said, "Peace be unto you." They all gazed at him in terror. They thought he was a spirit. But Jesus said, "Why are you troubled? Why do you doubt in your hearts? Behold my hands and my feet! Handle me and see that it is I. A spirit has not flesh and bones, as you see me have." And he showed them his hands and his feet, and the wound in his side. And they could scarcely believe for joy. Then he said to them, "Have you anything to eat?" And they gave him a piece of broiled fish and some honey comb, and he ate before them. Then he said, "When I was with you, I told you that all things written about me in the law of Moses and in the prophets and psalms would come to pass. It is written that The Christ should suffer and rise from the dead the third day; that it should be preached in his name that men should repent and believe first at Jerusalem and then among all nations. And you witness the truth of these things. Now, as my father has sent me, even so I send you. And behold, I send the promise of my Father upon you, but tarry in Jerusalem until power from on high comes upon you."

Thomas was not with the disciples at the time when Jesus came in. The others told him later that they had seen the Lord, but Thomas said, "Unless I put my finger in the print of the nails in his hand and thrust my hand into his side, I will not believe."

After eight days, the disciples met again in the upper room. Thomas was with them this time. The doors were shut, and the eleven sat down to meat. Suddenly, Jesus

came in and stood among them, and said, "Peace be unto you." Then Jesus said to Thomas, "Behold, and feel the prints in my hands. Reach forth your hand and thrust it into my side, and be not faithless, but believe." Then Thomas said, "My Lord and my God!" Then Jesus said, "Because you have seen me you believe. Blessed are they who have not seen me and yet believe."

After this meeting, most of the disciples went back to Galilee, likely to the home of Peter and Andrew, at Capernaum. Those that met there were Peter and Thomas and Nathaniel, and James and John, the sons of Zebedee, and two others whose names are not given. They likely had to take up their old callings to make a living. Peter said to them, "I am going a fishing." They said to him, "We will go with you." So they went forth along the shore of the Sea of Galilee, and got into a boat and began fishing. They toiled all night long, but caught nothing. When the morning came, Jesus came along the shore and stood near them, but the disciples did not know him. Then he said to them, "Children, have you any meat?" They said, "No." Then he said, "Cast your net on the right side of the boat, and you will find." And they cast the net on the right side, and it caught so many fishes that they were not able to draw it up. Then John said, "It is the Lord!" When Peter heard that it was the Lord he girded his fisher's coat about him, for he was naked, and cast himself into the sea and swam to the place where Jesus was. The other disciples were about a hundred yards from the shore and they came in the boats, dragging the net with the fishes after them. When they came to land they found a fire of coals there and fish laid on it and bread. Jesus said to them, "Bring the fish you have caught." Then Peter went to the bank and drew the net to the land and there were one hundred and fifty-three large fishes and yet the net was not broken. Jesus said to them, "Come and dine." No one asked who he was, for by this time



THE PERRY PICTURES. 798. C.
BOSTON EDITION.

FROM PAINTING BY HOFMANN. 1824-
COPYRIGHT, 1909, BY EUGENE A. PERRY.

CHRIST KNOCKING AT THE DOOR.

e Chri
myer
ndrer

they all knew that it was the Lord. Then Jesus took bread and fish and gave them to eat.

When they had dined Jesus said to Peter, "Simon, do you love me more than these?" Peter said, "Yes, Lord, thou knowest that I love thee." Then he said, "Feed my lambs." Then Jesus said to him a second time, "Simon, do you love me?" And Peter said, "Yes, Lord, thou knowest that I love thee." Jesus said unto him, "Feed my sheep." Then Jesus said the third time, "Simon, do you love me?" Then Peter was grieved because he had asked the third time, and he said, "Lord, thou knowest all things. Thou knowest that I love thee." Jesus said, "Feed my sheep."

"Truly I say unto you, when you were young you girded yourself and walked where you would, but when you are old you shall stretch forth your hands and others shall gird you and carry you where you would not." Jesus spoke this to show what kind of a death Peter would die. Then he said to Peter, "Follow me." Then Peter, looking around, saw John, and said, "What shall he do?" Jesus said, "What is that to you? Follow thou me."

At a later time Jesus was seen by James, the brother of Jesus, who became known as James the Just. Profane writers tell us that, after the Last Supper, James made a solemn vow that he would neither eat nor drink until he had seen Jesus risen from the dead.

Then after this the disciples went away into a certain mountain in Galilee where Jesus had told them to meet. More than five hundred people went with them to that place. Jesus came to them there. Some did worship him, but others doubted. Jesus said to them, "All power is given me in heaven and in earth. Go, therefore, and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I command, and, lo, I am with you always, even unto the end of the world."

Then again Jesus did appear to his disciples and many friends at Jerusalem. He had bidden them to tarry there until endued with power from on high. A great throng of people came together. He taught them again of his life and led them out as far as Bethany. Then he lifted up his hands and blessed them, and as he did so he was taken up into heaven. And they all did worship him and return to Jerusalem with great joy and spent much time in the temple praising and blessing God.

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION

111 (Commerce) Park Drive
Cherry Township PA 15066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 227 924 1

